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THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, JANUARY 5, 1928

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Personal and General

—On returning from his Annual Conference session, the Rev. M. Q. A. Fuller, of Marshall, Texas, found his wife the victim of a paralytic stroke and practically helpless. Mrs. Fuller is resting easy at this writing. We extend him our genuine sympathy, and wish for her speedy and sure recovery.

—At their last semi-annual meeting, the bishops selected Bishop R. E. Jones as fraternal delegate to the African Methodist Episcopal General Conference, and the Rev. Ernest Williams, D.D., of Metropolitan Church, Baltimore, fraternal delegate to the African Methodist Episcopal Zion General Conference.

—While the Rev. E. W. Rakestraw, newly appointed pastor of Calvary Church, New York City, was surveying his new parish, into his former home in Savannah, Ga., the intruding stork came, bringing, on December 6, little Miss Shirley Elizabeth. With the lad Thomas, their other child, and Mrs. Rakestraw, this makes the third member of the family who will join the husband and father in New York at an early date. Our best wishes accompany them.

—A \$90,000 Negro hospital has been opened in Newark, N. J., by Dr. John A. Kenney. It is well equipped in every detail, and is the only Negro hospital in the State. Dr. Kenney was chief medical officer for twenty-two years at Tuskegee Institute, personal physician for the late Booker T. Washington for fourteen years, and was also surgeon-in-chief at the John A. Andrews Memorial Hospital, Tuskegee. He has been practicing in Newark for about three years.

—To encourage investigation and study of the part the Negro American has played in the history of his country, prizes of fifty, thirty, and twenty dollars, respectively, by the Interracial Commission, for the three best papers on "America's Tenth Man," as they call the Negro, submitted before April 1, 1928. This offer is to American high-school students only, and those entering the contest will find helpful data prepared by the commission, whose headquarters is 409 Palmer Building, Atlanta, Ga.

—Many readers knowing the rare treat thus in store, are awaiting the appearance in book form of the first series of Wilkin Lectures, to be delivered at the Wesley Foundation at the University of Illinois by Bishop William Fraser McDowell, of Washington, D. C., on February 12-15, 1928. About one year ago, the inaugural lecture of the Wilkin Trust, making possible these addresses, was delivered to the delight of all by Bishop Edwin Holt Hughes, under the title of "Christ and the Intellectual Life."

—Master Nathaniel Elijah is the name of the precious cargo of nine and one eighth pounds which a beneficent stork brought to the expectant home of Professor J. Leonard Farmer, Ph.D., and Mrs. Farmer, at their home at Sam Houston College, Austin, Texas, December 16, 1927. Dr. Farmer, who writes so ably the Sunday-school lessons for the Southwestern, will, beyond a doubt, improve now his remarkably crisp and modern interpretations of Bible truth. We wish young Elijah a long, honorable, and useful life.

—Allen Home, Asheville, N. C., is holding its record for excellence in work. This year they have a large and ambitious group of students. In addition to the one-year course in teacher training, for which the State gives a five-year elementary A certificate, they have this year an extension course for city and county teachers in service. There are fifty-five members of this extension class, which is being taught by our teacher-training instructor. This class meets twice a week for a two-hour period. The work is offered only to those who hold a certificate as high as an elementary State, and the credit earned is applied on the renewing or raising of the certificate.

—From the Rev. O. B. Quick, pastor of Fourth Methodist Episcopal Church, Boston, Mass., comes the following personal letter: "The Southwestern is a great paper—ably and fearlessly edited, and is contributing its share toward the building of an intelligent

Methodist constituency. No Methodist home should be without this paper. We are presenting the cause of the Southwestern to our people of Fourth Church, and are determined to have it read by every official member of our local communion. Please send the paper to the following subscribers for the time indicated by payment made. We hope to increase the number later. Find enclosed check for \$9.75 to cover subscriptions."

—Just on the eve of his return to South Africa, where he has been doing such splendid work for the natives, Secretary Max Yergan, of the National Council of the Y. M. C. A., has received announcement of a donation from Mr. John D. Rockefeller of \$25,000 toward erecting a building at Alice, Cape Province, South Africa. In an accompanying letter, the philanthropist said: "This work has now reached a stage which justifies considering the erection of a headquarters building to serve as a center for the training of Negro leaders for the service of the native population, and for the more complete integration of these two groups, each with the other. We further understand that land for such a building has been offered by the South African native college at Alice, Cape Province, South Africa, and that you are now attempting to raise a fund of approximately \$45,000 for the erection of the building. We are pleased to note that American Negroes have already made subscriptions toward this amount. It is hoped that the full amount may be secured. We trust that this contribution will enable you to more firmly establish the work toward which you have devoted yourself." Mr. Yergan has proven by long years of service at home and in the African field his sincerity and ability. His capacity for important undertakings and his proven sane judgment and trustworthiness, merit the confidence attested by this magnificent gift to a most deserving cause.

—This Advocate shares the poignant affliction of President and Mrs. Judson S. Hill, of Morristown Normal and Industrial College, in loss of their daughter, Mrs. Anna Hill Portum, who slipped off to rest eternally on Thursday, November 3, 1927, at the Edgemoor Sanitarium, in Knoxville, Tenn. In Morristown, where her funeral was held and her remains buried, there was perhaps no woman more favorably known than she because of her sterling character, charming personality, and unselfish service. The Morristown Daily Gazette said of her: "As she lived, so she died—sweetly, peacefully, gently. After three days of coma, she slipped quietly into the great beyond, where celestial happiness is the reward of those like her, whose life below has surely earned it." Dr. D. D. Martin, of Gammon Theological Seminary, intimate family friend, delivering the tender eulogy, observed: "Such a life lives for the immortals and the association of another realm. She fulfilled her work in every relationship, and went from us in the high noon of life's busiest day. The transition is hard on us; it is not awkward for her. She is adjusted to those experiences of which heaven is made." In the Morristown College News, the November issue of which, with appropriate sympathy, is wholly devoted to condolences, occurs this beautiful tribute: "Anna, like Artaban, truly followed the star; by serving many faithfully, through long years, she joyously ministered to the Child. Last week she brought a priceless pearl, the offering of a lovely, unselfish, radiantly, devoted spirit, as a gift to the Messiah. She has come to the end of her quest; she has found the King."

Six Best Selling Books During November

At Each of the Stores of The Methodist Book Concern

The following lists will be of interest as indicating the new publications which are being demanded by the eligious reading public (works of fiction are purposely excepted):

NEW YORK

Rough-Hewed Forman
Prohibition In Outline Johnson
What May I Believe? Soper

Life of Prayer in a World of Science... Brown
Reality Streeter
Coat Tales from the Pockets of the
Happy Giant Owen

BOSTON

The Christ of the Indian Road Jones
The Philosophy of Personalism Knudson
Rough-Hewed Forman
The Nest of Spears Boreham
Adventures in the Minds of Men Hough
To Know Him Rice

PITTSBURGH

The Christlike God McConnell
God Is At the Organ Stidger
Dealing Squarely With God Cushman
The Appeal to Reality Fairbairn
To Know Him Rice
Life of Prayer in a World of Science... Brown

DETROIT

To Know Him Rice
The Story of Methodism Luccock-Hutchinson
The Heights of Christian Unity Hayes
The Nest of Spears Boreham
Adventures in the Minds of Men Hough
Pharaoh's Question Prince

CINCINNATI

To Know Him Rice
When Jesus Was a Carpenter Clark
Rough-Hewed Forman
God Is At the Organ Stidger
The Christ of the Indian Road Jones
Coat Tales from the Pockets of the
Happy Giant Owen

CHICAGO

The Christ of the Indian Road Jones
The Sermon on the Mount Stafford
The New Soul in China Grose
God Is At the Organ Stidger
The Christlike God McConnell
If I Had Only One Sermon to Preach Stelzle

KANSAS CITY

The Christ of the Indian Road Jones
God Is At the Organ Stidger
To Know Him Rice
What is Left of the Apostles' Creed Edwards
The Nest of Spears Boreham
Some Wild Notions I Have Known Smith

SAN FRANCISCO

The Christ of the Indian Road Jones
The Christlike God McConnell
What is Left of the Apostles' Creed Edwards
Reality Streeter
To Know Him Rice
Adventures With Christ in Latin America Miller

PORTLAND

The Christ of the Indian Road Jones
Dealing Squarely With God Cushman
The Christlike God McConnell
Familiar Failures Chappell
The Story of Lizzie L. Johnson Warner
Spare Tires Smith

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THE METHODIST BOOK CONCERN

Evangelism to the Front

WHAT will prove to be a meeting of unusual significance is the Conference on Evangelism, along plans outlined by the Board of Bishops, announced by Bishop Thirkield, to be held for Chattanooga Area, at First Church, Knoxville, Tennessee, January 31 and February 1st. Bishop Theodore Henderson, of Cincinnati Area, who is one of the outstanding leaders in evangelistic methods in the nation, will be in general charge. Besides other speakers, whose names will be announced later, it is expected that Bishop Francis J. McConnell, of Pittsburgh Area, will be one of the speakers.

As the Chattanooga is a mixed area, both white and colored groups will meet in First Church. Entertainment of the members of North Carolina and East Tennessee Conferences has been graciously provided by the colored churches of Knoxville. Both program and hospitality promise all that can be desired to make this a singularly profitable Conference.

Methodism is beginning the long-coveted movement back to the original spirit of evangelistic endeavor, such as kindled the flames of religious earnestness which impelled the pioneer preachers of the latter part of the seventeenth and early eighteenth centuries across the prairies and tablelands, the valleys and mountains of the Western frontier in their victorious drive to the Golden Gate to win the nation for Jesus Christ. Camouflage it as we may, the church of God is not winning men to loyalty to Jesus Christ as we should. The zeal for soul-saving does not now obtain. Is it because we have lost faith in our message or faith in men or do we underestimate the moral depravity of the world and its need of a Saviour? Are we too pre-

occupied with the material and is the value of the spiritual principle in human life complacently subordinated by us to that of things that are tangible and tactual?

Perhaps there is yet for us a moral in the short story related somewhere concerning one Jesus Christ and a group of fishermen. All night these had been "toiling" and "caught nothing." To them He gave the advice, "Launch out into the deep." They did so and caught the fish. Somehow we believe there yet remain in our world many men whose loyalty to Jesus Christ can be captured if we are willing as His witnesses to pay the price of their enlistment. The church seems to have lost its zeal for such work. Like Martha, the modern church seems obsessed with desire for many things—anxious and troubled about these—but for the *one thing* needful, the salvation of souls, the passion of the church seems to have departed. As between defective fishing tackle (the gospel), unresponsive men (fish), and inactive wills (our lack of passion), we fear the difficulty with our fishing adventure is the lack of a deep evangelistic passion in our personal experiences for the spiritual welfare of men.

The price must be paid, the hazard made. We must launch-out into the deep waters of holy purpose, burning zeal, and undaunted effort to bring men to the Christian way of life. Methodism has now begun with fresh energy this task which may it continue with increasing solicitude. Several conferences of this kind have just been held, one by Bishop Leonard in Buffalo Area, another by Bishop Richardson in Atlanta Area, with noteworthy and gratifying results. May this one exceed even these in its impact on the future life and spirit of our Methodism.

Installment Buying

WHATEVER may be said, and much is being said, about the dulling effect of wealth upon the finer ethical sensibilities of our American people, it is common sense to grant that civilization rests largely of necessity on economic foundations. To a great extent the individual man of society finds his self-respect, his dignity and social position, his power for helpful social influence in a substantial way are conditioned upon his financial rating in his community. An economic foundation is a powerful leverage in the grasp of anyone. Neither poverty nor wealth is a virtue *per se*. But the former is distressingly inconvenient, while the latter may be a joy forever if properly conserved and administered.

At this season of the year, reflections on group and individual effort for economic independence are quite in order. A current commercial system, fraught with danger to the independence of many people, is that of the frequently thoughtless custom of buying commodities on the installment plan. Such a custom needs no description by means of which it may be identified, for it is known familiarly by increasing thousands of people.

Just when and how the practice originated is difficult to affirm. Some place its origin eighteen centuries ago. In our own country its practice covers the past century.

The installment practice has grown to staggering proportions within the last dozen years. At present it is estimated that annual retail installment sales total the surprising amount of \$6,000,000,000—six billion dollars. This amount is fifteen per cent of the total of all retail sales. At any given time there is outstanding in the nation not less than \$2,750,000,000 worth of installment credits. By far ahead of all other goods in the list of installment commodities is the automobile. Seventy-five per cent of all automobiles are sold by this plan. They account for more than fifty per cent of the outstanding installment debt of the nation—more than all other commodities combined; household furniture comes next, with nineteen per cent, and pianos third, with about seven per cent. The list of fifteen commodities follows: Automobiles, household furniture, pianos, sewing machines, phonographs, washing machines, radio sets, jewelry, clothing, tractors, gas stoves, electric refriger-

erators, vacuum cleaners, farm equipment, and building improvement in the order here given according to the most reliable sources of information.

Expansion of the automobile industry since 1920 has been one of the most fruitful causes of installment buying. Another cause is natural human inclination to want, frequently to want too much. Under the urge of want most people are driven toward possession of the non-essentials, to indulge in mere luxuries. Another cause is the increased income enjoyed by every class of laborer, skilled, semi-skilled, and unskilled. Men generally have discovered that they have greater purchasing power than did their forefathers. They accordingly plunge into the buying game, led on by the heightened attractiveness of modern articles of manufacture and trade. High-pressure salesmanship, both in personnel and in advertising, makes it difficult for most people to resist the persuasion to buy even when money for such investment is not in hand. Salesmen, peddlers, venders obtrude themselves upon the public with the force of a modern steam hammer, making men victims of the pressure. Listen at this: "Did you ever think," said an expert salesman, "of the strain to which people with small incomes are subjected by our continual pursuit of them to spend their money? Every newspaper, every magazine, every street, every railroad track, every street car, every country road is lined with advertisements carrying suggestions intended to be subtle, though often they are blatant, to buy, buy, buy. Every human impulse, good and bad, is played upon. Not only do we

advertise publicly, but we send letters and agents to the homes to try to extract from any and every one what money he has. In every way we set about deliberately to make a person feel that life will be a failure unless he or she uses this soap or shaving cream, drives this automobile, owns this radio, sees this movie or play, eats this food, wears this collar, takes this trip, or reads this newspaper. This continuous pressure, relentlessly applied, subjects our working-class population to a strain which they cannot withstand."

And in many instances of which we have known, humble folk have been intimidated and frightened into purchasing articles which they were least able to afford or purchase.

Very frequently the easy terms which are attractive are enslaving. Their attractiveness usually grips people of low income, though all groups are more or less attracted thereby. It should always be borne in mind that whatever is of first-class value can rarely, if ever, be purchased at other than first-class price. The laws of trade inexorably demand this, and wherever a purchase is made by the installment plan, there is an increase in cost price or loss to the buyer of from ten to fifty and often of eighty per cent.

People taking advantage of this alluring installment custom should watch their step lest they become victims of over expansion in their credit privileges. The new year will bring its temptations in this direction. Watch your step. Purchase less by installment, and save more for the rainy day.

New Year's Greeting

To Our Epworth League Workers and Members

By the Rev. F. H. Butler, D.D.

Secretary for Colored Work, Epworth League

WE HAVE been talking about the comrades of the Emmaus Road and adventures in Christian living. In institutes, District Conferences and conventions, and Annual Conferences this program has been stressed. It is attractive in its presentation and rich in its possibilities. It is too soon to talk about the fruitage; we are still sowing the seed.

This means that the year 1927 has been one of achievement in first department emphasis—the development of Christian character. The end is not yet. We are to continue this during the first part of 1928, reaching the climax Easter Sunday.

Greater urgency to face up to the problem of youth has been on account of this emphasis. Many of us have been pessimistic because of this problem. We have been crossing bridges before we reached them, we have been too willing to believe the worst, to think that the glory had departed from the life of our youth, yet still we continue to boast of the "faith once delivered to the saints."

Let us make that faith a real practical asset. The essentials in religion stand. Because the approach to youth to-day is different from that of yesterday, does not mean a new religion. Principles never change. They withstand the ravages of time and remain. Changes may take place in methods and approaches but the protecting Providence of God underlies all change and transforms

what may seem a liability into a value that makes for Kingdom progress.

The Discovery of Youth.—You will never know the real in our youth to-day by merely taking the outside survey. Hear a discussion among them when all the elders are absent and you will discover a pretentious sham not the least encouraging. You make a serious mistake if you take them to be as bad as they pretend. In forming your estimate you are to remember what they have been through, endured, and suffered in the past few years. You must remember that they are still within the grip of a post-war period, and that the set-up of the program of the elders is not as clear and definite as it might be. This outside sham is really the battered and smeared raiment of the war period and the real soul of youth is underneath—anxious and inquiring for some venture in more profitable living. This is the challenge and opportunity of the church. There is the more profitable life provided the venture is made along the Emmaus Road.

Example to Youth.—Neither the church nor the school alone can do this work. The reinforcement of the home is necessary. The home, school, and church are the three big co-operating agencies. They must work together. Parents must set an example. Parents are to respect the laws of the land, meet the responsibilities of citizenship,

(Concluded on page 14)

Contributed Editorial

The Naval Building Program

SHALL the United States buy \$725,000,000 worth of navy?

Shall the contribution of our nation, in the midst of a world seeking, groping and working for the organization of peace, be the building of the greatest navy in the world?

Shall our government receive the serious proposals for arbitration treaties and other means of stabilizing peace among the nations with indifference or mere tepid courtesy, and at the same time brusquely set about an enactment of the largest war program in times of peace in all its history?

Shall the United States deliberately cast aside the ideals and benefits of the Washington Conference on Limitation of Armament with its promise of a new world attitude toward armaments?

These are the questions now before Congress. They have been inevitably raised by the program submitted by Secretary WILBUR of the Navy to the House Naval Affairs Committee providing for twenty-five cruisers, nine destroyer leaders, thirty-two submarines and five airplane carriers to cost a total of \$725,000,000. This is the greatest question now before the American people.

What is the occasion of this unprecedented program of naval building? Who are the enemies against which we need to provide such an excessive naval armament? The answer is that there is no threat to the security of the nation. No one has adequately suggested any threat. We are on friendly relations with Japan and Great Britain and all the world.

Such a program is in violent disagreement with repeated statements made by President COOLIDGE. Two years ago, at the Convention of the American Legion in Omaha, he emphatically declared: "It is our purpose in our intercourse with foreign Powers to rely not upon the strength of our fleets and our armies." Last year Mr. Coolidge fought with Congress to prevent the passage of a modest building program which would have given the navy a total of three new cruisers. In defense of his position, he said in his annual message to Congress:

"When it is considered that no navy in the world, with one exception, approaches ours and none surpasses it . . . it cannot be said that our country is neglecting its national defense. It is true that a cult of disparagement exists, but that candid examination made by Congress through its various committees has . . . demonstrated that it is maintaining the most adequate defensive forces in these present years that it has ever supported in time of peace."

How can these statements be squared with his approval of a \$725,000,000 program of new naval building?

What has happened, of course, since last year is the failure of the Geneva Conference between the United States, Great Britain and Japan on limitation of naval armament. But even for those who take the position that there must be an exact equality between the naval strength of the United States and Great Britain, there can be in that failure no adequate reason for such a program as is proposed. Even the determination to keep equal with Great Britain would call for nothing more than a distinctly moderate program on our part.

Ever since the failure of the Geneva Conference there has been increasing a big drive on the part of the militaristic-minded groups for the biggest naval building program in history. That intention was stated with perfect shamelessness on August 6, 1927, in an editorial in the official Army and Navy Journal, from which we quote:

"The adjournment of the Tripartite Naval Conference at Geneva without agreement is in the nature of a trumpet call to the American people to prepare on sea and land to defend themselves against foreign aggression.

"Boiled down to essentials, Great Britain has served notice that she will never surrender the supremacy of the seas and that she will not permit equality. That notice, served primarily upon the United States, applied equally to Japan. . . .

"Shall the American people remain quiescent in inferiority? They will not! Shall they traverse the seas only with the consent of Great Britain? They will not! Shall their commerce, which is greater than that of Great Britain, and their merchant marine, which is steadily growing in volume, carry on at the mercy of the London Admiralty? No! . . .

"We call on the nation to direct Congress to provide a navy which will make the United States dominant afloat as it would have been but for the Washington Conference."

This is the sort of thing which must make BERNHARDI turn green with envy in his grave!

It is idle to say that the enactment of such a program will not lead to competitive building. That will have to be judged by the effect and not by the intention. Already the most alarming reports have come from England and Japan showing the effect which the mere consideration of such a program has had. An editorial in The London Times of December 16 says:

"The Government of the United States, in spite of President Coolidge's depreciatory reference to 'Old World competition in armaments,' is now definitely embarked on an armaments program that is in fact competitive, is by implication provocative, and to judge by the number of hints, pointers and allusions, is at least designed partly with the object of making a strong impression on British public opinion.

"If a navy is anything but a toy, it is an instrument of policy. No clear or authoritative explanation has yet been given of the exact naval requirements of the United States. This program may involve the United States far more deeply than any entangling alliance.

"The outside world, which can detect in the present condition of the world no possible menace to the security and prosperity of the great continental power far removed by ocean distances from any conceivable attacking force, simply cannot understand for a moment the object of this new astonishing American naval effort."

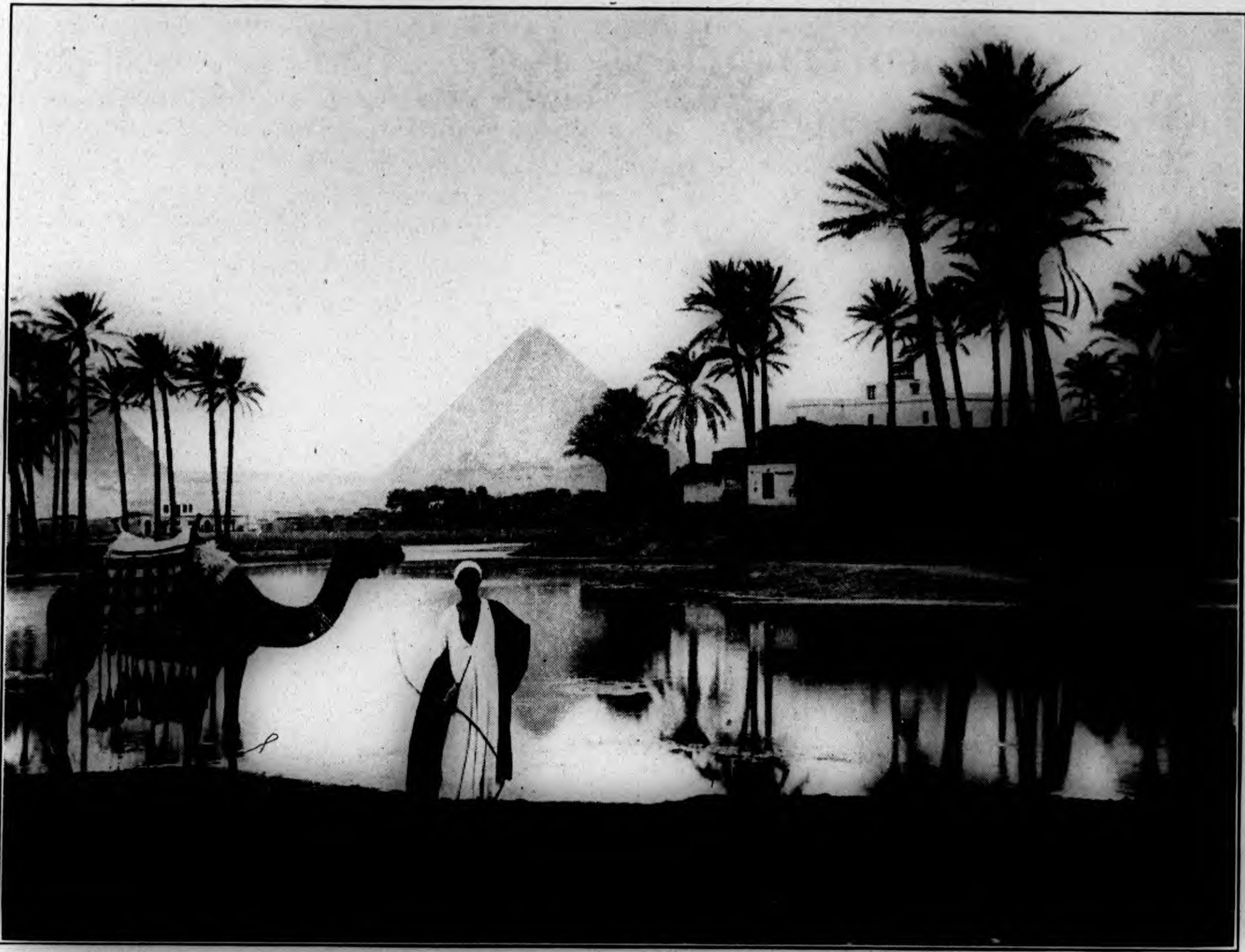
The Tokyo Asahi fails to understand such an enormous program and wonders if armament interests have influenced the administration. It complains that the plan is a monstrous contrast to Britain's reduction.

The naval program is not only in direct opposition to the hopeful sentiment for disarmament throughout the world, but it is the sort of thing which in itself causes the suspicion and competition which lead to war. To enact such a program would be a terrible responsibility for America. As the Baltimore Sun has said in an eloquent and forcible editorial:

"No greater offense against the true interests of this nation and against the welfare of the world could be committed than to rush headlong into a vast building program for the navy. Whatever extensions in the size of the navy are to be made should be made cautiously and with meticulous regard for the world-wide necessity of restriction and ultimate reduction of armaments. We can afford to spend much money, although we may not like to spend it. But there is no nation on this earth, however rich and powerful, that can afford to assume responsibility for stimulating a new armament race, such as the world endured in the fateful years before 1914."

Meanwhile, the Briand Treaty for the outlawry of war between the United States and France will soon be presented to our government for action as will be Senator CAPPER's proposal for similar treaties with other nations. People of the United States should let Congress and the government know vigorously and fully that *they are more concerned for the enactment of treaties to prevent war than they are with the building of guns with which to fight them*. Congress should be informed that the people are not to be bullied by militarists or a lobby of armament manufacturers. Certainly from the Church there should be a word unmistakable in its sincerity and determination.

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THE CROWNING WONDER OF THE ANCIENT WORLD—THE PYRAMIDS OF EGYPT

The Pyramids are the only one of the Seven Wonders of the Ancient World which have been preserved to modern times

The Seven New Wonders of the World

By Stanley High

THERE were Cook's Tours, Baedekers and sight-seeing busses—camel motored—in the Alexandrian era. Athenians, out to see the modern world in the second century B. C., had guide books of many sorts to aid their travels. Then, as now, there were standard "sights"—Niagaras and Louvres and Taj Mahals. To miss one of them was to fall short of qualifications as a traveled gentleman, and to risk—with those who have missed the Bay of Naples—a death devoid of happiness.

The wonders of the ancient world were seven in number. We have that on the authority of so important a person as Antipater of Sidon, an epigrammatist of no mean standing. In fact, Antipater, who was obviously a sophisticated world citizen, actually lists eight in all, and leaves it to the judgment of the journeyer to determine which of the last two is the more notable.

The Seven Wonders of Antiquity

The Pyramids of Egypt—in all good guide books of the time—headed the list. Then there were the Gardens of Semiramis at Babylon. Semiramis, it appears, was an eighth century B. C. Assyrian princess with a flair for landscape

gardening. A vast number of notable works in the Euphrates Valley were attributed to her, and most remarkable of them all was the Gardens at Babylon, built near the palace of her husband, "King of the Whole World." Third in the list was the bronze and gold statue of Zeus at Olympia, the work of Phidias, the greatest of all Grecian sculptors. Fourth, the Temple of Artemis at Ephesus, and fifth, the Mausoleum, tomb of King Mosaulus, at Halicarnassas. Sixth is the Colossus at Rhodes, a gigantic statue of the sun god, Helios, which, according to tradition, stood across the harbor at Rhodes. Final choice rests between the Pharos, or lighthouse, on the tip of the island of ancient Alexandria, and the walls of Babylon, reputed to be three hundred and fifty feet high and forty-five miles long.

Of these monuments only the Pyramids of Egypt have survived to find inclusion in the itineraries of the twentieth century. The statue of Zeus was despoiled by an invading army and its bronze and gold moulded to more practical purposes. The site of the Alexandrian lighthouse has been battered away by centuries of tide. An earthquake in 224 B. C. toppled the Colossus



Brown Brothers

THE COLOSSUS OF RHODES
One of the Seven Wonders of Antiquity

of Rhodes into the harbor. A few bits of the Mausoleum of Halicarnassas were dug from the sand and brought, in 1859, to a British museum. Babylon, with its gardens and its walls of disputed size, was blown into the oblivion of the desert to emerge, piecemeal, in these latter days at the insistence of the picks and shovels of prying archæologists.

One might attempt to match this ancient list with seven monuments of the modern world. But even if one spoke with the authority of Antipater, it is doubtful just what such a compilation would accomplish. For one thing—and most directly to the point—it would not accomplish the purpose which the editor had in mind when he asked me to write these articles. He wanted a list of "seven new wonders of the world." By that he meant not a list of seven "things" that the modern world has built or is building, but rather a list of seven forces that appear to be rebuilding the modern world.

The seven wonders that I have chosen, obviously enough, are not exhaustive. Neither are they necessarily set forth in the order of their importance. But at least there is nothing static about them. They are part and parcel, not of any particular landscape, but of the life of to-day's world—as they are of the stuff out of which to-morrow's world will be made. So far as their permanent importance is concerned, I am quite willing to enter them against the Woolworth Building, the Eiffel Tower, the Ford factory, or the Leviathan. Here is the list:

"Economism,"
Nationalism,
Race,

Youth,
Womanhood,
Communism,
Christianity.

By "economism," in this connection, I mean the network of problems and prejudices and needs woven around the question of the possession and division of the world's wealth. The technical issues involved can be left to the discussions of specialists. Here, however, their apparent facts need to be pointed out.

The Major Question—When Do We Eat?

In the first place, the major problem before most of the people at present alive on this planet is precisely that of the cave-man epoch: When do we eat?—if at all—and where? Most of our fellow humans are obliged to make food and shelter not only the first, but the only major concern of life.

As a second fact, it needs to be pointed out that one of the chief sources of to-day's unrest arises from the

selfishness of those who possess quite as much as of the ignorance of those who need.

In the third place, with the growth of mass enlightenment a determination is arising to bring about the economic reorganization of the world to the end that all men, eventually, may have a margin of freedom from these purely material considerations.

Now it is not my business to discuss the nature of these facts nor the wisdom of the tendencies to which they have given rise. Rather, I want merely to set them forth as a part of a major problem that constitutes one of the seven new wonders of the world.

In an African labor union headquarters in an industrial center of the Union of South Africa, I was given several copies of the daily paper of the organization. A front-page appeal—called forth by some measure of white economic repression—began with the statement:

"In these columns we have continuously drawn the attention of our members to the fact that the modern Pharaohs will not easily acquiesce as a result of our resolute determination to cast off the fetters of both economic and political slavery." And the appeal concluded with the words:

"What lesson should the workers obtain from these arrests and persecutions? Are we downhearted? NO. . . . The struggle has begun. Capitalism would like to see us manacled in these chains of slavery forever. Let us not conceal our views and aims. 'We shall have

none of these chains as designated by the so-called native policy' should be our slogan all over South Africa. It is up to us to live to-day to burst these chains asunder that bind us to both economic and political slavery. Now, then, as we were, TO YOUR TENTS, WORKERS OF AFRICA."

The Clash of Color

And that spirit is echoed wherever the white man has set up shop as an exploiter of non-white peoples. In the same tone I heard a labor leader harangue a great gathering of workmen in the city of Bombay.

"Indian laborers," he said, "must be their own masters; must, by the force of their numbers, win for themselves and their families the fruits of their labor."

I visited a labor union headquarters one night in the Chinese city of Foochow. A meeting of the Servants-Employed-by-Foreigners Union was in progress. Coercive methods had been threatened in order to insure a full attendance. Plans were outlined for a strike, to be followed by a demand for higher wages. The demands, doubtless, were fantastic. But the power of the union



Publishers Photo Service

GOLD MINES OF THE RAND, SOUTH AFRICA

Here two of the great tension points of the modern world are found—race conflict and economic exploitation

was a very real power. It was so real, in fact, that on the same afternoon I had attended a gathering of the American residents of the city to devise ways and means for coping with the uprising. The spectacle of the American consul solemnly directing the discussion at a meeting made necessary, in part, at least, by the awakened self-consciousness of the coolies, cooks, and houseboys of the community was indicative of the fact that, however stimulated, "economism" has become one of the factors out of which the new world is being moulded.

I watched a May Day parade in Tokio. Twenty thousand of the workers of that city—men and women—streamed through the city's main thoroughfares. There were almost as many policemen in the march as paraders. But the police—although they kept the crowd on the move and were said later, to have arrested a number of "extremists"—were unable to alter the significance of the occasion. Flaming red banners declared that "We are against unemployment"; "Give the propertyless classes their rights." There were endless songs carried back from company to company of working class millennium. In spirit those twenty thousand paraders were joined with the laborers of South Africa and India and China. That union of spirit, which one of these days will become a union of organization, constitutes a force that deserves to stand as one of the seven new wonders of the world.

The Second Wonder—Nationalism

Nationalism will be accepted, without much argument, as a second in this list. It is difficult to define nationalism. The term is applied to at least two different tendencies. In general, in the non-white world, nationalism represents the determination of communities of people, under an alien domination, to establish independence. In the West, however, nationalism is popularly used to indicate a determination among groups of people, within nations already independent, to establish the superiority of their own country in contrast to and, by implication, at the expense of other countries. There is a qualitative difference between these two applications that makes it possible for many individuals to support, consistently, the nationalism of the Orient and to oppose that of the Occident. Similarly, the most ardent nationalists of the West can be depended upon to stand as the most bitter antagonists of the nationalism of the East.

Nationalism is apparent throughout the Eastern world wherever political freedom is limited by alien authority. This alien authority is not always represented by a Western power. There is probably no spot in Asia, unless it be the Philippines, where the desire for independence is more deep-seated than in Korea. There Japan is overlord.

And the nationalist movement in Korea, moreover, appears to have less chance of success than almost any other. The Korean peninsula is too important to Japan



—strategically and economically—to be surrendered. But the political hopelessness of Korea's situation has served to strengthen, rather than to weaken, the faith of educated Koreans in the ideal of nationhood which was accepted by the quickly suppressed independence movement of 1919.

It is, I believe, a tribute to the example and the teachings of the United States that nationalism is so strong a force in the Philippine Islands. I felt at first rather chagrined to discover that the young Filipinos—the sort of youth group that has made every successful independence movement possible—were seeking for complete and immediate

freedom from the United States. But on second thought, and after some investigation, I saw that the nationalist movement in the Philippines is not a reflection of discontent with America's free institutions. Rather it is a result of an admiration for them grown to the place where institutions that are less free and less democratic are wholly unsatisfactory. If after twenty-five years in the islands a nationalist movement were not under way, one might be justified to inquire whether our democratic ideal was really "catching."

As it is, however, the growth of nationalism in the Philippines could only be stopped by shutting down the schools and speeding the country back to a state of illiteracy and ignorance. One American official complained to me in Manila that:

"Every graduate of every school, high and low, provides a recruit for the independence movement."

"Sweet Freedom's Song" in Fifty-Seven Languages!

And that, precisely, is what schools are doing all across Asia. Nationalism, in the Kuomintang in China, in the Swaraj party in India, among the scores of independent churches of Africa, is an inevitable result of education. And what the schools are not accomplishing is being done by a multitude of "enlightening" contacts between Eastern and Western peoples. The question of fitness is not the real issue. From every corner of the non-white world it is becoming apparent that men and women would prefer—or, at least, believe they would prefer—bad government by themselves to good government by aliens. Nationalism, because so many people are so irrevocably committed to its ideals, becomes one of the moving forces of the present world and deserves to stand as one of its seven wonders.

(Another article on this subject by Mr. High will appear next week.)

—Character has more to do with success than brains.

—About the only thing that is settled by an argument is the question of who has the quickest temper:

—Too many preachers are so busy chasing monkeys that they lose all idea of the whereabouts of the devil.

Current Problems in the English Churches

By Albert D. Belden

Superintendent of Whitefield Mission, London

THE Church of England is convulsed at present over the matter of the Revised Prayer Book. The new book, having passed the Houses of Convocation with a considerable minority in opposition, is now about to be put before the Houses of Commons for the state's decision. The Free Church attitude to the whole problem has been voiced in a masterly way by Dr. Carnegie Simpson of Cambridge, one of our ablest Non-Conformist scholar-preachers. Whilst highly critical of the sacerdotal concessions made in the new book, he nevertheless regards the matter as largely a domestic issue for the Anglican Church, and presses only for a strong administration of the law by the English bench of bishops to safeguard the nation from further Romish inroads.

The New Prayer Book

The Evangelicals—Low Church party—in the Anglican Church, led by Bishop Knox and Sir William Joynson-Hicks, his Majesty's home secretary, are indignant at, among other points, the permission given in the new book for what is called the Reserved Sacrament; namely the keeping back of part of the elements of the Eucharist ostensibly for use among sick absentees, but lending itself to purposes of prolonged adoration of the so-called Real Presence. This tends to encourage the Transubstantiationist or Roman View of the Eucharist, and the Evangelicals are hot on the track of the bishops for a due condemnation of such "superstition" according to the old Prayer Book verdict.

A very neat little problem for the Non-Conformists is whether they should oppose the passing of the new Prayer Book into English law on the part of the Commons. One school says: "Yes, this is a matter for the whole nation, especially as the Established Church asks for a national verdict from the national government." Anglicans are inclined, of course, to say, "Hands off our own particular problem," but they can hardly expect to have the privileges—if they are such—of establishment and not take its disadvantages. Are agnostic and atheistic members of Parliament to be allowed to judge of the Prayer Book and Non-Conformist believers to be silent? But a rather more logical school of Free Churchmen argue that as they repudiate the whole State and Government connection involved in church establishment, they ought not to take advantage even of their citizenship rights to defend religion by State action. They desire to see the Anglican Church as free as themselves and as their very fortunate American cousins, and hope that the cruel anomaly of the present situation may yet convince the Anglican Church of the absolute necessity of religious freedom and of the folly of perpetuating legalized religion.

Bishop Barnes and Evolution

The whole question is being raised, moreover, in other ways that are acute. The Bishop of Birmingham has become renowned for his vigorous onslaughts upon "transubstantiation" and for his equally assertive verdicts in

favor of the evolutionary doctrine of human origins as being quite consonant with essential Christian belief. Recently he was rudely interrupted in a service he was conducting at St. Paul's Cathedral, London, by a Canon Bullock-Webster. The Canon read a protest against Bishop Barnes' pronouncements in his presence in the cathedral pulpit, and then led a procession of sympathizers out of the building. As a result, some highly interesting letters have passed between Bishop Barnes and the primate, the Archbishop of Canterbury. The bishop took his stand by English law as expressed in the old Prayer Book's condemnation of transubstantiation. The primate replied by gently slapping the bishop's hands for being so trenchant in his language about a rite that others hold sacred. He also referred caustically to the bishop's "Gorilla Sermons." The archbishop, however, in reproving Bishop Barnes for making so much of the evolutionary theory, committed himself to the view that it has been generally accepted for the last twenty years, and is, therefore, a stale issue! This has raised a storm in turn, and our Fundamentalists are out now for the archbishop as well! All of which helps to point the moral of the necessity for theological freedom in the church as well as ecclesiastical freedom. The bishops will soon find it intolerable to be hung perpetually on the horns of a dilemma created on the one hand by laws framed centuries ago, and on the other by the deeply changed thought, even of the church, in these modern days.

Enter "Dick" Sheppard!

It is significant, therefore, that a third distracting—yet perhaps ultimately healing—influence has recently been thrown into the arena. The popular radio preacher of England, Rev. H. R. L. Sheppard, late vicar of St. Martins-in-the-Fields, known to everybody by the lovable appellation of plain "Dick" Sheppard, has cast a book at the bishops' heads called "The Impatience of a Parson." It is a bit of pure flame beyond criticism in the intensity of its passion and the commonsense value of its recommendations. Taking his stand on the appalling urgency of these times when it is indeed a race for civilization between "Christ and Catastrophe" to use one of his phrases, he appeals to the bishops to adopt a series of eighteen resolutions at the next Lambeth Conference in 1930. The gist of the appeal is that Anglicanism should surrender its privilege as a state church and the church of well-to-do society people, simplify its conditions of membership by scrapping theological tests and by demanding only a practical loyalty to Christ and so go all out for a warless world and one great free church in it!

This fearless and frank appeal, coming from the popular religious hero of the British people, has raised great hopes in Free Church circles that at last British religion may finally forsake Mount Sinai with its gloomy and ineffective thunderings of law for that of the Mount of Grace at Calvary, whose spiritual forces are so much more potent than State decrees.

At Whitefield's, for example, a few Sunday nights ago, after a sermon on "The Impatience of Dick Sheppard," sixteen hundred people, many of them young folk, stood up to vote a resolution of congratulation and good wishes for success to Dick Sheppard! The book is having a huge circulation.

One cannot help feeling sympathy for the bishops in this increasingly complex crisis. My friend, Canon Guy Rogers, of Birmingham, has a good story in which he describes a bishop in the trenches during the Great War. Thus with his feet rooted in the past, his head was moving with the times! That is very much the position of the whole Anglican Church just now.

More Free Churchmen here cannot help feeling that history is working out the vindication of the historic insistence of Non-Conformity on church freedom. The complexity of modern thought and life is fast demon-

strating the impossibility of a forced legislated uniformity of either worship or belief. Unity in variety, variety in unity, is the law of life, and even churches must at last obey it. To see a great church, as the Church of England undoubtedly is, with its noble dignity of Christlike grace and its beauty of selfless service, having to go cap-in-hand to the State Legislature for permission to use a certain book for its prayers, hurts the free spirit of the true Christian of every communion. It is doubtful, therefore, whether the anomaly will last much longer. Disestablishment is on the horizon, and churchmen not only need not fear it, but will come to see in it the dawn of a brighter and happier day. When it comes, the best Non-Conformist opinion will not squabble about disendowment. All the endowments that ever were will not be too big a price to pay for a Free Church of England. God bless her.

The Church Boss

(Being a Confidential Letter for Ministers and Their Wives Only)

By Mary Foot Lord

My Son:

Thou art no babe, but a full-grown man about to assume thy first charge. Let me speak plainly to thee that thou mayest be able to profit by the experience of thy elders and may thus avoid many a pitfall. Thou needest not think by moving from one charge to another (as many of them have done) you escape this problem. If thou flee it in one church thou mayest meet it in the next. Though most often, praise be, there is no boss.

I speak in regard to the church boss.

Let me treat of this problem under three heads:

1. How to know a church boss at sight.
2. How he will act.
3. How he will react.

1. How to know a church boss at sight. It is Conference time, and thou art about to take thy first charge. Churches are looking for a pastor, and a committee waiteth on thee. Note well! *The church boss is always on the committee.* He never misseeth Conference when a new pastor is to be selected. Thou wilt know him (a) by his much speaking. Remember he is the boss and he worketh at his job. And how shall one boss if he do not talk? (b) Thou wilt know him by the laying on of hands. He is demonstrative and effusive. He either putteth his arm about thy shoulders in familiar, brotherly fashion and huggeth thee to him, or else he patteth thee continually on the back (until thou art his pastor—then thou must return the compliment and perform the patting rite and do the hugging act to him).

2. Having assumed thy duties on the new charge, how mayest thou expect the church boss to act? I will tell thee how he hath acted from time immemorial. Remember he is boss! He layeth down the law to thee; thou art his servant; he carrieth at his girdle the keys of thy failure and of thy success; he hath power to retain thee and he hath power to dismiss thee.

Now if thou wilt be his lackey, all shall go well with thee; thou shalt go in and out and shalt find pasturage;

his automobile shall be thy automobile; his home shall be thy home; thou shalt prosper and be in health; the finances shall not trouble thee by day, nor the bills by night, for the boss is thy banker. With a great price obtaineth he and holdeth he his position.

He telleth thee very confidentially little indiscretions and mistakes of members of thy flock; he pointeth out to thee the homes where thou mayest call once, those it would be well for thee to visit twice, but only in his house it is safe for thee to call thrice or make thyself at home.

3. Now if thou art a servant of the Most High God instead of a servant of the boss, thou mightest as well decide to go all the way with God alone, and begin to lay up for thyself treasure in heaven, for the boss will see that thou hast no earthly possessions to call thine own. Thou wilt receive no Christmas gift; thy vacation will be cut short; the boss will decide that he hath been overworking in the interests of the church and needeth a rest. Thus doth he react and exalt himself above all that is called Christian. He giveth up his activities in the church and crippleth thy work. He withdraweth his "support"; thy people are unable to meet the cut; thy finances fall hopelessly behind; thou mayest no longer ride in the boss' automobile; and the boss attendeth Conference again "for the sake of the dear old church."

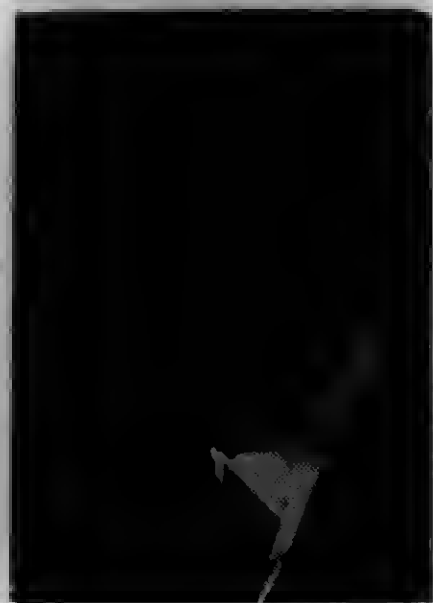
Rejoice in the Lord, my son; and again I say, rejoice that another moving day cometh!

Perhaps experience will teach thee wisdom. My son, be advised! Every church boss who approacheth thee hath looked into thy record. He knoweth whether he be able with his wiles to overcome thee in thy youth and inexperience, or whether he must look elsewhere for one more pliable. He hath inquired about thee; be thou as wise as he. Go to his former pastors; be not content with one; neither let thy judgment rest upon the testimony of two, but by three thou mayest be warned.

Fare thee well, my son,

A. N. Elder.

His Course Finished



Rev. J. N. C. Coggin

NEW YORK Methodism in general and Calvary Methodist Episcopal Church in particular, paid beautiful and fitting tribute to the character and memory of the late Rev. Dr. J. N. C. Coggin in his funeral services held at the Calvary Church, New York City, on Sunday afternoon, November 13, 1927. Dr. Coggin's death, following so brief a period of illness, shocked New York church circles generally since his sterling worth and general

spirit had endeared him alike to all. The volume of tribute to him was augmented by the presence and testimonials of representative church men from all denominational groups.

As he himself would have wished it, the funeral services were plain, dignified, evangelical, without pomp; the body was borne by tender hands on Sabbath morning to the church, where it lay in state until the appointed hour, two-thirty, for the funeral. The setting and atmosphere within the church comported with the fact that the former pastor of that congregation was to be funeralized there. The solemnity was impressive as the funeral procession, led by the Rev. Dr. Millard Robinson, secretary of the New York City Missionary Society, proceeded toward the church altar. Never had "I am the resurrection and the life" apparently struck hearts with such penetrating reality. For it was the church's own pastor who lay before them in the casket and for whom this hope-inspiring though solemn funeral dirge was being recited.

The Rev. John W. Robinson, D.D., the pastor of St. Mark Cathedral, presided over the funeral ceremonies with grace and tenderness. With commendable interest he had given attention and support to the family during the final distressing hours of their crushing grief. The opening psalm and hymn were read by the Rev. Mr. Watkins, formerly assistant to Dr. Coggin. The Rev. R. M. Bolden, assistant pastor of St. Mark, read the telegrams, resolutions, and the obituary.

From the beginning to its close the service was interspersed with soulful music, full of Christian aspiration and triumphant hope. Often for him, living, the choir had sung the truth home to the hearts of thousands; in confirmation of that same gospel he had preached, they would now sing for him, dead, the same immortal hope. His favorite songs and tunes were beautifully sung, reflecting vividly the spiritual experiences that had left their indelible imprint upon his noble character. Likewise the great heart of Calvary was revealed in the representation made by the officials of the congregation. In token of their appreciation and affection for their deceased pastor, they flanked his casket with a wealth of flowers of rare beauty in variety and floral designs. And, standing in group at the head of the casket, having read suitable resolutions of regret and condolence, the officers sang a song of farewell till eternity.

Several brief eulogies were delivered by leading churchmen of the city. Representing the New York City Interdenominational Ministers' Alliance was its president, the Rev. E. M. Bolden, D.D., pastor of Immanuel Church. He

had discovered in Dr. Coggin an urbanity and congenial disposition that readily adapted him to city contacts. Immediately on coming to New York, he had exhibited toward the ministry generally the spirit of Christian fellowship and fine co-operation in the tasks common to the ministry of the community. That Dr. Coggin had entered upon the tasks of his new pastorate with suicidal abandon, wasteful needlessly of his scant reserve strength, was generally conceded by those who were observing the methods of his procedure; this fact was frankly brought out by the Rev. Dr. A. C. Garner, pastor of Grace Congregational Church, who had anticipated the final collapse. The Rev. Robert Waters, our pastor at Jersey City, a warm personal friend of Dr. Coggin for long years, spoke of his inspiring visits to the Delaware Conference as field secretary of the Board of Temperance. He paid a glowing tribute in his recital of Markham's poem on Lincoln. Dr. F. A. Cullen, Salem's stalwart pastor, most intimately and favorably associated with Dr. Coggin since his going to New York, spoke of their personal comradeship and wholesome fellowships through church and business ties; of how sincere and trustworthy he had always found him to be. In analysis of his character and religious faith, he had discovered that Dr. Coggin was thoroughly orthodox and immovable therein. In which assertion Dr. Cullen pointed out the keystone in the arch of character that spanned Dr. Coggin's entire career.

Bishop R. E. Jones, by fortunate coincidence, was in the city on the day of the funeral, and came to cast a fitting verbal flower upon the bier of one whom he had so long known. Beautiful and just was the tribute paid the devotion of Doctor and Mrs. Coggin during the years of their married life. For thirty-five years, with alternating periods of sorrow and joy, of sunshine and shadow, of success and reverses of fortune, they had remained constant and true to each other's interests, growing the one into the affections of the other. He told sympathetically of their struggles upward in the ministry, of their growing sphere of influence and usefulness in the church, of their personal sacrifices to this end, and how since those early days of beginning their happy married life, God had been their constant Helper and Friend; that in the lonely years confronting her now, God would accompany the grief-stricken wife.

Closest to Dr. Coggin in the fine work he had done in securing and firmly establishing Calvary Church was Dr. Millard F. Robinson. Better than any one else, he knew the story—how Dr. Coggin had snatched the project from a threatening calamitous situation, making impossible its failure by welding into solidity that against which disrupting forces were directing their efforts. Having come to the rescue himself when pastor and congregation had reached their extremity, Dr. Robinson could speak out of the profoundest sympathy and appreciation of what the untimely death of Dr. Coggin meant for the whole situation. He visioned this Moses at the peak of achievement and comforted the friends with the consoling reflection of the merciful Providence by which, not before but after, this pastor had reached the heights of remarkable Christian usefulness and, while he stood upon such a laudable eminence, he had been called to the Higher Hills. The life of Dr. Coggin, said the speaker, must undoubtedly

South Florida Conference Convenes

THE Rev. John Wesley Moultrie, D.D., will do the heroic thing of entertaining the coming session of South Florida Conference without a church building in which to hold the meetings. Dr. Moultrie is the pastor of Stewart Memorial Church, Daytona Beach, Fla. Some months ago, when Florida was storm-swept, this church was in the path of the disaster and was totally destroyed by windstorm, with not a dollar of insurance. Though the congregation is making heroic efforts to rebuild their structure, it will not be possible for this to be done prior to the sitting of the Conference, scheduled for January 12-15, 1928.

Fortunately at hand is the magnificent auditorium of Bethune-Cookman College, where, since the loss of their building, this congregation has been worshipping, and which has cheerfully been made available for the sessions of the Conference. Frequently at Annual Conference sessions in the South, when these Conferences meet in a city where is located one of our church schools, one session, or the sessions of a whole day, are designated by the Conference to be held in the chapel of that local institution. It has been found to exert a wholesome influence on the student body, while the Conference in turn enjoys the music and festivities of welcome staged by the school.

The Bethune-Cookman students are far-famed for their enchanting music, and will no doubt demonstrate to the Conference their proficiency in that art. President Bethune, the inspiring genius of the college, knows how to entertain visitors, and her adeptness in this regard will contribute most satisfactorily to the comfort of the Conference.

Pastor Moultrie is a relatively newcomer to Florida. He was one of the stalwart leaders of South Carolina Conference for twenty-five years. There he served as pastor and district superintendent, and for six years was Centenary area secretary for the five colored Conferences in South Carolina, Georgia, and Florida. His transfer to the South Florida Conference was to a challenging task at Stewart Memorial and to teach religious education at Bethune-Cookman. In the hands of Dr. Moultrie, South Florida Conference will be amply cared for.

The Conference will be presided over by Resident Bishop E. G. Richardson, whose Christian fellowship and sympathetic leadership is always a sure gratification to the men both of Florida and of his whole area. Associated with him in cabinet and official work will be District Superintendents J. H. Todd and J. W. Wesley, Secretary

W. Pericles Pickens, Treasurer D. W. Demps, and J. A. Simpson and W. O. Bartley, president and secretary of the Board of Examiners. The land of sunshine and flowers usually beckons and wins to its hospitality the full bevy of field men and general officials of the church who, for this Conference period in each year, enjoy to the full the folk, the fruit, the farms, the fragrance, in all respects in a class all their own.



WHITE HALL—ADMINISTRATION BUILDING

be an inspiration to upstanding Negro youth; and upon their own shoulders he hoped the mantle would fall and be worthily worn; that even they, many of them, would be moved to enter the ministry as a lifework, supplementing even the efforts of this victorious servant of God. Moreover, the death of Pastor Coggin was a challenge to the congregation to carry on to complete consummation the ideal which the pastor possessed for the church and for which he had given his life in feverish devotion. It was a high-souled tribute, paid with singular sincerity and affection, for one whose life and labor for the church had engrafted him so surely in the heart of one of the denomination's great leaders.

It was a drab, dreary November day. Nature, too,

seemed to add its weight to the solemnity of the occasion. But over against the flower-covered casket, radiant of countenance, sat a group of sympathizing children from the Sunday school and Junior League. Children everywhere knew and loved Dr. Coggin, since they were an object for him of special attachment. Here and now these were flooding the sympathy of their little loving hearts upon their departed pastor and thinking in terms of eternal values. Pervading the striking services throughout was the exalted spirit of Christian triumph. For all were aware that the subject of it all, having entered into rest, was being crowned in heaven as a good and faithful servant; and that the ceremony on earth was little more than subdued acclaim of the church militant that he who had

fought the good fight, kept the faith and finished the course was counted worthy to be received into the Church triumphant that is without fault and blemish before the throne of God.

Interment of the body was had at Chicago after a funeral service at St. Mark's, when the Methodism of Chicago paid its eager tribute to our faithful and great friend churchman. Pastor J. B. Redmond was in charge of these ceremonies, and eulogies were delivered by Secretary Butler, of the Epworth League, and other Chicago pastors.

Savannah Annual Conference

THE fifty-second session of the Savannah Annual Conference was held at Blackshear, Ga., December 1, 1927, Bishop E. G. Richardson, D.D., LL.D., president. The sacrament of the Lord's Supper was administered by the bishop, assisted by the district superintendents. After the communion, the president called the house to order for business; the roll was called and a majority of the members were present. The Revs. F. R. Bridges, M. J. Hamilton, F. L. Johnson, and J. D. Jenkins had answered to the roll on high. A prayer was offered by the bishop in memory of the fallen heroes. The Rev. D. L. Clark was elected secretary; the Rev. W. A. Holmes, statistical secretary; the Rev. E. D. Giddens, treasurer; the Rev. R. R. Oneal, chairman of the Board of Stewards. The district superintendents' characters were passed and each made good reports. The Rev. J. S. Stripling, who had served six years on the Waynesboro District, was presented a nice suit of clothes and a cash purse of \$10 by the pastors and laymen of his district. He was also elected ministerial delegate to the General Conference. Dr. Stripling has served twelve years in this Conference as district superintendent, and has been elected twice as representative to the General Conference. We think that he is worthy of all honors given him. Bro. H. K. Gross was elected lay delegate.

The Conference was graced with the presence of many distinguished visitors. Wednesday night, Dr. Howard, field representative, Board of Prohibition and Public Morals, delivered an address that will be long remembered by those who heard him. Dr. M. T. J. Howard, of Gammon Theological Seminary, made an interesting talk. Thursday night, Prof. M. S. Davage, president of Clark University, made a wonderful appeal in the interest of the school. At the close of his address a contribution of \$20 was given him. Dr. L. H. King, editor of the Southwestern Christian Advocate, was introduced, and in his matchless way delivered an address on "The Power of the Press." At the close of his address a number of subscriptions were secured for the paper. Friday night, Dr. R. J. Wade, of the World Service Commission, spoke on World Service. His address was very interesting and made quite an impression on the Conference. The Rev. P. H. Travis, the Rev. H. E. Burns, of the Atlanta Conference; the Rev. Muzon and Dr. Howard, of the South Carolina Conference; the Rev. Scott Bartley and District Superintendent Bartley, of the Florida Conference, and two distinguished pastors from the St. Johns River Conference were introduced, and each greeted the Conference with encouraging remarks. The Rev. R. W. Rakestraw was transferred to the New York Conference; the Rev. J. M. Strickland was transferred to the Atlanta Conference.

The Rev. P. B. Gibson and his members and friends deserve much credit for the royal way in which they entertained the Conference. We will always remember Bishop Richardson and his Christlike spirit towards us. May God's blessing ever rest upon him.—J. H. Pinkney, Reporter.

The Close of a Beautiful Life

OVERMUCH study in pursuit of her high ideals of service and worth accounts for the premature death of Miss Erlee Miller, the devoted daughter of the Rev. and Mrs. A. S. Miller, of Marvell, Ark. Her passing was at her home, surrounded by the parents and a company of sympathizing friends, many of whom had known her from childhood, while others were associates through a long school life.



Miss Erlee Miller

At nine years of age she entered the Grammar School Department of Philander Smith College, from which her father had just graduated. In this institution and in the Adeline Smith Home for Girls, where she finished the course also in home economics, she remained until her graduation in 1919. She was then nineteen years of age and became a teacher in the public schools of her State during the summer months, returning to the college to pursue her own studies during the fall semester. Her health at last failed under the double task. It became necessary to give up work and to strive to regain her health. Despite her heroic efforts in this, she failed to recover, yet kept cheerful and bright as health continually declined.

Realizing the end was near, she breathed to her father these beautiful words: "I'm all right with God. Though not afraid of dying, I would like to live longer for the good I feel I could do for humanity; yet if I can't stay, I'm all right and ready to go." So she went as sweetly as she had lived. She had been radiant in disposition and most lovable to all her associates and teachers throughout her too short life. She was the product of a Christian home and of the Christian school and church, and was faithful to the end, a devoted daughter, loved by all who knew her.

From Thursday, September 22, to Sunday, the 25th, her body rested with loved ones in the home, whence it was taken with an escort of Pythians and Calanthians to Wesley Chapel African Methodist Episcopal Church. The Rev. G. W. Weir, our pastor at Marvell, Ark., gave the funeral sermon over the remains in the flower-covered casket. She was then borne in solemn procession to the cemetery, leaving a large circle of friends to share the loss of her grief-stricken father, mother, six sisters, and three brothers, who reluctantly bade her a loving farewell.

The South Carolina Conference

THE South Carolina Conference met in annual session in Wesley Methodist Episcopal Church, Charleston, S. C., December 6, with Bishop Ernest G. Richardson, D.D., LL.D., presiding.

The Conference opened with the celebration of the Lord's Supper, administered by the bishop and the district superintendents. Following was the organization, with Dr. R. L. Hickson as secretary; the Rev. S. M. Miller, as statistician, and Dr. J. T. Martin, treasurer.

At the evening session, Mayor H. P. Stoney and Dr. Frasier, of the Presbyterian Church, delivered addresses of welcome. Dr. J. B. Taylor, district superintendent of the Orangeburg District, gave the response to those addresses.

Wednesday morning the class was called, answered the questions, and was received. The Conference then proceeded to the election of the General Conference delegates, and Dr. A. R. Howard, district superintendent of the Charleston District; the Revs. C. C. Clark, N. W. Greene, and Dr. J. F. Paige were elected. Drs. L. G. Gregg, R. F. Harrington, and J. B. Taylor were elected as reserves.

Thursday being the sixtieth anniversary of the organization of the South Carolina Conference, the entire day was devoted to the celebration of that historic event. The Conference held three services in Old Bethel, Wesley, and Centenary Churches, and appropriate addresses and eulogies were given in honor of the early pioneers of Methodism in South Carolina, notable among whom were the Revs. Timothy Willard Lewis, D.D., and Alonzo Webster, D.D. A part of these ceremonies was a pilgrimage to the grave of Dr. Lewis.

Dr. Lewis M. Dunton, himself a pioneer of Methodism in South Carolina, having served as pastor, presiding elder, and college president, and now engaged in securing a fund for the endowment of Claflin College, led the way to that sacred shrine, where a brief service was held and a wreath laid on the grave.

The night services were devoted to the anniversaries of the several boards of the church, and very interesting and instructive addresses were given by the representatives of those boards.

Some of the visitors to the Conference were: Bishop R. E. Jones, of the New Orleans Area; Dr. R. J. Wade, Dr. Thomas S. Donahue, Dr. Thaddeus Davis, Dr. Fred A. Butler, Dr. D. D. Martin, Dr. L. H. King, Dr. M. T. J. Howard, Dr. E. D. Kohlstedt, Dr. Charles Oaten, Dr. R. G. Morris, and others. The address of Bishop Jones and the devotional addresses and sermon of Bishop Richardson were powerful and highly edifying.

The ordination service Sunday afternoon and the reading of appointments at night brought this very important session to its close. Cheraw will be the next meeting place of the Conference.

General Conference Delegates

ALABAMA CONFERENCE

Lay—Joseph C. Swann, retired physician, 1562 Bruister Street, Mobile, Ala. *Reserve*—Arthur D. Peck, auditor, Box 346, Birmingham, Ala.

ATLANTA CONFERENCE

Ministerial—Lorenzo H. King, editor Southwestern Christian Advocate, 631 Baronne Street, New Orleans, La.; Nervy J. Crolley, district superintendent, 112 McDonough Boulevard, South Atlanta, Ga. *Reserve*—Charles L. Johnson, pastor, 798 Martin Street, S. E., Atlanta, Ga.; Daniel H. Stanton, district superintendent, 47 Ashby Street, S. W., Atlanta, Ga.

Lay—James C. Arnold, insurance, 188 Ashby Street, N. W., Atlanta, Ga.; Alonzo M. Wilkins, dentist, 604 Broad Street, Griffin, Ga. *Reserve*—Samuel Cunningham, real estate, 45½ Auburn Avenue, N. E., Atlanta, Ga.; William C. Strickland, teacher, McDonough, Ga.

BLUE RIDGE-ATLANTIC CONFERENCE

Ministerial—Charles M. White, pastor, 1211 Arendell St., Morehead City, N. C. *Reserve*—Abraham S. Beaman, pastor, Winston-Salem, N. C.

Lay—Robert C. Kennedy, banker, Bessemer City, N. C.; *Reserve*—Russell F. Reynolds, editor, Tobaccoville, N. C.

SHANTUNG CONFERENCE

Lay—Yuan L. Chou, business man, Tsinan, Shantung, China. *Reserve*—Hsueh C. Wang, teacher, Taian, Shantung, China.

TEXAS CONFERENCE

Ministerial—Matthew W. Dogan, college president, Wilcy College, Marshall, Texas; Edward W. Kelley, pastor, 912 Twenty-eighth Street, Galveston, Texas; Willis J. King, professor in Gammon Theological Seminary, Atlanta, Ga. *Reserve*—Julius S. Scott, district superintendent, 2414 St. Charles Street, Houston, Tex.; Joshua O. Williams, pastor, Marshall, Texas; Elkin O. Woolfolk, pastor, 914 Neches Street, Beaumont, Texas.

WEST TEXAS CONFERENCE

Lay—Thomas R. Davis, teacher, Samuel Houston College, Austin, Tex. Joseph S. Henry, teacher, 1114 South 2d Street, Waco, Tex. Robert A. Atkinson, teacher, Box 537, Seguin, Tex. *Reserve*—Mrs. Josephine A. Swann, teacher, Yoakum, Tex. Mrs. Dorcas N. Swann, teacher, Victoria, Tex. Mrs. Lena L. Townsend, housewife, 1001 Pulaski Street, Fort Worth, Tex.

New Year's Greeting

TO OUR EPWORTH LEAGUE WORKERS AND MEMBERS

(Continued from page 4)

and show the regard and reverence for the spiritual so necessary to bulwark the home. Youth is quick to discover hypocrisy, and will not be influenced by a parent who sets the wrong example.

It is not because they have freedom that youth is imperiled, but because they are uncharted. The Epworth League aims to aid that they may be so fortified with standards and convictions as to make the best use of their freedom. We want that they have a rich, nurturing idealism and a sense of the mystic background of life that they may come under the sway of the Christ teaching. Our conviction is that there is no essential education that does not recognize the place of religious instruction and example and the opportunity to work out these teachings in the practical adventures of life.

First Department Emphasis Applied.—Where will the adventure be made? What practical undertaking has the League that the teachings of the first department may be connected up? The program of the third and fourth departments for 1928 will be one of the answers to these questions, in their immediate relations and attitudes and in their community and social relations. The particular emphasis for 1928 will be the third department of social service. This will offer a great challenge and opportunity to use the resources at the command of our youth to really make adventures in Christian living, meeting the conditions in their local communities.

Stay with youth in spirit even though the years pass on. Give us your sympathy, your prayers, and co-operation. As long as you have the vigor of the emotions, the courage of decision, the spirit of adventure, you are young. You are as young as your faith, your confidence, your hope. You are as young as the freshness of the deep springs of your life. Help us to save our youth to God and the church and the world is safe. Let Him walk with all who walked with the disciples to Emmaus.

With best wishes for all during 1928, we ask you to enlist with us in this worthy endeavor.

Sunday School Lesson

INTERNATIONAL SERIES

By the Rev. Edward R. Lewis, A.M.

JESUS' POWER OVER SIN

FIRST QUARTER. LESSON III. JANUARY 15

General Lesson Title—Jesus and Sinners.

Lesson Material—Mark 2. 1-17.

Golden Text—I came not to call the righteous, but sinners. (Mark 2. 17.)

Devotional Reading—Luke 10. 21-24; 2 Cor. 4. 5, 6.

GOSPEL OF THE SON OF GOD

Period of Popularity. Mark has plunged us quickly into the period of Jesus' ministry when he enjoyed public favor. This historian passed over the birth, infancy, and youth of Jesus, recounted very briefly the final preparation, touched lightly on the period (perhaps a year) of obscurity, and took up the story at a time when Jesus had gained the attention of the countryside and was ministering to the multitudes.

In Capernaum, which appears to have been His headquarters and the center of His activity, He was thronged by the curious and anxious crowds. Indeed, so great had been His popularity that Jesus had forborne to enter Capernaum or any other city for some days. He remained "without in desert places," but they hunted Him out none the less, coming to Him "from every quarter."

This eager favor brought its burden of weariness and hardship. Nevertheless Jesus gave Himself freely to His exacting ministry. He rejoiced in the opportunity provided. When the excitement had died down somewhat, He entered the city and spoke to the throngs the word of power. Mark gives a typical picture of Jesus' life during the year of public favor.

Mr. Stalker has written: "The report of the miracles which Jesus had wrought in Jerusalem, eight months before, had been brought home to Galilee by the pilgrims who had been south at the feast, and doubtless also the news of His preaching and baptism in Judea had created talk and excitement before He arrived. Accordingly the Galileans were in some measure prepared to receive Him when He returned to their midst."

"In a few weeks the whole province was ringing with His name. He was the subject of conversation in every boat on the lake and in every house in the whole region; men's minds were stirred with the profoundest curiosity, and everyone desired to see Him. Crowds began to gather about Him. They grew larger and larger. They multiplied to thousands and tens of thousands. They followed Him wherever He went. The news spread far and wide beyond Galilee, and brought hosts from Jerusalem, Judea, and Perea, and even from Idumea in the far south, and from Tyre and Sidon in the far north. Sometimes He could not stay in any town because the crowds blocked up the streets and trod on one another. He had to take them out to the fields and deserts. The country was stirred from end to end, and Galilee was all on fire with excitement about Him."

The Faith of Friends. It was an ingenious device, that of lifting the palsied man to the low roof, removing the tile or rough thatch, and lowering him gently to the very feet of Christ. These could not have been hirelings, but rather old neighbors—perhaps devoted relatives—certainly friends of long standing and of proved worth.

Beautiful is the faith of friends when it brings the cherished one to the great Friend. Earthly comradeship is wonderful, but it cannot take the place of the divine compassion. We best serve the one dependent on us when we bring him to the Source of all healing.

It is related that Seneca one day went to comfort his friend, Polybius, persuading him to bear his afflictions patiently because he

was the emperor's favorite, telling him earnestly that it was not lawful for him to complain while Caesar was his friend. An old preacher exclaimed: "But the sure Word of God affords a better cordial, that which is comfort indeed: it bids every true child of God not to be overmuch dejected under the greatest of afflictions; for he is God's favorite, God's inheritance!"

The Demands of Friendship. Jesus addressed Himself to the man sick of the palsy; He did so because the faith of the friends had first caught His attention and won His heart. They had indeed sacrificed much for the sake of this helpless one. The gift of time and of physical labor was the least of it. They risked ridicule and dared failure. They stopped at nothing to achieve the object of their devoted love. When others might have concluded that everything possible had been done, these faithful friends took for granted that they had only just begun their amazing pilgrimage.

True friendship always makes heavy demands upon its devotees. Said Socrates long ago: "Get not your friends by bare compliments, but by giving them sensible tokens of your love. It is well worth while to learn how to win the heart of man the right way. Force is of no use to make or preserve a friend, who is an animal that is never caught and tamed but by kindness and pleasure. Excite your friends by your civilities, and show them that you desire nothing more than their happiness. Oblige with all your soul that friend who has made you a present of his own."

TEACHINGS FOR TO-DAY

The Great Friend. Jesus came as Physician for the afflicted and as Friend of the friendless. His beautiful offer of friendship was not limited to long ago. Even now "a Present Help is He." A worried and weary patient asked her medical adviser: "Doctor, what shall I do? My friends are all out of town." "You may have one Friend," was the reply, "who is never out of the way, but ever near and ever true. Jesus is the best Friend for earth or heaven." The last words of President Edwards, when he came to die, after bidding his relatives good-bye, were: "Now, where is Jesus of Nazareth, my true and never-failing Friend?" And so saying he fell asleep.

The Gift Supreme. The friends of the palsied man believed that his primary need was the straightening of his poor frame. They must have been amazed, and perhaps disconcerted, by the recognition given to their faith. Jesus merely responded to the prior claim of His patient. The sickness of the soul is the worse disease. It is a poor presentation of Christianity which puts the body's need before the spirit's desperate case.

In this day of stress and confusion, let us take care that we put first things first. Let us remember that Jesus came to seek sinners, to bring medicine to the soul-sick, to minister unto the despised and hopeless. May we seek the Gift Supreme. If we are ill at heart, let us come freely to our Physician.

GROUP COURSES

Primary—The Boy Jesus Visits the City.

Biblical Material—Luke 2. 41-52.

Junior—God's Gifts in the Wilderness.

Biblical Material—Exod. 15. 22 to 16. 16.

Intermediate—Facing Life's Work.

Biblical Material—Luke 4. 1-13.

Senior—Harvests of Land and Sea.

Missionary Interpretation

LESSON FOR SUNDAY, JANUARY 15, 1928

"We never saw it on this fashion"

(By D. D. Martin, D.D.)

There is an element of surprise in all that Jesus does. Because of this He cannot be hid. He is in the world and He is the "Light of the World." He will eventually be known to all the world; for the world needs just what He has to give. This helpless paralytic typifies countless others who are so paralyzed with sin and superstition that they have no sense of the touch of God, or their obligations to their fellows. They do not see or know the really great things of life. They do not see the beauty of holiness or thrill with the life of God. Help must come to them, as it first came to this paralytic, in human form.

There was a quartet of strong men, humanitarian in character, real missionaries in the spirit of service, who took up the four corners of the bed on which the victim of disease lay, and bore him, in spite of great difficulty, to Christ. We must carry one another in this world. We are so dependent on others for what we have that all the world is making contribution to us, and we who have the gospel light should make our lives count for those who are in darkness by bringing them and Christ together.

The joy of success in human effort is the highest satisfaction of life. These men saw the sick and helpless man go away to his home healed and strong. The joy of missionary service is in the triumphs of the gospel—to see a native family or village brought to Christ and transformed, or to seek out and find one soul whose transformation makes them a power as in the case of Africans of southeast Africa, is worth the effort and sacrifice of a lifetime. So with everyone who brings one soul to Christ.

Jesus had another surprise for the people of that day when He accepted an invitation to eat with publicans and sinners. The scribes could not understand how He could do it. Jesus knew that if He ever reached these people He must go where they are. It was His chance to find out all about them and gain their confidence that He might do them good. The evangelist or missionary who abandons himself to the field and comes in close touch with those he is trying to save is the one who will win success on the field. If we would heal and save, we must go after the sick.

GAMMON SEMINARY.

Epworth League Topic

JANUARY 15

By the Rev. J. W. Haywood, D.D.

THE PEOPLE

Channels Through Which Jesus Appeals to the People of India

("The Christ of the Indian Road," Chapters 3, 4, 5)

During our mission study period this year we are to use as our basic book, "The Christ of the Indian Road," by E. Stanley Jones. Stanley Jones is a unique man, and this book is an epoch-making volume. It is my sincere

hope that our Leagues will secure it in large numbers and read it.

The topic for January 8 was "The Messenger," the sub-topic being "The Kind of Missionary Who Is Welcome in India To-

day." I wish the Quarterly had not reached me too late to get that topic to the paper. There are some things I should like to say on that topic; but I must not leave the topic which is now before me.

In India, as in other mission fields, there has been much bungling. A good many people have gone to the mission fields believing that they were moved by the missionary spirit, when, as a matter of fact, they were only moved by wanderlust. No man has any business going as a missionary to any people if he feels that his race group has all the trump cards of civilization. Our biggest missionary mistakes have been made at this point. Our missionaries have gone out condescending to these "poor heathen," attempting to make them throw away all their customs and traditions and do everything as it is done in Boston and New York. We have somehow forgotten that all the great, cosmic religions were originated by the people among whom we are now trying to teach religion. The Orientals have the same genius for developing religion that the Occidental has for compounding poisonous gas to kill his fellow man. It is sophomoric presumption on our part to affect a monopoly on religion in dealing with these people. They don't hesitate to tell us so these days. Some of our folks on the mission fields are beginning to see the point. I am thinking now of our own Bishop Fred B. Fisher, in India.

In 1918, at Columbus, Ohio, when the Centenary was taking form, I heard Fred B. Fisher make statements about reforms that ought to be made in missionary work in India, which statements were then considered unorthodox, to say the least. But the Methodist Church has learned a great deal along some lines since 1918. I am thinking, too, of E. Stanley Jones, who is also in India. This book we are studying (ought to be studying, at least) shows that Stanley Jones has sensed the missionary problem.

Through such men as these, India is beginning to see that Christianity has a distinctive contribution to make to lives that are already full of religion, much of which is good. But perhaps the greatest ally Christianity has in India to-day is Mahatma Gandhi. This is true in spite of the fact that Gandhi is not himself a professing Christian. With the natural spiritual penetration that belongs to his people, Gandhi has discovered the heart of the Christ life. He knows and has told the Anglo-Saxon how far he falls short of the religion which he professes to represent. He recently told white missionaries that they must practice the religion of Jesus without adulterating and toning it down. The strong grip which this modern prophet has on his countrymen makes him one of the strongest allies of the Christ who is destined to win the millions of India.

MORGAN COLLEGE.

Mrs. E. B. Stripling; music by Mrs. Lottie English, of Florida. The meeting was a success from beginning to end. This is among one of the most prominent Methodist families of Georgia. In this family we find preachers, teachers, shoemakers, dressmaker, carpenter, mechanics, agriculturist, and church workers. Long may they live.—Reporter.

Meridian, Miss.—Sunday, November 27, was a high day at Mallalieu Chapel Methodist Episcopal Church. The Rev. Mosley acted as master of ceremonies. The first sermon was preached by the Rev. John Chaney; text, "Where is he that was born King?" He preached a soul-stirring sermon. The quartet of Haven College furnished excellent music. The Rev. L. B. Blount was the second speaker. Collection was taken for the Sunday school and Epworth League. The welcome address was given by Sister Sarah McCall; a paper was read by Sister Bessie Johnson; subject, "Self-Respect." After a ten-minutes' talk by the master of ceremonies, the clubs reported as follows: Brother D. Morgan, \$5.13; W. M. Reaves, \$6.01; Sister L. Forrester, \$17.10; Sister Bessie Johnson, \$17.25; total, \$45.53. We are few in number, but are wide awake and are striving to repair our church. We are asking the prayers of the general church.—Rev. H. K. Roberts, Pastor; Bessie Johnson, Reporter.

Olivier, La.—We thank the bishop and district superintendent for sending to us as our pastor, for this Conference year, the Rev. H. L. Clark. He has things well in hand; the church has taken on new life, and is moving forward under his careful and wise leadership. We are looking forward to a greater year's work in every way. Plans are being laid to do some tangible work at both churches on the circuit. The churches have been organized to do effective work; new organizations have been perfected. The Rev. Clark preached his introductory sermon at Mt. Zion, Olivier, La., November 20, to a crowded house. People came from miles around to hear him. Three souls were added to the church on that night. The first Quarterly Conference has been held, which shows some improvement. On Thanksgiving night we had a splendid Thanksgiving program: Paper by Miss Victoria Stevenson; solo by Mrs. E. M. Stevenson, after which the pastor preached the sermon; subject, "Count Your Many Blessings." After the service was over the pastor was surprised by the members and many friends of all churches. Catholic and Baptist people joined in and laid on the table fifty pounds of choice groceries and a purse. The crowd was led by Mrs. Lucinda August, Mrs. Laura Lewis, and Mrs. Florence Lewis. The presentation speech was made by Mrs. Lucinda August; the pastor responded in a few but well-chosen words. Pray for us as we are marching on to victory with our banners unfurled.—Esther Boasman, Reporter.

Dayton, Tenn.—Mount Olive Church: Mrs. Annie Roberts entertained the Boys' Duty Club at her home, December 13, with a five-course dinner. Twenty boys and fourteen girls were present. This club meets once each week at the church, and once each month a banquet is given. A grand feature of the meeting was the installation of a radio in the home of Mrs. Roberts by Mr. Eugene Edwards, which was brought from his home. We listened to some very splendid programs. After the program the club engaged in various games. Miss Lexine Howse, English teacher in the high school, spoke very eloquently on activities of the club; Miss Jessie Dorsett, primary teacher, also made interesting remarks. Prof. Powell, principal of the school, spoke encouragingly to the boys. The Rev. Nash, pastor and club director, made the closing remarks. The choir met at the director's home, December 5, for organization. Mr. Riddle was re-elected president; Mrs. N. Edwards, director; Mrs. L. Kelth, secretary; Mrs. L. Riddle, musician. The choir rendered a program for the Southern Methodists on December 13, and was said to have been one of the best ever witnessed by them. Solos were rendered by Mr. Riddle, Mrs. N. J. Haynes, and Mrs. Nola Edwards. The Mount Olive quartet rendered two beautiful selections. Mr. Riddle, Mrs. Riddle, Mrs. Douglass, and Mrs. Edwards composed

Little Stories of Achievement

What the Churches Are Doing

Many talents are given unto men, but does any excel that of music? The Rev. J. G. Nash, pastor of Spring City circuit, Dayton, Tenn., found, on going to his charge, a splendid array of singers. Among them the three



young ladies shown herewith, reading from left to right: Misses Mamie McCobb, Eva Wasson, and Mary Johnson. Besides their service to the church, this artistic trio renders valuable service to neighboring communities, singing before both colored and white congregations. Recently they sang very creditably at Rockwood and Kingston, Tenn. Pastor Nash sees in them the future "Williams Singers," stirring the hearts of the people from coast to coast with gospel songs.

Center, Ala.—We are proud of our new pastor, the Rev. J. A. Howard, and we thank Bishop Jones for sending him to us for this Conference year. The Rev. Howard preached on Sunday, December 18, from Judges 6. 16, to the delight of all who heard him. We are going to do our best to bring

up a round report this Conference year.—O. J. D. Stubbs, Reporter.

Victoria, Texas—The good people of Webster Chapel Methodist Episcopal Church gave a banquet on December 16, in honor of the return of our good pastor and wife, the Rev. and Mrs. S. D. Moseley. A turkey supper was served and a program rendered. Miss Elvis Grant made a delightful welcome, and Prof. A. D. Sheffield, the principal of Victoria High School, responded. Mrs. Amanda Atwoods made a splendid talk, as did Mrs. Agnes Lewis, Mrs. M. E. Townsend, and Mrs. D. N. Swanson. The Rev. S. D. Moseley spoke out of his heart, expressing his appreciation for the manner in which he was welcomed back to his church. The Committee on Refreshments consisted of Mrs. M. Jones, Miss G. Peters, Mrs. L. Bingham, Mrs. N. Hamlington, Mrs. T. W. Swanson, and Miss E. Grant.—T. W. Swanson, Secretary.

Shellmound, Miss.—There was a very successful Mock Conference held at St. Paul Methodist Episcopal Church, October 18-23. Tuesday night the anniversary of the Clarksdale and Durant Districts was held. The sermon was preached by the Rev. O. C. Reid; Wednesday night the anniversary of the Holly Springs and Tupelo Districts was held; sermon by the Rev. Holland; Thursday night, anniversary of the Starkville District; sermon by the Rev. D. S. Lee; Friday night, anniversary of the Greenwood District; sermon by the Rev. E. R. Miller. The districts reported as follows: Clarksdale, Jas. Irvin, district superintendent, \$69.10; Durant, Wilson Jones, district superintendent, \$40.23; Greenwood, John Randolph, district superintendent, \$10; Holly Springs, C. H. Burns, district superintendent, \$23.61; Tupelo, Nelson Abram, district superintendent, \$1.75; Starkville, Jim McFarland, district superintendent, \$65.19; grand total, \$209.88.—P. H. Jackson, Pastor.

Millen, Ga.—The sixth reunion of the Stripling family convened with New Hope Methodist Episcopal Church, August 24-28. Those outstanding characters who made it a success were: the Rev. J. S. Stripling, district superintendent Waynesboro District; the Rev. Debose, Millen; the Rev. D. L. Clark, Brunswick; the Rev. J. C. Stripling, Madisonville, Texas; the Rev. S. D. Bankston, district superintendent Savannah District; solos by Mr. Jack Joyce, Savannah; Mr. A. A. English and Mrs. Lena Hendricks, of Waldo, Fla.; Mrs. Newton and J. E. Forney, of Baxley; Mrs. P. C. Stripling, of Texas; paper, on the life of Dr. S. A. Stripling, by

the quartet. Mrs. Lena Keith and Miss Bernice Douglass, the mezzo soprano singers, led two selections. We were invited to return at an early date. The offering was good. Mrs. E. Powell McKamey, who has been teaching in Boco Raton, Fla., has returned home for her vacation, and the choir was certainly glad to have her with them again, with her sweet contralto voice. The Rev. Nash is doing a good work, and all auxiliaries are at work.—Mrs. Lena Keith, Reporter.

Atlanta, Ga.—Ariel Bowen Methodist Episcopal Church has just closed a most successful year. Under the wise counsel and efficient leadership of our pastor, the Rev. H. E. Burns, the church has made wonderful progress along most lines. Through the efforts of loyal officers, faithful members, and friends we have made the following achievements: We have installed a new furnace at a cost of \$500; built a rock wall for \$140; built lavatories in church and parsonage at a cost of \$500, and other expenses, \$221; total cost of improvements, \$1,221. The most of this amount has been paid. We thank Bro. R. C. Johnson and Bro. W. L. Parks, who loaned the church \$150, without interest, to help do this work. We also thank Bro. Theodore Idlett, who gave the material and fixtures for building the rooms mentioned above. Notwithstanding the urgent need for money to do local work, many of our officers and members did not neglect World Service and other benevolences. Total amount raised for this cause, \$356. This is far in advance over the previous year. Those who played an important part in the splendid achievements made were: the Unit Staff, led by Bro. John H. Smith; Mrs. Carrie Idlett, president of The Woman's Home Missionary Society; Mrs. Bird Minter, president of the Ladies' Aid Society; Mrs. Eva B. Parks, president of The Woman's Foreign Missionary Society, and the Young People's Club, led by Mrs. Katie B. Smith. All of these and their coworkers deserve much praise for loyal and unselfish service rendered. While we were engaged in money raising and material work, we did not neglect the spiritual life of the people. The pastor with organized methods, personal workers, and daily evangelism won seventy-one souls for the Kingdom and added them to our church. He has not only helped people in his own membership, but his Christian life and character have been a blessing to all the people of this community, and many others have been converted and joined other denominations through his labors. Our people believe in the Rev. Burns; sinners have implicit confidence in his Christian character and life. Mr. Moses Bearden, a friend, and Mrs. Carrie Idlett, a member of the church, led in raising a special donation, with which they gave the pastor a beautiful watch valued at \$75, and \$25 toward purchasing new suit of clothes. This donation was not credited on salary, but it was a gift of love, an expression from people of the community and members for that high type of Christian and unselfish service rendered by him. The pastor is very grateful to officers, members, and friends for loyal support in the work during the year. May we all continue to be faithful in the discharge of our whole duty and receive a crown of life when we die. The Rev. Guyton, of Gammon Theological Seminary, filled the pulpit while our pastor was away attending the Annual Conference at McDonough, Ga., Sunday, December 18. He preached a wonderful sermon; subject, "A True Christian." Our hearts did burn within as this servant of God preached to us the gospel.—J. M. Ellison, Reporter.

Kansas City, Mo.—Centennial Methodist Episcopal Church: The General Conference coming to our city in 1928, arouses each and all of us to the spirit of faithful service. Centennial members and friends are striving towards that one end—the completion of our new church that is now being built at Nineteenth and Woodland Streets. The fourteen rally clubs, under the leadership of Mrs. M. A. Ford, started a financial campaign under the name of "Crowning a Queen" contest. This affair was between Jamison Temple Colored Methodist Episcopal Church and Centennial Methodist Episcopal Church, and ended Friday night, December 9, at Jamison

Temple. A program was rendered prior to the crowning of the queen. Invocation by the Rev. W. T. Osborne. Centennial choir rendered three selections. Prof. J. Oliver Morrison, director; Mrs. M. L. Watrous at the piano. Mrs. Viola Nickens sang a solo. Mrs. Pearl Ewing was the candidate for "queen" for Jamison Temple. Miss Evelyn Franklin was the candidate for Centennial. Answering the bugle call, the contestants, with their escorts, marched to the altar and reported their financial efforts. R. H. Brown, of Jamison Temple, made the reports, as follows: Mrs. Pearl Ewing, \$546.75; Miss Evelyn Franklin, \$1,732. Miss Franklin was crowned "queen." The crown was placed on the queen by the Rev. M. L. Mackay, pastor of Centennial; the sceptre was presented by Rev. L. E. B. Rosser, pastor of Jamison Temple. Mrs. P. Erlyne Osborne, who was mistress of ceremonies, presented the prizes in behalf of the two churches. Mrs. Pearl Ewing received a gray purse; Miss Franklin a beautiful necklace. Mrs. Osborne also presented a beautiful bouquet to Miss Franklin from Mr. and Mrs. Jordan Ray. Miss Franklin is a daughter of the Rev. D. G. Franklin, superintendent of the Wichita District. She is known for her untiring faithfulness to the church under all circumstances, and especially her service to the choir as soprano. Centennial feels justly proud of her queen, realizing that she is worthy of the honor. The Diamond Stewardess Board, a board aside from the regular board of stewards, of which Mrs. Mattie Love is president, fostered a hope-chest contest, which ended December 1. Mesdames Emma Ray, M. L. Mackay, and Miss Evelyn Franklin were the contestants. Miss Franklin received the third prize—a pair of Madeira pillow cases; Mrs. Mackay the second prize—an embroidered bedspread; Mrs. Ray received the hope chest, which contained the following articles: one quilt, one pair of pillows, one embroidered bedspread, three pairs of pillow cases, one hand-painted pillow, one linen tablecloth with six napkins, one dresser scarf, one embroidered luncheon set, one embroidered centerpiece, six bath towels, six plain linen hand towels and four embroidered hand towels, one buffet set; five wash cloths, one



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silk rose for a pillow, and eight sheets. This contest brought \$217.75, one part of which was for a window in the new church, and the other part for current expenses. Centennial says this, "Servants, well done."—Jordan Ray, Reporter.

District Activities

District Rounds

ALEXANDRIA DISTRICT

Second Round—Cottonport Ct., January 12-15; Bunkie, 13-15; Cheneyville, 17-22; Boonville, 18-22; Shady Grove Ct., 26, 27; Trenton Ct., 29; Zwolla and Bayou Sci, 30, 31; Pleasant Hill Ct., February 2, 3; Mt. Zion, 5; Alexandria, 6-9; Many Ct., 10-12; Robeline Ct., 13-15; Marthaville Ct., 17-19; Natchitoches, 21-26; Powhatan Ct., 22-26; Campti Ct., 23, 24; Alexandria, 27 to March 2; LeCompte Ct., 2-4; Boyce and Rapides, 4-6; Boyce and Village, 7, 8; Cane River Ct., 9-11; Colfax, 12; Rigolets, 18. (11 A. M.); Alexandria, Newman, 20-25; Alexandria, St. Paul, 21-25; Alexandria, Wilton, 27 to April 1; Pineville, 1-3.

Dear Brother Ministers: I congratulate you on the splendid showing you made in the Christmas drive for Waveland, and also for the World Service. Now let us double our energy and not stop until the last cent of World Service is raised. Don't wait until Easter, but push now, and push hard. Finish with the World Service so we can come up to Easter with a glorious evangelistic campaign. Let "Personal Evangelism" be your watch word. The spasmodic revival meeting is fast becoming history, so let us get busy with personal evangelism or the "Win-My-Chum" plan, and results will follow which will be pleasing to the Master. Remember we are saved to serve, and each one of us is responsible for the saving of our fellow man. You will recall the fact how the bishop stressed personal evangelism at Conference, and how eager he is that the next report should show a large increase in membership. This can only be done, brethren, by reconsecrating ourselves each day and getting a "red-hot mes-

sage" from the burning altar, and then deliver it as we receive it and success is certain.—S. S. Earles, Dist. Supt.

MONTGOMERY DISTRICT

Second Round—Tensaw Ct., January 28, 29; Theodore, February 3-5; Mobile, Wesley Chapel, 10-12; St. John, 11, 12; Warren Street, 17-19; Pensacola, Fla., 24-26; Brewton, Pollard, March 2-4; Castleberry Ct., 9-11; Evergreen, St. Paul, 16-18; Sand Barr, 17, 18; Troy Ct., Walden Chapel, 24, 25; Union Springs and Brown Grove, 30, April 1; Montgomery, 6-8; Booth, Lomax, Mallies, 13-15; Eclectic Ct., Eclectic, 21, 22; Wetumpka Ct., St. Clair, 29 to May 6.

World Service is much less this year than ever. Plan a big program for Lenten season, and we might use Palm Sunday to advantage. The Holy Spirit does more to refine people than any other agency. Let each member set to the task of winning one soul to Christ.—P. P. Wright, Dist. Supt.

SOUTH BALTIMORE DISTRICT

Fourth Round—Asbury, Baltimore, January 3; Camp Parole, 5; Mutual, 6; Lu' 7; John Wesley, Baltimore, 10; Weem Easter, Baltimore, 17; Centennial, 19; lngtown, 20; Prince Frederick, 21; M 27; Chesapeake Beach, 28; Cator Atholton, February 2; Mt. Zion, ton, 4; Sparrows Point, 6; Balr Point, 9; Davidsonville, 10; Brooklyn, 14; Patapsco Park 18; Glenburnle, 24; South Paul, Baltimore, March 2; Annapolls, 6; Eastport. Baltimore, 9; Waterbur slon of Washington Metropolitan Meth

Baltimore, Md., March 21, 1928, Bishop Charles E. Locke, presiding.

Dear Brothers: We now face the Annual Conference. Give Morgan College the right of way. The conditional offer of \$50,000 by the General Educational Board positively expires June 1, 1928. Collect all you can and send to Dr. A. J. Mitchell, 529 Sanford Place, Baltimore, Md. Urge upon every member of your charge soul winning. In every respect make this last quarter of my term as superintendent the best of all. Pray God's blessing upon Bishop Locke and the Annual Conference. Praying God's blessing upon you, I am faithfully yours.—Julius S. Carroll, 1310 W. Lanvale Street, Baltimore, Md.

TOPEKA DISTRICT

Second Round—Mt. Olive, February 3-5; Manhattan, 10-12; Salina, 17-19; Asbury, 24-26; Dunlap, March 2-4; Osage-Burlingame, 9-11; Alma Ct., 16-18; Clay Center, 23-25; Omaha (Clair), April 1, 2; Omaha, Union, 1-3; Valley Falls, 7, 8; Lincoln, 13-15; Grand Island, 20-22. My prayers. Yours for success, B. R. Booker.

WICHITA DISTRICT

Second Round—Parsons, February 5, 6; Oswego, 7, 8; Chetopa, 9, 10; Coffeyville, 12, 13; Wichita, 19, 20; Pawhuska, 22, 23; Tulsa, 26, 27; Kansas City (Mason), March 4, 5; Caldwell, 7, 8; Independence, 11, 12; Chantute, 13, 14; Elliott and Big Creek, 15, 16; Fort Scott, 18, 19; Mound City, 20, 21; Chelsea, 25, 26; Rosedale, April 1, 2; Bonner Springs, 3, 4; Armourdale, 8, 9.

Dear Brethren: The fight is on. We must win. To do so we must keep at it all the time. Remember April 8 is the date set for our goal on World Service; World Service Council to be held in Chanute, April 10, 11. Take your collection for area budget and send it in at once, please. Organize for the greatest year's work in the history of your ministry. Remember the prize to the winner. In God's name, let us succeed.—D. G. Franklin, Dist. Supt.

Quarterly Conferences

BILOXI, MISS.

Things continue to go well at St. Paul Methodist Episcopal Church. The Rev. Dr. E. A. Wilson was here on December 20 and held our fourth Quarterly Conference. The doctor preached a great sermon and held the quarter the same night. The weather was very cold, but we had a great Conference and a splendid congregation. Every department of the church was represented with a written report, which showed the charge to be in fine shape. Paid pastor to date, \$1,409.32; district superintendent in full, \$128; Pensions and Relief, \$40; Episcopal Fund, \$14; for ministerial support to date, \$1,591.32; World Service paid in full, \$305. The trustees have paid their accounts in full, and have money in the bank to their credit. Mrs. S. A. Rembert's class led the Conference by raising \$800. According to the record, more than forty have been added to the church during the year. Our congregations have been good, and our class meetings are second to none. The Conference unanimously asked for the return of our beloved and worthy pastor, the Rev. Dr. P. H. Rembert. He has put St. Paul on the map, and she stands second to none among the colored churches of Biloxi. We love him for his manly stand in dealing with the affairs of the church. He will carry a good list of subscribers to the Annual Conference for the Southwestern.—Reporter.

BRYAN, TEXAS

The district superintendent, holding his first Quarterly Conference in Lee's Chapel Methodist Episcopal Church, immediately upon his return from the seat of the Annual Conference, found that the pastor had already set out upon his yearly task. Quite a change had been made in the interior of the parsonage, which had been papered and rearranged. The weather was very unfavorable, yet we were able to pay the district superintendent \$18, and promised to send the balance at an early date.—Reporter.

CORRIGAN, TEXAS

Corrigan and Lufkin Circuit: Our fourth Quarterly Conference was held the first Saturday in November, with the district superintendent in the chair. He was paid in full. We are proud of our pastor, and are planning greater things this year than were accomplished during the last Conference year.—Rev. Z. Baptiste, Pastor; Marion Straughter, Reporter.

HANDBORO, MISS.

The fourth Quarterly Conference was held Saturday and Sunday, December 3 and 4. The Conference was called to order by Dr. A. E. Wilson, district superintendent. Sunday morning, love feast was held. The district superintendent preached able sermons. Drs. Rembert and Shumpert and their members rendered great service. Our pastor is doing all in his power to bring the church here up to a higher standard. Total raised during the Conference, \$106.—E. D. Smith, Reporter.

INTERLACHEN, FLA.

The fourth Quarterly Conference was held at Richardson Chapel Methodist Episcopal Church, December 4, with the district superintendent, Rev. F. E. Welch, presiding. Though the weather was very inclement, we had a fine service, and were able to pay the superintendent in full. The district superintendent preached an able sermon from Psalms 27. 14. The Rev. J. J. Smith and wife, pastor of Bethel African Methodist Episcopal Church, a few of his members; the Rev. Williams, of Jacksonville, Fla.; and the Rev. Gadson, pastor of the Missionary Baptist Church, together with a few of his members, were welcome visitors to our church. We are working faithfully to raise more of our benevolence. We are few in number, but try to do our duty to God and the church. We have a splendid leader in the person of Rev. J. S. Lee, and trust he will be returned to us.—Reporter.

PHILADELPHIA, MISS.

The fourth Quarterly Conference was held November 23. The Rev. G. W. Vaughn, of the Preston circuit, led the devotional service. The Rev. F. L. Woods, of Philadelphia circuit, read the Scripture lesson and made some timely remarks. Dr. D. L. Morgan, district superintendent, conducted the business session. The officers answered the roll call, and all reports showed that the charge was in good condition. Paid the district superintendent, \$38. He was paid in full for the year. Paid pastor this quarter, \$410. The district superintendent preached a great sermon.—Rev. E. W. Rogers, Pastor; Maggie Moten, Reporter.

SCOوبا, MISS.

Our fourth Quarterly Conference was held November 19 and 20 at Blue's Chapel, with Prof. C. Newton Berry, presiding. On Sunday, at 11 A. M., he preached a strong sermon on the subject, "Weak Spot." In the afternoon our district superintendent was present, and preached for us at night. All officials were present with good reports. Amount raised was \$46.15. Our district superintendent was paid in full, and balance on pastor's salary was raised. We are now looking forward to our Annual Conference. Our church is moving onward, spiritually and financially. We hope to have with us another year our beloved pastor, the Rev. F. L. Williams.—J. H. Griggs, Reporter.

STARKE, FLA.

Dr. F. E. Welch, district superintendent of the Ocala District, was with us at Mt. Moriah Methodist Episcopal Church, and held our fourth Quarterly Conference. All officers were present with their reports, which showed progress along all lines. Dr. Welch was very much pleased with the work done. At 7.30 P. M. Dr. Welch preached an able sermon from Gen. 40. 14. Our hearts were made to feel glad. We paid the district superintendent in full for the year, \$50. We pray that he will live long to do work for the Master.—Rev. R. H. Dehosc, Pastor; Damon Dell, Reporter.

STATELINE, MISS.

Salem and Morgan Hill Ct.: Our fourth Quarterly Conference was held at Liberty Hill Methodist Episcopal Church, December 14, with our district superintendent, the Rev. W. H. Smith, in the chair. The officers were all present as usual. The superintendent dispatched the business with much ease, after which he delivered a message that was greatly enjoyed by all present. The collection was taken by roll call as follows: D. W. Conner, \$1.70; Robert Blakley, \$1.40; John Adams, 65 cents; Bettie L. Miller, \$1.75; Carrie Blakley, \$1.70; James Rogers, \$5; E. G. Creagh, \$2.60; paid the district superintendent in full, \$17; paid pastor, \$29.08; total raised, \$46.08.—The Rev. A. Bivins, Pastor; Carrie Blakley, Reporter.

STATE LINE, MISS.

The fourth Quarterly Conference convened at Mt. Zion Methodist Episcopal Church, December 13, with Dr. W. H. Smith, district superintendent, in the chair. Devotional service was conducted by the pastor, Rev. Sam Harris, after which remarks were made by the district superintendent concerning the program of the church. The roll was called, and most of the officers were present with good reports. The district superintendent preached a soul-stirring sermon from Heb. 11. 1. Total amount raised during the Conference, \$187.07. The district superintendent was paid in full. Most of the officers asked for the return of the pastor. Bro. A. Twyner and Bro. F. Leverett were in the race to go to the Annual Conference as lay delegate. Bro. Leverett was elected delegate, and Bro. Ambrose, reserve.—V. Harris, Reporter.

TOOMSUBA, MISS.

November 13 was a great day. Our fourth Quarterly Conference was held at Pleasant Grove Methodist Episcopal Church. The district superintendent, Rev. D. L. Morgan, presided. Most of the officers were present with good reports. Paid district superintendent in full. Raised in the two days' service, \$75.—Rev. A. Nelson, Pastor; Lessie Horn, Reporter.

WASHINGTON, LA.

The first Quarterly Conference was held December 3, with the Rev. W. J. Hampton presiding. This quarter was one of marked success throughout. The official staff was alert with round reports. The superintendent preached a great sermon. We raised for this quarter, \$131. We thank Bishop Jones for sending us as pastor the Rev. McCain; he is a splendid preacher, and is loved by all. The church has taken on new life under his administration, and we expect to do big things this Conference year.—H. Hix, Reporter.

Crescent City Note

Williams Chapel—Our first Quarterly Conference was held by the new district superintendent, the Rev. J. D. David. This was one of the best Conferences held in our church. This is the Rev. J. W. Turner's fifth year, and the members are just delighted to have him returned for another year. Under his leadership the church is among the best churches in the city. He has added a clinic to the church where the poor can obtain free treatment twice a week. We are also looking after the old members; we pay their doctor's bill when they are not able to do it. Two new classes have been added to the Sunday school. Our \$500 rally will come off on January 15. The choir, under the leadership of Mrs. Turner, is doing well. A grand reception was given the district superintendent by the Ladies' Aid, Mrs. O. J. Colwell, president.—Miss E. C. Charles, Reporter.

Obituaries

COSTAN—Miss Elizabeth Costan, the daughter of Mr. Jesse Costan, and granddaughter of the Rev. F. P. Thomas, pastor at Clayton, Miss., died December 6, 1927, at the age of seventeen years. She leaves to mourn, father, grandmother, grandfather, two sisters, one brother, and a host of relatives and friends. The funeral was conducted by the Rev. Solon, of the African Methodist Episcopal

Church, and the Rev. Iverson, of the Baptist Church. She was laid to rest in White Cemetery.—F. P. Thomas, Reporter.

DERRICK—Brother William Derrick, of Durant, Miss., was born February 19, 1845, in South Carolina. He joined the church here in 1884, under the Rev. Forrester. He was a faithful member of John Wesley Methodist Episcopal Church. The Rev. G. W. Hunt preached the funeral sermon, and prayer was offered by the Rev. Gaston, of the Missionary Baptist Church.—The Rev. R. B. Adams, Pastor.

HAMMOND—On December 13, 1927, death entered the home of Dr. and Mrs. W. H. Hammond, Bryan, Texas, and took from their midst one of their precious jewels, the second child and only son. He was ill but a very short time. He attended school Friday, fell a victim of pneumonia Saturday, and died the following Tuesday. The funeral was held on Wednesday. To them we extend our heartfelt sympathy in this their hour of bereavement. The funeral was conducted by the Rev. S. E. Diggs.—Reporter.

HESLOP—Sister Caroline Heslop was born April 15, 1835; died November 22, 1927, at her daughter's home in Durant, Miss., at the age of ninety-two years. She joined the John Wesley Methodist Episcopal Church, Durant, under the pastorate of the Rev. Foster. She lived a consistent Christian life until her death. Sister Heslop loved her church, her home, and her family. The funeral was conducted by the pastor, Rev. R. B. Adams, and the Rev. Ingraham, of the Missionary Baptist Church. She leaves to mourn her passing one daughter, one son, and a host of grandchildren and great-grandchildren.—Reporter.

JONES—On November 29, 1927, death visited the Athens (Miss.) circuit and claimed Bro. Tommie Jones, one of the oldest members of Valley Chapel Methodist Episcopal Church, at the age of sixty-five years. He had been ill for twelve months or more. Bro. Jones was a faithful member and a lover of his church; was superintendent, class leader, and trustee for several years. He leaves to mourn his passing four sons, one daughter, and a host of friends. The funeral was conducted by the Rev. L. F. Jones, pastor.—Reporter.

MICOL—Sister Florence Micol, a faithful member of Lynch's Chapel Methodist Episcopal Church, Clinton, Miss., passed from labor to remard November 22, 1927. She was sixty years of age and was a member of the church thirty years. The funeral was conducted by her pastor, the Rev. E. G. Webb, from Pratt Memorial Methodist Episcopal Church, of which the Rev. A. B. Keeling is pastor. She leaves to mourn her passing, husband, ten children, and a host of friends. Interment at Clinton, Miss.—Reporter.

STEWART—Sister Hattie Z. G. Stewart was born October 15, 1891, and departed this life November 5, 1927. She was converted at the age of five and joined Mount Olive Methodist Episcopal Church, South Radford, Va. She was married to James Stewart, and to this marriage ten children were born. Two of them preceded her to the grave. Sister Stewart was a patient sufferer, ever trusting in God. She leaves to mourn her passing, husband, mother, eight children, and two brothers. Funeral services were held at Rock Road Methodist Episcopal Church, by her pastor, the Rev. R. M. Green, assisted by the Rev. W. H. Mitchell and others. The remains were laid to rest by Courts of Calanthe, of which she was a member.—Reporter.

WILLIAMS—Bro. Henry Williams, founder of our church at Humble, Tex., forty years ago, died at the age of ninety-nine years in full triumph of faith on December 11, 1927. The pastor, Rev. Tenola Edwards, officiated.—Reporter.

Cards of Thanks

I wish to thank Bro. Warren Chester, a member of Daleville (Miss.) Methodist Epis-

copal Church, who, on Thanksgiving Day, presented to the parsonage ten bushels of corn, four bushels of potatoes, and two gallons of syrup. Bro. Chester is a loyal member, and has paid to the church thus far this Conference year, \$30. If every member was like Bro. Chester, Daleville would go over the top.—E. S. McClain.

The pastor and wife take this method of thanking the good members of Lee Chapel, Palestine, Texas, for their nice tokens of respect on our departure for Conference, and especially thank the following, who gave the nice hat and cake to the pastor's wife: Mesdames Georgia Smith, Lucinda Campbell, Lizzie Vaughns, Messrs. Joe Moore, L. A. Johnson, and T. P. Peterson.—The Rev. and Mrs. John L. Blue.

We wish to thank the members and friends of Mt. Zion and St. Paul Methodist Episcopal Churches for 250 pounds of choice groceries and a neat sum of money for Thanksgiving. The promoters of the meeting were: Sisters Delia Collins, Clara Reese, Mary Davis, Emma Kilbourne, Susie Cannon, Rosa Spears. May God's richest blessings rest upon these good and loyal people. You are invited to call again. Many thanks.—The Rev. and Mrs. W. H. Davis, Clinton, La.

The Rev. and Mrs. J. D. McCain wish to express their appreciation to the good people of St. Mark Methodist Episcopal Church, Washington, La., for the storm party, led by Sisters Johnson, Hix, Preston, Moore, Augustus, Brothers Batiste, Hix, Butler, Mate, and others. They laid on the table 100 pounds of groceries and a purse. Brother Hix made a talk; also Brother Batiste, after which the pastor thanked the party and asked them to call again. May God bless these good people.—W. Hix.

We wish to thank the members of the Ladies' Aid Society of Leete Hill Methodist Episcopal Church, LaGrange, Ga., for a hat and a box of handkerchiefs; also a small sum of money for the baby. We would like also to make mention of these who participated in this effort: Mrs. Lillie Bowie, president; Mrs. F. Thornton, vice-president; Mrs. M. Bankston, Mrs. M. Howard, Mrs. C. Beasley, Mrs. Amanda White, Mrs. Florence Carlisle, Mrs. Julia Culwright, and Mr. F. E. Gray.—A. H. Jamerson, Pastor.

We take this method to thank the good people of Mallalieu Methodist Episcopal Church for their kindness; also the good citizens of Marshall, Texas, for their hospitality in helping the members to make it pleasant for us this year. We further want to thank the members, under the leadership of Bro. Cox and his good wife, for the nice suit of clothes given me, and the "Shushine" Sunday-school class for the nice shirt to wear with the suit. Mrs. L. Pettigrue is teacher. The suit was presented on Sunday, November 26, to be worn at the Annual Conference. At the same time a cash purse of \$3 was presented to my wife, Mrs. F. N. Barnes. This year's work has been hard but pleasant. We again thank you.—The Rev. and Mrs. J. H. Barnes.

On the clear, cold night of December 6, a storm suddenly arose, and in a few minutes the parsonage table and chairs were covered with the choicest pounds that our town affords. A purse, a lovely tea apron, silk socks, and a goose were left in its wake. After the storm subsided, a merry little breeze came tripping in with an arm laden with more nice things. The parsonage, it seems, is in a storm path, for ever since the pastor and family arrived here, the first of the year, the same thing has occurred. Tables and chairs groaned for months under their load. Each week since that time there has been a steady wind blowing, bringing all sorts of good things. The storm on the above-mentioned date was fostered by Mrs. Lena McComb, followed by Mesdames M. J. Hubbard, M. L. Foard and son, A. Knowles, P. Bays and daughters, C. Griffin, Horten, T. Embry, M. West, L. Shaw, N. Patterson, A. Chandler and son, D. Moore, S. Draine, M. Aldridge, M. Roby, M. Jones, Misses Z. and O. McComb, N. Moore, E. Hilliard, Edna Foster and sister, Messrs. W. McComb, J. D. Hilliard, R. Hilliard, A. Aldridge, S. Rut-

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ledge, R. L. White, O. D. Jones, G. Moore, L. Jones, H. Harvey, H. Daniels, J. Foard, Mr. and Mrs. E. Hill and son, Mr. and Mrs. J. I. Hilliard, Mr. and Mrs. C. Hilliard, Mr. and Mrs. D. Jones, Mr. and Mrs. E. D. Foard, Mr. and Mrs. T. Aldridge, the Rev. and Mrs. A. Patterson. We take this method to thank the membership and friends for the loyal way in which they have stood by us this year.—The Rev. and Mrs. H. F. Cook and family, Eupora, Miss.

Marriages

DICKERSON—WEBB. On December 17, 1927, Mr. Wesley Dickerson and Miss Addean Webb were quietly married at the home of Mrs. Mary Parmel, Beauregard, Miss. Mrs. Dickerson is the daughter of Mrs. Lou Ella Harville, a member of New Hope Methodist Episcopal Church and a public school teacher of Copiah County. Mr. Dickerson is a member of St. Peter's Rock Baptist Church of Beauregard, Miss. We wish for them a happy and long life.—The Rev. L. T. Jones, Pastor; Mrs. L. T. Jones, Reporter.

SMITH—RUCKER. Mr. K. R. Smith, of Learned, Miss., and Miss Hattie J. Rucker, of Edwards, Miss., were happily united in the bonds of wedlock, Sunday, November 20, 1927, at Kingsley's Chapel Methodist Episcopal Church. Mrs. Smith is the daughter of the Rev. and Mrs. W. E. Rucker and a student of Haven Teachers College, Meridian, Miss. Mr. Smith is a graduate of Alcorn College. He is an electrician and successful farmer, a Sunday-school teacher, class leader, and is highly esteemed by all. The couple received many valuable presents. Among the large number which witnessed the marriage ceremony there were present the Rev. and Mrs. W. L. Marshall, of Bolton, Miss.; Mr. and Mrs. D. E. Bankston; Mrs. Maxie Etter, of Hazlehurst, Miss. We wish for them a

pleasant sail o'er life's sea. The ceremony was performed by the Rev. F. Davis.—Reporter.

WEST—WOODLAWN. Mr. Samuel West and Miss Mary Jane Woodlawn were united in holy wedlock on November 24, 1927, at the home of the bride's parents, Mr. and Mrs. Woodlawn, Whittaker, Miss. The Rev. Anthony Taylor officiated.—Reporter.

WILLIAMS—BROWN. Mr. Sam Williams and Miss Minnie Brown were joined in holy wedlock on November 21, 1927, at the parsonage, Norwood, La. The Rev. Anthony Taylor officiated. We pray God's blessing upon them.—Reporter.

Woman's Column

Starkville, Miss.—The ladies of Griffin Chapel put over a mock Annual Conference, November 10, 11, 13, with much success. They gleaned much in the way of enjoyment and were fortunate enough to put \$46 in their pastor's pocket through this effort. We feel confident that the folks of Starkville can put over any program they undertake. Mrs. Rosebud O. Bell cannot be commended too highly for her ability as bishop.—Sarah B. Powell, Reporter.

Paris, Ky.—Report of Lexington Conference Woman's Foreign Missionary Society for quarter ending December 15, 1927: Chicago District, \$18; Columbus District, \$94.31; Hawesville District, \$5; Indianapolis District, \$42.90; Lexington District, \$45.33; Louisville District, \$10. Banner district, Columbus; second honor, Lexington; third place, Indianapolis. Banner auxiliary, Cory, \$30.80; second honor, Oberlin, \$20.16; third place, Simpson, \$19; King's Heralds, \$7.25; Standard Bearers and Little Light Bearers, no reports. Total for quarter, \$210.54. Some of our largest auxiliaries failed to report.—Mrs. C. D. C. Mebane, Treasurer, 134 West Eighth Street, Paris, Ky.

W. F. M. S. OF THE LITTLE ROCK ANNUAL CONFERENCE

The Woman's Foreign Missionary Society of the Little Rock Annual Conference met in joint session with the Annual Conference, November 30 to December 4. Mrs. J. D. Bragg, our home base secretary, was with us and organized a school for mission study, which was largely attended each day. Women were eager to learn their work in order that they might go back to their homes to do a greater work in 1928 than had been done in 1927. Mrs. Clair was also with us and gave a splendid address on "The Need in Foreign Lands." Now, women of the Conference, our goal this year is \$200. Let us not wait till September to begin our work. We must start to-day and send in regularly our reports. God is expecting us to help Him save the world. We must therefore give Him our best efforts. Now that I am leaving the work to work in another field, I am asking God's blessings upon you. Write Mrs. F. E. Darby, at Cotton Plant, Ark., who is taking my place as your Conference secretary.—F. E. Turner, 608 Pleasant Street, Hot Springs, Arkansas.

DELEGATE'S REPORT OF NATIONAL MEETING OF W. H. M. S.

Central Alabama Conference—I use this method to thank the members of The Woman's Home Missionary Society; also the pastors who helped to raise the delegate's expense to the national meeting held in Baltimore, Md., October 12-19, 1927. It was a great meeting indeed. Each day brought us something helpful. The morning watch, led by Mrs. A. C. Peck, added much strength for each day's session. The reports and demonstrations coming from different departments were quite inspiring and helpful. A little colored girl of one of the Carolina Conferences raised the highest amount of money through the mite box. There was more than \$1,000 appropriated this year for our Brewster Hospital, Jacksonville, Fla. The financial reports from various sources showed an increase along all lines. The entertainment committee spared no pains in making it pleasant for us during our stay in Baltimore. Saturday, October 15, the delegates and

visitors were given an auto ride over the city of Baltimore, which was very interesting. On Sunday afternoon the colored delegation was entertained at the home of Mrs. Ida Cummings, president of North Baltimore District. Wednesday, the 19th, we had a bus ride to Washington. We were carried across the Potomac River over to Fort Myers, Va., and to the National Cemetery, where we viewed the Unknown Soldier's grave; then back to Washington to the Lucy Webb Training School, where we were entertained at luncheon; from there through the city to the home of Bishop and Mrs. McDowell, where we were given another reception. We were carried from there back to Baltimore, where we departed for our various homes. This ended one of the greatest meetings we have ever witnessed.

Dear Sisters: Let us get busy this year and report more members for The Woman's Home Missionary Society than we have ever reported. Let us establish the family altar in our homes and every member a tither. Please remember our jubilee offering. Let us get in as many jubilee members as possible. Remember that you make a separate roll for jubilee members. We are asking each district in the Central Alabama Conference to report at least fifty new members by next June. We can do this if we try. Start now, district president, and work up your

spring meeting. Let us work and pray.—Mrs. R. R. Williams, Conference President.

Special Notices

The address of the Rev. J. A. Howard has been changed from East Lake Station, Birmingham, Ala., to Center, Ala.

The address of the Rev. T. B. Oville has been changed from 2615 North 22d Street, Omaha, Nebr., to 916 South 6th Street, Kansas City, Kans.

All persons interested, please note change of address of the Rev. J. W. Thomas from 228 Jefferson St., Huntsville, Ala., to 412 N. 15th St., Birmingham, Ala.

The address of the Rev. R. A. Taylor, district evangelist, Monroe District, Louisiana Conference, has been changed from Sterlington Route, Monroe, La., to P. O. Box 3586, West Monroe, La.

Inquiry

I wish to inquire for my brother, Jim Lemons, who was reared in Liberty, Pickens County, South Carolina. When last heard of he was in Rome, Ga., in 1924. Please send any information to Mr. Frank Lemons, Box 163, Liberty, S. C.

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Aug 20

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI

NEW ORLEANS, LOUISIANA, JANUARY 12, 1928

It Is the Dawn

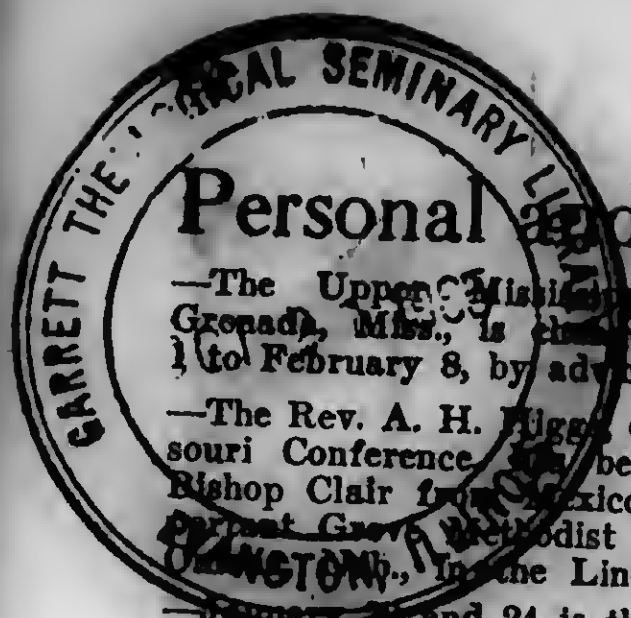
"Say that we dream! Our dreams have woven
Truths that outface the burning sun;
The lightnings that we dreamed have cloven
Time, space, and linked all lands in one!
Dreams! But their swift celestial fingers
Have knit the world with threads of steel,
Till no remotest island lingers
Outside the world's great Commonweal.

"Tell us that custom, sloth, and fear
Are strong; then name them 'common sense'!
Tell us that greed rules everywhere;
Then dub the lie 'experience':
Year after year, age after age
Has handed down through fool and child,
For earth's divinest heritage,
The dreams whereon old Wisdom smiled.

"Dreams are they? But ye cannot stay them,
Or thrust the dawn back for one hour!
Truth, Love, and Justice, if ye slay them,
Return with more than earthly power:
Strive, if ye will, to seal the fountains
That send the Spring through leaf and spray:
Drive back the sun from the Eastern mountains,
Then—bid this mightier movement stay.

"It is the Dawn! The Dawn! The nations
From East to West have heard a cry—
Through all earth's blood-red generations,
By hate and slaughter, climbed thus high,
Here, on this height, still to aspire,
Only one path remains untrod,
One path of Love and Peace climbs higher—
Make straight that highway for our God."

ALFRED NOYES, *The Wine-Press.*



Personal and General

—The Upper Mississippi Conference, at Grand Rapids, Minn., is closed from February 1 to February 8, by advice of Bishop Mead.

—The Rev. A. H. Huggs, of the Central Missouri Conference, has been transferred by Bishop Clair from Mexico, Mo., to our important Grove Methodist Episcopal Church, JUNCTION, in the Lincoln Conference.

—January 23 and 24 is the date of meeting for the annual sessions of the Home Missions Council, the Council of Women for Home Missions, and the executive committee of the Federal Council. The place is Cleveland, Ohio.

—The Rev. B. E. Williams, of Hufsmith circuit, Navasota District, Texas Conference, is sorely bereaved in the loss by death of his sister, for whose funeral he was called recently to Slaughter, La. Our copious sympathy goes out to him in his sorrow.

—Miss Helen Morgan, daughter of the Rev. and Mrs. G. B. Morgan, Hobson City, Ala., was happily married, October 27, 1927, to Mr. Frank Williams at the home of the bride's parents. The ceremony was performed by her pastor, the Rev. J. R. Taylor.

—Up to December 24, of the Christmas season of 1927, Bishop Joseph C. Hartzell had received more than fifty holiday greetings and packages from friends in the United States, England, and Africa, a noteworthy testimony of the warm place the beloved bishop has in the hearts of the people of three continents.

—Bishop Titus Lowe and family expect to arrive in the United States from Singapore about the end of March preparatory to attendance of the General Conference. Mail intended to reach Bishop Lowe before arrival in this country should be forwarded in care of the American Express Company, No. 11 Rue Scribe, Paris, France, from now until March 6.

—Among the distinguished visitors attendant upon the recent session of the North Carolina Annual Conference was the Rev. N. D. Shamborguer, D.D., a prominent member of the Lexington Conference. His addresses to the Conference were inspirational and interesting. Bro. Shamborguer was himself, in his early ministry, a member of the North Carolina Conference.

—Dr. Francis M. Larkin, who is the executive secretary of the California State Church Federation, was elected, by a most flattering vote, at the head of the delegation on the very first of the eleven ballots taken for General Conference delegates. This is the fifth time Dr. Larkin has represented his Conference (the Southern California) in the General Conference, and the second time he has led the delegation.—Zion's Herald.

—Professor S. C. Walker, of New Orleans University, was prevented by temporary illness from attending the annual meeting of the Omega Psi Phi Fraternity, held in New York City, December 27-31, to which he was elected by the Rho Phi chapter of New Orleans, of which he is the Basileus. He was sufficiently recovered to deliver recently to the student body of Straight College, this city, an address on "Essentials of Permanent Success in College Life."

—Our office was recently favored with a visit from the Rev. and Mrs. G. W. Carter, formerly of Taylor Memorial Church, Pasadena, Calif., now transferred to our church at Scotlandville, La. This charge is adjacent to the campus of Southern University, the State School for Negro Youth, and is the University Church. He was educated at Gammon and Nebraska Wesleyan, and Mrs. Carter is a Clark alumna. They will give good account at this new pastorate.

—A most worthy school in the heart of Africa is opening up four departments of an industrial nature, because the government under which it operates has just passed a law that every boy must be taught a trade. Carpentering, tailoring, shoemaking, and turning are to be taught in this particular institution. It will require about \$200 to keep each department going for a year. It is a fine challenge for Christian investment

to those who would send the gospel across the sea. It may be sent to the treasurer of the Board of Foreign Missions, 160 Fifth Avenue, New York.

—This plthy, pungent saying from The Manchester Guardian: "There can be no doubt that the American Negro is conquering England and he has conquered America. How proud the American Negro must feel nowadays when he visits our ancient cities and finds our intelligentsia singing, or more usually listening to his spirituals on the gramophone, and the rest of the country dancing his inspired steps to tunes inspired by him. As Bret Harte once asked, 'Is the Caucasian played out?'"

—The Rev. R. T. Jackson, superintendent of Rome District, retired to the pastorate at the recent session of Atlanta Conference with notable credit to himself, as attested by records of the World Service office at Chicago. Secretary Wade reported in his anniversary at Atlanta Conference that Brother Jackson's district had excelled in percentage giving and increase every other district in the entire Atlanta Area. Many district superintendents throughout the general church might well covet such an enviable record.

—"Our White Folks" is a discriminating article, by George Schuyler, appearing in the December issue of The American Mercury. In a challenging statement, not without historic accuracy, his trenchant pen says the Negro "puts the history of the blacks down through the ages alongside that of the whites, and is not ashamed of the comparison. He knows that there is as much evidence that black men founded human civilization as there is that white men did, and he doubts whether the Occidental society of to-day is superior to the monarcho-communist society developed in Africa. He knows that neither intellectually nor physically is he inferior to the Caucasians."

—Fifty of Atlanta's most prominent ministers and laymen, composing the notable Atlanta Christian Council, have petitioned the city Board of Education for an equitable distribution of the three and a half million dollar school fund between colored and white citizens of that city, and as a fulfillment of a sacred pledge made colored citizens who voted for the big bond issue for schools on condition that they were to have \$700,000 appropriated therefrom for their needed school projects. The country is watching to see if Atlanta has any civic conscience. Nearly half of Atlanta's Negro school children are forced to attend two-and-three-session-a-day schools because of inadequate housing facilities.

—Penitence and prayer will be emphasized in the program of exercises to be held in the thousands of churches, Sunday schools, Y. M. C. A's., and other groups in observance of annual Race Relations Sunday, on Lincoln's birthday, February 12. The call for this observance is made by the Race Relations Commission of the Federal Council of Churches. The purpose of the meetings is to crystalize sentiment and create the will of American church people to act for suppression of lynching and mob violence in America. Two forces have been effectively reducing the number of lynchings in the last two or three years. They are education on part of the church, and agitation by other agencies for the enactment of a Federal law against lynching. Christian America will suppress lynching.

—George D. Colter, who for nearly fifty years held important positions with The Methodist Book Concern, suffered a stroke at his home in New York City, and died within a few hours on Monday, December 19, 1927. Mr. Colter was long identified with the Cincinnati house, and in later years was related to the general work of the organization. He was universally beloved by all his associates in the Book Concern family. The funeral services, in charge of Dr. George C. Douglass, publishing agent, were held in the chapel of The Methodist Book Concern Building at Cincinnati, Ohio, on Wednesday, December 21, and interment was in the family plot in the Mount Washington cemetery. His wife, Mrs. Mabel B. Colter, and a brother, Dr. L. S. Colter, of Cincinnati, survive him. Walter

Douglass, general cashier of The Methodist Book Concern, accompanied the funeral party from New York to Cincinnati. In the death of Mr. Colter, members of the Southwestern office feel a personal loss.

—President George H. Trevor, D.D., Ph.D., of Gammon Theological Seminary, contributes in the December issue of the Methodist Review his second article on "The Old Gospel and the New Science." It is a trenchant setting forth of one who sees a fine harmony between the evolutionary process and the sanctions for Christian faith; that the reign of universal law does not discredit, but strongly supports the claim of miracles. Miracles are but "congruous parts of the one matchless portrait of the Son of God, Son of man, the divine-human Redeemer of the world. They are credible because wrought by Him." Anent evolution and human origin, Dr. Trevor exults, "To us it seems a sublime conception that God through age after age was working toward the production of man, multiplying varied forms of living creatures, giving to each species in its day its place and transient pleasures, and making the tree of life continually ascend until at last arrived the man in the image of his Maker. It is reassuring to the masses of us to have our simple faith undergirded by the able apologetic of a scholar of Dr. Trevor's caliber."

—Performing a fine and substantial piece of work through his Larger Parish plan, the Rev. Arthur D. Williams carries as a motto on one issue of his Parish Bulletin: "An altar in every home and a washtub in every church." His parish is the only one of its kind among the colored membership of the church. Heading up at Pocahontas, Va., it includes five other points among the fine mining population of the West Virginia coal fields. Indicating the practical service rendered by this church to that community, and rural church possibilities in general, the following paragraph is taken from his bulletin: "Jesus was practical. He was a burden-lifter. He was an ever present help in the time of trouble. He was a friend to the underdog, the weary, the heavily laden. He fed the starving! He clothed the naked! He healed the sick! Cancers and many other female troubles are the outgrowth of the washtub and ironing board. The church has always led in women's protection. Here's where we lead again: 'Men and members, don't kill your wife; let electricity do the dirty work.' Let us install a washing outfit in our church basement and then invite every woman of the community to either bring or send her washing in where it may be washed. Let us ask each family to pay twenty-five cents a week to defray the actual cost. When the outfit is paid for the rate may be reduced. Then our homes will be happier. Our wives will spend more time in creating a happy and homelike atmosphere. Their health will improve; our churches will be serving."

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It Is Dawn

ALFRED NOYES, in the poem on our cover page, hurls a stinging rebuke at those reactionaries who regard dreams lightly as though they were mere reveries, empty musings, unrelated as constructive forces to the achievement of a better world. To him, dreams are expressional forms of a moving, dynamic idealism, the basis of human progress, spiritual and ethical. These things, images, dreams, "whereon old wisdom smiled" with smug cynicism, Noyes characterizes as "earth's divinest heritage." Dreams are part of the array of processes and realities—the "mightier movement" sweeping the world toward the dawn.

By this mightier conspiracy of cosmic forces we have been brought to the dawn of another twelve-month period. It is revealed in the calendar of earth's remotest nation that the time for stock-taking, measuring, and cataloging the total resources of the individual and of society has again arrived. Once again humanity, driven from its complacent pose of the past, must "push away the shades and take our first steps into the opening year." It is temporal daybreak everywhere. What this new year holds for us, into what paths it will lead, to what goals of goodness and excellence it shall bring us is not now determinable. What man knows is, that the new year is his, with its abounding possibilities, its potential reserves for human advancement, and for the glorification of God. It is the dawn of a new time period which the universe has gratuitously brought us—the gift of the Benignant Power at the center of the cosmic order.

The dawn of new aspirations and insatiable ambitions for moral excellence is urging society to unflagging endeavor. There is in this new year the urge for integrity of character and rectitude of conduct. A keener conscience, private and public, personal and corporate, greets the dawn of the new year. Irregularity and unprincipled acts of public officials make these the butt of ridicule, the objects of righteous social indignation and the unhappy victims of punitive legislation and criminal incarceration.

The moral sky indicates a better world. Moral prin-

ciples are gaining credence in the public mind, while spiritual values are being more readily isolated and exalted from among others as possessing sovereign worth for the future edification and good of society. The superiority of the good is making stronger appeal to the thinking of sober-minded men than is the deceptive glamor of the low, the coarse, and the bad. The structure of the social order is being gradually built into relationships of good will, tolerance, co-operation. "The nations from East to West have heard a cry." The blood-red generations of the past who soaked the earth with the blood of their brother man, whether from ignorance or greed or hate, and thereby brought humanity to this present height; if conscious, in some spirit rendezvous, of the surgings of our hearts and the thoughts of our minds, must know that the present generation is resolved that the war enterprise is dying and shall not, under God, be revived ever again. Progress from this time onward shall lie along a higher and holier way.

And so we are at the dawn of a new day of expectations and hopes. Even the prospect for the future of religion is gaining brightness with the passing of the years. Under the barrage fires of criticism from both within and without, from the ranks of every social strata, because of its emotional excesses, its ethical impotence, and its refusal to suffer prostitution to the purposes of the privileged classes, religion will emerge in the thinking of men strengthened and evaluated as the one factor, constant and permanent, by whose sanctions and ideals mankind can build an enduring civilization. Sudden materialism's clamant cries, mingled with the defiant voice of a godless naturalism, have already begun to be overwhelmed by the volume of acclaim rising throughout the earth with its loud hosannas. The Galilean is conquering. The world is coming to the cross for leading, and light, and life. It is the path of Love and Peace, of self-exaltation through self-denial. Let the highway be made plain and straight as urged by an old prophet. It is the dawn of the day visioned and accelerated by earth's divinest heritage—the dream.

Solving the World Problem

RECENT nationalist movements throughout the world have forced to the front the subject of missions so as to require a new intensive study and appraisal of the whole foreign missionary enterprise of Europe and America.

In a federated way, the "Foreign Missions Conference of North America" sponsors the combined foreign missionary interests of all the Protestant denominations on the American continent. Through it, in interdenominational comity, four hundred delegates, representing ninety mission boards of the United States and Canada, are meeting in annual session in Atlantic City, January 10-13, to investigate and study missionary problems, to promote the science of missions, and to foster certain

activities of a co-operative nature on behalf of the several boards and societies represented in the group.

The temper of the world mind, the striking reaction to missionary endeavor among them exhibited by foreign nationals, the political unrest everywhere, and the economic and industrial revolutions through which the world is passing, have brought us to a new age of missions. This the churches must meet by concerted endeavor in program and policy liberally and wisely adapted to the character of the needs of the field. In affording a co-operative program of world-wide approach to the present-day missionary problems, such a gathering will do great good. It will cultivate an atmosphere of tolerance, liberalism, and understanding by the more favored peoples toward

their less fortunate brethren; it will strengthen the consciousness of human brotherhood; it will make gains for the Christian message and way of life through repetition and emphasis upon the necessity of practical demonstration of the Christian virtues on part of those who would teach them unto others.

Addressing the Foreign Missions Conference, held at Washington three years ago, President Coolidge said: "The problems which in this new order of life present themselves, will not be solved except through a greater and constantly greater projection of the spirit of neighborship and co-operation, which is the true basis of the Christian code. As Christian nations have assumed the responsibility for bringing this new and higher civilization in touch with all peoples, so they must recognize their responsibility to press on and on in their task of enlightenment, education, spiritualization, Christianizing. There can be no hesitancy, no cessation of effort. Not only must they go forward with this great task, *but they must be sure that they go with the right purposes.*"

This Conference will study the purpose and method of the missionary enterprise in relation specifically to the new Nationalist movement and the anti-Christian propaganda carried on in China. Dr. H. T. Hodgkin, secretary of the National Christian Council in China, will bring first-hand information in an address on this subject. In sectional meetings also will be discussed the relation of missionaries to rising national churches, to the registration of schools, and to other problems incident to the new movement of Nationalism. Among other addresses indicating the new approach, are: "What Business Men Are Saying About Foreign Missions"; "The Task of Christian Missions in a Materialistic World"; "Present Changes in the Thought World in Relation to the Christian Missionary Message and Program," and a number of national Christians from foreign countries will speak on "Our Experience in Fellowship With Jesus." A valuable contribution will be made to the Conference deliberations by Secretary Diffendorfer, of our Foreign Board, who has just returned from a study tour of our Asiatic fields, and will speak on India, Burma, and Ceylon, from intimate knowledge of conditions there. Dr. Edmund D. Soper also will speak on "Unique and Distinctive Elements in Christianity," and Dr. John R. Mott will lead the discussion of plans of the Conference for participation of American Protestantism in the meet-

ing of the International Missionary Council, whose 1928 meeting will be held in Jerusalem. To this council meeting the United States and Canada will send thirty-five delegates.

For promoting Christian missions on a comprehensive scale, only by means of which vitality in the home church can be conserved, this annual session of the Foreign Missions Conference is of the largest significance for worldwide Christianity. May it realize all its ambitious designs for human welfare.

Statistical Picture of Protestant Missions

(American and European)

Throughout the World

Number of missionaries	29,188
Number of mission centers	4,598
Native staff	151,735
Organized churches	36,246
Other preaching points	50,513
Church members	3,614,154
Total "Christian Community"	8,342,378
Number of Sunday-schools	50,277
Number of Sunday-school pupils and teachers	2,535,726
Number of colleges and universities	101
Theological and Bible schools	461
Kindergartens	742
Elementary schools	46,580
High and middle schools	1,512
Industrial schools	295
Teacher-training schools	297
Total pupils in all schools	2,440,148
Number of medical and nursing schools	91
Number of missionary doctors	1,157
Number of missionary nurses	1,007
Number of native doctors	612
Number of hospitals	858
Number of dispensaries	1,686
Total treatments yearly	11,548,808
Total operations yearly	199,844

The Rev. William Josey — In Memoriam

THE Rev. William Josey, 3305 Webster Street, Houston, Texas, was the only member of the Texas Conference who had answered the roll call in the great beyond within the fiscal year just closed. But the memorial services, conducted at the time of the Conference, were given unusual prominence, and were observed with due dignity and reverence. The Rev. W. L. Duncan presided, and pursuant to an order of the Conference voted a year ago, Dr. J. L. Farmer preached a special memorial sermon at noon on the first day of the sitting. So profound was the impression made by the scholarly and appropriate delivery of Dr. Farmer, that the Conference voted a request that he submit a copy of the sermon for publication.

Brother Josey had served the church faithfully and well for thirty-three years as an active minister, but hav-

ing suffered a paralytic stroke some five years ago, was forced to take the retired relation. He died in the full triumph of faith last July. The funeral was held from the residence, with services at Trinity Church, the pastor, J. H. Lovell, officiating. Other ministers who were present and officiated, were: Dr. A. W. Carr, Dr. E. W. Kelly, Dr. W. A. Fortson, Rev. E. Micheaux, Rev. T. S. Pryor, Rev. T. M. Jackson, Dr. J. R. Birdett (of Bethel Baptist Church), Rev. F. D. Mayes, and District Superintendents J. S. Scott and J. H. Anthony. The Revs. Wm. White, J. B. Ried, Van H. McKinney, and W. B. Allen also were present.

Brother Josey is survived by three sons and five daughters and a host of other relatives and friends. Of the many friends, Editor C. N. Love, of the Texas Freeman, was present and made extended eulogistic remarks.

Contributed Editorial

For the Study of World Peace

THE Commission on World Peace of the Methodist Episcopal Church desires to recommend a few brief studies for the use of pastors in conducting classes on the subject of world peace. The Commission does not desire to make the task look so formidable as to make it look impossible. The literature here specified could be used in even the smallest churches and, in the judgment of the Commission, would prove most interesting and valuable everywhere.

The Commission is also very anxious not to suggest literature that will prove so expensive as to be prohibitive. It will be glad to recommend other literature to those who desire it, but it makes this beginning in the hope that these suggestions may be widely adopted and these studies widely used, with the hope that later and further studies may be called for.

We recommend as a beginning:

First, *The Way to a Warless World*, by EVELYN RILEY NICHOLSON, Abingdon Press. Price, twenty-five cents.

Second, *Working for World Peace Through Organized Justice and Good Will*, a six weeks' study course, thirty-two pages, National Council of Congregational Church, 287 Fourth Avenue, New York City, ten cents per copy.

Third, *The Christian Crusade for a Warless World*, by SIDNEY L. GULICK, Secretary of the Commission on International Justice and Good Will of the Federal Council of Churches of Christ in America, 150 pages.

BISHOP WILLIAM F. McDOWELL, Chairman, Committee on World Peace.

JAMES R. JOY, Secretary.

Prohibition and Party Platforms

THERE have been many recent demands by temperance forces that political parties make in their platforms outright declarations on the prohibition question. These demands serve notice on the politicians that people will not be satisfied or deluded with the customary meaningless generalities and the dexterous straddling of the issue in which politicians are so skillful. The Anti-Saloon League National Convention failed to take this uncompromising position.

Dr. CLARENCE TRUE WILSON, secretary of the Board of Temperance, Prohibition, and Public Morals, however, in his annual report in December, expressed this demand vigorously, agreeing with the plea made by Senator BORAH in the Advocates last July. Doctor Wilson said:

"It is believed that, at the present stage of our reform, it is absolutely necessary that the dry forces should secure a platform declaration in all parties as to what they are going to do with the prohibition situation and the enforcement program. If some one says, 'The Eighteenth Amendment settles that whole question,' it is easy for us to say that the man who says it knows well that it is not settled and that in a country that is run by its public sentiment and expresses that sentiment in party government and the party announces its program in platforms, that this thing is never settled while there is opposition to putting a declaration in a party platform. If the party agrees to an enforcement program, every man who serves in it, even if he is not personally interested in the laws, is committed by his position. If we do not have a platform declaration to guide our voters in their choices, any politician can interpret any election as a wet victory as well as a dry, and you have a non-committal attitude on the part of your officials."

The Crucial Issue

MUCH has been said, and rightly said, in these present years of the necessity of making the Christian religion *intellectually respectable*.

The emphasis laid upon that task has been well justified, for unless our faith can be made at home amid the intellectual environment of the modern world, it will soon become merely a sentimental memory.

And yet the supreme issue before the Church to-day runs much deeper than that. The great question about Christianity is not whether it can be made intellectually respectable, but whether it can be made *morally powerful*. Can it, by working through the lives of men and women in the world to-day, actually shape a moral order of society on the principle of Jesus? If it cannot do that, its intellectual respectability will avail it little.

Seven Laws of Giving

IN the very suggestive pamphlet on *The Teaching of Stewardship*, just issued by the Department of Missionary Education of the Methodist Episcopal Church, the following seven principles of giving, for children and young people, are given:

1. Giving should always be intelligent, based upon definite knowledge of the cause or work supported.
2. It should be *specific*, to a known cause or person; not for "apportionment" or "quota."
3. Money given should be one's own, not the sum obtained from mother's bag or dad's pocket just as Mary leaves for Sunday school.
4. Giving should be systematic, and should be encouraged in all possible ways. Naturally, of course, in the nursery and kindergarten, giving will not be systematic, but the programs in these departments will build toward the ideal.
5. The contributor should always have the privilege of deciding, himself or herself, to what cause the money should be given.
6. Giving should always be real, the glad sharing of one's own with others. There is a vast difference between money giving and money raising.
7. The consecration of the offering should be a regular part of the worship service.

"Freedom of Speech in the Ministry"

THE parson has got to speak out, whether people like it or not, and if they duck him—well, that is mild—they crucified Christ. The one thing he has to stand for is the right to give his people the message God gives him on his knees, and if he allows the fear of any form of persecution, whether it be ducking his person or docking his salary, to stand in the way, then he must reckon with the Lord he serves, and in whose name he speaks."

"There is one thing parsons have got to be careful about, and that is, that they speak the truth, and speak it lovingly . . . the truth, the whole truth, and nothing but the truth."

G. A. STUDDERT KENNEDY.

Sunday Theaters and Movies

ONE of the most earnest and thoughtful protests against Sunday theaters and moving pictures, made in recent days, comes not from a preacher or reform worker, but from an actor, one of the most distinguished of his profession, GEORGE ARLISS. In his recently published autobiography, *Up the Years from Bloomsbury*, he writes:

"If I had my way, I would close all theaters and all movie houses on Sunday. I would make it a day apart. I would withhold all the ordinary amusements except outdoor sports. . . . There is no reason why the day should be dull for anyone. There are always good books. There are hobbies to be pursued. If the worst comes to the worst, why not sit at home and converse for an hour or two? It is surprising how intelligent people can be when you really get to know them."

L.

The Seven New Wonders of the World

II. Race, Youth, and Womanhood in the Making of To-morrow's World

By Stanley High

RA C E consciousness, as included in this list of seven new wonders of the world, refers to the developing *esprit de corps* among the various major groups of the non-white world. There is no lack of spirit in the West. Its development in the East and in Africa is both new as a phenomenon and, so far as the white man's dominant status is concerned, 'dangerous as a force. In general, the white policy of world control, up to the World War, was designed "to keep the native in his place." Governments made declarations that had a more Christian sound and, now and then, established institutions with ostensibly different purposes. But the day-by-day contacts between specific whites—as overlords—and specific groups of colored people—as underlings—reduced the significance of both declarations and institutions.

"Keep the Natives in Their Place"

The "place" of the native's keeping, of course, was always fixed, not by the native who kept it, but by the white man who consigned him to it. And it was, with few exceptions, a place of inferiority. This inferior status, moreover, was no temporary measure, but based upon the generally accepted assumption of the white man that the natives of these lands were of inherently inferior stuff than himself.

The experiences of one man—a prosperous half-caste of a city of British-Africa—are indicative of a situation that exists wherever, in the non-white world, the white man feels certain enough of his domination to enforce his opinions. This particular individual was well educated. He owned his own home, where I visited him later. His family had lived in the Union of South Africa for nearly 150 years. But he, being colored, was an outcaste.

His home was next to that of the white pastor of a very select Protestant church in the community. By some special dispensation this pastor had found it possible to baptize three of the children of his neighbor. But never, in the six years of his residence, had he or his wife or the numerous white "workers" in the church entered the home of the colored family.



Publishers Photo Service

THE TAJ MAHAL

An unsurpassed architectural wonder of the world. Amid scenes of unique beauty India presents new, tense, and complex social and religious ferments.

In this particular city there are numerous motion picture houses and a theater. But the doors of all of them are closed, in practice if not in theory, to the colored citizen and to his children.

He, himself, was five years in the war in Africa. In East Africa, to keep the white free from racial pollution, it was necessary to build a hospital for the white and another for the native Africans. When an Indian detachment was sent to East Africa a third hospital went up for its members. Finally a unit of "colored" troops, of mixed blood, appeared and a fourth hospital was added to the list to preserve the various gradations in the racial scale.

This man is the father of four boys. For them, at present, there are no first-rate schools. No apprenticeships of any worth are open to them. Although he is able to provide for their

education, there is no career open for which they can be educated.

Thus, precariously, the white man maintains the myth of his racial superiority.

The Old Docility of Non-White Peoples Collapsing

But the old docility of non-white peoples is collapsing. They are no longer content with the place assigned to them by the whites, but are intent upon making, and occupying, a place for themselves.

En route from Hongkong to Canton I met an American trader who had spent many years in China.

"The country," he said, "is en route to ruin. Something seems to have come over the Chinese people. Ten years ago—or even five—when things didn't go well among my servants I used a cane to good advantage. It never failed me. But now a man who would try to cane a servant simply takes his life in his hands. I'm sure I don't know what we are coming to."

China No Longer Cowed By Gunboats

And with this new pride and solidarity of race Orientals are no more afraid of the Westerner's caning than they are cowed by the presence of the Westerner's gun-

boats. Something has happened to these people. They have begun to discover that race has been used as a bit of magic to maintain exploited peoples in a position where the exploitation may be continued. And they have begun to think and to act together in order that men, instead of being born to inferiority, may have the right to qualify as equals.

The fourth of these seven wonders is the new womanhood of the Orient. The conventionally low status of women in these lands is probably the greatest blemish in the quality of Oriental civilizations. And that status is not something imposed by the white man—he has enough to answer for—but by the social customs for which non-white peoples themselves are responsible. The same spread of enlightenment that is freeing the manhood of the East from economic and political exploitation is working among the women, to free them from the oppressions imposed by the societies of which they are a part.

Christianity's Contribution to the New Womanhood of the Orient

Here the contribution of Christianity is undeniable. That girls could be educated or that there was anything conceivable to be gained by educating them was not generally admitted until the admission was forced by pioneer missionary women. This accounts for the fact that Christians stand far out in the front of this movement for the emancipation of women.

Emancipation, moreover, is exactly the word to use. Women are not only being freed from domestic slavery, but freed for community usefulness. I recall a meeting of the Filipino Federation of Women's Clubs in Manila. The delegates, who had come from many parts of the islands, would have had no difficulty meeting the intellectual standards of the select—meaning white—American organizations of the city. At one point on their program the question of woman suffrage came in for discussion. A resolution demanding the enfranchisement of women was enthusiastically passed. And then, just as enthusiastically, an amendment was passed declaring that the women of the islands would not accept the right to vote until they could receive it at the hands of an independent Filipino legislature.

I came to Foochow, China, last spring on the heels of the war. The city was overrun with soldiers, strikers, and paraders for various causes, good and bad, and placarded with lurid posters that called upon the world in general to some desperate action every day and something new and equally desperate on every to-morrow. It



CHINESE WOMANHOOD FACING THE PAST AND THE FUTURE

On the left is a characteristic picture of a Chinese girl of the old régime, with bound feet. On the right is a Chinese Christian mother in Nanking, with her two children.

was altogether a pleasant place. In the interior conditions were much worse. Missionaries were withdrawing. Bandits and irresponsible soldiery were having a merry time of it. And Chinese who were Christians and dared to give public testimony to their faith invited disaster.

One afternoon in Foochow I watched two Chinese girls bundled aboard a

miserable launch with a week of up-river travel ahead of them. They were just out of college. They told me they had jobs—Christian jobs—in Yenping. I repeated the reports I had heard of war and of looting and of anti-Christian drives, and suggested that Yenping was hardly a place for young women—particularly Christian young women. But they had an answer.

"We Are a Part of This New China"

"We are as much a part of this new China," they said, "as the communists in Yenping. For that reason we aren't frightened at these threats. Besides, Christian teachers are needed for the girls of our school there. They have appealed to us. You can see, can't you, that we have no choice but to go?"

I later visited the school where these girls were trained. When the nationalists took Foochow, the student body of this institution joined, *en masse*, in the celebrations. When new government was established they worked, after hours, in the student sections, helped to prepare posters, paraded, joined in patriotic mass meetings. Then the communist wing swung into control. War was declared on the Christian schools—and upon this girls' school in particular. They brought all sorts of pressure to bear. Mobs on two occasions invaded the compound. Special propagandists were sent to spread anti-Christian literature in the dormitories.

In the end the anti-Christians gave it up as a bad job. Not a single student had been swayed from her Christian loyalty. Every Sunday afternoon, after the usual custom, little gospel teams went out from the school to conduct Sunday schools for the thousand children that they had gathered about them in twenty-three surrounding villages. Every morning during the week the entire student body assembled in voluntary worship. The girls, to the chagrin of the propagandists, were demonstrating their determination to be, at the same time, good nationalists and good Christians.

"We hope to belong, one of these days, to the new womanhood of China," one of them said to me. "And we propose to think for ourselves."

That, exactly, is what is happening throughout, the

East. Women are beginning to think for themselves. And with that independence new ideals are appearing and the foundation for a new social life. It is for that reason that the new womanhood of the Orient is included among these seven wonders. . . .

What's on the Mind of Oriental Youth?

Then there is youth. The fires of resentment and discontent and aspiration that only smolder in the hearts of the older generations of these lands are aflame in the youth. The dynamic back of every aggressive nationalist and racial movement is supplied, almost always, by an aroused younger generation. And the youth of the Orient, in that regard, are merely following the historical precedents established by the part that youth has played in similar world-changing enterprises elsewhere.

Not all of the youth that one meets, however, are alive to their opportunities. I traveled across India with my eyes and ears open for the signs of a youth movement. I met students from Bombay to Lahore and back to Calcutta. They were Hindus and Mohammedans, Sikhs, Jains, and Christians. I saw them in their classes and out; make speeches; and asked questions with their Indian professors. And the sum total of their reactions was of about the inspirational quality that one would expect from the undergraduate ideas of an overendowed school of business administration.

What I found out was pretty well summed up in a picked group of "student leaders" that came together one Sunday afternoon in Calcutta. We talked of many things—of politics and prejudice, of poetry and Gandhi, and finally of their careers. It was business or law, law or business, all around the circle.

"But business and law will certainly be side issues," I said. "Here in spiritual India you don't mean to say that you propose to shun philosophy and religion?"

"Philosophy and religion!" one of them said. "There's no money in such things."

The rest laughed and agreed.

After a few experiences of that sort I had almost given up hope of discovering a youth movement in India. And then, unexpectedly, I stumbled into the midst of one—in miniature—in front of a fireplace in a missionary home in the city of Jubbulpore.

The students of this school are drawn from the four corners of the Indian empire. They come from diverse cultures—Mohammedan, Brahman, and outcaste. They speak a confusion of language. They have in common only a burden and a plan—a stricken India and a message for its healing. But that combination had worked in strange fashion in their lives. They were exceptions to the rule among Indian youth—a leaven, a very small leaven, in a very vast and overburdened land.

Young India Talks It Over

When we got together that night before the missionary's fireplace, one of them—without waiting for questions or speeches—opened up with the remark:

"We are interested in Jesus Christ here in Jubbulpore. We are interested because of what He has done for us and what He can do for India. Have you got anything to say on that question?"

I was taken by surprise. I had visited theological schools in America and had traveled through India. Neither set of contacts exactly prepared me for such

onset. I shifted the discussion back to them. The results were illuminating.

We talked first about Hinduism. These young men had no illusions on that score. They knew Hinduism—not library Hindusim, but home and community Hinduism. They called it a "sore," and explained what they meant.

"It has cursed us with caste," they said, "that foreordains men to a lot lower than the animals. It has set up, with its idols, a million impotent and immoral substitutes for God. It has failed to teach the people to know right from wrong. With India in an agony of want and disease and fear, Hindusim has choked from men's hearts the desire for sacrificial service."

The missionary injected some comment about the beauty of the Hindu Scriptures. But he was overruled.

"We know all that—the literature of Hinduism. It couldn't be improved. But the life of Hindusim? Could it be worse?"

And someone quoted a familiar verse about fruits, figs, and thistles.

It was just a step, then, to Christianity. One man, his English faltering a bit, spoke for the entire company.

"Christianity," he said, "is *how* to live. If we do it, we can change the world. How else?"

But they were far from satisfied with some of the organizational expressions of Christianity.

"This is India," they said. "But our church buildings are foreign, and to us they are not beautiful. Our manner of worship is foreign, and often does not express our spirit. Many of our songs are foreign, and they cannot sing in our hearts. When will Indian Christians be asked to clothe their faith after their own ideals of beauty?"

"Then what about all these churches? Why must you force your divisions upon us? We know little of why you are divided, but can see that in India our strife with evil is fighting enough without conflict with each other. We have been baptized out of the caste system of Brahman and outcaste into that of Presbyterian and Baptist and Methodist. Perhaps you cannot make one Christian fellowship in America. But why do you discourage us from the effort here?"

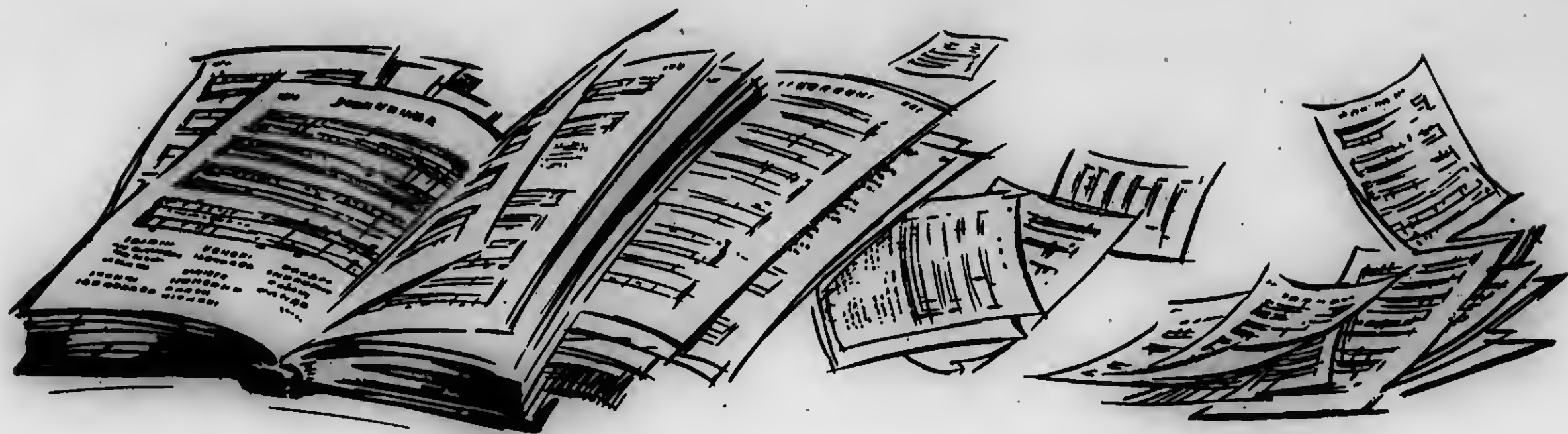
And when I asked a question on this point, they went around the circle and registered the unanimous opinion that:

"We would welcome, to-morrow, the wiping out of the Methodist Episcopal Church in India, if in its place there could come one united Christian body. That is because we believe it is Christianity more than any denomination that we are called to advance."

There were ideas, too, on the question of evangelism.

"We think it must be made plain," they said, "that it takes more than baptism to make a Christian. It is not hard to ordain a man to baptize. But it is often hard and slow to train him to teach. There are vast numbers of church members in our land who need to be instructed in what it means to be a Christian. And our church bars need to be lifted. Then India some day will see that it is hard—this being a Christian; and dangers and the difficulties."

"As for the creeds. We do not find them hard to accept, not after Christianity became a matter of experience. But it might help some, don't you think, if to our present list of 'Do you believe?' there could be added another of 'What are you going to do about it?'"



The Lost Tribes of the Hymnal

Recalling Some Missing Verses of Familiar Hymns, and the Reasons Why They Dropped Out

By Carl F. Price

SOME of our hymns have lost more verses by the wayside than are now left to them in the current hymnals. Of course, a congregation that is habitually fed upon the formula, "Let's sing the first, second, and last stanzas," can scarcely be expected to sing a hymn of eighteen verses. Three-hour sermons and fifteen-minute hymns to-day are rarer antiques than Chippendale furniture and modernly valued in inverse ratio. After the hymns have been trimmed down to modern tabloid dimensions, the hymn which has the greatest number of lines, of those remaining in the Methodist Hymnal, is Godfrey Thring's "Saviour, blessed Saviour." But its length (of fifty-six lines) is somewhat mitigated for the easily wearied singer of to-day, who is reminded in the last four lines that a rejuvenating heaven is ahead of us:

Where in joys unthought of
Saints with angels sing,
Never weary, raising
Praises to their King.

Hymn Number One in the Methodist Hymnal, "O for a thousand tongues to sing," though only six verses in length, was originally eighteen verses when Charles Wesley wrote it on the first anniversary of his conversion. Four of the omitted verses were used as a separate hymn in the Methodist Episcopal Hymnal of 1849, beginning with the couplet:

Look unto Christ, ye nations; own
Your God, ye fallen race.

R. Conyers, in his *Psalms and Hymns*, 1767, started the fashion of beginning the hymn with "O for a thousand tongues to sing." But if one would fully appreciate the reason for the ecstatic joy with which our present hymn begins, he should know at least two of the verses which in the original preceded this:

On this glad day the glorious Sun
Of Righteousness arose;
On my benighted soul He shone,
And filled it with repose.

I felt my Lord's atoning blood
Close to my soul applied;
Me, me He loved, the Son of God;
For me, for me He died.

In "The God of Abraham praise" one finds a phrase that, without the aid of an omitted verse, is utterly in-

comprehensible. Verse four, describing the "goodly land" of "endless rest," is completed with the couplet,

And trees of life forever grow,
With mercy crowned.

Verse five begins thus:

Before the great Three-One
They all exulting stand,
And tell the wonder He hath done
Through all their land.

The hymn-singer, who really takes the trouble to think about what the words mean (and some hymn-singers don't!), finds himself wondering why the trees stand exulting and "tell the wonders," as apparently pictured by the author of the hymn, Thomas Olivers. But Olivers was not to blame for this solecism. An omitted verse, which originally preceded verse five, explains the mystery:

The God who reigns on high
The great archangels sing,
And "Holy, holy, holy," cry,
"Almighty King!
Who was and is the same,
And evermore shall be;
Jehovah, Father, great I AM,
We worship Thee."

After all, it was the archangels, and not the trees, who were exulting and telling the wonders.

Just as "O for a thousand tongues," and "Look unto Christ, ye nations," made two hymns in the 1849 Hymnal from the same poem, so also Charles Wesley's "Wrestling Jacob," originally of fourteen stanzas, made three hymns in the Methodist Episcopal Hymnal of 1878 of five, four, and three stanzas, respectively, but only one hymn of seven stanzas in our present Hymnal, beginning, "Come, O thou traveler unknown." One cannot but agree that since the hymn must be reduced to seven verses—and certainly fourteen are too many for this age!—the editors have retained the best seven verses. Still, a reading of the whole poem, with its development of a dramatic struggle and conversation (in which we hear the words of but one speaker), is necessary to an appreciation of its full power and of Isaac Watts' generous statement that "Wrestling Jacob" was worth all the verses he himself had written.

Father Faber's "There's a wide-ness in God's mercy" in many hymnals is preceded by the verse:

Was there ever kindest shepherd,
Half so gentle, half so sweet,
As the Saviour, who would have us
Come and gather round His feet?
It is God; His love looks mighty,
But is mightier than it seems;
'Tis our Father; and His fondness
Goes far out beyond our dreams.



In other hymnals it begins with an earlier quatrain:

Souls of men, why will ye scatter
Like a crowd of frightened sheep?
Foolish hearts, why will ye wander
From a love so true and deep?

From his "Faith of our fathers" has been deleted the verse of Mariolatry:

Faith of our fathers! Mary's prayers
Shall win our country back to thee;

which Hedge and Hunington in 1853 altered to:

Faith of our fathers! Good men's prayers
Shall win our country all for thee.

More recently it has been metamorphosed into a good Protestant missionary verse in this form:

Faith of our fathers! we will strive
To win all nations unto thee;
And through the truth that comes from God
Mankind shall then indeed be free.

In deleted verses there is often a quaintness of expression, and sometimes of figure, so alien to our hymnic habits to-day as to be almost startling. Isaac Watts' hymn, "Eternal Power, whose high abode," originally contained this verse:

The lowest step about Thy seat
Rises too high for Gabriel's feet;
In vain the tall archangel tries
To reach Thine height with wondering eyes.

Gabriel, stretching for a climb, appears too ludicrous for our modern taste. The figure of a ladder was formerly used in Bishop Christopher Wordsworth's "O day of rest and gladness," addressed to the Sabbath Day:

Thou art a holy ladder,
Where angels go and come.
Each Sunday finds us gladder,
Nearer to heaven, our home.

There are Methodists still living who recall singing this verse of Charles Wesley's "O how happy are they":

I rode on the sky
(Freely justified I!)
Nor envied Elijah his seat;
My soul mounted higher
In a chariot of fire,
And the moon, it was under my feet.

The classic instance of a quaint verse, widely quoted, but never sung now, is from Dr. Neale's translation of Theodulph's Palm Sunday hymn, "All glory laud and honor":

Be Thou, O Lord, the rider,
And we the little ass,
That to God's holy city
Together we may pass.

In John Wesley's "How happy every pilgrim's lot" the poet becomes a bit too personal in one passage for general congregational purposes:

I have no babes to hold me here,
But children more securely dear
For mine I humbly claim:
Better than daughters or than sons,
Temples divine of living stones,
Inscribed with Jesus' name.

George Herbert's "Teach me, my God and King," originally contained this quaint verse:

A man that looks on glass,
On it may stay his eye;
Or, if he pleaseth, through it pass
And then the heav'n espy,

and this couplet on "drudgery divine":

Who sweeps a room as for Thy laws
Makes that and th' action fine.

The eighteenth century hymnists' descriptions of sin were marked by a fierce hatred, as in an obsolete verse of Watts' "How sad our state by nature is":

Stretch out Thine arm, victorious King,
My reigning sins subdue;
Drive the old dragon from his seat
With all his hellish crew;

which may be matched by a former verse in Charles Wesley's "Jesus, the sinner's Friend, to Thee":

Awake, the woman's conquering Seed,
Awake, and bruise the serpent's head!
Tread down Thy foes, with power control
The best and devil in my soul.

The hymn, "Stand up, stand up for Jesus," based on the dying words of Dudley Tyng, was first read at his memorial service by Dr. George Duffield, Jr., preacher on that occasion and author of the hymn, from which this verse is now deleted:

Stand up!—stand up for Jesus!
Each soldier to his post;
Close up the broken column,
And shout through all the host!
Make good the loss so heavy
In those that still remain,
And prove to all around you
That death itself is gain.

William Cutter, a Maine publisher, wrote, "Who is thy neighbor?" during the early days of the anti-slavery agitation; hence the verse, now missing:

Thy neighbor? Yonder tolling slave,
Fettered in thought and limb;
Whose hopes are all beyond the grave,
Go thou, and ransom him.

A study of omitted verses usually discloses the reason for their unavailability. Some of these "lost tribes of hymnody," however, possess their own peculiar merits. This verse has wandered from Ellerton's "Saviour, again to Thy dear name we raise":

Grant us Thy peace—the peace Thou didst bestow
On Thine apostles in Thine hour of woe;
The peace Thou broughtest when at eventide
They saw Thy pierced hands, Thy wounded side.

Note the challenge in these three verses, the first from "Courage, brother, do not stumble":

Trust no party, church, or faction;
Trust no leaders in the fight;
But in every word and action
Trust in God and do the right;

the second, from Gibbons' "When Jesus dwelt in mortal clay":

That man may last but never lives
Who much receives but nothing gives,
Whom none can love, whom none can thank,
Creation's Blot, Creation's Blank;

and the third, from Washington Gladden's hymn:

O Master, let me walk with Thee
Before the taunting Pharisee;
Help me to bear the sting of spite,
The hate of men who hide Thy light,
The sore distrust of souls sincere
Who cannot read Thy judgments clear,
The dullness of the multitude
Who dimly guess that Thou art good.

Facing General Conference

Delegates



The Rev. C. C. Clark

STEADILY growing in influence and in the confidence of his brethren in the large South Carolina Conference is the Rev. C. C. Clark, at the time of his election a pastor, but subsequently appointed superintendent of Charleston District. He is also registrar of his Conference. He appropriated the advantages of education offered in the State's public schools, and of the State college, from which, with the "A.B." degree, he graduated. He won his "B.D." degree at Gammon Theological Seminary. To this splendid equipment he added the "B.S.L." degree, the reward of a correspondence course in Oskaloosa College, Iowa. Thus Saluda County, in South Carolina, where he was born, has given to the church a man of sterling worth, unobtrusive, and devoted to every interest of the church.

* * *

CONCERT of action is seen by the effort of the Louisiana, with the rest of our group of Colored Conferences, to send as delegates to Kansas City men and women capable of making creditable contribution to the legislation and discussions of General Conference. Dr. Thaddeus Taylor, one of the lay delegates of Louisiana Conference, is one of the State's successful physicians. Having graduated from the College of Liberal Arts and Flint College of Medicine of New Orleans University, he has taken postgraduate work for two summers at Harvard Medical College. He is an active member of Trinity Church, New Orleans. Quiet in demeanor, he is nevertheless a forceful personality. He will be felt at Kansas City.

* * *



Dr. W. J. King

BORN in the middle eighties, in Rose Hill, Texas, Willis J. King entered the high-school department of Wiley College at the age of seventeen, completing the requirements for the "A.B." degree which Wiley conferred in 1910. From Boston University School of Theology he graduated in 1913, afterwards doing postgraduate work in Boston and Harvard Universities, earning his "Ph.D." from Boston in 1921. His alma mater conferred upon him the degree of Doctor of Divinity in 1917. Dr. King enjoyed a long, successful career as pastor in Texas, Massachusetts, and New York City before being called to the chair of Old Testament and Christian Sociology in Gammon Theological Seminary, Atlanta, Ga. In 1922

he represented Negro students in the World's Student Christian Federation in Peking, China; is author of *The Negro in American Life*; joined Texas Conference in 1908, and in 1924 was one of its delegates to General Conference at Springfield, Mass.

With his unusual endowment of culture, his broad experience in public life, his interest in the future progress of the church, Dr. King will be an invaluable asset in the councils of Methodism at Kansas City.

* * *

NOT MANY delegates, but one first-class one of each order, is the contribution of Savannah Conference to the General Conference in its approaching session. The Rev. Jackson S. Stripling, A.B., B.D., represents the ministry. In this Conference he has given twenty-seven years of service as pastor and district superintendent—twelve years in the latter office on La-Grange and Waynesboro Districts and fifteen years in leading pastorates. He is now the stalwart pastor of Palen Church, Savannah, and for twenty-seven years has been a trustee of Clark University.

Educated at Clark and Gammon, he will bring sympathetic insight to such problems of Methodism as will arise at Kansas City for the future welfare of the denomination.

* * *

PROF. R. A. ATKINSON, of Seguin, Texas, has been an outstanding figure in educational and church circles in his native State for more than thirty years. In his work he bears the reputation of being modest and thorough, with a warm passion for the uplift of the masses of his people. He was educated in the schools of his State, where he has ever since been a teacher and leader of young people. He is a graduate of Tillotson College, and is now pursuing his "B.S." degree in the State Industrial College. For more than twenty years he was the principal of the city school of Lockhart, Texas, and is now principal and instructor in vocational agriculture of Jakes Colony High School, Seguin, Texas. Other public activities worthy of note are his connection during a period of twenty years as a grand lodge officer of the Texas Jurisdiction of the Knights of Pythias and secretary of the board of trustees of Sam Huston College, Austin, Texas.

As a churchman, Prof. Atkinson has been president of the Laymen's Association of the West Texas Conference for the past six years, and is thoroughly alive to every interest involving laymen in the church. In him and his colleagues, West Texas will be amply represented at Kansas City.



The Rev. J. S. Stripling



Prof. R. A. Atkinson

An Appraisal of the China Revolution To-day

By Bishop Herbert Welch

Editor's Note—Dr. Welch, resident bishop of the Seoul (Korea) Area of the Methodist Episcopal Church, was recently in China, presiding at the annual session of Yenping Conference. He here sets down his impressions of the China and the Christian situation.

THE revolution begun in 1911 is obviously still in progress; that is, the ideals of social betterment, national unity and democracy, and international equality, for which Sun Yat Sen stood and which are embodied in the Nationalist *movement*, have taken firm hold on the thinking of enough Chinese to make them a vital force in the life of the country. But it seems equally clear that the existing Nationalist *government* has during the past few months lost ground, not so much in a military sense as in the confidence and support of thinking people, north and south.

That may be accounted for partly by the personal antagonisms and ambitions which have split the Kuomintang party into contending factions; partly by the uncertainty as to whether the professed determination to rid the party of its communistic elements is sincere and thoroughgoing; partly by the inevitable disappointment of the masses because the millennium of peace and plenty, so confidently pledged by the leaders, is not rapidly being realized; and partly by the unskillful character of the policies which the new government has followed. Its dealing with other nations, its toleration of the labor unions in their excesses, its handling of the question of taxation, its ruinous levies upon private business, its iron-clad educational regulations—all alike give little evidence of knowledge of the principles and practice of statecraft. Perhaps this amateur stage of political management is only what is to be expected under all the circumstances, but the dearth of poised and farsighted leadership is painfully apparent.

China, however, is better, more hopeful, than its government, north or south. There is in the people an extraordinary vitality which gives promise of carrying to a successful conclusion the present struggle for a united country and a clean, stable government, even though the end—as seems sadly certain—may be distant by years or by decades.

FOOCHOW "REASONABLY QUIET"

Foochow may be taken as typical. Here, while there is no effective police control, the general conditions under the navy officers, who are in charge, are reasonably quiet. The worst seems to be over, so far as danger to foreigners and interference with Christian work are concerned. To be sure, the stage is not quite past when the favorite cry is, "Down with" this or that. "Down with imperialism." "Down with foreign domination." "Down with the unequal treaties." "Down with communism." "Down with the church"; not yet has constructive thinking expressed itself in measures of genuine progress.

And local disturbances are not uncommon. A new Nationalist army enters—to support the established authorities more loyally, it is supposed. But one of their officers shoots to death an innocent Y. M. C. A. (Chinese)

representative in charge of buildings, and two hundred men are killed as the newcomers disarm the former garrison. A band of "student" agitators still runs riot, and their leader is likely to become "mayor" of the community. One Methodist church in the main city is still occupied by troops; a hospital is rented by the local government for public purposes.

But the institutions generally are running, some of which were closed for a time. The Anglo-Chinese College, under a new name and a new Chinese president, will resume its work in December. Hwa Nan College, that admirable school for girls, and the Fukien Christian University are both open, with a loyal student body and a gratifying attendance, managed in both cases by commissions composed entirely of Chinese, the missionaries being simply members of the staff or "foreign advisers." Many of the schools scattered through the province, formerly under direct missionary supervision, now have their Chinese principals.

TRANSFER OF AUTHORITY

This transfer of authority has been made more rapidly and in a more wholesale fashion than one would theoretically choose; but the pressure of public sentiment in those excited days, and the specific demands of the government, have brought about in a few months what the missionaries have been hoping and planning for through many years. And the consequences, so far as one is yet able to judge, seem almost uniformly happy.

Out in the country, where the quality of officials is fearfully uncertain, conditions have been more trying. Churches and schools have been seized, used for barracks, for idol worship, for places of torture. Goods have been confiscated, pastors arrested, others forced into the army, anti-Christian demonstration encouraged, and the Christians driven into a furnace of affliction. A sifting is going on. A Chinese proverb has it, "The fierce wind reveals the strong grass." It has required a patience and a fortitude like that of the early martyrs to be true. The seed that was sown on shallow soil has withered away; some growth has been checked by the rocks and the thorns; but this is precisely as our Master foretold. The glory of it is that some of the seed has fallen on good and honest hearts, even as He said, and is defying the heat of the storm, bringing forth fruit, thirty, sixty, one hundred fold.

THERE IS A CHRISTIAN CHURCH IN CHINA

There is a Christian church in China—that is the fact which emerges above all the confusion and the loss. The number of preachers is diminished, the number of members has in the Yenping Conference, for example, decreased by one third, the income from the churches has been cut in half. But with it all, there is left a church, purified as by fire, a church which is self-conscious, which is tackling its own problems with zest and intelligence, a church with leaders, both native and foreign, of ability, courage, and consecration. How good

it was to hear men in posts of peril turn away from suggestions of transfer to easier tasks; they must "see it through." People who in ignorance have sneered at the "rice Christians" of the East would be astonished to see the readiness with which they eat the rice when it is salted with danger! China has a church—a Christian Church—a church ready to carry out its divine commission of love and service to a great and needy land.

MORE CHRISTIANITY NEEDED

It is no time to think of slackening in support of the work in China. The adjustment between missionaries and native Christians will be worked out in good time,

as it has been worked out already in Japan; of that I am confident. But the missionaries and the Chinese leaders alike should feel behind them the heart of the home church—comprehending as best it may, but steady and loyal even when it does not altogether understand. Why?

A British consul of long experience in China said recently to me: "The Chinese, if they are to solve their difficulties, must come down to fundamental principles. There is no help for the country except as honest and unselfish men are brought to the front."

"Where shall we get them?" I asked.

His answer was unhesitating: "From the Christian Church. Nothing will save China but Christianity!"

Bishop Clair Off to Liberian Field

Sees Long-Expected Religious Advance Aided by Industrial Awakening—One-Hundred-Million-Dollar Operations Now Under Way

HAVING held the last of his domestic Conferences within the Covington Area, largest in point of territory within the church, Bishop Matthew W. Clair, resident bishop, set sail, with Mrs. Clair, on the palatial steamship *Mauretania*, December 30, for Liberia, where the Bishop goes to preside over the annual session of Liberia Conference and to administer the responsibility of the Methodist Episcopal Church within Liberian territory.

Bishop Clair will reach his destination about January 20, convening the Conference at Edina, Liberia, on January 26, 1928. On his election to the episcopacy eight years ago, he was assigned to this Liberian field, with residence at Monrovia, but the General Conference of 1924 created a new colored area in the home field, annexing the Liberia parish thereto, continuing its episcopal supervision under Bishop Clair, whose residence was fixed by the General Conference in Covington, Kentucky. The bishop's eight continuous years of contact and study of the problems of that far-away field has given him a fund of information invaluable to the church and to the general cause of the republic's development.

All the while the bishop has been a constant and enthusiastic champion of Liberia's progress. Speaking of its future, he is voluble with optimism as to the outcome of present efforts, industrial, educational, and religious, on behalf of the country. A recent interview with him just before his departure revealed that he is undertaking to establish an industrial school in Liberia on the Hampton-Tuskegee plan, and has already secured many encouraging pledges toward the carrying forward of this project. He is particularly enthusiastic over the educational reorganization work which has taken place in Liberia. He states that the educational and social project for the republic is as ambitious and extensive as the industrial development planned for that country by the Firestone Plantations Company, of Akron, Ohio, of which Harvey S. Firestone, the rubber magnate, is president, and his son, Harvey S. Firestone, Jr., vice-president and general manager. Bishop Clair is sparing no pains in promoting the historic College of West Africa, in the capital of the republic, in its campaign to raise sufficient funds for new buildings and equipment. Already the Covington Area and other friends have pledged definitely to raise \$5,000 promptly in aid of this project, which will afford a central educational

lighthouse in the midst of a large territory of Africa's darkness.

There has been a unification of educational work in Liberia under an educational director, who is unifying the activities of the Phelps-Stokes Fund; the American, New York, and Massachusetts Colonization Societies, and the missionary bodies of the Episcopal, Methodist, and Lutheran Churches. These plans look to cooperation with Liberian officials and representatives of existing schools for a complete redirection of all educational effort in the republic. This work contemplates placing the conservation of life and the development of native industries in the foreground, and will include farm and demonstration work similar to that carried on in the United States by the extension service of the agricultural colleges.

Industrial Development.—With regard to the industrial development of Liberia, Bishop Clair regards the Firestone operations as a "godsend to the republic." He says: "The industrial situation in Liberia has been marvelously transformed. Mr. Firestone is at present employing fifteen thousand (15,000) natives. This employment means more to the country than words can express. This industrial development is making possible and clearing the way for the putting on of a definite educational program that will bring a new day to the entire country."

"In a few years from now schoolhouses will dot the country, making it possible to train for manhood and womanhood the more than three hundred and fifty thousand (350,000) children of school age at present without schools. I verily believe Mr. Firestone is anxious to help Liberia in real and definite ways, thereby making sure and secure her future." Continuing, Bishop Clair states that "the Firestones are already rapidly bringing under cultivation the land which has been placed at their disposal for crude rubber production. They have already resuscitated the two hundred thousand (200,000) trees planted sixteen years ago and now have these rubber trees in full production. It is estimated that the cost of planting rubber by the Empire Concession of one million acres will be a minimum of \$100 an acre, or \$100,000,000."

U. S. Trading Company.—"In addition to carrying on their operations in crude rubber production, the Firestones have also organized the U. S. Trading Company for the purpose of providing the Liberian people with

foodstuffs at cheaper rates than the food monopoly of the past would permit. Already Liberian importations have permitted articles to be disposed of to the natives and to the Liberian people at prices ranging from 25 per cent to 33 1/3 per cent under prices formerly paid. With the present cooperation of American exports in educational and business directions, Bishop Clair feels he is justified in saying that 'the entire internal situation of the republic is being transformed.'"

President King and officials of the Liberian Government are giving every possible support to the educational and financial experts who are bringing about these results. "The Liberian and the native peoples," Bishop Clair states, "are enthusiastic over the great changes now taking place."

Honorable W. T. Francis, recently appointed American minister to Liberia, and Bishop Clair recently visited and inspected the great Firestone plants in operation at Akron. They were the guests for the day of Mr. Harvey S. Firestone and officials of the organization. It is the present purpose of Mr. Firestone, Jr., to go to Liberia early in January for a personal inspection of the operations now under way. Bishop Clair will be on the ground, and will cooperate with Liberian officials in pointing out opportunities for service, aside from industrial development, which can be rendered by this great organization. Bishop Clair is anxious to secure added support for his industrial-school project.

Those who are desirous of aiding Africa, already too long ruthlessly exploited, in realizing the dawn of a new era in her civilization, will find in the present promising opportunity a challenge of great moment to render large Christian service to millions of God's needy children.

A Eulogy On the Life of the Rev. C. N. Strait

By the Rev. C. E. Whitaker

"Thou carriest them away as with a flood, they are as a sleep; in the morning they are like grass which groweth up. In the morning it flourisheth and groweth up, in the evening it is cut down and withereth."

SUCH was the case in the untimely passing of our friend, classmate, and brother, Charley N. Strait, early in February, 1927. He was born in Alabama. The family early came to Texas, where he was converted early in life and dedicated his life to the service of the church, and was called to the ministry of the Word.

He first supplied the work at Ennis. He was admitted on trial at Georgetown in 1920, and received into full membership at San Antonio in 1922. He was elected to elder's orders at Waco, and ordained by Bishop F. T. Keeney.

He gave the best services he could render to the following charges: Waxahachie and Lancaster, two years; LaGrange, one year; Floresville, one year; Gonzales, one year. His last appointment was Georgetown, where he died, after having given nearly three months of hard service trying to bring the charge up to his high ideal.

As a preacher he was sincere and convincing, always ready to do his best. As a pastor he was zealous and untiring in his efforts. Nearly every place he served still bears the impress of his splendid ministry. Truly, it might be said of him that "departing, he has left be-

hind him footprints" on the sands of the West Texas Conference.

As a husband and father he was kind, loving, and devoted, always doing his best to provide for his family. His was a ministry in the humbler appointments of the Conference. But his ministry was no less fruitful. Many souls were brought to Christ through his efforts. The sick were visited, as also the old and shut-in. The downhearted were comforted and encouraged, and children were trained and guided to the Christian pathway. There was nothing spectacular about his ministry; it was rather like the sunshine and the rain that continually blesses mankind without his being aware of the same. He was lovable, and had a host of friends, because he always wore a winning smile. He was not able to make his report to the Annual Conference. He has gone to report to his Master whom he loved and for whom he gave his life. He leaves to our care a dear wife and two blessed children. It is our duty to care for, console, and support them to the best of our ability.

He is no more. He is gone, but he is no less interested in us, and in the work of his Conference. His memory and splendid devotion still linger with us. To use the words of the immortal William A. Quayle, "There is no past tense to C. N. Strait; he dwells in a resistless present. The shadow death casts is life. Dying we shall not disappear, but shall step out in a ministry immortal. We shall walk by wings as angels have learned to do, and shall gather no dust of passing on the garments of the journey. We shall go far journeys on smiling wings and bear in either hand a lamp to put at any unlit door where children sleep, a little afraid of the dark."

One less at home!

The charmed circle broken, a dear face
Missed by day from its accustomed place;
But cleansed and saved and perfected by grace.
One more in heaven.

SAN ANTONIO, TEXAS.

General Conference Delegates

NORTH CAROLINA CONFERENCE

Ministerial—Robert G. Morris, field secretary, Board of Home Missions and Church Extension, Chattanooga, Tenn.; Robert W. Winchester, pastor, Laurinburg, N. C. **Reserve**—H. L. Ashe, pastor, High Point, N. C.; N. J. Pass, district superintendent, Shelby, North Carolina.

Lay—James A. McRae, teacher, Reidsville, N. C.; Clarence T. Woodland, insurance agent, Winston-Salem, N. C. **Reserve**—Robert B. McRary, real estate, Baltimore, Md.; Lavine Erwin, housewife, Norfolk, Va.

SOUTH CAROLINA CONFERENCE

Ministerial—Arthur A. Howard, district superintendent, 212 South Washington Street, Sumter, S. C.; N. W. Greene, pastor, West Darlington Street, Florence, S. C.; D. S. Clark, pastor; James F. Page, pastor, 132 Wentworth Street, Charleston, S. C. **Reserve**—L. G. Gregg, district superintendent, 12 Golf Avenue, Orangeburg, S. C.; Robert F. Harrington, district superintendent, 401 North Coit Street, Florence, S. C.; John B. Taylor, district superintendent, 147 North Boulevard, Orangeburg, S. C.

Lay—Thaddeus H. Pinckney, teacher, St. George, S. C.; Samuel J. McDonald, railroad mail clerk, Sumter, S. C.; Charles W. Caldwell, railroad mail clerk, Orangeburg, S. C.; Daisy B. Taylor, president Woman's Home Missionary Society, Orangeburg, S. C. **Reserve**—E. J. McCullum, farmer and merchant, Greeleyville, S. C.; E. J. Sawyer, lawyer, Bennettsville, S. C.; J. R. Levy, Florence, S. C.

WEST TEXAS CONFERENCE

Ministerial—Kay W. McMillan, district superintendent, 1814 Burford Street, Dallas, Texas; Robert N. Brooks, professor, Gammon Theological Seminary, Atlanta, Ga.; Timothy B. Echols, professor, Sam Houston College, Austin, Texas. **Reserve**—Cornelius S. Williams, pastor, 612 South Second Street, Waco, Texas; John W. Warren, 180 North Mesquite Street, San Antonio, Texas; John W. Weakley, pastor, 408 South Polaris Street, San Antonio, Texas.

Some National Capital Observations

President Coolidge Goes to Cuba

By Harry E. Woolever

Editor, *The National Methodist Press*

WITH the balance of power in the United States Senate so delicate that the change of a single seat alters the partisan majority, the Republicans breathe a bit easier with the appointment of a senator from New Mexico who is of their political leaning. When there were forty-six Republicans and forty-seven Democrats in the Senate, the administration group had to depend upon the vote of the lone Farmer-Labor senator to give them an even break with the opposition. The two Republican senators who have been denied their seats until hearings on the regularity of their elections are completed, are of no service to either side. In fact, the Democrats did not feel inclined to take advantage of the majority they had because of the vacant seats belonging to Illinois and Pennsylvania. They thought they would be accused of voting these two men out for the advantage of controlling the Senate.

The death of Senator A. A. Jones, of New Mexico, took from the Democrats one of their votes, as both members from New Mexico were Democrats. The governor of New Mexico is a Republican, and appointed as the new senator the Hon. Bronson Cutting, who is characterized as an Independent Republican. This gives the Republican side forty-seven, and apparently leaves the Democrats in need of the Farmer-Labor vote in order to make a tie. This is only apparent, however, as the Republican side has a half score of so-called "progressives," who vote as moved. These hold the real balance of power, and may find reinforcements from among those on the Democratic side, on occasion.

The progressives regard their position of power very seriously, and feel that it is given them for a purpose. That they take this responsibility with a consciousness of what it may mean, is most wholesome. They will be carefully watched, and if they use their advantage selfishly, the cause of progressiveness will be injured for a generation.

The new senator from the Southwest, Mr. Cutting, was born on Long Island, New York, thirty-nine years ago. For the past fifteen years he has lived in New Mexico, where he is editor and publisher of the only daily in Santa Fe, the capital of the State. He has shown independence in his political activities, having backed a Republican candidate for governor and a Democrat for congressman-at-large, both of whom were elected. He saw service in the great war, and comes here with the active support of the American Legion. He will add to the growing number in Congress of those who took part in the recent world conflict, and who will exert an increasing influence in national legislative affairs for the next twenty years. His vote in the evenly balanced Senate will be significant, and will be followed with considerable interest until the public learns where to expect to find him on the significant legislative roll calls.

IMMIGRATION QUOTA CHANGE

Under the terms of the 1924 immigration law, the quota beginning July 1, 1927, was to be determined on the basis of the contribution made by each foreign nation to the existing population of the United States. The last Congress postponed the time for putting into effect this provision until July 1, 1928. This fact will necessitate some action during the present session. Effort will be made to continue the present quota basis, which is three per cent of each nationality represented in our foreign population according to the 1890 census. Neither party wants to stir up the racial groups, which have large voting strength, just before a national election. The

present basis admits yearly from the quota countries 164,897 immigrants. The national origin basis of determining the number to be admitted, would reduce this figure to 150,000.

An analysis of the figures collected by the Government shows that the countries of Norway, Sweden, Germany, and the Irish Free State would be the ones to lose most by this reduced quota, while Italy and Russia, as well as North Ireland and Great Britain, would be given larger quotas. Because of the change in the distribution of the quota among the different countries, the attempt to change the basis will provoke vigorous debate, and therefore the policy of "let well enough alone" will doubtless prevail throughout the seventieth Congress.

CONFERENCE OF AMERICAN NATIONS

The American Family of Nations will hold a reunion in Havana, Cuba, commencing January 16, when the Sixth International Conference of American States will be convened. Over a hundred years ago an effort was begun to form an association of the nations of the Western Hemisphere which would develop understanding and co-operation and bring about that relationship which comes from a mutuality of interests, driving out fear of each other and preventing the use of force among the American Republics. On the initiative of Simon Bolivar, the Liberator, a Pan-American Congress was convoked at the city of Panama on June 22, 1826, for the purpose of establishing a League of Fraternity between the Hispano-American republics. This was the genesis of the Pan-American conferences and of the League of Nations, which has proven such a constructive agency in the affairs of the world.

Since that date, a period of a century, repeated efforts have been made to organize an association of the American nations, a Western League of Nations. Strange to say, the United States delegations have never given aid and encouragement to the forming of such a league. When it was proposed in 1923 at the conference in Santiago, our delegation demurred; and again in 1926, at Panama City, our representatives refused to vote.

The Pan-American Union, which was formed in 1890, has performed most commendable and constructive services for these nations, but does not take the place of a league or association of nations which might deal with political issues and international differences. Our failure to back such an association of nations has hurt our relations with these neighboring countries, created a suspicion of imperialistic ambitions on our part, and prevented the promotion of a much more constructive program which might have been fostered for all the peoples of the Americas.

The principal cause for the attitude which has been taken by our State Department seems to have been the opposition of the money interests with heavy investments in these South American Republics. Some of these great international banking institutions with investments in these countries, and the exploiters of the natural resources, have been virtually robbing Americans in the lands south of the Rio Grande. We use these words thoughtfully, for if usury at the rate of twelve per cent plus, and other recompense for loans which some of the moneyed interests of the United States and Great Britain extract from these people, were attempted against the citizens of this nation, we would rise in rebellion.

Impartial investigators, who visited Nicaragua before the more recent invasion of our marines, reported: "It is common discussion

by men of affairs in Nicaragua that the strength of the Conservative party and the banking element is due to the Catholic Church influence through Baltimore and through the ——— in Washington. In fact, the government officials and leaders of the Conservative party openly boast and nag the Liberal element with the statement, 'There is no use you trying. You will never again come into power, as we have the support of the Roman Catholic Church and the bankers of New York.' Bishop George A. Miller, in speaking of the needs of these neighbors, says: 'In Latin America we face a situation that has developed through four centuries of rigid social caste, spiritual despotism, religious exploitation, and economic serfdom.'

That our Government should be inveigled (for the State Department would not do it deliberately) into supporting the very reactionary elements in South America which the majority of our citizens oppose in our own land, is one of the strange anomalies of our international affairs.

PRESIDENT COOLIDGE VISITS CUBA

That the United States Government attaches great importance to the Conference in Cuba this month is evidenced by the strong delegation which has been appointed. It is headed by Charles Evans Hughes, than whom we have no more highly esteemed citizen. Further importance is attached to the Conference by the fact that President Coolidge will go to Cuba and address this gathering, which will be composed of outstanding officials from over a score of American Republics.

Thirty years ago, one who was destined to be President of the United States went to that island and helped to free it from the oppression of the past. The work which Theodore Roosevelt did at that time in leading a part of the fighting forces, the Rough Riders, might be glorified at this time by President Coolidge, who goes at the head of peace forces, if he would lead the way for the Americas to unite in an effort which would establish peace in this hemisphere and promote it for all the world. That is possible if the Chief Executive seizes this opportunity.

The discussions in the conference of the Americas will be followed by the prayers of those who understand its significance. This gathering may prepare the way for future peace or wars, for the life or death of many Americans, and for the prosperity or poverty of nations. A principle which is being pressed for consideration by some of the republics, although not on the agenda, is thus stated: "A state may not intervene in the internal affairs nor in the external affairs of another state." This has strong backing, and it may be regarded as a reflection upon the United States, which now has its armed forces in active occupation in Central America. We of the United States are not generally liked by the progressive people of these countries, who desire the same freedom our forefathers sought when foreign domination was upon them. These other Americans feel that we use our armed forces to help the organized elements of reaction which, for centuries, have been against political and religious freedom and progress for the peoples of South and Central America. Here is an opportunity for the United States again to make active the Golden Rule in relations of nations.

They Like the Communion Service

AT A RECENT communion service in the chapel of the Church of All Nations, on the lower East Side of New York City, an Armenian knelt at the altar by the side of a Turk, and a Bolshevik received the sacrament from the hands of one who had been a Cossack officer. The communion service is full of meaning to this congregation, and to announce such a service is to insure a full attendance.

During a recent week the total attendance at all of the activities of the Church of All Nations was 7,326, including a total of 4,000 different individuals.

Sunday School Lesson

INTERNATIONAL SERIES

By the Rev. Edward R. Lewis, A.M.

JESUS DECLARES THE HIGHER LAW

FIRST QUARTER. LESSON IV. JANUARY 22

General Lesson Title—Jesus and the Law.*Lesson Material*—Mark 2. 18 to 3. 6.*Golden Text*—Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfill. (Matt. 5. 17.)*Devotional Reading*—Psa. 90. 12, 14-17; Prov. 2. 6-11.

GOSPEL OF THE SON OF GOD

Fasting of the Pharisees. Jesus deprecated the formal fasting of the Pharisees. With them it had intrinsic merit; they prided themselves on this ostentatious formality. Jesus had no use for this sort of pseudo-religious rigorism.

This practice was not removed by very many degrees from barbaric fasting which is indulged in for the purpose of pleasing jealous gods. The idea is prevalent among early peoples that their gods must be propitiated by all sorts of voluntary suffering on the part of human creatures. Hence abstinence becomes in itself a religious obligation.

Jesus even deprecated the unnecessary fasting of John's disciples as unwholesome and unhappy. It bordered on an asceticism which was foreign to Jesus' fundamental conceptions of life and of the Father's generous providing. Jesus felt free to attend wedding feasts, and was in the habit of entertaining a mixed company at dinner. This was a perpetual offense to the Pharisees, who looked askance at this free and easy way of living.

A Festal Religion. For all His seriousness of purpose, Jesus on occasion could define His religion in terms of festivity, in contrast with the harsh and unlovely formalism of the Pharisees. Under a figure borrowed from the Oriental wedding celebration, He compared Himself to the bridegroom in whose presence a weeping countenance would be not only inappropriate, but discourteous.

Hence the religion of Jesus takes on the color, the vivacity, and the gaiety of the marriage festivities of an emotional people in a sub-tropical, out-of-doors land. The writer can appreciate this figure and reference of Jesus the more because he had the privilege a few years ago of visiting such a country. He was the guest of a missionary in a remote and backward country of South America. It was in a little town in the interior, lying under the equator, where the people lived in easy neighborliness, much as the people lived in Jesus' day.

The writer was invited to attend a "ring ceremony," which turned out to be a betrothal service and merry-making. There was much music and laughter. Through the wide-open doors the uninvited guests entered freely. Their presence was taken for granted. All were intent upon doing honor to the bridegroom-elect and the bride-to-be. In this tropical land, with its out-of-doors freedom and its frank display of emotion, it was easy to picture the type of wedding festival which Jesus had in mind.

At such a time, nothing could be farther from the mind than fasting; nothing more remote from the imagination than fear. Either would be a desecration to the spirit of the hour. Now Jesus meant definitely that His disciples should have the joyous spirit of the marriage feast. Fasting was foreign to their mood, if they were the loyal and happy attendants of the Bridegroom. We might say that this was one phase of that higher law of happiness, that more perfect law of peace, which Jesus came to promulgate.

The Place of Fasting. "But the days will come," said Jesus in solemn warning. The Bridegroom could not remain with His own forever. The time would come when His followers would have the right to fast, when fasting would be an appropriate and worthy ritual.

There is indeed a tragic chord in the

harmonies of Christian living. There is the note of sacrifice and suffering, a solemn theme which makes fasting appropriate and beautiful. It may be a sign of the subordination of the flesh, a token of the denial of self for the Kingdom's sake.

Jesus' prophecy was fulfilled: fasting was a common practice among the early Christians. The historian tells us that, although Christians did not retire from the business of life, they were accustomed to devote many separate days entirely to examining their own hearts, and pouring them out before God. As a spiritual exercise they would fast while they dedicated their lives anew to God with uninterrupted prayers, in order that they might return to their ordinary occupations with a renewed spirit of zeal and seriousness.

"These days of holy devotion, days of prayer and penitence, which individual Christians appointed for themselves, were often fast days. They were accustomed to limit their corporal wants on those days, or to fast entirely. That which was spared by their abstinence was applied to the support of the poorer brethren."

It has long been held, perhaps with good reason, by saintly Christians that "the object of fasting is the mortification of sin. Some demons will not come forth but by fasting and much prayer. When this is the case, fasting is the most proper remedy and should be used as the chief means thereto."

The Higher Law. This leads us to the formulation of the higher law as Jesus conceived it. All forms and practices are to be judged by their practical and spiritual value. Fasting as a custom was an old wine-skin: it would not hold the fresh, dynamic devotion of the new teaching. But if religious experience come first, then it might on occasion express itself vitally in fasting as a symbol of the priority of spiritual values over bodily appetites and desires.

Law of the Sabbath. Jesus declared the higher law of the Sabbath, a principle which did not fall within the comprehension of the Pharisees. In His thought it was a blessed institution for the comfort of man and for the good of man. Therefore the Son of man, humanity's Saviour, was Lord of the Sabbath. This principle is not even now understood very clearly by the followers of the great Teacher.

Law of Doing Good. Jesus declared the higher law of service, holding that it was lawful—nay, more, that it was fine and praiseworthy—to do good on the Sabbath day. This did not demean the holy day, but rather sanctified simple acts of kindness. Thus Jesus fulfilled the further meaning of the law. If we discover and obey the principles of His teaching, we shall secure self-control and shall realize our immortal destiny.

GROUP COURSES

Primary—Jesus Helps in the Home at Nazareth.

Biblical Material—Luke 2. 39, 40, 51, 52.

Junior—Worshiping God.

Biblical Material—Exod. 20. 1-4; Neh. 12. 27-48; Psa. 9. 1, 2.

Intermediate—Helping to Make the World Better.

Biblical Material—Luke 4. 14-30; 7. 18-28

Senior—Manufacturing and Building.

Missionary Interpretation

LESSON FOR SUNDAY, JANUARY 22, 1928

"No man putteth new wine into old wine skins"

(By D. D. Martin, D.D.)

This lesson is to show us that we cannot put Christianity into the old form of religion. It must have a new life in all its setting, else there will be such a difference that no one could reconcile the two in one life. "No man can serve two masters" in a religious sense. It is dangerous to try to compromise Christianity with any form of religion. We once met a Japanese scholar who was undertaking to be a Christian and a Shintoist at the same time. We tried to assure him it could not be done.

This principle is one of wide application. When the inner spirit is gone, all that is outward is only dead husk. The wine of a new life of consecration will not be contained in dead formality. Jesus did not establish His church in the formalities of the old Jewish rites and ceremonies. He made for it new institutions in keeping with His great purpose of world evangelization. His great burden was that all the world might be brought to the "light." He adopted few ordinances, and made them very simple. Many have been added, and the danger now is of making the church too formal, spectacular, and complicated. The simplicity of Christ is best.

For instance, in the matter of fasting, it had become a form severe in its application. Jesus makes it clear that we fast only for a purpose, so that while we have dropped public fasting for the most, in view of the world's need, and that we may be fitted to help save the lost, we should fast privately while seeking that preparation that will make us most useful. Such preparation will give new life to our work, new forms of expression—all in a new life made easily adapted to any work in the home or foreign field. Not lifeless and clumsy, but alert and usable.

Jesus healed on the Sabbath. It was like putting new wine in an old bottle. He broke the Sabbath of the Pharisees, but kept the Sabbath of the Lord. In heathen lands they have no Sabbaths of healing and helpfulness. They are sadly in need of both. They need the new bottles well filled with new wine of Christian healing and health-giving. Every Christian hospital and physician giving help to countless numbers afflicted in every land are doing the Christ-work of healing. New churches and schools in lands of darkness are the new bottles. Our best life must fill them with new wine.

GAMMON SEMINARY.

Epworth League Topic

JANUARY 22

By the Rev. J. W. Haywood, D.D.

THE MESSAGE—THE KIND OF CHRISTIANITY INDIA WILL RECEIVE

Timothy Tingfang Lew, a Chinaman, who is dean of the theological faculty of the University of Peking, has pointed out five ways in which Christians have made it difficult for non-Christians to believe in Christ. I wish to speak of the two which seem most important to me.

1. *Failure to Live Up to Our Professed Be-*

liefs. We claim to hold a great lot of fine beliefs about Jesus. They do not generally make our conduct any more Christlike than it would be without these fine beliefs. I am thinking of the late William J. Bryan. He was so thoroughgoing in what he believed that he hastened his death by trying to convict a school teacher who believed in the theory of

evolution. This same Mr. Bryan did not see the inconsistency in holding these fine beliefs and saying that the Negroes in Florida ought to be kept from voting. In the western section of Baltimore recently an association whose purpose it is to keep Negroes from buying property in that section, held a meeting. Three pastors of so-called Christian churches addressed that meeting and declared that they favored using every effort to keep Negroes out of that section, alleging that Negro neighbors are as dangerous as the Mississippi flood. This is the brand of religion we have sent, for the most part, to the "heathen." Do you wonder it hasn't made any great hit with them?

2. *Failure to Live the Principle of Love.* Among most of the non-Christian people, our Christianity is symbolized by a whisky bottle and a cannon. One of the first things taken to backward people by the so-called Christian

is whisky. And of course it is soon seen by these same people that the biggest armies and navies are possessed by the people who claim to believe in the 'Prince of Peace.' The last great combat was fought between nations all of whom asked God to bless them as they murdered the other fellow. The Oriental somehow has a mind that will not, cannot tolerate the kind of inconsistency that the Western mind feels no discomfort in the presence of. The Oriental is cruelly consistent in his religion. Religion is a business with him; he lives to the letter what he professes. If we expect our religion to impress these people, we must bridge the gap between belief and practice. We can't hate all the folks who are different from us, proscribe all the people whom we have the advantage of, and expect these simple-minded people to believe in us as the representatives of that Christ who taught love and service.

MORAN COLLEGE.

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What the Churches Are Doing

Tupelo, Miss.—We, the members of St. Paul Methodist Episcopal Church, were made to feel happy over the "weight party" given December 12. The amount raised was \$29, and the same was applied on pastor's salary. We hope to pay him in full by the time he goes to Annual Conference. We pray God's blessing upon us that we may continue in the upbuilding of the church.—Mrs. Mary M. Bradford, Reporter.

Old Fort, N. C.—We were assigned to this charge by Bishop Jones at the last Annual Conference. We immediately went to work to put a new roof on the parsonage, which has been completed. On December 4 we had a nice rally at Bynum's Chapel, with two captains: Mrs. Lela Hemphill, \$36.75; Mrs. Nancy Bynum, \$31.85; total, \$68.60. We have a loyal set of workers in this church and we are determined to put the program over.—The Rev. A. E. Robinson, Pastor.

Pontiac, Mich.—On December 24 we had a fine Christmas tree, which was laden with many nice presents. A fine program was rendered, under the direction of Miss Bernice Roberson. On Sunday night the program was conducted by the choir, under the direction of Mrs. Minnie B. Rayson. The pageant was entitled "The Nativity." All who witnessed the program declared it to be one of the best ever witnessed by them. All characters in the play wore appropriate uniforms.—The Rev. C. J. Johnson, Pastor; Jennie Montague, Reporter.

Starkville, Miss.—Our Christmas service was quite interesting. The congregation met with eager hearts to hear the Rev. Z. T. Powell deliver the Christmas message, which was well prepared and delivered. He preached from Luke 2: 11 and Matt. 2: 2. At 7:30 P. M. the congregation was favored with a beautiful solo by Sister B. W. Wynn. We trust she will come again. At 8 P. M. Dr. B. W. Wynn, district superintendent Tupelo District, preached one of his pointed and powerful sermons to the delight of all who heard him. Collection for the day, \$35.05. Griffin Chapel will long remember this closing service for 1927.—Reporter.

Watertown, Tenn.—The Willing Workers have just closed their annual bazaar at Dowel Chapel Methodist Episcopal Church, which was a success. At the close of the bazaar on Christmas Eve the Sunday school rendered a nice program. After the program the Willing Workers presented a \$30 suit to the pastor, Rev. R. M. Robinson. Sunday, at 11 A. M., the Rev. Robinson preached a delightful sermon; subject, "Wise Men Seek to Worship Jesus." Many declared it to be the best they had ever heard. We are planning for a great year's work, under the leadership of our worthy pastor, the Rev. R. M. Robinson.—Thurman Alexander, Reporter.

McComb, Miss.—The Christmas program began at St. Paul Methodist Episcopal Church at 4 A. M. The devotional service was conducted by Bro. D. Houston and others. At 5 A. M. the sermon was delivered by the pastor. Sunday school opened at the usual hour, 9:30 A. M. At 11 o'clock the pastor preached another stirring sermon, and at 3 P. M. the church was crowded to its capacity to witness the program rendered by the Eastern Star and Scottish Rite Masons. Dr. Rice, of the Flowery Mount Baptist Church, delivered a strong message. At 6:30 P. M. devotions were conducted by Bro. Cliff Roberts and others. The Rev. S. Varnido preached the closing sermon at 7 P. M.—The Rev. P. R. Stephens, Pastor; Rosie Smith, Reporter.

Georgetown, Texas.—The citizens and members of St. Paul Methodist Episcopal Church are really grateful to Bishop R. E. Jones for sending a man of experience and intelligence as our pastor, in the person of the Rev. Jesse J. Hardemon. Sunday morning, December 18, he delivered a powerful sermon from Jer. 5: 1; subject, "A Man Wanted." Two men decided that God wanted them and joined the church. The membership has agreed to work as never before to put the job over this year. The parsonage committee is putting the parsonage in fine shape; all new furniture has been purchased for the comfort of the pastor and his family. The recommendations of the pastor were unanimously adopted, and we feel that with this stalwart leader leading, we are going on to success. Pray for us.—Reporter.

Washington, La.—St. Mark Methodist Episcopal Church served dinner on Thanksgiving Day, under the direction of the ladies of the church. This affair was enjoyed by all present. We want to thank Bishop Jones and our good district superintendent, the Rev. W. J. Hampton, for having sent to us the Rev. J. D. McCain as pastor and his good wife, who are in every way possible looking into every interest of the church. We are planning to remodel our parsonage. Our first Quarterly Conference was held, with the district superintendent, Rev. W. J. Hampton, presiding. All reports were good. We were glad to have with us the Rev. T. A. Bailey, of Opelousas, who spoke words of encouragement. We have already raised a portion of our World Service money. We are striving to put the program over.—H. Hicks, Reporter.

Malta Bend, Mo.—A Christmas rally was conducted at Crutchfield Chapel Methodist Episcopal Church on Christmas Day, with a play at night entitled "The Cradle of Bethlehem." The church was crowded to its capacity. The pastor selected his text from Luke 1: 34, and the sermon was full of power. The reports were as follows: No. 1, J. T. Breckenridge, \$3; Sarah Neft, \$2; Katie Whipps, \$3; Sarah Flounce, \$3; Mary Case, 25 cents; Maud Crutchfield, \$1.50; Nora Thomas, \$1.50; Oscar Green, \$1; Winne

Turk, \$3; Willie Adams, \$1.50; Helen Harrison, \$1; Fannie Thomas, \$1; No. 2, Mrs. Josie Watkins, \$3; W. W. Turk, \$3; John Crutchfield, \$1; the Rev. H. Harrison, \$2; Lloyd Burns, \$2; Laurence Green, \$1; Harrison Sims, \$1; L. Reed, \$1.50; Ed. Allen, 25 cents; Miller Neff, 25 cents. Some of these workers are now working on World Service, and they report \$12 for that fund. Grand total raised in the rally, \$81. We hope to go over the top with all claims. May God bless the good people of Crutchfield Chapel.—The Rev. Herman J. Harrison, Pastor.

Houston, Texas.—St. Mark's Church: On December 22, about 10:30 P. M., a jolly party came to the parsonage, which was led by Mrs. Ella Dunson. Those composing the party were: E. L. Thompson, B. Diggs, C. Davis, F. Dunson, C. Hill, W. Leomons, A. Tindell, A. Washington, B. L. Taylor, F. Vaudine, J. Siviela, Mr. Franklin, V. Miller, M. Sails, J. Brown, H. Leomons, M. Miller, L. Daniels, M. Armstrong, L. Smallwood, G. Williams, A. Leomons, C. Diggs, M. Leomons, H. Miller, C. Miller, and others. This party of members and friends laid on the table in the parsonage fifty-five pounds of groceries of all kinds, which were gladly received by the pastor and wife. Bro. Leomons led in prayer for the blessings of God on the new pastor and family; a short talk by Bro. C. Miller. The pastor and wife responded in very fitting words. On Friday, December 23, at 9:30 A. M., the good sisters of the Ladies' Aid Society sent to the parsonage a dining-room table, kitchen table, bed and springs, three chairs, two window shades, and a nice kitchen cabinet. The pastor and wife are all smiles. God bless these good people for their kindness, and we shall ever prove true to the people whom we were sent to serve.—The Rev. E. W. Summers, Pastor; Mrs. A. Leomons, President Ladies' Aid.

Hogansville, Ga.—The Hogansville circuit is in advance of any previous year in its history, both spiritually and financially. Our organizations are working fine and we have forty-two class leaders on this circuit. Our plan is to put each of these leaders to reading the Southwestern Christian Advocate. Our slogan for 1928 is, a revived church and

every cent of our claims fully paid. We have a very fine set of men to work with here. Our effort with our officials is to expand their vision. We are trying to get them to see the program of our great church. Liberty Hill Church led in meeting her claims for 1927. They raised more than \$100 for benevolences. There are about fifty members on roll. Bro. C. H. Lee and his workers know no failure. Ira Chapel: Here we organized the young people, with Miss Nina Long and Bro. Hosea Jenkins captains. As a result, Miss Luella Ringer brought four subscribers to the Southwestern, and Miss Nina Long \$6 on pastor's suit. Bro. John Culberson and his

coworkers lead here. Boozer Chapel paid pastor in full and World Service in advance of last year. There are but a few in this church, but the work goes on. Bro. C. H. Heard and Bro. Phillips lead here, and I am expecting great things to be done here in 1928. White Plain: Here we have twenty-two class leaders. They do great things and have a fine working force. We hope to put the church fully into the life of the community. Bros. D. C. Matthews and J. L. Thompson, together with officers, are doing a good work. This possibly is the best organized rural work in the Atlanta Conference.—J. H. Brandon, Pastor.

sponsibilities. But any individual or institution who dodges his duty to the youth of the world is a usurper of the patrimony of God and a blight on Christian endeavor. Let every church stand at the bridge where the child is to cross from early childhood into adolescence, and guide his feet that they may not stray. In our next article we will say a word about evangelism as a means of membership maintenance.

CINCINNATI, O.

Obituaries

ABBOTT—Sister Maggie Abbott, a member of Addies Chapel Methodist Episcopal Church, departed this life November 30, 1927. She was born at Marion, N. C., June 12, 1870. She joined the church when twelve years of age, and lived a consistent Christian life. She was married to Mr. Henry Abbott in 1907, and to this union three children were born. The funeral was conducted by her pastor, the Rev. J. W. Shuford, assisted by the Rev. Spaulding, pastor of Mt. Zion Church. The choir rendered beautiful and appropriate music, and the floral offering were beautiful. She leaves to mourn her passing, husband, three children, mother, one brother, three sisters, and many relatives and friends.—Ideila C. Ervin, Reporter.

BOYD—On Sunday, December 4, 1927, death claimed our sister, mother, and friend, Mrs. Della Boyd, aged fifty-nine years. She was the oldest of four children of her mother, Mrs. Harriet Foster, of Abingdon, Va. At the age of twelve she became a member of the Charles Wesley Methodist Episcopal Church, Abingdon. Until her illness, which confined her to her home, she was a faithful member of her church, as well as the Ladies' Aid Society. During her illness she waited patiently upon the Lord. When the shadow of death began to hover around her, she murmured a prayer for her children, to whom she was deeply devoted. She leaves to mourn a mother, sister, three daughters, four sons, and a host of relatives and friends. The eulogistic service was conducted by her pastor, the Rev. F. D. Thomas, with the following ministers assisting: the Revs. A. D. Williams, Pocahontas, Va.; E. H. Forrest, Bristol, Va.; W. D. Magbie, Pulaski, Va.; S. E. Sinuel, Bethel African Methodist Episcopal Church, Abingdon; G. H. Monroe, Abingdon. The body was laid to rest in the Taylor's Hill cemetery.—Hazel Moss Thomas, Reporter.

BROWN—On November 27, 1927, Bro. Charlie Brown was struck on the head with a rock, and died after eight days of suffering. He was attending the Quarterly Conference. After the close of the morning session he was struck down by one Robert Thomas. Bro. Brown was a good man, and one of the leading men of Chapel Methodist Episcopal Church on the Benson (Ala.) circuit, of which the Rev. J. W. Knox is pastor. He was the man who was able to put the program of the church over, and always led in raising World Service. He was faithful to his church at all times. His place will be hard to fill. He leaves a devoted wife, several children, and a host of friends to mourn their loss. The funeral was conducted by the pastor, Rev. J. W. Knox.—Reporter.

BURNEY—On December 18, 1927, death claimed Sister Burney, the wife of Rev. J. R. Burney, of Lineville, Ala., and a daughter of Mr. and Mrs. Monroe Hill. She was born February 7, 1881, and united with the church when she was thirteen years old. She was married to J. R. Burney on December 27, 1899, and lived a quiet married life for twenty-seven years. She proved to be a good wife and mother until death. She had been in poor health for several months, but in spite of illness there was always room for sunshine and smiles. She left to mourn her passing, husband, three daughters, one son, four sisters, one uncle, and a host of friends. Her funeral was largely attended by relatives and friends. The sermon was preached by the Rev. G. W. Washington, her pastor, from 2 Cor. 5: 1, after which prayer was offered by the Rev. D. G. Toney, of Ashland, Ala.—C. W. Moseley, Reporter.

District Activities

Quarterly Conferences

ANGIE, LA.

On December 17, 18, our first Quarterly Conference of the Angie circuit was held at Wesley Ray Methodist Episcopal Church. The Conference was opened at 4 P. M., the Rev. J. D. David, our new district superintendent, presiding. After devotions, conducted by the pastor, Rev. S. C. Williams, the district superintendent came forward, and after a wonderful address to the Conference the business session was held. All of the officers were present with written reports from all three of the churches. The pastor, Rev. S. C. Williams, has the work well in hand, and all officers and members are lined up in good shape for a good year's work. The lumber is being placed on the ground for a new Live Oak Church. The officers and members are happy, and are working hand in hand with the good pastor. Wesley Ray Church has made out the bill of lumber to complete the church; the members of Mary's Chapel have the money on hand to beautify the church by Easter. The district superintendent remarked that this was an ideal Conference, and one of the best he has held on the district. The district superintendent preached an able and effective sermon from the subject, "Ye shall be witness unto me both in Jerusalem, and to all of Judea and in Samaria, and to the uttermost parts of the earth," Acts 1: 8. This was a great meeting, and many sinners came up for prayer. Prayer was offered by the Rev. B. Moses, of the Baptist Church. Collection for the day, \$40.65. Paid superintendent in full. The pastor's salary and other causes of the church are being looked after as well. Pray for our success this year.—S. L. Brown, Reporter.

LEONA, TEXAS

The fourth Quarterly Conference was held at Two Mile Methodist Episcopal Church, on the Leona circuit, October 8, 9, with the Rev. W. R. Robinson in the chair. The order of service was conducted by the Rev. A. L. Gabriel. The district superintendent was introduced by the pastor, and he made a timely address on the general work of the church. Bro. F. D. McDaniel was elected secretary. Most of the officers were present with splendid reports. At the roll call every officer present answered by paying fifty cents each. Sunday was a great day. Sunday school was conducted by the superintendent at 10 A. M. The district superintendent preached to the delight of all who heard him at the 11 o'clock service; 126 partook of the Lord's Supper. The pastor preached the closing sermon at night. Paid district superintendent, \$43.57; pastor, \$49; total collection for the day, \$102. Raised during the quarter: Wiley College, \$20; World Service, \$5; district superintendent, \$43; pastor, \$343; total, \$408.—Mrs. Rose McGrew, Reporter.

LEBANON, TENN.

Our first Quarterly Conference was held at Pickett Chapel Methodist Episcopal Church, November 21, with our new district superintendent, Rev. W. B. Crenshaw, presiding. All officers were present with written and oral reports, which showed great improvement for this year, and the district superintendent seemed to have been well pleased. On Sun-

day morning, at 11 o'clock, the Rev. Crenshaw preached from 2 Kings, fourth chapter; subject, "Does It Pay to Serve God?" The spirit of the service ran high, and everyone was filled with the Holy Ghost. Sunday, at 8 P. M., the Rev. Crenshaw preached again to an appreciative audience. His text was, "The Return of the Angel." Those who heard this wonderful sermon were filled with a more determined resolution to take on new faith. The district superintendent was paid in full and a nice collection taken for the pastor. On Monday evening a reception was given by the officers in the church to welcome the Rev. Crenshaw. So again we want to thank Bishop M. W. Clair and our ex-district superintendent for sending us the Rev. Crenshaw as district superintendent and the Rev. J. W. Satterfield as pastor. Our church is alive and we are going to raise all of our assessments and make a round report this year. Pray that we may continue to look upward.—Mrs. A. L. Anderson, Reporter.

OCEAN SPRINGS, MISS.

Our fourth Quarterly Conference was held at St. James Methodist Episcopal Church, December 17, 18, with the Rev. E. A. Wilson, district superintendent, presiding. The business session was held Saturday evening, at 7 o'clock. Most of the officers were present with splendid reports. Sunday, at 11 A. M., the district superintendent preached at Gautier, Miss., from Matt. 5: 14. He preached a helpful and inspiring sermon, and at 7:30 P. M. we were at Ocean Springs, where he preached another wonderful sermon from Rev. 3: 20. Our hearts burned with spiritual fervor while he talked with us. We truly had a great session of the last Quarterly Conference. We raised \$43; paid the district superintendent in full, and \$11.80 was applied on pastor's salary.—The Rev. J. B. Campbell, Pastor.

Indianapolis District Suggest-o-graphs

By THE REV. S. H. SWEENEY, Superintendent

Permit me to say another brief word about membership maintenance. If the church board or body has a good-sized membership committee composed of the very ablest men and women of the church who will take time for the work because of the importance of it, to counsel and work with the minister, and to go into the homes of prospective members, and acquaint themselves with fresh church information and look upon this whole matter as a real business proposition, the church membership will take on weight in character and growth in numbers. Now as to the field from which the added membership is to be drawn: The church school has ever been, and doubtless ever will be, the largest field for church membership. It will be a dark day for the church when it ceases to be. But the most alarming fact in all our church life is that so many of these children who are in our Sunday schools get away from us each year. I am afraid we pay too little attention to them at the point where they are ready to be read into church membership. I have heard some church officers say that they did not want their church roll filled with children; it only increased their re-

Schedule of Annual Conferences, Spring, 1928

Conference	Place	Date	Bishop
Florida	Gainesville, Fla.	January 19	Richardson
Mississippi	Jackson, Miss.	January 25	Thirkield
Upper Mississippi	Grenada, Miss.	February 8	Mead
Washington	Baltimore, Md.	March 21	Locke
Delaware	Philadelphia, Pa.	March 28	Jones
Lexington	Chicago, Ill.	April 11	Clair
Central Missouri	St. Louis, Mo.	April 18	Clair

CHILDS—Death has stolen away from the ranks of the Wesson (Miss.) charge the following members: Mrs. Sallie Childs, a faithful member of New Salem Church. Mrs. Catherine Thompson, one of the oldest members of New Hope Church, died September 11, 1927, at the home of her son, Mr. Sug Thompson, Wesson, Miss. Mrs. Phillis Coleman died September 11, 1927, at the home of her son, Attorney L. Caldwell, Chicago, Ill.; her remains were laid to rest in New Hope cemetery, Wesson, Miss.—Rev. L. T. Jones, Pastor; Mrs. L. T. Jones, Reporter.

DAVIS—Sister Martha Davis departed this life in full triumph of faith on December 13, 1927. She was seventy-nine years of age, and was a faithful member of St. Mark Methodist Episcopal Church, DeKalb, Miss. Sister Davis was ill for some time, but bore her suffering patiently. She was a class leader and Sunday-school teacher, and was always faithful to her duty. She leaves to mourn her passing, three sons, one daughter, and several grandchildren. The funeral was conducted by the Rev. Butler Ware, pastor of the Baptist Church.—Mrs. A. M. Gully, Reporter.

JACKSON—Sister Nellie Jackson, one of the oldest members of Little Zion Methodist Episcopal Church, Stonewall, Miss., fell asleep in Jesus, October 28, 1927. She was faithful until death. Several children survive her.—W. L. Mills, Reporter.

JAMES—The Rev. Clarence T. James, of Branchville, S. C., departed this life December 3, 1927. He was born April 10, 1894, joined the church at an early age, and was a faithful member of Mt. Zion Methodist Episcopal Church. He was married on April 4, 1918, to Miss Lula E. Summers, of Rowesville, S. C. She died April 6, 1920. Brother James then entered the State College at Orangeburg, S. C., where he attended school for several years. Feeling the call to the ministry, he entered Temple University at Philadelphia, and joined St. Paul Methodist Episcopal Church. He was licensed to preach in the Delaware Conference, and put his whole heart into the work. He was a great soul winner. On September 30 he went to Atlanta, Ga., to enter Gammon Theological Seminary, where the end came. The funeral was conducted by the Rev. R. H. Cunningham. He leaves a son, father, mother, grandmother, five sisters, two brothers, and other relatives and friends to mourn his passing. The funeral was held Wednesday, December 7, at 2 P. M.—Reporter.

JAMES—Sister Frances James, the wife of Bro. Charley James, departed this life September 22, 1927, at Childress, Va. She was converted when quite young, and lived a devout Christian life. She was the mother of ten children. Sister James was faithful to her church, and served each pastor faithfully, opening her doors to them at all times. She leaves a devoted husband, mother, eight children, three sisters, two brothers, and a host of relatives. The funeral was conducted by her pastor, the Rev. R. M. Green, assisted by the Rev. J. F. Wilson.—Reporter.

McCOY—Miss Pearl McCoy departed this life Monday evening, November 28, 1927, at the age of sixteen years. She was a loyal member of Ashury Methodist Episcopal Church, Clinton, Tenn. She had many friends, and during her illness she seemed always happy. She leaves to mourn her passing, mother and six brothers. Miss McCoy will be greatly missed in the church and home, for everyone admired her. The funeral services were conducted at Ashury Methodist Episcopal Church, Wednesday afternoon, November 30, by the Rev. A. F. Shockley, pastor. A large number of friends followed her to her last resting place.—Reporter.

McMILLAN—Sister Mallsia McMillan, a member of the Methodist Episcopal Church, Troy, Ala., departed this life December 12, 1927. She was faithful to her Lord and church. She leaves a devoted husband, one sister, three daughters, twelve grandchildren. She was fifty-nine years of age, and had been a member of the church for thirty-six years. Sister McMillan had been ill for three years. Many friends mourn her passing, and she will be greatly missed by all who knew her. The funeral was conducted by the pastor, Rev. H. J. McLinn, assisted by the Rev. Thomas Hoyte.—Reporter.

PENN—Harrell Mere Penn, the infant daughter of Annie James Penn and William Penn, was born September 1, 1927, and died November 1, 1927. The Rev. R. M. Green, pastor, officiated at the funeral services.—Reporter.

SIMPSON—Mr. Roosevelt Simpson, son of Mr. and Mrs. W. M. Simpson, of Sikeston, Mo., was drowned October 21, 1927. He was a fine young man and an excellent church worker. He joined the church in early childhood, and lived a Christian until death. At the time of his death he was away from home working on a Government boat, endeavoring to earn enough money to go to school. He leaves to mourn his passing, mother, father, six brothers, two sisters, and a host of relatives and friends.—Rosa Lee Wilson, Reporter.

SPEARS—Brother Dorras Spears, a member of Mt. Carmel Methodist Episcopal Church, Woodland, La., departed this life on December 11, 1927. He died in full triumph of faith. He leaves to mourn his passing, wife, daughter, one son, and a number of grandchildren. The funeral was attended by the pastor, Rev. A. P. Robinson, assisted by the Rev. T. P. Taylor, of the African Methodist Episcopal Church.—Reporter.

TANNER—Bro. Sarden Tanner departed this life at the age of forty-four years. He was a faithful member of Mt. Pleasant Methodist Episcopal Church of the Basin (Miss.) circuit. He leaves to mourn, wife, one daughter, one son, eight brothers, five sisters, and a host of friends. Bro. M. E. Wells spoke on the life of Bro. Tanner as a citizen; as a class leader, Bro. Isaac Lawrence; as a neighbor, Bro. Clinton Lawrence; as a provider, Bro. E. B. Lawrence. Appropriate music was rendered by the choir. The funeral was conducted by the pastor, Rev. W. M. Clark.—Reporter.

TURNER—Bro. J. B. W. Turner departed this life December 14, 1927, at the age of seventy-one years. He was converted in 1882, and lived a true and tireless Christian worker in the church. He was a member of Scruggs Chapel Methodist Episcopal Church, Marianna, Ark., and was faithful to his duties. He was a steward, trustee, and class leader. He leaves to mourn his passing, six children, one sister, one brother, and a host of friends, who will miss him. His remains were laid to rest in the Gill cemetery. The Rev. C. W. Thompson, pastor of Brinkley circuit, Forrest City District, officiated.—Rev. W. A. Smith, Pastor; Sister C. W. Thompson, Reporter.

WOODARD—Mrs. Wilber Woodard departed this life November 25, 1927, in full triumph of faith. She was a faithful member of John Wesley Methodist Episcopal Church, West Philadelphia, Pa. She leaves to mourn her passing, a father, mother, husband, three children, one brother, three sisters, and a host of friends. The funeral was conducted by her pastor, the Rev. A. L. Martin, and was largely attended. The floral

offerings were many. Sister Woodard was thirty-three years of age, and had a pleasant disposition. She was ill for six months, and we wish to thank the many friends who brought cheer and comfort to her and the family during her illness.—Reporter.

Cards of Thanks.

I take this method to thank the Ladies' Aid Societies of Hillary Chapel and Two Mile Churches on the Leona circuit for a nice suit of clothes for the Annual Conference. May these good women live long to work in the church of their choice.—Rev. A. L. Gabriel.

We take this method to thank the president of the Ladies' Aid of Kenner, La., Sister Anna Knox, for a fine Christmas basket, also a five-pound hen; Brother Hugh Clark, of Ross Church, a thoroughbred class leader, for \$6 from his class. No better person can be found in Methodism than Bro. Clark. May God bless these good people.—Rev. and Mrs. S. J. Jackson.

We desire to thank the Ladies' Aid for "breaking" into the parsonage on December 14, and leaving so many pounds of choice groceries, while we were at prayer meeting. When we returned from the church, we found a large box full of good things to eat. May God's choicest blessings be upon you all.—Rev. and Mrs. P. H. Moore, Llano, Texas.

Too many thanks cannot be given the good members of New Fountain Methodist Episcopal Church, Netherlands, Mo., for a fine \$25 overcoat given me on the 20th of December. Some of the leaders in the project were Mrs. Ella Black, Mrs. Lucy Spencer, Bro. T. Coleman, Bro. L. J. Spencer, Mr. John Mack, J. P. Harrison, E. D. Rupes. I wish to thank you again for your kindness.—Rev. P. Dantzler, Pastor, Hayti, Mo.

The pastor and wife wish to thank the members and friends of St. Paul Methodist Episcopal Church for the one hundred or more pounds of choice groceries given us on December 19. These good friends were represented personally by Mrs. E. Jones, Mrs. Lizzie Woody, and Mrs. Will Lacy. Mrs. Lacy made the presentation speech, and the pastor responded. We also thank Bro. Augustas Lovett and friends for the favors that made our trip so comfortable. May God's richest blessings rest upon you all.—Rev. and Mrs. W. W. Baker and Children, Calvert, Texas.

I take this method to thank the members of the Ladies' Aid Society of Jones Chapel Methodist Episcopal Church for the gift of a pair of \$10 shoes and a pair of beautiful hose for my wife, Mrs. Estella Frye. Presentation was made by Sister S. L. Wood, the wife of the Rev. W. L. Wood, an active minister in the Washington Annual Conference, Pittsburgh District. This society, during the absence of the president, Mrs. Texas Strozler, and under the leadership of the vice-president, Mrs. S. L. Wood, has raised \$30 for the benefit of our church, and these godly ladies have won the praise of all the officers of the church.—The Rev. T. J. Frye, Pastor, Woodlawn, Pa.

Marriages

BAILEY—KIRVEN. The Rev. Robt. R. Bailey and Miss Amanda Kirven were quietly married at the home of the bride, East Mexia, Texas, December 28, 1927. The Rev. C. L. Hill officiated. The bride is a faithful member of the Methodist Episcopal Church, a graduate of Sam Huston College, and a progressive teacher in the public school of Free Stone County. At present she is principal of Oak Grove elementary school. The groom is a member of the Texas Annual Conference, a graduate of Gammon Theological Seminary, and is one of the progressive pastors on the Palestine District. He is now pastoring the Fairfield circuit. Mrs. Bailey will be quite an asset to the church. We wish for them a successful voyage over the sea of life. They left immediately for their home.—Alice Hill, Reporter.

GUY—HOUSTON. Mr. Harrison Guy and Mrs. Luvilla Houston were united in the

bonds of holy wedlock, December 25, 1927, at McComb, Miss., in St. Paul Methodist Episcopal Church, which was beautifully decorated. A large number of friends witnessed the beautiful ceremony. The Rev. P. R. Stephens officiated. May God bless this union.—Rosie Smlth, Reporter.

McGREW—ALLEY. On December 25, 1927, Mr. Aquilla McGrew and Miss Emma Alley were united in marriage at Green's Chapel Methodist Episcopal Church, Columbus, Texas, in the presence of a throng of friends and relatives. The Rev. D. F. Vance, pastor, officiated.—Mrs. Edith Evans, Reporter.

McRAE—WYATT. The Rev. E. McRae, of Maxton, N. C., and Miss Thelma Lee Wyatt, of San Angelo, Texas, were united in holy matrimony at the home of the bride's parents, the Rev. and Mrs. M. L. Wyatt, November 28, 1927. The Rev. McRae holds the degree of Bachelor of Arts from Sam Houston College, 1927, and was a member of the West Texas Conference. He has recently transferred to the Atlanta Conference, and is now pastor of Centenary Memorial Methodist Episcopal Church. The Rev. McRae is also a student in Gammon Theological Seminary. The bride holds the degree of Bachelor of Arts from Sam Houston, 1927. She will join her husband at Gammon in April, where they will be at home. Having been reared in the ministerial atmosphere, she is well adapted for the companionship of her husband. We predict for them a happy and

Woman's Column

Shreveport, La.—The Shreveport District Woman's Home Missionary Society held its Thanksgiving service at Johnson Chapel. A very interesting program was rendered. Among the speakers were Mrs. L. H. Horton, Stoner Hill Baptist Church; Mrs. B. S. Jones, Galilee Baptist Church; Mrs. Davis, Oakland Baptist Church. A paper was read by Mrs. Mary Daniels, of St. Paul, and a solo by Master George David, followed by an able sermon by the Rev. Cornelius Johnson. A number of the local auxiliaries were represented by their pastors and presidents. District Superintendent J. C. Calvin made some very encouraging remarks along the lines of the work of the society. Too much praise cannot be given our district president, Mrs. S. H. Day, for the work that is being done on the Shreveport District. We are looking forward for a greater success in our next year's work. Total amount raised, \$27.45.—Mrs. Irene Webb, District Corresponding Secretary.

YOUR ADVENTURE WITH GOD

By Mrs. I. D. Jones,
Cincinnati, Ohio

"The Adventure of the Church," as we all know, is the study book for 1927-1928. The church can only adventure, however, as its individual members adventure; therefore the Evangelical Committee of The Woman's Home Missionary Society is asking each member to adventure with God.

Noah adventured with God; the ark and the saving of his family was the result. Moses adventured with God, and Israel journeyed through the wilderness and the nation was founded. Paul adventured with God, and the Gentiles heard the gospel.

The fact that we are alive is proof positive that our work is not done. God is the same yesterday, to-day, and forever, and He would adventure with each one of us as He did with His people of old. Life should be a thrilling adventure. We are called to do the otherwise impossible undertaking through His power.

We are not defeated; many of us have not tried. We are told that only five per cent of Christians in this country are soul winners, and only ten per cent have family prayers.

As good a man as John Wesley testified that if he did not *definitely purpose* to win a soul to Christ each day, he failed in that regard; but if he covenanted with God to be used of Him as a soul winner during

the day, the day seldom closed without knowing the joy of bringing at least one person to Christ.

Let us not treat this matter lightly. By disobedience we are staying the hand of God and are crucifying the Christ afresh. No nation has ever had the opportunity that is ours. God has sent the peoples of the earth half way around the world and set them at our doors, and has commanded us to evangelize them. Are we heeding this command?

When in the railway station of one of our large cities late one night, I saw a Russian mother and child and a very nice looking American gentleman in conversation with them. Shortly after, the husband, who had been in the United States for a number of years, saving money to establish a home for them, arrived. The meeting between the husband and wife was most pathetic. The father then drew his son to his breast, and tears of joy fairly streamed from the father's eyes on his son's head. "Excuse me," I said, as politely as I could to the American gentleman, "why are you so interested in this family?" "They are to live in the same apartment as I do," was the courteous reply, "and as they have no automobile, I came to take them to their new home." "That is most unusual," I replied. "There is so little neighborliness these days! Won't you give me your name? I like to meet a gentleman." He introduced himself, and they all left together. I was so full of the incident that when a railroad official appeared a few moments later, I exclaimed, "Just think of it, Mr. — was down with his automobile to take the Russian family to their new home." "Oh," was the reply, "those fellows meet every train; they are real estate agents. They will chuck them in a few rooms and charge them \$60 a month for them." "Just like the rest of us," was my answer. "We will do much for the almighty dollar, but very little for the Lord Jesus Christ. If we want immigrants to house-clean or do any service for us, we are interested in them for the time being; but if we do not require their services, we have little or no concern about them."

The Evangelical Committee not only urges the auxiliary members, but also the young people's and junior departments to adventure with God.

My husband delighted to tell of a beautiful child who went to the altar at the old Freeman Avenue Mission in Cincinnati when he was in charge, and having accepted Christ as her Saviour, lovingly brought mother, father, sisters and brothers to the altar one by one, until the whole family had experienced the forgiveness of their sins.

"It is God who worketh in you both to will and to do of his good pleasure."

PLEDOE

I will adventure with God, and permit Him to work in me, making me—

A loving neighbor;

A friendly visitor;

A soul winner;

An intercessor;

A personal worker for new members in the missionary society;

A tither.

I will establish a family altar.

The adventure of.....
(sign name here)

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Special Notices

The address of the Rev. H. W. Kimball has been changed from 503 Railroad Street, Barnesville, Ga., to Hilltonia, Ga.

The address of the Rev. H. L. Clark has been changed from 112 Avenue "D," Crowley, La., to Route 1, Box 42, Jeanrette, La.

The Rev. J. S. Stripling wishes to notify his friends and all whom it may concern, that he may be addressed at 602 West 35th Street, Savannah, Ga.

The Rev. G. W. Carter wishes to announce that his address has been changed from 2130 Brooklyn Street, Beaumont, Texas, to Box 181, Livingston, Texas.

The Rev. T. H. Wyatt has been transferred from the West Texas Conference to the Little Rock Conference, and his new address is 133 Brooke Street, Hot Springs, Ark.

To the Pastors of the Mississippi Annual Conference, Methodist Episcopal Church—Dear Brethren: In order to have a correct report, I am asking all pastors to make their reports out at home before starting for Conference. Mail report to me not later than January 23, 1928. District superintendents, please have supplies send their reports. My assistants and I will be in Jackson, January 23, 1928. Send all reports to P. W. Baldwin, 111 East Church Street, Jackson, Miss.—P. W. Baldwin, Statistician, Mississippi Conference.

For sale at 10¢ per copy

Franklin, Illinois

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, JANUARY 19, 1928



Central Methodist Episcopal Church, Jackson, Miss., host to Mississippi Annual Conference, January 26, 1928. Bishop W. P. Thirkield (right) to preside. The Rev. John W. E. Bowen, Jr., A.M. D.D. (left), entertaining pastor.

Congress Keeps Eye on National Elections

By Harry E. Woolever

Editor, The National Methodist Press

CONGRESS is getting into the full swing of its program. The House started with a rush, but the Senate has just settled down to its real job. Committees are hourly reporting bills, and appropriation measures are being ground out according to schedule. However, behind the scenes politics is playing a large rôle. The political thermometer on Capitol Hill is peculiarly sensitive, and partisan legislators are on the lookout for the sign to tell them who is to be their party's choice for the presidential nomination. They want to get early on the band wagon. To be among the first to sponsor a White House winner puts a congressman or senator in favorable light in the new administration. A few are making bold and announcing their candidates, but the many are watching developments and testing the political atmosphere of the Capitol corridors. To be in the Halls of Congress is to be given a third political eye as the potential candidates are exhibited in public speech and lobby conferences.

POLITICS AND TAX REDUCTION

One of the early acts of the House was to vote a tax reduction measure that went \$50,000,000 beyond the cut desired by the administration. Individual members and minority groups made good politics of the tax question. Now the Senate is spoiling their satisfaction by endeavoring to keep back this question until measures such as flood control, farm relief, and naval expansion, calling for considerable expenditures, are acted upon, and the amount of government expenditures is known before the income is curtailed. This is good sense, but it causes irritation, as sound business methods aren't the order when political fortunes are at stake. Taxes should be materially reduced, but some are so concerned with furthering their own chances of re-election that they would reduce the income, then continue to appropriate funds for every good cause which would bring political favor, never troubling themselves as to how the Government's obligations are to be met.

SENATE CHANGES INAUGURATION DATE

In four successive Congresses, the Upper Chamber has voted the Norris Constitutional Amendment providing that the President and Vice-President be inaugurated on January 15 following their election in November, instead of on March 4. This proposal also provides that a Congress elected in November shall convene on January 2, instead of waiting until the following December, thirteen months after the election. In the three preceding Congresses, the House has sidestepped action upon this question by the undemocratic method of not permitting it to reach the floor. The reason is that this amendment does away with the present plan whereby defeated congressmen return for a session of Congress, and the powers that be in the House desire to make use of these members. By giving these individuals soon to be out of a job hope of some lucrative government post, the political leaders in control may induce these men to vote their bidding. However, there will be a time when the public will no longer endure such tactics. The Senate has voted for this amendment overwhelmingly in each Congress since the sixty-seventh, and in that time considerable public sentiment favoring the proposal has developed. The Senate acted on this subject early in this session, and only by a very evident and deliberate suppression can the House avoid a vote on the question. The enactment of this amendment would do away with the "lame ducks" in Congress and put the people's newly selected representatives at their tasks eleven months earlier than at present.

FEDERAL CAPITAL TO HAVE NEW PUBLIC BUILDINGS

The last Congress voted a \$165,000,000 public buildings program. The House has authorized an additional \$100,000,000 for this purpose, and it is expected the Senate will concur in this action. Of the total, \$65,000,000 will be expended in Washington, the remaining part to go for postoffices and other public buildings outside the Federal Capital. Plans for two buildings to house respectively the Department of Commerce and the Bureau of Internal revenue, are being completed. These buildings will be placed on Pennsylvania Avenue, between the Treasury Building and the Capitol, but near the former. The plan is to use all the triangular space on the south side of Pennsylvania Avenue for new government buildings. At present this street, which is the route of inaugural and other official parades, is an eyesore because of the old and dilapidated buildings. It is the main avenue from Capitol to White House, but has become under private development one of the most unsightly thoroughfares in Washington.

Personal and General

—Officers, President J. B. Jones, and G. T. Notson, of the National Methodist Hospitals and Homes Association announce the annual meeting for 1928 will be held in Baltimore Hotel, in Kansas City, May 14-16. The convention will be composed of representatives of the National Methodist Hospitals and Homes Association and representatives of the three forms of deaconess work. The program will be held in the afternoons and evenings on the dates named, and will consist of topics of the year's advance, discussions of the problems of service, finance, and administration. There will be addresses by strong men of the church on these modern philanthropic movements.

—In its selection of Dr. Merrill J. Holmes as educational director for the schools sponsored by the church for her Negro membership, the Board of Education made a gratifying choice. Dr. Holmes has an experimental knowledge of the educational problem, having graduated himself from Simpson College with the "A.B." degree, from Garrett with the "B.D.," and Northwestern with the "A.M." degrees. Simpson also gave him the degree of Doctor of Divinity, while his "S.T.M." degree was conferred by Harvard. For a number of years he taught at Garrett and Dakota Wesleyan, and was dean at the latter. He shows a fine grasp of the scope of the responsibilities of his new office, an admirable spirit of approach and fellowship and presents his cause before his audiences in clear-cut convincing speech pitched upon high levels. The Southwestern assures him of fullest co-operation to effect a more efficient educational system for our group in the church. We believe a new epoch in this direction has arrived.

—The various departments of the Board of Home Missions and Church Extension of the Methodist Episcopal Church are co-operating in a Methodist Home Missions Council for the Eastern region of the United States, to be held in the Arch Street Church, from Monday, February 20, until Wednesday, February 22. It is expected that several hundred workers from all sorts of home mission fields, from the more sparsely settled rural areas, and from congested city centers, will be in attendance at the meeting. Among the speakers already assured are Bishop Joseph F. Berry; the Rev. Joseph Fort Newton, pastor of St. Paul's Memorial Church, Philadelphia; Dr. M. P. Burns, superintendent of the

Department of City Work; Dr. M. A. Dawber, superintendent of the Department of Rural Work; Dr. George B. Dean, superintendent of the Department of Evangelism; Dr. W. L. McDowell, superintendent of the Department of Church Extension; Dr. Alexander Corson, pastor of Centenary Tabernacle, Camden, N. J.; Dr. M. H. Nichols, pastor of Arch Street Church, Philadelphia; Dr. E. D. Kohlstedt, corresponding secretary of the Board of Home Missions and Church Extension, Philadelphia; Prof. E. A. Steiner, Grinnell, Iowa; Bishop Wilbur P. Thirkield, Chattanooga, Tenn.; Bishop F. J. McConnell, Pittsburgh; Mr. Ernest H. Cherrington, educational director of the Anti-Saloon League of America; Prof. G. Bromley Oxnam, of Boston University School of Theology.

Sunday-Schools Planning TO INCREASE ENROLLMENT AND ATTENDANCE

A very general and enthusiastic response has been given by our Methodist Sunday schools to the suggestion to set aside the week of January 22-29 as Enrollment and Attendance Week. The postcard "teasers," which prepared the way for "Why Doesn't Jimmy Come to Sunday School?" aroused considerable speculation and caused the booklet to be read with all the greater interest when it came. Copies of this plan booklet were sent to all pastors, Sunday-school superintendents, and general church officials, and so great has been the demand for this pamphlet in quantity orders for distribution to officers and teachers that an additional imprint has been necessary.

Numerous letters are being received promising participation in the program of the week as outlined. One pastor writes: "We have just observed Church School Enrollment and Attendance Week with excellent results. However, we could use your pamphlet, 'Why Doesn't Jimmy Come to Sunday School?' At what figure can I have fifty copies?"

District superintendents are taking the matter up in district meetings, and many of them are sending out special letters to their pastors. Replies from a number of bishops reveal active plans for promotion through area meetings and other means. With such earnest effort on the part of all our officials and churches, an incalculably good result may come to the work of our Sunday schools. Bringing the children and youth of our communities into attendance upon the Sunday school is basic to all the ends which the church has in view and is indispensable to the best interests of State and nation.

For full information as to plans and materials for increasing enrollment and attendance, write to The Department of Church Schools, Board of Education, 740 Rush Street, Chicago, Ill.

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Negro Child Delinquency

A RECENT report made by the Joint Committee on Negro Child Study in New York City, on delinquent and neglected Negro children, contains a fund of information of largest social value, and the report should be in the hands of civic and church authorities and leaders generally in every city in the country.

The value of the report is confirmed by the fact that it covers a period of investigation during seven months, is comprehensive in its scope, represents thirty cooperating social agencies, and contains constructive suggestions of helpful procedure for correction of the ills disclosed by the study. Such a report ought to increase public interest in the wider implications of present conditions among Negro adolescents. For only as the number of public-minded citizens of both race groups is increased who are interested in giving a better opportunity to the Negro child can we hope to build that ideal social unit whose component parts comprise all the races with those deposits of virtue and worth with which the human family is endowed.

The one major disclosure of the report is that juvenile delinquency in New York City is considerably greater among Negroes than among whites, according to relative population; that with the past rapid increase of Negro population has come an increase of delinquency and neglect of Negro children, as against a decrease in delinquency among white children, the proportion of this last item being from four to six times as great.

Such conditions are a forceful challenge to public-spirited people of New York, and as they can probably be duplicated in most large cities relatively, they must challenge parents and public officials, civic and religious, everywhere to serious, sober thinking and to alert action as well. The causes to which this condition is attributed are matters of common knowledge in all of the big cities, and becoming increasingly responsible for the same situation in smaller communities, urban and rural. Overcrowding in living quarters; economic pressure, with high rentals; lack of recreational facilities; the lure of cheap, degrading, commercialized amusements: these are working destruction in the home life of the Negro. The ravage of modern life on the Negro home is made easier by the enforced absence of the Negro wife and mother from her family for the larger part of the time, pursuing outside employment, whether to keep the wolf from the door or whether in the mad and frantic rush for money to keep pace with the "crowd." This abandonment, justly or not so, by the Negro woman of her home is reported to be from four to five times as great as that of white women.

It is an appalling situation. Now, as in other days, even more so now, because the agencies of destruction are more numerous and subtle, it is necessary to give the most careful, watchful, persistent scrutiny to the training of the human plant. It is sad but true that absentee parentage is almost hopelessly handicapped in the matter of child rearing. Moreover, the youth of the present day is fast developing a new-type psychology. His con-

ceptions of filial duties and relations are changing with the changing world. He welcomes and even forces toward himself the absence of restraint or control and outside authority. While our teaching of self-expression and "back to nature" is perhaps correct psychology, the trends of youthful conduct would indicate that some method of social control must be yet devised to arrest the exaggerations and errancies of conduct into which youth seems to be headed. Human experience argues that the center of gravity of the social order is the home; this gone, it yet must be proved what the life adventure of society will be or where it will end.

Despite his inborn human instincts thereto, the Negro American has not had the privilege of home life for more than one-fifth—sixty out of three hundred years—of his time in this country. The results of that handicap are indelibly written in our present retarded race development. If now we permit ourselves as a race to be snatched, by the tempting wiles of the dollar, away from the moorings of home life with its corrective disciplines, it will not be difficult to predict our doleful destiny. The challenge confronting us to-day concerning our children's delinquency very definitely suggests the retention and magnifying, against all odds, the values of our home life and family circle with its disciplines.

Some light shines on the picture of Negro delinquents. The two major offenses of delinquent Negro boys were found to be "disorderly conduct" and "desertion of home." Among delinquent white boys, says the report, the most important crimes were "stealing" and "burglary." When it is remembered that the fixed policy of the nation toward its Negro population in fostering educational and preventive measures of welfare work is to make our group the last to be reached, it is not surprising that we show the larger percentage of delinquents, because longer exposed to the ravage of vicious influences. The evil tendencies of white youth are more promptly arrested by a white public, vigilant in the interest of its own group. The following are listed as the contributing causes of delinquency among Negro children: (1) Lack of opportunity for supervised recreation; (2) lack of parental control, commonly where mothers work outside the home; (3) retardation in school and resulting tendency to truancy.

Very much of the delinquency of Negro children could be averted by the setting up of preventive programs and child-welfare work among the group. This social axiom, if applied, will hold good in every community in the United States. All too many communities seem to be interested in effecting and cataloguing the number of Negro delinquent youths with a view to accumulating evidence of the race's inherent criminal instincts, rather than in setting up and maintaining preventive programs and agencies by whose aid the Negro youth can evidence the identity of his nature with that of a common humanity. Even a city like New York confesses its crime against Negro childhood. Presiding Justice F. C. Hoyt, of the Children's Court of that city, said:

"The situation in regard to the inadequate facilities for institutional care of colored delinquent children is an unfortunate one. The Children's Court is confronted almost daily with its inability to deal constructively with colored children under sixteen years of age who are in need of custodial care, by reason of the scarcity of institutions willing to accept such children.

"The community should be fully informed of these deplorable conditions, in order that the colored child may receive its proper share of institutional education and training. It is my hope that this report will help bring about a solution."

Such is New York City. What may the Negro child hope for in the way of disinterested effort for his welfare on the part of the civic conscience of other cities? What should he not expect the organized agencies and Christian institutions of the several American communities in which, handicapped, he lives in such large numbers, to do for him? Is it right for a given community, whether North or South, by a system of racial segregation, to force its Negro youth into moral delinquency by reason of failure to provide social-welfare programs and agencies, either out of ignorance of the problem or narrow prejudice against Negro group advancement? Such needs as are suggested by the committee's report are pressing needs by Negro youth in every center of population, and provision therefor is a civic responsibility. They are:

- Increased recreational programs for adolescent colored youth.
- An increase in the municipal facilities for play.
- After-school and summer activities in school buildings.
- Social centers for adults and the family as a unit.
- More summer-camp facilities for those who can pay, as well as the poor.
- An extension of probation service for colored children.
- More visiting teachers in schools dealing with colored children.
- More big-brother and big-sister supervision of colored children.
- Increased appropriations from the State Legislature to increase the capacity or establish State training schools for girls.
- Provision for neglected colored boys and girls who are Protestants, particularly for those over twelve years of age.
- More suitable provision in State institutions for young delinquent boys.

Our appeal to the civic and religious conscience of the several American communities is not made on the ground that our colored youth are worse than youths of other American groups, or that these are more of a social menace than those. For society is vulnerable at the point

of delinquency of its youth, it matters not as to race groups. Nor again does the appeal here made find its reason chiefly in that familiar truism that moral disease germs know no color line.

It is primarily a problem in human values. Builders of the future society are endeavoring to color all life and relations with the Christian tint. The Christian viewpoint is that of the infinite value of human life, of every life. Society's supreme task, if we are to distinguish our ethics from that of pagan times, is to place the emphasis at this point and construct its controls accordingly. And the conservation of human values in childhood and youth promises much for the social good. It is to multiply the forces and resources of society beyond power of computation. Society's children are its greatest assets. They yield the largest and surest returns on the investment.

Moreover, because the Negro child, of all children in any given community, is most sinned against on account of his color. A colored pigment is at once the badge of designation for social neglect, if not oppression, by any American community. The nation's attitude toward Negro youth is creative of delinquent tendencies in conduct, if not in character, of those very youth. What the laws provide for him, practice nullifies and denies. The winds of segregation and neglect, of ostracism and rebuff, blowing furiously against him, chill the principle of growth in him, and thus his development normally is arrested. Never had the American church a more insistent challenge than this—to save the Christian conscience of the nation from drawing the line of color in the conservation of the nation's youths. The appeal is made also in view of the moral consequences to that society that neglects its youth. Whittier, social crusader, said truly:

"The laws of changeless justice bind
Oppressor with oppressed;
And, sure as sin and suffering's joined,
We march to fate abreast."

Debauching the Youth

IF THE allegation is true, and there is strong and striking evidence that 'tis so, the nation had better beware of sinister efforts being put forth by the Ku-Klux Klan to corrupt the morals of the nation's white youth by making these the instruments of expression for hatred of those groups which the Klan makes the object of its un-American persecution.

The Gary episode is an instance in point. That town otherwise, and long known for its respectable attitude between the races, under a spell of mob psychology induced by the fetid civic and religious atmosphere of Klan-ridden Indiana, sank to unbelievable levels when its city council made that notorious (!) appropriation in the direction of establishing a "school" for segregated Negro students. Such a move comports so completely with, and bears the earmarks so definitely of, the Klan organization, that nobody doubts its activity as the inspiring genius in the disgraceful affair. Meeting its just desert of disrepute and death in the country, that organization evidently is making its last desperate stand by its effort to capitalize the spirit of daring and the emotional reserve of the nation's youth in order to express the aberrancies, the willful folly, and class hatreds which a sober

adult public is opposing in Klansmen, with growing and determined intolerance. This influence of the Klan, if not directly brought to bear as many have charged, is certainly an indirect effect of the spirit and shady movements of that organization—a child of its brood of evil theories and deeds against society.

To make the youth agents and arms of class and race hatred, augurs ill for the future of the nation; to say nothing of the corroding influence on the personality of youth itself. Children and youth do not know race prejudice until they are taught it and have it instilled in their characters. It baffles us to understand how a parent subscribing to the idealism of a Christian social order, living as a beneficiary of even a nominally Christian civilization, could resort to the small business of teaching his child unchristian and unethical principles. Parents not doing this must be on the alert honorably to see that nobody else thus debauches their youth by debasing their ideals.

Race hatred must die. It is inconsistent with humanity's highest ideals, therefore destructive to human interests. Nothing ministers so surely to its perpetuation

(Concluded on page 54)

Contributed Editorial

"The Impatience of a Parson"

HOT from the heart and as radiant with light and heat as a mass of glowing steel shot out from a furnace is H. R. L. SHEPPARD's little book, *The Impatience of a Parson*, published four months ago in London and soon to be published in the United States.

This little book is not only a book but, as has been well said, it is an "event." Nothing could be more encouraging than the evidence of interest in a vital Christianity which is given by the reception and sale of this book. It has already sold one hundred thousand copies in four months. Large parts of it have been serialized by two of the leading dailies in England. Probably the highest praise which could be given to a religious book at this time is to say that it strikingly resembles in spirit and is worthy of a place beside that other "wonder book" of the last two years, *The Christ of the Indian Road*, by E. STANLEY JONES (Abingdon Press). It is no surprise to find Mr. Sheppard quoting admiringly from Stanley Jones' book. While they are very different in the environment with which they deal, the books have a real kinship in their central theme and spirit and in their marvelous vitality. Doctor Jones deals with the process of carrying the essential Christian message to the non-Christian world. Mr. Sheppard's theme is that of carrying the essential Stanley message to the so-called Christian world itself. Stanley Jones' book has challenged the attention of the entire Christian world. *The Impatience of a Parson* is rapidly doing the same thing.

H. R. L. Sheppard, affectionately known as "Dick Sheppard," has long been known as the "best loved parson" in England. No one has a better right to speak about the Anglican Church, with which his book particularly deals, or about the churches in general, than he. For many years at the very center of the London whirlpool at St. Martin-in-the-Fields, he had stood as the great hearted, loving embodiment of the Christ whom he preaches. If his book brings a disturbing challenge to the Church, he speaks with a voice as a lover of the Church. As he himself says: "I love it terribly."

The theme of the book is in general described by the sub-title, "A Plea for the Recovery of Vital Christianity." With passionate sincerity and unfaltering courage, he pleads for his own Church to disentangle itself from pre-occupation with its own prestige and privileges, from its concern for vested interests; from its emphasis on forms, creeds and ceremonies, and to incarnate in its own life the central message and spirit of Jesus. It is an impetuous and prophetic book written in white heat by a man who believes that Western civilization will go up "in the smoke of another world war long before Christianity moving at its present pace takes possession." He feels that that will be the result unless Christianity ceases to be a caricature of what Christ intended. His two main propositions are that a church may not be corporately less Christian than the Christian individual and that the Church, however essential, is subsidiary to the adventure of Christian living. Mr. Sheppard thus states the core of the book:

"My contention is that the task now awaiting every Church which will not brook delay is to put itself corporately and ruthlessly under the tuition of Jesus Christ in an atmosphere of unlimited candor, that it may correct its values where they have gone astray, simplify

its message where it has become immensely complicated; purify its life and witness where it has suffered from contact with the kingdoms of this world, and dissociate itself from the spirit of exclusiveness and from privileges which separate it from other churches, and render it incomprehensible to and aloof from ordinary people who have nothing but admiration for the religion of Christ as they find it in His life."

His concern is that "a church should arise, wholly Christian in its outlook and values, divorced from false nationalism, over-emphasis on intellectualism and that love of position and prestige which, at the moment, is in the blood of every church."

In no way could the passionate sincerity of this book be conveyed so well as by a few quotations which present a view of its challenge:

Speaking of the spiritual needs of the day, Mr. Sheppard says:

"No religion will suffice, or indeed is required for the satisfaction of man's spiritual hunger or the salvation of his world, save the religion of Jesus Christ. One thing, however, is certain, muffled, partial, exclusive and attenuated editions of that religion, such as do duty now for original Christianity, will not meet the case or the need. There is nothing to be said for a reduced Christianity."

But of the complacency and insipidity of much preaching, he declares:

"Where the trumpet is expected, the flute will not suffice; and the flute, I fear, is the predominant instrument today in the orchestra of Institutional Religion. As things are, Christianity is not given a chance: the churches seem to have no courage for the fray. Frankly, I desire to see the values of organized Christianity turned upside down, believing they are now very largely wrong side up."

Here are a few of his trumpet notes. There are no "flute tones" in the book:

"The churches are not societies for the preservation of ancient opinions, but for the furtherance of living religion. They must make and not merely record history."

"The truth is," writes H. G. Wells, "the Galilean has been too great for our small hearts." I know no words that express so succinctly the appalling gulf that separates the unedited version of Christ's religion from those official and authorized versions which are now in currency."

"Religion has been imprisoned by its little janitors with their administrative complications."

"We are suffering terribly from academic religion."

"We are right to have a proper respect for intellect, but we need to remember that it goes astray the moment it ceases to think in terms of men, women and children."

"It is the freshness, the vitality, the strength and the radiance of Christianity, that has been damped down in these latter days, which the world now needs if it is to be reborn. The religion of our Lord should encourage men to ride out joyously for Him and His values, and not to dig themselves in within an institutional fortress, with ecclesiastical networks, in case of attack from without."

"We live our Christianity too heavily."

"I wonder how we must appear to those who watch us and hear us making our brave assertions about the Fatherhood of God, the brotherhood of man, and our personal devotion to the Lord Christ. I wonder if we do not seem to them like Alpine climbers who, having greased their faces and covered them with masks, and having put on their nailed boots and taken ice-axes in their hands, then proceed to walk gravely up the mild heights of Ludgate Hill? The contrast between our profession and our achievement would be ludicrous if it were not so utterly pathetic."

The conclusion of the book is the submission of eighteen propositions to be considered at the next Lambeth Conference of the Anglican Church. These propositions would strip away all special privileges, including national establishment, all exclusive pretensions such as the doctrine of the Apostolic Succession, and would break down the walls which that Church has built around its Communion Table.

Let it not be supposed, however, that this book applies exclusively to the Church of England. It goes deeper into the soul of the whole Christian Church.

L.



IT IS MOVING DAY IN THE ORIENT

The Seven New Wonders of the World

III. Christianity in the Future of the Orient

By Stanley High

ARATHER obvious relationship exists between these seven new wonders of the world. "Economism," nationalism, race—the first three in the list—are forces, perhaps the most significant forces, at work in the life of Africa and the East. The history of the period just ahead of us is certain to be determined, in considerable degree, by the direction which these forces take; by the ideals which are chosen to provide a basis for their establishment. Woodrow Wilson once remarked that it was one thing for a people to have their independence, and quite another for them to decide what to do with it. It is a decision of that sort that lies ahead of the non-white world.

Two of the directive influences that will have a large part in that decision are the awakened women and the youth of these nations. But the matter will not be easily decided. Proponents for a wide variety of ideals—real and so-called—are seeking to establish their convictions. Among many alternative choices there are two distinctive ways of life that are most aggressively presented. These are Communism and Christianity.

It is not my purpose to discuss the comparative merits of these two courses, but rather to illustrate something of the way in which they have been opened up before the peoples of the non-white world.

It is apparent, all the way from Cape Town to Tokio,

that the propagandists of class conflict, revolution, and the dictatorship of the proletariat as the way toward the millennium have won a significant following.

Communism vs. Christianity

"What is happening in Russia" is an expression that I heard frequently among Africans, Indians, Malays, and Chinese. And always the changes that the Bolsheviks had brought about in the ancient Empire of the Czars were regarded as indicative of similar changes that, by similar methods, must be brought about in the Eastern world.

"The Soviets," one man declared, "have pointed the way for us. They were oppressed, and they destroyed oppression as we must do. They were subjected to economic exploitation, as we are. They took over production and distribution on behalf of the workers and peasants. We, one of these days, will do the same. They are establishing a political system in the control of the common people, who have had no political authority before. That, precisely, is the kind of political system that we propose to establish. Our time is not yet. But it will come."

In the city of Canton—capital of China's nationalism—I met one day with a little group of young Chinese. They were not Communists. Most of them had been edu-

cated in the schools of America and England. But they were proponents of 100 per cent China-ism. They had accepted Roosevelt's doctrine and were willing to travel with anyone who was going in their direction.

"The Communists," they pointed out to me, "are the only foreigners who have, with the backing of their government, extended aid to us. We are not ready to say that we will travel the road toward world revolution that the Soviets prescribe. But we certainly do not intend to travel the alternative road of continued subjection that the other Powers offer. There are plenty of ardent Chinese Communists among us. They make a strong case for their program. It may be in the end that, other international fellowship being lacking, China will decide to join with the Soviets in an acceptance of their doctrines."

How the Western Powers Have Helped Communism

"A strong case" for the Communists is not confined to China. The Western powers have denied international fellowship, on a basis of equality, to most of the peoples of the non-white world. The Soviets have repudiated that denial. They have come forth preaching and practicing—more honestly, at any rate, than most other nations—a gospel of the inalienable rights of dominated peoples. And their sermons are having a significant hearing. Right now, as an agency for progress and a national way of life, Communism easily stands higher in the regard of a vast number of the people of these lands than Christianity.

But Christianity, none the less, represents an alternate and a conflicting set of ideals for the foundations of the new freedom that is being won throughout Africa and Asia.

The process that Christianity has set up for the redemption of individual and social life is not so spectacular or so available to mob movements as that of Communism. There are certain crusading advantages in direct action over a program of mental and spiritual development. The Soviets rely, for their success, upon a wave of sentiment aroused in the irritations of a particular situation. The missionaries, on the other hand, depend upon patience, persistence, and a faith that the kingdom of God is to be established as a result of an evolutionary process which, if slower, is quite as transforming as revolution. And much more permanent.

Christian Processes of Social Redemption

It is, for example, nothing short of an individual and social rebirth in the strictest Scriptural sense that is happening in scores of bush villages throughout Africa where the missionary has been given a chance to carry on. I was piloted one day by a Christian pastor to two towns in East Africa. One of them was a typical heathen village.

A dozen women, half-naked, their bodies and faces covered with repulsive tattooing, lounged on grimy mats. Nearby was a great jar of sugar-cane beer. The women and the men, who had mats of their own nearby, were more drunk than sober. They yelled and shouted at us like animals. They followed us around, dragging diseased and half-starved children through the muck of the clearing. Their huts were indescribable; thatched roofs were tumbling; walls were propped up with tree limbs;

doorways were like holes in an old wall. There were no windows. The dirt floors had never been cleaned. There were goats in one corner and a chicken roost in another. Rats were climbing in much too intimate fashion through the ceiling of the thatch. Smoke from a smoldering fire in the center filled the place and added black dust to the grime of the roof. That is the Africa to which the missionary comes.

Then Davida took me to his Christian village, where he is pastor. It is a little city set upon a hill; neat houses, clean streets, a comfortable home-built church and school. Davida's home has a four-shelf library, windows, a table and chairs, and a bed strung with mosquito netting.

"How did all this come about?" I asked him.

"It was very simple," he said. "My own story is practically the same as that of all the Christians who live here with me. My father was a witch doctor. I was his assistant. We pounded drums. We shouted. We danced tribal dances to our weird, all-night tom toms. But our kraal, like the one back there, was full of misery.

"One day my uncle came. He had found a Greater Spirit. We were all greatly interested. In the end we moved to a village where this Greater Spirit was worshipped. And then, in the new kraal, we found a missionary and a Bible and Jesus. Fear went out of our home—and a great many other dreadful things—when He came in."

"But this village," I suggested, "was the result of education."

"Yes," he said, "of education and a new heart. The missionary taught us the use of soap and of medicine and many things. But the greatest thing he taught us was a faith. If Jesus were to leave our village to-day, in six months the missionary's lessons would be forgotten, and all of us would be on the road, again, back into the miseries of the village that you saw this afternoon."

At the end of that day I was with Davida when his entire village came from the field to their little church for evening worship. There was singing, Davida prayed and led in the Lord's Prayer. And when, in the long African twilight, the service ended, I knew how fitting it was that this place should be called Bethlehem, for Christ, there, was being born anew into a dark corner of the world that needed His transforming leadership.

This Christian gospel that the missionary has brought has laid before these awakening peoples that kind of a redemptive program. And the program has made a vital place for itself. No other plan for world salvation has produced such significant evidence of its workability in terms of the problems that this new day is bringing forth.

I met a good many of the young men and women of the Philippines. They are most vitally concerned, I found, about independence and religion. And they are in dead earnest on both questions. In fact, it is from their religion, or so they say, that they have found an unassailable basis for their political aspirations. Last year they joined in a national prayer:

"Almighty God, Father of all nations, Fountain of all strength and mercy, we Thy people come unto Thee in this hour of danger and distress. We are a weak people, but Thou art our Refuge and our Deliverer. Send forth Thy Spirit unto our rulers across the sea and so touch their hearts and quicken their sense of justice that they may in honor keep their plighted word to us. . . . We pray Thee, O Lord, grant us grace to forgive those who seek to destroy our freedom. . . . Do thou

bless and sanctify our aspirations as a people. Guide us in our endeavors for our emancipation to the end that our every thought and deed may be acceptable in Thy sight. . . ."

Student Movement in the Philippines

And here among the intellectual, determined youth of the Philippines, there is a mass movement toward Christianity. I have a friend in Manila—a Methodist missionary—who had twenty-five thousand students in his youth revivals last year. Several thousand of these young Filipinos signed decision cards. Students in the islands will stay up nights if they can find someone to counsel them in matters of religion. They will get up early in the morning for the same purpose. Very early—as I found out when I spoke at a student devotional meeting in Manila—a daily affair—at 6.30 A. M.

There are student churches in the islands. That in Manila is a type of them all. It is an exception to almost everything ecclesiastical. That may account, in part, for its vitality. Its membership of more than 1,000 is composed entirely of students, their teachers and professors. The auditorium has a capacity—in architectural reckonings—of 250. The average attendance during the school year is 400. And these youngsters run the church. They do more than pass the collection plates. They man the boards and direct the activities. More than that—this is important—they raise the entire budget—a budget

big enough to keep the church in operation and support two national missionaries in outlying islands.

The church is a going concern in a number of ways. There is a three-year teacher training course that draws into it the picked students of the institution; and a further course in lay leadership. On Sunday afternoons five student teams of ten students each scatter through Manila to the reformatories, the leper hospital, the penitentiary, the orphanage, and the general hospital to preach, sing, and teach. The church runs two dialect Sunday schools, two dialect preaching services, and a junior church. Each Sunday morning the church bus calls at the School for the Blind and carries a load of little children to a special Sunday school that the students maintain.

That is merely one expression of the fact that the youth of the Philippine Islands propose to accept the ideals of Christianity and its redemptive way of life for the future domination of their land.

When I asked Mahatma Gandhi to give an estimate of the influence of Christianity, he declared: "It has had a major part in re-vitalizing the religious life of India."

And Christianity, wherever Christians are giving it a chance to operate, is proving to be a re-vitalizing factor. More than that, it is a redeeming gospel for the salvation of men from oppressions—ancient and modern—and a living force for the direction of the new movements that are stirring throughout the non-white world in these present days.

Shall We Have Term Episcopacy?

An Affirmative Answer

By Ray Allen

Of the Genesee Conference

THERE are at least ten objections to a life tenure for bishops of the Methodist Episcopal Church.

1. A life tenure episcopacy *is an offense to our founder*. John Wesley founded Methodism, both in England and in America, and is justly honored and even greatly revered. But he never founded life tenure episcopacy anywhere. He never wanted it. He repudiated it. He wanted superintendents, and said not a word as to how long they should serve. He selected a certain assistant, or superintendent, for America, and when that superintendent assumed the title of bishop, without warrant or authority, Mr. Wesley wrote him a most scathing letter, usually omitted by official Methodist historians. It closed with these words: "How can you, how dare you suffer yourself to be called a bishop? I shudder, I start at the very thought! Men may call me a knave or a fool, a rascal, a scoundrel, and I am content. But they shall never, by my consent, call me a bishop! For my sake, for God's sake, put a full end to this!" But his impassioned plea was ignored. The founder was flouted.

2. A life tenure episcopacy *is without legal sanction*. We began with superintendents with never a word said as to length of term. Even after the

superintendent assumed the title of bishop, cautiously asserting that the two words had the same meaning, no action was taken by any General Conference, or by any other Methodist organization under heaven, which sanctioned, or so much as mentioned, life tenure. The incumbent simply assumed the life tenure as he had the title, and his successors have followed in his train. No official action was ever taken anywhere. Few have dared to object, so the matter has gone by default.

3. A life tenure episcopacy *is exceptional in Methodism*. Most branches of Methodism do not have it. This autocracy is not known in Methodism anywhere, except in certain branches having their base in this democratic country. But even in this land of the free some branches of Methodism have deliberately rejected it. Monarchial Canada never accepted it, and it is not known in monarchial England, in Ireland, in Australia, in New Zealand, or in Japan. Unfortunately it does still exist in the United States and in Denmark.

4. A life tenure episcopacy *is alien to American thought*. A century and a half ago our American pioneers were at the same time pioneers in thought also. While the world was yet under

The substance of this article was given by Dr. Allen as an address at the New York Methodist Preachers' Meeting a few weeks ago. In an early issue of the Advocate an article by Dr. George Elliott, editor of the Methodist Review, will take the opposite view of this question and present arguments for a life tenure episcopacy.

autocracy, they boldly blazed a better way, believing all men were created free and equal. Since that day nearly the whole world has followed where they nobly led. Strangely, in this first and greatest of all true republics, there still remains this imported anachronism of a life tenure episcopacy.

5. A life tenure episcopacy is *contrary to accepted principles*. In this democracy we elect by universal suffrage, Presidents, governors, senators, congressmen, and a thousand other officers, all for short terms, re-electing if we choose, although we do not choose to elect Presidents for a third term because of recognized dangers. No public official in all the broad land, holding an executive position, is elected for life. It would be contrary to our whole theory of popular government. And in our beloved church, every editor of every one of our Advocates, and every head of every one of our great boards, is elected for one quadrennium only, and by this method we succeed in getting men equal to those in the episcopacy. In our episcopal elections, and there only, do we repudiate our principles. And, note incidentally, we elect, not by the help of the ignorant, and the recently naturalized, but by especially chosen delegates.

6. A life tenure episcopacy is *a relic of a by-gone age*. The time was when a king was a king because he had killed many people, or because he was the son of his father, and in either case it was assumed that he ruled by divine right, and the king could do no wrong. The time was when it was assumed that the right kind of hands, placed on a man's head for a few seconds, so transformed him that thereafter until death interfered he could rule with regal right. Our church got started down that road shortly after Louis XIV was asserting that he was the state. Men had to believe Louis then; they do not now. That age has gone—forever! This old relic has come down to us by inheritance. Now relics are never for use. They are curios. Relics belong on whatnots, or in museums.

7. A life tenure episcopacy is *a needless temptation to the holder*. Strong men can stand temptation, if not too subtle or too long continued. But when we elect any man to this exalted position, sought or unsought, and whether he be strong or weak, humble or haughty, we subject him thereby to a needless temptation as long as life endures. The race of courtiers is not yet extinct, and they will forever flatter, defer to, and cajole. This is sweetly pleasing to most recipients, and he is tempted to think of himself and his opinions more highly than he ought to think; meanwhile rewarding the courtier and slighting those who are truer friends. We have no right to elect any man to be so subtly tempted; and in so far as he yields, we share in responsibility.

8. A life tenure episcopacy is *an obstacle to church union*. The churches are getting closer together. Church union is on every tongue, even though as yet mostly talk. We fraternize with every church that will fraternize with us. Thus far, however, we have made no effort to unite with any except our Southern brethren. But here in our midst are the Presbyterians, for instance, that noble people, and no difference of creed or spirit now separates us. Our only difference is in government. They would never accept our life tenure episcopacy, and we know better than to ask it. But they do need more superintendency than they have, and we need less. If our su-

perintendents were not elected for life, we could begin negotiations at once, with good prospect of success.

9. A life tenure episcopacy is *occasion of serious loss*. The autocracy necessarily inherent in life tenure episcopacy has been, directly and indirectly, the main reason for the great defections which have marred our history and prevented our being a larger and more Christian church. First, in 1793, under James O'Kelley, thousands, including William McKendree, left the infant church. Both O'Kelley and McKendree were able and worthy men. One returned, and was made a bishop. The other never came back, and has received scant courtesy from official Methodist historians. In 1830, after heated argument and many expulsions, there came a larger withdrawal, which resulted in the organization of the Methodist Protestant Church. Later, in 1843, came the third great farewell, resulting in the Wesleyan Methodist Church. But, more important than these three great defections combined, it must not be overlooked that there has been a continuous loss of ministers and members, totaling an unknown but appalling number. The overshadowing reason for these great losses has been none other than the autocracy inherent in life tenure episcopacy. Such pitiful losses might have been avoided. There is no need that they continue longer, for we know the remedy.

10. A life tenure episcopacy is *incompatible with present demands*. Since the great war there has been throughout the world such a rising tide of democracy as was never before known. Autocracy has toppled from its throne, and the few remaining kings have no authority. Our church has shared in this advancing thought, and has had a spontaneous growth in democratic sentiment unprecedented. A recent poll of 5,000 pastors brought 3,090 replies, of which more than ninety-six per cent favored an episcopal eight-year term. For long, to speak was so dangerous that few took the risk, but now those who recognize this serious defect in our government have become so numerous that numbers give courage, and memorials and resolutions are multiplying at an astounding rate. To ignore this just demand would be not only foolish, but futile. It is not belligerent, but it is earnest, and every day becoming more determined. It will not be tolerant of evasion, or subterfuge, or refuge in legal quibbling. The demand must be met with frankness, fairness, and in friendship. The church of our love should grant, without further delay, this reasonable demand of her intelligent and devoted constituents. She will then be the better fitted to do unhampered the work which God has committed to her hands.

Paragraph Preaching

—The best preaching is uncomfortable preaching.

—Every Christian is expected to be a demonstrator for Christ.

—I know a lot of people who desecrate the Sabbath day on Saturday night.

—God loveth a cheerful giver who does not talk too much about it nor expect too much credit for it.

—Blessed is the man who does not insist upon talking about his children when I want to talk about mine.

—Heaven will hardly be heaven if you can't do something for someone—at any rate that's what makes heaven here.

—ROY L. SMITH.

Give Us Christian Responsive Readings

By Samuel W. Marble

"I DO wish you wouldn't use the Psalter. Most of those readings are so unchristian." So spoke a cultured woman at the close of the morning service. Her statement instigated the thought, "Is the spirit of the Psalter unchristian?"

We had read that day the selection for the twentieth Sunday morning:

"Plead my cause, O Lord, with them that strive with me.
Fight thou against them that fight against me.
Take hold of shield and buckler
And stand up for my help.
Draw out also the spear and stop the way against them that persecute me.
Stir up thyself, and awake to my judgment,
Even unto my cause, my God and my Lord."

The query presented itself, "Is it Christian teaching that we are justified in assuming that our personal enemies are also the enemies of God?" Yet the Psalter teaches:

"The Lord is on my side, I will not fear.
What can man do unto me?"
(*Forty-sixth Sunday morning.*)

"We do not use the Methodist Hymnal in our church," said a Denver Methodist pastor recently, "principally because of the responsive readings. We use the _____ Hymnal. The readings it contains are entirely Christian in spirit."

Christianity emphasizes the universal love and the universal Fatherhood of God. But what is the emphasis of such passages as these?:

"Arise, O Lord, save me, O my God,
For thou hast smitten all mine enemies upon the cheek bone.
Thou hast broken the teeth of the ungodly."
(*Eleventh Sunday morning.*)

"Thou even thou art to be feared;
And who may stand in thy sight when once thou art angry?"
(*Twenty-seventh Sunday evening.*)

"Now consider this, ye that forget God,
Lest I tear you in pieces and there be none to deliver."
(*Twenty-third Sunday morning.*)

What would Jesus Himself say of such passages as:

"Serve the Lord with fear
And rejoice with trembling.
Kiss the Son lest he be angry
And ye perish from the way
When his wrath is kindled but a little.
Thou shalt break them with a rod of iron,
Thou shalt dash them in pieces like a potter's vessel."
(*Sixth Sunday evening.*)

Jesus said: "Ye have heard that it hath been said, an eye for an eye and a tooth for a tooth. But I say unto you—" and He then set aside the law given in Lev. 24. 20. Yet, concerning God, the Psalter teaches us:

"With the merciful thou wilt show thyself merciful;
With the upright thou wilt show thyself upright;
With the pure thou wilt show thyself pure,
And with the forward thou wilt show thyself forward."
(*Fifteenth Sunday morning.*)

Evidently God Returns Evil for Evil

Jesus said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." What, then, shall we say of the "Christianity" of the Psalter which, on thirty-one of the fifty-three Sundays of the year (I have counted them carefully) gives us such selections as:

"Mine eye also shall see my desire on mine enemies.
Mine ears shall hear my desire of the wicked that rise up against me."
(*Thirtieth Sunday evening.*)

"Arise, O Lord, in thine anger;
Lift up thyself against the rage of mine enemies
And awake for me. Thou hast commanded judgment."
(*Eighth Sunday morning.*)

"Deliver my soul from the wicked by thy sword
Lest mine enemy say, I have prevailed against him."
(*Thirtieth Sunday morning.*)

What shall the minister do, about to preach against war, when the Psalter reading for that particular Sunday is:

"Blessed is the Lord my strength,
Which teacheth my hands to war
And my fingers to fight."
(*Forty-eighth Sunday evening.*)

Clearly, the Psalter does not at all present the idea of God revealed by Jesus. The Jehovah of the Psalms was the tribal god of the Jews only, and to Him all non-Jews were "heathen" or "alien" peoples. It was because a better and a true revelation of God was a necessity, that Jesus came and lived and taught and died.

To be sure, there are some heart-warming, soul-lifting passages in the Psalter. These should be retained. But we are Christians. And what place should there be in our responsive readings for the ancient Jewish tribal teachings which Jesus Himself set aside?

DENVER, COLO.

Ten Tested Principles for Those Who Carry Administrative Responsibilities

By George A. Miller

I am Resolved—

1. To remember that this my task is God's work more than mine, and that He is more interested in it than I am.
2. To keep silent about my own feelings, experiences, and opinions. Much talking about these things weakens one's position.
3. To hold steady under a strain. Nothing is as bad as it looks. An orderly plan and a definite goal may clear away much confusion.
4. To hear both sides and take counsel before deciding large matters. Every man has something to teach me.
5. To leave important decisions until morning. God will meanwhile take a hand if I hold off a little.
6. To treat every man as my equal. Those who feel themselves below me will respond with new values; and those who seem above me are also timid.
7. To believe that every man intends to play fair. Better be imposed upon occasionally than suspicious all the time.
8. To give to my associates not orders, but responsibilities, and credit for results obtained.
9. To remember that no case is hopeless, and to give to every man who fails at least three trials under varying conditions. It may be a matter of finding his place.
10. Having done all things, to decide, and having decided, not to change without good reason.

Facing General Conference

Delegates

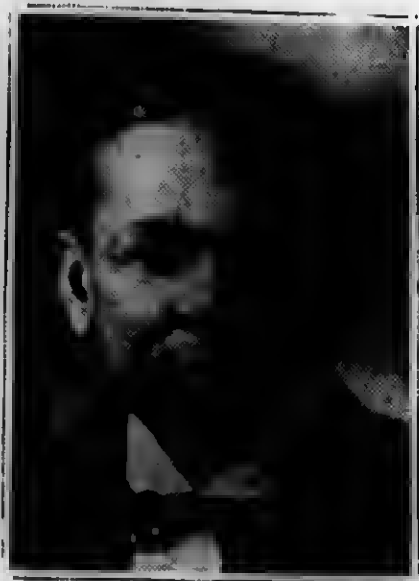


President L. M. McCoy

AN EDUCATOR of recognized merit because of a career of assiduous application to the problems of teaching and administration is President Lee M. McCoy, a fine example to be emulated by aspiring Negro youth. Young McCoy received his classical degree from Rust College twenty-two years ago and became a teacher in the Arkansas public schools, but was soon called to be a teacher in Meridian Academy. His work here led to his being selected as professor of mathematics in his alma mater, Rust College. After three successful years here he was called to principalship of the high school, Fort Smith, Ark. His stay here was for three busy years, for in 1914 he assumed the duties of professor of mathematics at Philander Smith, Arkansas. Needing an administrative head, Virginia Collegiate and Industrial School at Lynchburg called him to its principalship. After four years here, he was chosen principal of Morgan Academy, Baltimore, from which position he became the dean of Morgan College, by virtue of his fitness. From Morgan's deanship he was enthusiastically chosen president of Rust College in 1924.

No greater testimony of recognized and meritorious worth is needed than the fact of his steady advancement through eight consecutive administrative positions to the presidency of one of our best schools. Rust received her old son with a royal welcome, and the success thus won by him in enhanced efficiency of the institution evidences the justice of the confidence reposed in him by the church. Already a member of the Board of Education of the church, President McCoy will be of valuable assistance in promoting that cause at General Conference.

* * *



Dr. Isaac W. Young

A PROGRESSIVE physician, business man, college president, publicist, and loyal Methodist is Isaac W. Young, of Oklahoma City, Okla., who is lay representative of Lincoln Conference. Dr. Young is descendant of three Methodist generations. Born at Glencoe, La., in 1874, he was educated in the common schools and in Gilbert Industrial College and New Orleans University of his State, finishing the latter in 1900. Until recently he was the successful president of the Colored Agricultural and Normal University at Langston, Oklahoma's State School for Negroes.

He recently resigned this position to return to the practice of medicine as an eye, ear, nose, and throat specialist. For twenty-seven years he has been a successful practicing physician. In business he is president of the Oklahoma Savings Company, which does a loan, investment, and savings business, capitalized at

\$25,000. Dr. Young enjoys the universal confidence and affection of the church constituency who has elected him to represent them in the General Conference at Kansas City. His services there will be intelligent and constructive.

* * *

IN DISTINGUISHED descendants, the Methodist parsonage is carrying on. Its traditions are upheld in the career of Dr. Walter L. Brown, lay delegate of Central Alabama Conference. Since he is the only son of the Rev. F. J. and Mrs. Elizabeth Brown, it was possible for him to be educated in the public schools of Alabama and in the old Central Alabama Institute. His "A.B." degree was conferred by Walden College, 1902. From that year to 1911, he taught at Sam Huston College, and in 1912 at Walden University. His "M.D." degree was taken at Meharry Medical College in 1915, after which he became a popular practicing physician in Birmingham, Ala. Here he enjoys city-wide confidence as an active churchman and man of affairs. He holds membership in St. Paul Church, also in the Birmingham Civic and Commercial League; is treasurer of Booker Washington Life Insurance Company, and president of Birmingham City Mission and Church Extension Society. His business acumen will be valuable should he be assigned to the Committee on Temporal Economy at the General Conference.

* * *

WITH splendid education and thorough business experience, Mr. C. T. Woodland, lay delegate from North Carolina Conference, enters the General Conference in May at Kansas City. He has an enviable record as soldier, business administrator, and churchman; educated in Zoar Sunday school and in the public schools of Philadelphia, where he was born thirty-six years ago. He finished college at Delaware State College, and then graduated from Cartwright Business College. In the World War he served nineteen months from rank of private to that of lieutenant in the machine gun branch of infantry. His varied, valuable experience is shown by the positions he has held: president of Mutual Association of Postal Employees, Philadelphia; office manager and statistician for Pilgrim Life Insurance Co., Augusta, Ga.; and now district manager Winston-Salem Branch, North Carolina Mutual Life Insurance Co., and assistant secretary of Safe Bus, Inc., the largest motor transportation system in the world operated by Negroes. In the midst of these business interests, Mr. Woodland continues as the efficient superintendent of Sunday school, St. Paul, Winston-Salem. General Conference will be benefited by his presence.



Dr. Walter L. Brown



Mr. C. T. Woodland

Mississippi Conference Convenes

Bishop W. P. Thirkield, Former Resident Bishop Here, Holds Sessions at Central Church, Jackson

Rev. John W. E. Bowen, Jr., A.M., D.D.,
Entertaining Pastor

SEVERAL facts in the situation combine naturally to make Central Methodist Episcopal Church, where the Mississippi Conference will be convened on January 25, the leading Negro church in the State of Mississippi. This church is located in the very heart of the Methodist empire of Mississippi, more central to every Methodist interest in the State than perhaps any other church or institution.

Located at Jackson, capital of the State, Central is thereby envired by the largest, most rapidly growing city of the State, having a population of approximately 25,000 persons. Here converge all the major interests of the State, including industrial and religious. All roads lead to Jackson. Here, therefore, is afforded an almost limitless opportunity to touch every aspect of the life of the State's large population. Central Church is central, and with an ambitious, idealizing program of religious social service, may make itself during all the years to come a channel of marvelous blessing as a service agency for the kingdom of God.

Nothing could be quite as appropriate for such a strategic situation as to have a Methodist Annual Conference meet here. It will be a transforming and uplifting influence in the lives of thousands, many of whom do not know what the Methodist Conference is like or what it does. To say that the beloved Bishop W. P. Thirkield is to be the presiding genius of the sessions, is at once to give assurance that the prevailing note of the Conference will be profoundly spiritual. His rich experience in spiritual adventure guarantees that this Conference, like his others, will be a veritable mount of vision. The bishop is not a stranger to this Conference, having formerly been its administrative officer for a number of years. The brethren know full well his spiritual bias, and will gladly meet with him upon the mount for the transfiguration experiences which await them.

To deepen the spiritual impression of the sessions, provision has been made for a choir of male voices, composed of the brethren of the Conference, who will perform the singing for the morning hours. In the afternoon hours, several brethren gifted in singing the old spirituals will individually intersperse these powerful lyric melodies, the enduring charm of music lovers everywhere. This Conference singing will be supplemented by the service of the regular church choir in the evening assemblies. While this arrangement provides satisfaction of all music tastes, spiritual exaltation is the major interest sought.

The bishop's daily addresses will be listened to by eager crowds hungering for the Word as only Bishop Thirkield can give it. His messages are always illuminating and convincing. For seventeen years he was a maker of preachers at Gammon Theological Seminary. Many men of this Conference were his "boys." Hearing him again, will be reviving old memories that will make for deeper consecration in their lives as his burning zeal again touches their lives. Other preaching by men of

the Conference is provided for in the program. Afternoon sessions in the main will be given over to open discussion on vital topics of church-wide interest; provision, of course, being made for the usual popular anniversaries of the several church enterprises and boards.

Pastor Bowen has given the Conference a constructive program. Himself born in the parsonage, he is well acquainted with Methodist requirements and doings. Happily he is fulfilling the rightful expectation of his brethren as pastor of the Central Church of the Conference and State. They are proud that at this strategic point of our Methodism we have a leader equal to the exacting task of this field. He was schooled at Clark University, and took his "A.B." degree from Wesleyan University in 1911. Three years thereafter he received his "A.M." from Harvard University. His theological preparation was taken at Gammon. Though he has taught successfully much of the time in our church schools, he could not be contented out of the work of the pulpit and parish. He has served also as field worker with the Board of Sunday Schools, and as chaplain in the United States Army. But the tug of the pulpit and the peculiar needs of Central Church drew him to this important pastorate, where for three consecutive years his work so splendidly done has won the admiration of all Mississippi Methodism.

Like its twin sister, the Upper Mississippi Conference, this Conference was carved out of the original Mississippi Mission Conference territory, and was organized officially in 1869. In its ranks to-day are 20,527 full members, the largest in the entire South, excepting the South Carolina. Besides, it has a Sunday-school enrollment of more than 12,000 pupils and teachers. Preachers of the Conference number more than ten dozen, working in six district units. Superintendents and districts are as follows: Brookhaven, G. W. Coleman; Gulfside, E. A. Wilson; Hattiesburg, W. H. Smith; Jackson, J. S. Williams; Meridian, D. L. Morgan; Vicksburg, J. R. Ross. With these are associated such stalwart leaders as Secretary J. M. Shumpert, distinguished as veteran of the General Conference; P. W. Baldwin, statistician; M. P. Johnson, treasurer; J. B. F. Shaw, chairman board of examiners; P. H. Rembert, chairman board of stewards. There are 269 church buildings and ninety-three parsonages, with a combined valuation of \$627,055. Last year this Conference ranked third among the seven Conferences comprising the New Orleans Area in pastoral support. Its World Service payment last year was \$16,002, an advance over the previous years of World Service giving. In no single year of World Service has this Conference slumped in its total giving, which can be said of only six other English-speaking Conferences in all Methodism, and of only one other colored Conference—the Delaware.

Loyalty to an educational and spiritual ideal accounts for this remarkable showing by Mississippi Con-

ference. The two educational institutions of the State are Rust College and Haven Teachers' College at Meridian. This latter is the Conference school strictly by location. Under the headship of the brilliant president, J. B. F. Shaw, this school has built its high standards of personal worth and achievement into the lives of many ministers and laymen of the Conference, and is thus their most prized institution. The loyalty of these

leaders likewise to Gammon Theological Seminary has given strong impetus to their successful achievement; likewise their most loyal support to the Southwestern Christian Advocate is both gratifying to us, and is showing its notable returns as the Conference increment on their investment. This will likely be the greatest session in the history of the Conference. For Jackson is famed for its intelligent hospitality.

Commission on Conference Course of Study Holds Meeting of Deans and Chairmen

Dr. Allan MacRossie,
Director

Four Bishops, Leading Ministers, and Educators of Note Present

THE annual council of chairmen and deans of boards of examiners, planned by the educational director of the Commission on Conference Courses of Study, Dr. Allan MacRossie, was held in Garrett Biblical Institute halls, Evanston, Ill., December 27-29, 1927. It is one of the very important and consequential meetings of the church. It might well be considered a faculty meeting of Methodism's largest theological school. In addition to the faculty, there were special lecturers and members of the commission who gave of their best to the inspiration and guidance of the undertaking. The title given to the meeting was, "A College of Preachers," and this fitted it very well. The program was built largely around the members of the commission, and left nothing at all to be desired.

The plan of the program, as heretofore, was to have a strong address of thirty-five minutes opening the subject, then a general discussion by the members of the group and a gathering up of the conclusions by a committee. These will be put in permanent form and sent to all the boards of examiners in the church. By this means the best conclusions and considerations of the meeting will be sent out to the entire church as nearly as possible, and while only the deans and chairmen of the various boards of examiners were present, this "faculty meeting" will have an impress upon the life of all the work of the boards in all the Conferences of Methodism, being thus extended to every examiner and teacher of the course.

The spirit of the meeting was one of devout, eager inquiry directed toward the coming ministry of the church with the distinct purpose of increasing the efficiency, the loyalty, the spiritual power, and the evangelistic aggressiveness of the entire church. This is one Conference where financial programs and drives of various sorts have little or no place, and yet it is entirely clear to any thoughtful person that there is no money spent by a board or commission of the church that more truly undergirds the whole life of the church than this does.

The important subjects and speakers on the program were these: "Guidance in Reading," Dr. L. B. Bugbee; "Music and Worship," Bishop Hughes; "The Developing Emphasis on Religious Education," Dr. H. H. Meyer; "History in the Making—A Review of the Quadren-

nium," Dr. W. B. Farmer; "Evangelism," Bishop Hughes; "Princes of the Christian Pulpit and Pastorate," Prof. Hannan; "Guidance in Reading," President Brown; "The Devotional Use of the Bible," Prof. Rall; "The Education of Negro Ministers," Dr. W. J. King; "The World We Live In" (two addresses), Bishop McConnell; "The Theological Seminary," President Eiselen; "The Word of God," Dr. E. F. Tittle; "The Making of a Minister," Prof. Hannan; "Pauline Christianity," graduate course, Prof. Schermerhorn; "A Study of John's Gospel," graduate course, Prof. Burch; "The Eloquence of Christian Experience," Bishop Hughes; "A Preachable Idea of God," Dr. J. W. Langdale.

It will be easily seen by the most casual observer that these matters go straight to the heart of Methodism's answer to the world's need.

One phase of the work that is receiving intensive study is that amongst our colored people. They were ably represented in the council by Drs. Willis J. King, of Gammon; D. H. Stanton, and F. J. Handy.

A committee was appointed on "Conclusions of the Council," which brought in a report covering five points on which the entire body voted their unanimous approval:

1. An improvement is noted in the quality of the young men who are entering our ministry, that more than formerly are coming by way of our theological seminaries, and that the "exceptional cases" are getting better training from the course of study, including the summer schools of theology, than ever before. The quadrennium has shown very substantial advancement in the spirit of these men and in the quality of their work.

2. The course of study was declared to be the best ever set before such a body of preachers for this purpose. The care and effort of the commission in all its operations is being justified in the results, and the ideals and plans of the commission have the full approval of this body. Any radical change in plan was declared to be wholly unnecessary, for this plan was voted to be true to the best traditions and the best spirit of Methodism. "The commission, in purpose, personnel, and program, deserves the complete confidence of the entire church."

3. The actual administration of the work of the commission through its educational director, Dr. Allan Mac-

Rossie, was declared to be on a most efficient plane. He was commended for using the best known pedagogical and homiletical methods and holding up the highest ideals and for the continual challenge he makes to every member of the boards of examiners to do his very best for the younger brethren in their desire to be true prophets. "No appreciation of his work can be extravagant. He has given it remarkable intelligence, unfailing devotion, constant inspiration, detailed advice, brotherly counsel, and a continually elevating idealism."

4. The men called attention to the fact that they have been for years actually and intimately in charge of this work of training the young preachers, and know from actual and close acquaintanceship that the spiritual results secured in the lives of our young ministers are of a high degree. "We who teach the course declare with full confidence that its total effect is consistently beneficial both mentally and spiritually." The increased interest and liberal financial support from the laymen for this cause are clear evidence of this fact.

5. The council declared that in all the fields and phases of Methodism's usefulness "there is nothing in the church program more important or more imperative than this work of selecting and developing a devoted, trained, and efficient ministry. From it the other good and necessary lines of service start. It furnishes the indispensable, prophetic leadership, the intelligent pastoral loyalty, the broad adventuring outlook for newer and larger activities, and the solid and permanent redemptive values of the church of Jesus Christ. We call upon the church at large, laymen and ministers all, to give this work their prayers, their money, and their encouragement . . . to such a degree that every minister coming into the church may be a man of God equipped, motivated, and consecrated to the highest spirit and the best aims of historic Methodism."

The Rev. F. H. Clapp, D.D.

Elected President of Gammon
Theological Seminary

AT A special meeting of the board of trustees of Gammon Theological Seminary, the Rev. Dr. F. H. Clapp was elected president, to enter upon his duties April 1, 1928. He succeeds President George H. Trevor, who after twenty-three years of efficient service—the last two as president of the seminary—presented his resignation at the annual meeting of the board last May.

Dr. Clapp by equipment, experience, and fine spirit of adaptation and enthusiasm for the work, is regarded as having unusual qualifications for this important task as president of the only well-equipped theological school for colored ministers in the world. He is a graduate of Wesleyan University and Drew Theological Seminary, having received the degree of Doctor of Divinity from Albion College in 1921. He has spent a term in special study at Oxford University, and has taken a postgraduate course in the Teachers' College at Columbia University. He served sixteen years in the pastorate in the Michigan Conference, and for six years was district superintendent of the Albion District—the seat of Albion College, being secretary of the board of trustees of that institution. His work as endowment secretary of Drew Theological Seminary in 1926-'27 also gives him

special equipment for carrying out the plan of securing an additional half million endowment for Gammon Seminary.

Mrs. Clapp is a graduate of Mount Holyoke College, and holds A.M. and B.D. degrees from Drew Theological Seminary, having also taken special work in Oxford University and at Columbia University. She has also served as associate professor of Biblical literature in Albion College.

Debauching the Youth

(Continued from page 44)

as does this thing of trying to segregate normal human beings by force. Whatever the basis of appeal; or its object and motive, segregation has not worked in history and will not work by force except in given restricted areas; and then its completeness depends on the will of both parties involved. In the final analysis, people will determine their own personal contacts. These personal choices will be conditioned by culture, likemindedness, or dissimilarity. Everywhere in the world with increasing definiteness are being recognized cultural and religious zones of human thought and life where larger numbers of people are living in mutual fellowship and helpfulness. These cannot be invaded by laws or obstructed upon by the prejudices of men of hate. There is the higher aristocracy and fellowship of ethicized spirits into which prejudiced souls cannot climb. Nor is there segregation within this realm. Build men's souls within, and they themselves will determine their relationships without.

For any organization or movement to take advantage of unsuspecting youth, to fasten upon them the traditional prejudices of a bygone pagan period, is among the most monumental crimes that could be committed against youth. To be fair to the nation's youth is to let them rationalize their own character and conduct. Let them look out upon history and behold the experience of the human race. Let them see the moral urge in the world; the principles that have brought the greatest good to humanity; those ideals that find their highest sanctions in reason, in experience, and in the world's best literature. Seek to expose them to the influence of the liberal, the good as proved and known, over against the narrow, the snobbish. Let them be encouraged to sense their total environment with its spiritual values, at whose center is He whose we all are, and there can be little doubt as to what their ethical reactions thereto will be.

What, then, is to be the nation's attitude in the matter of educating her youth? Is it to be that of instilling race intolerance, race hatred, race antagonism between white and black youth, as some would have it, in which the Gary episode was a staged act; or will it be by curbing this sort of thing with resolute and religious purpose and holding to an educational process that instills in our youth those worthy Christian ideals which are generally conceded as the only real constructive forces of civilization? From the Klan influence let the nation claim its youth. Say to these corrupters of our youth: "Oh, you blind leaders, who seek to convert the whole world by labored disputations! Step out of the way, or the world must fling you aside. Give us the young. Give us the young, and we will create a new mind and a new earth in a single generation."

Sunday School Lesson

INTERNATIONAL SERIES

By the Rev. Edward R. Lewis, A.M.

THE SECRET OF JESUS' FAME

FIRST QUARTER. LESSON V. JANUARY 29

General Lesson Title—The Growing Fame of Jesus.

Lesson Material—Mark 3. 7-12; 6. 53-56.

Golden Text—The common people heard him gladly. (Mark 12. 37.)

Devotional Reading—Psa. 34. 5, 6, 15-19.

GOSPEL OF THE SON OF GOD

Rest by the Sea. Jesus was wearied by the crowds, grieved by the hardness of the Pharisees' hearts, spent by much serving. Hence he withdrew with His disciples to the sea. Its quiet expanse calmed His spirit. Its loneliness strengthened Him. The solitude and beauty of this place were medicine to the worn body and mind. This was a populous region, and the lake was often a scene of busy activity. But there were quiet hours and serene reaches along the shore. It was at such a time, or in such a place, that Jesus sought the refreshment of solitude and of gentle converse with His disciples.

The Sea of Galilee. The province of Galilee was the most northerly of the four districts into which Palestine was divided. It was for the most part an elevated plateau. At the eastern boundary it dropped into a ravine through which flowed the Jordan. Farther down, at a depth of 500 feet below the Mediterranean, "lay the lovely, harp-shaped Sea of Galilee. The whole province was very fertile, and its surface thickly covered with large villages and towns. But the center of activity was the basin of the lake, a sheet of water thirteen miles long by six broad. Above its eastern shore, around which ran a fringe of green a quarter of a mile broad, there towered high, bare hills, cloven with the channels of torrents.

"On the western side the mountains were gently sloped and their sides richly cultivated, bearing splendid crops of every description; while at their feet the shore was verdant with luxuriant groves of olives, figs, and every product of an almost tropical climate. At the northern end of the lake the space between the water and the mountains was broadened by the delta of the river, and watered by many streams from the hills, so that it was a perfect paradise of fertility and beauty.

"In our Lord's time, it contained the chief cities on the lake, such as Capernaum, Bethsaida, and Chorazin. But the whole shore was studded with towns and villages, and formed a perfect beehive of swarming human life. The means of existence were abundant in the crops and fruits which the fields yielded so richly; the waters of the lake teemed with fish, affording employment to thousands of fishermen. Moreover, the great highways from Egypt to Damascus, and from Phoenicia to the Euphrates, passed here, and made this a vast center of traffic. Thousands of boats for fishing, transport, and pleasure moved to and fro on the surface of the lake, so that the whole region was a focus of energy and prosperity."

Thriving Multitudes. Our lesson places us in the midst of Jesus' year of public favor, which He spent in the region centering in the lake of Galilee, a picture of whose life and activity we have seen. When Jesus sought the serenity of the seaside, He could not enjoy it for long. His popularity had spread up and down Galilee, through Judea, into Idumea and beyond the Jordan, and to the coast cities on the Mediterranean.

From that day to this, Jesus Christ has been the center of the thriving need of the world. Many have not known of Him; many have not cared to come to Him. But there have always been multitudes who have sought Him out. Actuated by many mo-

tives, they have come to Him; but they have come. In busy market place and in temple they have called to Him in gratitude and in petition for succor and for pardon. In Western metropolis and on Indian road, men have made their mute appeal to the Saviour.

Why They Came. They came to Him by the sea long ago from mixed motives. In the case of most of them, curiosity played a large part. "Hearing what great things He did," they made their pilgrimage. They wished to see these mighty works with their own eyes, and recount marvel and miracle to neighbors and to children's children.

Some came because they were genuinely interested in the high themes of His discourse. They longed to know more concerning the kingdom of God. They came because they loved this Teacher-Friend. They did not understand Him very well; but something in the tone of His message, something in His reported personality attracted them beyond the power of words to express, beyond their own comprehension. These came because they were irresistibly compelled.

The Compassionate Christ. And He received them gladly and ministered unto them. Luther once said, "I would run into the arms of Christ if He stood with a drawn sword in His hands." John Butterworth, reading this, resolved to do likewise. He found, as every venturing sinner does, no sword in the hands of Christ, but open arms and a hearty welcome. He testified: "It is Jesus' proclamation, forever sounding forth to every burdened heart, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.' He demonstrated His marvelous power by dying for us; He will not now repulse the approaching sinner."

The Attractive Christ. In the last analysis, the most beautiful thing about the coming of the multitudes to Jesus was that they came "unto Him." Their motives were many, their comprehension precarious. Nevertheless they yielded to the attractive power of Jesus Christ. He drew men unto Him, and bound them to Him with cords of love.

Jesus Christ has always performed this miracle of magnetic attraction. Whenever He has been lifted up, He has drawn all men unto Himself. Long ago a preacher said: "Aside from His other claims on your allegiance, we commend Christ to your hearts on the ground of His own eternal beauties. By the splendor of His holiness, therefore; by the unfailing sweetness of His majesty; by the might and meekness of His humanity; by the everlasting spring which smiles in His presence; and by the ceaseless play of His charms—the charms of eternal youth—we press you to forsake death, to embrace the feet of Jesus, and to become the heirs of His kingdom and glory."

GROUP COURSES

Primary—Jesus Makes a Sick Boy Well.

Biblical Material—John 4. 46-54.

Junior—A Day for Rest and Worship.

Biblical Material—Exod. 20. 8-11; Mark 2. 27; Luke 6. 1-10; 13. 10-17; 14. 1-5.

Intermediate—The Right Use of Time.

Biblical Material—Luke 4. 31 to 5. 16.

Senior—Engineering and Research.

Missionary Interpretation

LESSON FOR SUNDAY, JANUARY 29, 1928

"As many as touched him were made whole"

(By D. D. Martin, D.D.)

Heaven will be filled with the hosts of the redeemed who have touched Christ. And they will come out of every land and from every nation who have been touched by His love and saved by His power. Our last lesson showed how He shocked the fossilized Jew, who thought only of preserving the forms and rituals of his religion. The healing of the withered hand was in open defiance of their powerless customs. The men who thought He had done wrong were ready themselves to commit murder. Many who pretend much religiously are far from the real missionary purpose of Christ.

Jesus withdrew Himself from those who would take His life; but wherever He went, as many as touched Him were made whole. Jesus only changed His location, not His service. Like many other missionaries, He crossed the sea. As soon as He was located the people flocked to Him, not only from Judea, but also from Gentile cities about, and, without respect to race, as many as touched Him were made whole. He could not be hid. The world needs Christ. It has been so throughout the centuries, and will ever be so. The central question of the modern world is, "Jesus the Christ." Nothing will account for His fame and His power but His divine personality. He is the One for whom all the world is seeking.

Christ is still the great Healer in our world. He is with us in healing, saving power to-day even more than He was yesterday. He heals the sins that are in the very spirit of the age, and by this He heals the body. Sin is the cause of most physical ailments. In healing the souls of men, their bodies will also be kept pure from disease, and the general health of a nation will be improved. The hospital is an annex to the church. The healing forces of nature are the touch of the hand of Christ. Medicine is a vital part of missionary work in every land. Wherever the Christian missionary goes, there you will hear the wonders of healing.

Disease runs riot in non-Christian lands. Their medicines are largely invented by superstition. Infant mortality is so great that in tribal Africa but one baby in ten lives through childhood. It is true that most men die in their youth or below the age of thirty. All life is shortened. The missionary in the name of Christ takes with science and skill the principles of sanitation and laws of health. The people soon learn there is life and hope in the gospel they teach and practice. The healing touch of the Christ is felt, for wherever the missionary goes in faithful service, Christ is there also.

OAMMON SEMINARY.

Epworth League Topic

JANUARY 29

By the Rev. J. W. Haywood, D.D.

THE RESPONSE—THE DESIRE TO LIVE LIKE JESUS

("The Christ of the Indian Road," Chapters 7, 9, 10)

It would be an exceedingly profitable thing for the agencies doing missionary work if, once in awhile, they would redefine their objectives. Some surprising things would be brought to light, I have no doubt. Too often missionary effort has been directed to-

wards the wrong objective. Too often our missionaries have been representatives of Western civilization and Western business instead of being representatives of Jesus. They have been concerned about getting the people to adopt Western modes of living,

and getting the resources of the country under the control of the country the missionary comes from.

Our great objective in our missionary work ought to be that of creating in the people the desire to live the Christ-life. This, I know very well, is a difficult task. It is very much easier to get them to use automobiles for transportation, tractors for farming, and collegiate trousers and flapper skirts to dress up in. To make the Christ-life attractive, the missionary must live it himself. And, as I have frequently pointed out in previous articles, many of these missionaries don't have the remotest intention to live like Jesus. They are going to live like dyed-in-the-wool, eighteen-karat Nordics. They have history, intelligence tests, and everything to prove their superiority to these backward

people; these people ought, therefore, to be deeply grateful to have their superiors give them any sort of attention. But our missionary enterprise stands or falls according as our missionaries do or do not get the Christ-life sold to these backward people. These people will find fulfilled in our Christ all the deep, inarticulate yearnings of their naturally religious hearts. They will find fulfillment in nothing else that the Western world has to offer. Our radio, automobiles, airships, and railroads will never do it. If we cannot take to India, Africa, and China, this Man of Galilee, whose preachment was LOVE, the East will be lost and the West will be lost. For, in the last analysis, the security and perpetuity of the West is hinged on the fate of these backward people.

MORAN COLLEGE.

Little Stories of Achievement

What the Churches Are Doing

DeSoto, Miss.—A storm struck the parsonage at St. John Methodist Episcopal Church on December 15, and left on the dining room table many pounds of select groceries. This storm was led by Brother Hudson Haynes and wife, Fannie Dennis, Jeff Hampton, and others. This was quite a surprise to the Rev. R. Howze, pastor, and family.—Reporter.

DeSoto, Miss.—St. John Methodist Episcopal Church: On Christmas Sunday a splendid Sunday school was conducted by the superintendent and officers. After the Sunday school, an old-fashioned class meeting was held. At night our beloved pastor, the Rev. Howze, preached a wonderful sermon, which made our hearts glad. We are anxious to have the Rev. Howze returned for another year.—Reporter.

Liberty, S. C.—The Rosamond family held their family reunion on December 26, with many relatives and friends present. The welcome address was made by Mrs. W. L. Simpson; response by Miss Aline Reed, after which a very interesting paper was read by the Rev. Z. H. Johnson. The sermon was preached by the Rev. J. V. Manning. Dinner was served in the basement of the church.—Mr. F. L. Lemons, Reporter.

Huntsville, Ala.—We were made to feel very happy throughout the Christmas season. Each day we were invited out for meals, and received a very hearty welcome at each home. We were entertained by Mrs. Maggie Jacobs on December 26; Mrs. Gertrude Lanier, December 27; Mrs. Mattie Lee Roberson, December 28; also by Mr. and Mrs. Joe Maberry. We appreciate very much the kindness extended Sister Payne and myself.—The Rev. C. P. Payne, Pastor.

Starke, Fla.—Watch night was observed at Mount Moriah Methodist Episcopal Church, at which time we had a very spiritual meeting. The pastor preached a soul-stirring sermon from Matt. 25: 13; subject, "Watch and Pray." The new year found us bowed at the altar, giving thanks to the Almighty for permitting us to see a new year, 1928. We plan to do more this year than we did the past year. Pray for our success.—The Rev. R. H. Debose, Pastor; D. Dell, Reporter.

Springfield, Tenn.—St. John Methodist Episcopal Church: The Rev. Travis was sent to us from the last Annual Conference, held at Martin, Tenn. We were indeed proud to receive our new pastor, and our hearts go out to him in his recent bereavement, in the loss of his dear, devoted wife. He has looked into every department of the church, and in his first official meeting laid plans for the future work of the church. Our Ladies' Aid is endeavoring to do more for the church than ever. We had a splendid Thanksgiving entertainment; also a successful Christmas entertainment, from which we netted quite a neat sum. We have planned

a trustee rally to pay on the indebtedness of our new church. We are hoping to pay off all indebtedness on the church this Conference year. We feel that we have the right man to lead us on to success.—A. L. Porter, Reporter.

Mason, Tenn.—Alexander Methodist Episcopal Church: We, as members of the church, are glad to have our pastor, the Rev. A. D. Butler, with us this year. The last Annual Conference made no mistake in sending us this good man as pastor. We have raised on the old indebtedness, and paid same, \$100; leaving a balance of only \$80 yet to be paid. During the short time the Rev. Butler has been with us, we have raised \$280 for all purposes. The church is taking on new life. A storm struck the parsonage and left many pounds of select groceries for the pastor and family. We are planning for a great year's work. Pray for us.—Miss G. M. Scales, Reporter.

Muskogee, Okla.—This Conference year has been encouraging to the members of Spencer Memorial Methodist Episcopal Church, under the leadership of the Rev. LeRoy Fields. Confidence has been restored largely throughout the membership and city in its building program. For the year, \$730.35 was paid on indebtedness for material put in the foundation; \$55 on furniture indebtedness paid; parsonage repaired and beautified inside and outside at a cost of \$125. This has been paid. World Service has been paid in full for the first time in five years, as shown by the records. With our pastor's return for this year, we look forward to the beginning of our building program, which has been at a standstill for over two years, with the material lien against it. These debts are cleared up now. God being our leader and supporter, we hope to move forward.—E. E. Lewis, Reporter.

Gadsden, Ala.—Sweet Home Methodist Episcopal Church: Our church is doing nicely under the leadership of our dear Brother Charles Coleman and his good officers. God bless our dear Bishop Jones and his cabinet for the return of our pastor for another year. We are receiving wonderful blessings from God in our church work. We are now working on a \$1,000 drive for next Easter to meet our obligations. It has been a happy and working season for us since our Annual Conference. Many little pleasures, too. We had a wonderful program on Christmas night. A pageant, "Holy Night," was rendered. Sunday morning the pastor and wife were greatly surprised when Class No. 11 presented a Christmas tree to the pastor and wife. It was overlaid with nice "wearables" and "eatables." May God bless the Southwestern, each church, and each pastor in the entire field.—Mrs. Annie M. Means, Reporter.

Anniston, Ala.—A reception was given in honor of the new pastor, Rev. J. C. Carson, and wife, Thursday evening, December 29. Welcome addresses in behalf of Mt. Zion Baptist Church and members, were given by the Rev. Bellington; in behalf of the Presbyterian Church and members, by the Rev. A.

W. Rice; in behalf of the Congregational Church and members, the Rev. J. M. Miles; in behalf of the African Methodist Episcopal Church and members, the Rev. B. F. Babcock; educational field, Prof. H. C. Hopkins; Ministerial Union, the Rev. E. E. Edward; Friendship Baptist, Deacon W. F. Borden; Methodist Episcopal Church, the Rev. J. R. Taylor. We wish to thank the bishop for sending us this great man. He is well qualified to take care of anything that comes to hand. The members love him, and are going to do all we can to help him put over the program of the church this year. Mrs. L. A. M. Jackson was mistress of ceremonies. Refreshments were served and enjoyed by all.—Mrs. M. E. Ogletree, Reporter.

Marietta, Ohio.—John Stewart Memorial Methodist Episcopal Church: With much gratitude and appreciation do we announce the fine way in which the good people of Marietta and the members of our church remembered us at Christmas time. Many useful gifts were given to us, in which our own little Julian A., Jr., shared heavily. Our Sunday-school program was nicely rendered, and enjoyed by an appreciative audience. This church can boast of one whom we have styled "a good fellow," for indeed has she played the part of one. Mrs. Esther Curtis, the good fellow of John Stewart Memorial, gave presents to all the children of our school, those who are active as well as those who are inactive. This incurred quite an expense on her. Mr. Stevens gave a very nice tree to the school, and the candy was donated by a friend of the church. Thus was everyone made happy by our school. We had good services during Christmas Day. Our revival began January 1, 1928, for the success of which we ask all to pray.—Julian A. Walker, Sr., and Family.

Fairmont, W. Va.—Trinity Methodist Episcopal Church observed Christmas with very impressive services. At 6 A. M. a very beautiful cantata, entitled, "The King Cometh," was rendered by the choir, under the leadership of the chorister, Mr. William Broughton. The cantata was taken from the Old and New Testaments. The Rev. E. L. Lofton, pastor, delivered a sermon; subject, "Salvation." His text was taken from Matt. 1: 21. The primary and intermediate classes rendered a lovely program Christmas night. "Merry Elves" was rendered by the primary class, and "The First Christmas Story" by the intermediate class. Under the direction of Mr. C. R. Walters, scout master, and Mr. W. D. Broughton, assistant, a fine group of young boys are becoming fine scouts. The organization is open for membership, and we trust that many parents will urge their sons to join this group. Watch meeting was held at 10.30 P. M. by the Rev. E. L. Lofton. The congregation was called to prayer as the old year passed out and the new year approached.—Reporter.

Louisville, Ky.—The pastor and members of New Coke Methodist Episcopal Church are rejoicing over the splendid success that has attended their labors during this Conference year. On December 26 the Sunday school, under the leadership of Mrs. Irene Jackson, rendered a very excellent program, which drew an immense crowd. The program was greatly enjoyed by all present. The New Coke Sunday school leads the Louisville District in attendance and interest. The Rev. Dr. Hines is closing his fourth year as pastor of this church. He has proven himself to be a wise and safe leader. The work of the church has prospered in his hands, and it is the desire of the members and friends of the church to have him returned for four years longer. Under his leadership every department of the church has been carefully looked after and advanced. The membership has been nearly doubled. The pastor wishes to thank the members and friends for the kind way in which they remembered him and his family during the Yuletide season. May the blessings of God be upon this people.—Rev. R. D. Hines, Pastor; J. H. Madison, Reporter.

Baxter, Miss.—New Pilgrim Rest Methodist Episcopal Church: Sunday, December 25, marked one of the greatest events in the history of our church. A wonderful pro-

gram was rendered. The following subjects were discussed: "Have We Any Bible Proof That the 25th Day of December Is Christ's Birthday?" This discussion was opened by the Rev. C. W. Wheaton, who made very timely remarks on the same. Response was made by Mr. Jenkin Wilson, our friend and brother from the Baptist Church. The subject, "Christmas and Its Meaning," was opened by Mrs. M. L. Hardy, followed by Miss M. B. Hardy and Mrs. B. Madison; "Christmas and Its Origin," by Mrs. May Ruth and Mrs. R. E. Wheaton. Mrs. R. E. Wheaton read a paper, which was very interesting and inspiring. After the discussions, the sermon was preached by the pastor from the text found in Isaiah 53. 6; St. Luke 2. 11, and Romans 5. 6, 7; subject, "What if He Had Not Come?" At the evening meeting his text was taken from St.

John 1. 14. We shall endeavor to keep the holy fire burning on the Garlandville circuit. We are expecting to bring to the Annual Conference six new subscribers to the Southwestern. We want our people to know what the churches are doing, and the Southwestern will tell them.—A. D. Wright, Reporter.

Greensboro, N. C.—St. Matthew's Methodist Episcopal Church, of Greensboro, N. C., Dr. R. T. Weatherby, pastor, held a very unique service on Christmas Sunday morning. The subject of the sermon was: "Christ in the Stocking." The text used was from Matthew 2. 11: "They presented unto him gifts." The message centered around the fact of God's gift to the world nineteen centuries ago in the person of His Son. He showed very clearly how God's gift of His Son filled the empty stocking of the world's

needs. He stated that every Christmas celebration since that day, and every filled stocking in millions of homes represented the same spirit as shown by the Father in giving His Son. He called attention to the increase of desire on the part of Christian people to give that others might be made happy. A small tree had been placed on the sacramental table, which the pastor called the Christmas tree for God. At the close of the service a special offering was taken for the missionary work of the church. The money was laid on the table around the tree, and when counted, amounted to a little more than \$600 cash. This was quite two-thirds of the World Service apportionment for the charge. While this was a most timely offering, the pastor thought that the thing of most importance connected with the service was the beautiful spirit of interest and concern shown on the part of the congregation.—J. O. Copeland, Reporter.

To the Pastors and Their Families of the Topeka District:

Dear Co-Laborers in the Ministry: I am sending you this message because I know your burdens, am interested in you, and wish for you health, strength, happiness, and abundance of success. I hope you will make your homes houses of prayer, and instruct those under your care to do the same. I know the burdens and the sacrifices of the pastor's wife and children, but I know, too, God will reward every sacrifice made by you. I am only a Methodist minister, and you and I "share our mutual woes, our mutual burdens bear."

Our program for the district is timely, and every pastor is well informed as to what is expected from his charge. Sit down and plan your work well; ask God's blessings on your plan, and then go to work for God and humanity. Clean up, paint up, talk up, work up, and don't let up until heaven, earth, and hell feel your power in the community. Preach the Word; take care of the children; enter into the life of your young people; do not criticize, but help the young people and they will be a blessing to the church. Remember the aged. They laid the foundation, and must not be forgotten; but the future hope of any race is in its children and young people.

Let the pastor and his wife give to the charge the best you have. Peter and John did not have any silver or gold, but they inspired the beggar, put him on his feet, took him off of the liability roll, and placed him on the asset roll. That's the work that you and I must do. Plan well your evangelistic services and "throw out the life line," for "someone is sinking to-day."

Plan well your financial program; don't be afraid to push it, for the church of God is stranded, strangled, strained, stifled, and stiffened for lack of money to run its business. Plan well your spiritual program; the church is a spiritual institution, and must be run by the *spirit of God*. Plan well your educational program, for you are up against ignorance, and ignorance is a power. The Methodist Church is putting out literature by the trainloads; have some of it to hand out to your people every week. "Reading expands and elevates the mind." Push the Southwestern Christian Advocate, the best church paper in the country. The devil is putting his literature on the field; we can beat him if we try. Plan well your World Service program, for when any pastor succeeds in raising World Service money, he is obeying the command, "Go ye into all the world and preach my gospel to every creature."

Train the people to give more liberally. If you read Rev. 5. 12, "Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessings," you will see clearly that the people are not measuring up. Plant trees around the church property; plant flowers; make the church house and grounds one of the most attractive places in your community; make the social life of our children and young people wholesome by planning and maintaining one of the best social and recreational programs in the community.

The Methodist Church has the program; put it in operation; and finally, brother pas-

tor, put your trust in God, and don't forget to pray. Now I close with the pastors and pass on to the people. Let me exhort you, my people, let's have *real* church and quit *playing* church; quit finding fault and find something to do; quit grumbling and fumbling and go to work; quit having the blues because you cannot rule everything or because everything does not go to suit you.



THE REV. B. R. BOOKER
District Superintendent

Take up the cross daily and work the harder. There are too many members that won't work, pay, pray, sing, nor do anything that will help the cause. Put your children in the church. Nineteen hundred years ago women had sense enough to carry their children to the altar; and now with nineteen hundred years of advanced civilization we ought at least do *as well*. Then, too, the average congregation expects too much of the ministry. For instance, here is a father and mother; they have only one child, and they cannot keep him in Sunday school or Epworth League, and yet they expect the pastor to fill his church house with crowds of people every Sunday morning.

Get with the pastor. If you are born of God you, too, have some influence in the community; use it. The worldly people follow leadership; let God's people do as well. Pay your pastors, and remember the pastor's wife. You often make the remark that you would not live in a parsonage. Then help the woman who is willing to make the sacrifice.

We are coming up to the General Conference of 1928. Let's pull to raise every dollar of our World Service money by Easter Sunday, April 8.

Remember and pray for Bishop Matthew W. Clair and Bishop Robert E. Jones. These two men of God are filling the highest position of any Negroes on earth, and we must prove by our actions that we love, respect, honor, and follow their leadership.

A Happy New Year to all.

Natchez, Miss.—St. John Methodist Episcopal Church: We gladly report that this Conference year is nearing its close with great success. A pleasant atmosphere and friendly feeling have existed during the entire year among pastor, members, and district superintendent. Our pastor, the Rev. G. C. Ford, has been elected assistant principal and instructor of manual art in the Brumfield high school of this city, and under his instruction the boys in the manual art department have demonstrated to the public at large. The mid-term exhibit, which was composed of floor lamps, desk lamps, smoking stands, writing desks, library tables, and many other articles, created much interest among the patrons of the school, as well as the Board of Education. Mrs. J. R. Ross is also connected with the faculty of our city schools as principal of the Printess Street school. Thus we see St. John's gradually being made the center of attraction, and we believe this contact with the public will cause the church to grow. With all the school work, the Rev. Ford has not failed to perform his every duty to the church, both as a leader spiritually, and by urging and leading all financial drives under his pastorate. We are asking for his return. The district superintendent, Rev. J. R. Ross, has successfully held the fourth Quarterly Conference for this year, in which each meeting was of love, peace, and co-operation. The district superintendent has been paid in full, and we have resolved to keep on praying. For the Conference year 1928 we have under way plans for organizing under the auspices of the church a sacred orchestra, to serve jointly with the choir. We are also contemplating a swimming pool for the young people of this church and others of the city. We have had responsible persons to make financial pledges for the same. During the last year the Epworth League and the Sunday school have rallied to every cause, and the other auxiliaries have not been asleep. The Woman's Home Missionary Society has been loyal. The Ladies' Aid, under the leadership of Mrs. Fannie Allen, has done excellent work in the way of seeing to the parsonage. We hope that 1928 will be a prosperous and successful Conference year, spiritually and financially.—J. E. L. Haynes, Reporter.

Brandywine, Md.—On Sunday, October 23, a "baby" rally was held at Zion Wesley Methodist Episcopal Church, of the Brandywine charge, from which the total receipts were \$74.60. For Baby Ursaline Johnson, \$29; and for Larrie Marshall, \$12.15. The pastor, Rev. C. H. Toulson, preached an appropriate sermon for the occasion, and Mrs. Toulson presented each baby a suitable prize. Woman's Day was observed at Asbury Methodist Episcopal Church on Sunday, October 30. The services of the day were begun by a devotional meeting, under the auspices of Classes Nos. 1 and 2, which consisted of the singing of hymns and of discussing the topic, "Why Go To Church?" At 11 A. M., the Rev. Mrs. Florence Pinkney, of Ebenezer Methodist Episcopal Church, Washington, D. C., preached a soul-stirring sermon, and at 3 P. M. another of great spiritual power. Twelve children came to the altar for prayer. Nine boys and girls of junior ages reported in the collection, as follows: Norman Wills,

\$4.20; Grace Mahoney, \$3.33; Booker Moore, \$1.88; Blandine Dent, \$1.60; Lewis Brooks, \$1.44; Jos. Duckett, \$1.02; Priscilla Neale, 85 cents; Garfield Duckett, 53 cents; Ernest Pinkney, 24 cents; total, \$15.09. The public collection was \$9.53, making a grand total of \$24.62. The Progressive Male Chorus, of Washington, D. C., rendered a musicale of exceptional ability to a well-filled house. The offering was donated to the trustees for the benefit of placing a new roof on the church. Gibbons Methodist Episcopal Church held Woman's Day on Sunday, November 6, during which occasion two excellent sermons were preached by the Rev. Mrs. Cornelia Johnson. Her theme for the morning service was, "The Church—the Bride of Christ," and that of the afternoon, "Woman—Man's Helpmate." The offering amounted to \$26.56. At 8 o'clock on the evening of Friday, December 9, the Rev. F. F. King, of Alexandria, Va., gave a highly appreciated lecture on "Work" in Gibbons Church, in the interest of Mrs. Mary E. Porter, one of the representatives in the "joint tribe" rally, which

was conducted at the said church on the following Sunday, December 11, at 11 A. M. and 3 P. M., the speaker for both services having been the Rev. Clinton Sanford, of Mt. Vernon Methodist Episcopal Church, Ivy City, D. C. Twelve active participants, from Gibbons, Asbury, and Zion Wesley Churches, each representing a tribe, reported as follows: Mrs. Carrie Pinkney, the Tribe of Asher, \$19; Miss Martha Moore, Naphtali, \$21.10; Mrs. Elizabeth Duckett, Judah, \$23.41; Mrs. Florence Dent, Reuben, \$21.20; Mrs. Grace Duckett, Simeon, \$26.25; Mrs. Clara Marshall, Levi, \$16.10; Mrs. Viola Marshall, Benjamin, \$15.75; Mrs. Mary E. Porter, Joseph, \$23.25; Mr. William Dockett, Gad, \$36; Mr. Walter Pinkney, Zebulun, \$10.50; Mr. Isaac West, Issachar, \$15; Mr. J. H. Diggs, Dan, \$43.34. The total amount from the tribes was \$270.90; public collection, \$9.10; grand total, \$280. Bro. Wm. Dent, one of the local preachers of this charge, was the author of the rally and also the master of ceremonies.—Mrs. M. S. Toulson, Reporter.

District Activities

District Rounds

BATON ROUGE DISTRICT

Second Round—Mt. Carmel, February 11, 12; Macedonia, 12; Jackson, 13; Natalbany, 14; Hammond, 15; Springfield, 16; St. Peter, 18, 19; Clinton, St. Paul, 25, 26; Hughes, 27; Dutchtown, Prairieville, 28; Melville, March 1, 2; Lettsworth, 3, 4; Torras, 4; Wesley, Baton Rouge, 13-18; Neely, 18-20; Asbury, 21; St. Mark, 22-25; Port Allen, 25-27; Lobdell, 26; Wilson, 28; Wesley, Wilson, 29; Maringouin, 30; Lottie, April 2. All appointments not mentioned, will be notified later.

Dear Co-workers: Your reports last Easter were excellent, yet there is room for improvement. We are behind in our General Conference expense. Bring up the deficiency, and report it at the District Council in April. Don't forget the official organ of the church. Much is required of us to keep the machinery of the church moving. We must not be idle. One church on the district has reported its full quota to the board at Chicago. Let others do likewise. Kindle the revival fire, save someone; clean up, put in broken window-panes, heat up your churches, make them comfortable for your congregation. I have gleaned from reports that you have done well by Waveland in your Christmas offerings. God bless you. Your yokefellow.—B. J. Reddix, District Superintendent.

GAINESVILLE DISTRICT

First Round—Covington, January 13-15; Union Grove, 14, 15; Lawrenceville, 20-22; Hoschton, 21, 22; Commerce and Gillsville, 27-29; Buckhead, 29, 30; Athens and Nicholson, February 3-5; Elberton, 4, 5; East Atlanta, 5, 6; Fort Street, 12, 13; Buford, 18, 19; Centenary Memorial, 19, 20; Gainesville, 24-26; Leo, 25, 26; Oxford, March 2-4; Lavonia, 10, 11.

Dear Brethren: Our success last year should stimulate us to greater efforts. Our slogan, "Advance in every department of church work." To do this we must with faith and courage make every day count. Begin to-day. Organize every department—push your organization. Put stress on World Service. Collect it weekly and send it in monthly to Dr. Orrin W. Auman, treasurer, 740 Rush Street, Chicago, Ill. Collect your Conference Claimants quarterly, and report it at each Quarterly Conference. The district stewards' meeting will be Tuesday after the fourth Sunday in January (the 24th), 10 A. M., Fort Street Church, Atlanta. Let every district steward and pastor be present. Work and pray for the largest results.—N. J. Crolley, District Superintendent, 108 McDonough Blvd., South Atlanta, Ga.

LAKE CHARLES DISTRICT

Second Round—Jeanerette, St. Paul, January 20-22; Oliver Ct., 20-22; Patoutville, 24; Lafayette, 25, 26; Cade, 27; Briggs, 28, 29;

Crowley Ct., February 4, 5; Lake Arthur Ct., 9, 10; Welsh, 11, 12; St. Martinville, 18, 19; New Iberia, 19, 20; Eola, 25, 26; Teche, March 9-11; Washington, 10, 11; Opelousas, 11, 12; Oakdale Ct., 17-19; Spring Creek, 20; Leesville, 24, 25; Lake Charles, 31, April 1; Waxia Ct., 3, 4.

Dear Brothers: It is said that we cannot go over the top the second time. Let us put God in front and do it again. Some of the men have raised a part of the World Service. Let us keep the Lake Charles District in her proper place. I am praying for you.—W. J. Hampton, Dist. Supt.

NEW ORLEANS DISTRICT

Second Round—Slidell, January 21, 22; Mallalieu, 29-31; Haven, 29 to February 1; Phillip Memorial, 5, 6; Scott Chinn, 5-7; St. Matthew, 12, 13; Peoples, 12-15; Thompson, 19-22; Peck, 19-21; Asbury, 26; Hartzell, 26; Angie, March 3, 4; Bogalusa, 4, 5; Franklinton, 6, 7; Trinity, 11-14; Mt. Zion, 11-13; Grace, 18-21; Williams, 18-20; First Street, 25-27; Gretna, 25-29; Wesley, April 1-3; St. Philip, 1-5.

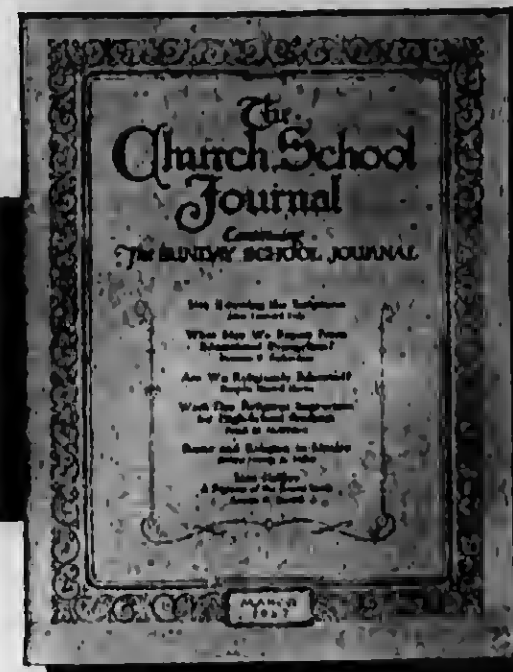
My Dear Brethren: We have had three months of our new Conference year to lay our plans for our year's work. I certainly hope we have lost no time in placing all of our obligations squarely before each of our congregations. Most of you have made out your five-year programs as requested. Now the thing we would have you do is to see to it that each local official board adopt the said program, and begin working to that end. We want to thank you for the fine spirit you have so nobly shown to me. Don't forget the following objectives: World Service, one hundred per cent by Easter; revival in each church by Easter; Southwestern Christian Advocate in each home by Easter. Now if we do this, all will be well.—Jesse D. David, District Superintendent, 1038 Upperline St., New Orleans, La.

ST. LOUIS DISTRICT

Fourth Round—East St. Louis, January 22, 23; Peoria, 29, 30; Springfield, February 5, 6; St. Charles, 12, 13; Howard Place, 12, 13; Poplar Bluff, 19, 20; Netherlands, 21, 22; Malden, 23, 24; Festus, 25, 26; Union Memorial, March 4-6; Samaritan, 11, 12; Lovejoy, 14; Farmington, 18, 19; Fredericktown, 19, 20; Kinlock, 25, 26; La Salle, 25-27; Asbury, April 1, 2; DeSoto, 8, 9.

Dear Brethren: I am using this opportunity to announce the date for the next annual session of the Central Missouri Conference, which is April 18, 1928. We are beginning the last quarter of the Conference year, and it is expected of every pastor to measure up in every respect to that of last year's report on World Service, Episcopal Fund, General Conference Expenses, and Pensions and Relief. Excuses cannot put the program over. You have had plenty of time to sow some good seed, and soon you are to reap the harvest. What shall it be? Above all, brethren,

A "Double-Service" Magazine



Mr. Superintendent, have you noticed the "Services of Worship" on pages 9 and 10 of the current number? And page 8 is "The Officer's Own Page."

From now on these features will appear regularly, making

THE JOURNAL

essentially the magazine for the superintendent and other officers of the Church School as well as the help for all teachers of classes in and above the Intermediate Department.

Although these added features increase the value of THE JOURNAL to you, its price remains the same, viz., 23 cents a quarter, 90 cents a year, in clubs. Single subscriptions, annual only, \$1.00.

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ren, make an effort to save someone, for that is your major task. And don't overlook the area budget. Bishop Clair expects each charge to report this claim in full. The area is behind with its expenses, and the only way to pay up the claims of the area is for every charge to raise their claim in full. You may send your area budget to me and receive vouchers while the bishop is away. Begin now to close up the ranks, so that you will be able to report every charge one hundred per cent.—G. D. Hancock, District Superintendent.

Quarterly Conferences

BAY ST. LOUIS, MISS.

Our fourth Quarterly Conference was held December 10, 11, with the district superintendent, Dr. E. A. Wilson, present. The business session was one of the best in the history of the church; the trustees' report showed that \$7,856.67 had been paid on the new church this year and more than \$1,543 raised for other claims. On Sunday, at 11 o'clock, Dr. Wilson preached a most wonderful sermon, using for a text, "The Impartiality of God." At the night service we were favored with the same highly spiritual service as at the morning hour. We paid the elder \$31.11. We raised during the quarter, \$356.77. This has been a very good year for us, with a number of outstanding accomplishments of which we are very grateful, namely: our graded Sunday school, a new \$20,000 church now about ready for occupancy, and a unit system for the retirement of our indebtedness, which is very small considering the type of church we have (\$4,000). We are grateful to everyone who in any way contributed toward the success of these accomplishments, both white and colored. This marks the close of our third year at Bay St. Louis, and it has been the best of the three, and we will go to the Conference at Jackson on the 25th with the best report that it has been our pleasure to carry during these three years.—Amos L. Holland, Pastor.

MARION, ALA.

Zion Chapel Methodist Episcopal Church: Report of work to the first Quarterly Conference. At Conference our church owed

Schedule of Annual Conferences, Spring, 1928

Conference	Place	Date	Bishop
Mississippi	Jackson, Miss.	January 25	Thirkield
Upper Mississippi	Grenada, Miss.	February 8	Mead
Washington	Baltimore, Md.	March 21	Locke
Delaware	Philadelphia, Pa.	March 28	Jones
Lexington	Chicago, Ill.	April 11	Clair
Central Missouri	St. Louis, Mo.	April 18	Clair

the following sums: Notes and insurance at bank, \$106.04; city of Marion, \$37.50; Woods and Pope, judgment obtained in September court, for material, \$441.72; the Electric Light Co., \$16; piano, \$270; last year's coal bill, \$11.75; note with interest, \$1,080; total indebtedness, \$1,910.01. More than \$303 has been raised since Conference, and over \$200 has been applied on notes. The district superintendent, Rev. F. W. Williams, was with us on December 16-18. We raised \$49. We wish to thank the good Bishop Jones for sending the Rev. I. B. Points as pastor. He is doing his bit to clear away the indebtedness of Zion Chapel this year. The Epworth League is doing successful work under the splendid leadership of Miss Velma Young and Mr. Caleb Underwood. The Sunday school is making much progress under the present leadership of Mrs. Anna Lewis and her corps of teachers. The attendance is increasing.—The Rev. I. B. Points, Pastor; Miss Velma Young, Reporter.

MORGANTOWN, KY.

The third quarterly meeting was held at the Methodist Episcopal Church, December 19, at 7 P. M., Dr. G. W. Tindull presiding. After song and prayer, the work of the Conference was taken up. The pastor and officers made very good reports. At 8 P. M. the superintendent preached an able sermon. He was paid \$10. The Christmas tree and concert was held by the teachers and Sunday-school pupils on December 24 at the Presbyterian Church. The Woman's Home Missionary Society has renewed its vows and has started on another year's work. The seniors rendered a Christmas play at the Methodist Episcopal Church, December 30; collection, \$9. The Sunday school presented the pastor a shirt, and members and friends from both churches presented a box of groceries for his family. The Rev. Washington is at his post of duty and is making himself at home in Morgantown. Pray for us.—The Rev. Hugh Washington, Pastor; Katie Luvall, Reporter.

District Conferences and Conventions

GREENWOOD DISTRICT CONFERENCE

The Greenwood District Conference Woman's Home and Foreign Missionary Societies convened in Wesley Memorial Methodist Episcopal Church, November 23-27, 1927, Greenwood, Miss., with the Rev. D. Green, district superintendent, in the chair.

The Conference was opened by the district superintendent reading Scripture lesson from the 118 Psalm. The Rev. E. H. Holmes led in prayer.

The Conference was organized by electing N. G. Crawford, secretary, and Mrs. Lula Mae Dixon, assistant; M. L. Ross, statistician; N. G. Crawford was elected reporter to the Southwestern Christian Advocate. Roll was called by the secretary; all pastors answered to their names. The district superintendent in making his report showed a marked improvement throughout the district, regardless of disastrous conditions.

The following were introduced: the Revs. Grisholm, pastor of the Missionary Baptist Church of this city; E. A. Mays, our pastor at Grenada, Miss.; J. W. Byrd, of Brooksville; S. S. Brown, Smithville; P. A. Lemon, Minter City; Dr. J. M. Marsh, Amory; Dr. L. M. McCoy, president Rust College, Holly Springs, Miss.; Prof. S. W. Wysinger, Rust College; Prof. W. P. Tucker, of the Okolona Industrial School, Okolona, Miss.; Dr. C. W. Butler, district superintendent of the Clarksdale District; the Rev. B. F. Woolfolk and wife, of Clarksdale, Miss.; J. B. Adams,

Durant; J. W. Golden, area evangelist, Holly Springs; C. H. Maxwell, Corinth; F. G. Wilburn, retired minister.

The Rev. J. H. Felt, D.D., LL.D. (white), pastor of the First Methodist Episcopal Church, South, made the welcome address in behalf of the city churches, and spoke very largely on "Character and Honesty Knows No Color Line"; in behalf of the colored Baptist churches and Ministerial Alliance, the Rev. Lenoir; in behalf of the Methodist Episcopal Church, Mrs. Anna L. Gray.

Many inspiring papers were read by the delegates of the different charges. The Conference was given a royal entertainment on Thanksgiving by the Ministerial Alliance at Strangers Home Missionary Baptist Church; sermon by the Rev. Terry.

Dr. J. W. Winhush was appointed to look after the interests of the Southwestern Christian Advocate, and more than fifty subscriptions were taken.

The following ministers preached during the Conference: the Revs. J. W. Byrd, G. H. Harvey, A. L. Williams, C. H. Maxwell, C. W. Butler, F. P. Leonard, M. J. Stalling. Their sermons were very inspirational.

Dr. E. R. Miller, our pastor, and his good people and friends spared no pains in making our stay pleasant while in Greenwood.

Thus closed one of the greatest Conferences of the Greenwood District. The next Conference goes to Duck Hill, Miss.—N. G. Crawford, Reporter.

TUSCALOOSA DISTRICT STEWARDS' AND PASTORS' COUNCIL

The Tuscaloosa District Stewards' and Pastors' Council was called to meet at Akron, Ala., December 8, 9, by District Superintendent F. W. Williams.

This meeting was very inspiring. The business of this session was to assess the salary of the district superintendent and apportion it to each charge; to discuss the program of the district for raising the World Service quota; to catch a new vision of the world's needs, and to form a league for soul-winning.

Quite a number of laymen were present and took part in the discussion; each pastor present showed himself ready for the task. The laymen pledged their unstinted support to the program of the church.

The Rev. Z. K. Jackson, our pastor of Oak Grove, preached a short soul-stirring sermon at 2 P. M. The Rev. F. J. Jacobs, of the Eutaw circuit, delivered a masterful sermon at night.

District Superintendent F. W. Williams and good wife know no failure, and each pastor has pledged his support to the program of the district that it shall not lag, but that the district, under its present leadership, shall do big things.


The following pastors were present: the Revs. E. Green, Z. K. Jackson, P. H. Kelley, T. A. Wilson, L. H. Zeigler, F. J. Jacobs, I. B. Points.

The pastor, Rev. E. Green, and good wife and loyal members gave the delegates a great time. The session was closed with the night sermon, to meet again at Tuscaloosa next spring.—I. B. Points, Reporter.

Marriages

A PROMINENT BALTIMORE WEDDING


The Rev. Walter S. Jackson, pastor of Asbury Methodist Episcopal Church, Baltimore, Md., whose last appointment was the superintendency of the Alexandria District of the Washington Conference, was wedded to Mrs. Alberta B. Turner, of Baltimore, Md., on Thursday, October 20, 1927, in the home of the Rev. Dr. W. C. Thompson, dis-




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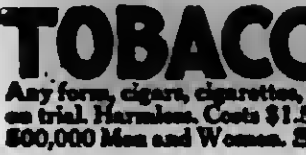
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trict superintendent of the Philadelphia District of the Delaware Conference.

The Rev. Jackson came to Ashury Church last year, where he is having marvelous success, from the superintendency of the Alexandria District, where he was honored as a leader by the ministers and laymen for his successful administration and advance of the work along all lines while in charge of the district.

Mrs. Turner is a beautiful woman of pleasing personality, talented and public spirited, and a popular leader among women in fraternal orders. Mrs. Jackson will be a valuable asset to the work of the ministry and to the women of the denomination because of her wonderful preparation and experience she has had in public life. Mrs. Jackson is the grand lecturer for the lodges of the Household of Ruth, Grand United Order of Odd Fellows here. She was for two years vice-president of the Y. W. C. A. and of the Federation of Christian Workers. Mrs. Jackson has been the organizing deputy for the State of Maryland for the Independent Order of St. Luke's for the past three years, and has broken all previous records in assisting the growth of the order in the State.

The "At Home" of the Rev. and Mrs. Walter S. Jackson was at their residence, Asbury Methodist Episcopal Church parsonage, 1830 East Eager Street, Thursday evening, November 3. The house was beautifully decorated with palms, ferns, and cut flowers, carrying out the color scheme of red and blue. Nearly 200 guests attended the reception.

BYRD—GREAR. Mr. Oliver Byrd and Miss Ella Mae Gear were happily united in matrimony December 31, 1927. Both are residents of Scooba, Miss. We wish for them

success and happiness. The Rev. F. L. Williams officiated.—Reporter.

FELTON—RENCHE. Mr. James Felton and Miss Lucile Rencher were united in holy wedlock October 23, 1927. Both are constituents of Blue's Chapel Methodist Episcopal Church, Scooba, Miss. We hope for McRee, and Mr. John Adams, all friends of the bride and groom. Immediately after the marriage they motored to the home of Mr. and Mrs. S. V. McRee, Quitman, Miss., where a reception was awaiting them. Mrs. Tate is one of the representative members of Liberty Hill Methodist Episcopal Church. The Rev. Tate is nearing the close of his first year as pastor of Quitman circuit. They are now at home at the parsonage at Quitman, Miss. Friends of the couple wish them many years of usefulness and happiness.—Miss Nellie Mae McRee, Reporter.

Woman's Column

Houston, Texas—Dear Sisters of the Texas Conference: I wish to express my sincere and heartfelt wishes to you for a Happy New Year and steady growth in this blessed service of the Master. I truly hope this will be one of the best years in the history of The Woman's Foreign Missionary work. I am very much encouraged; the Houston District is moving along nicely and has her plans well in hand for a round report, and I am sure that the other districts will have all of their plans set for a good year's work and will have a good report at each Conference. Dear Sisters: We are only four years old, but it is wonderful to see how the little band of a faithful few is growing. We have had a steady increase each year, both in membership and finance. There is power in prayer, and the spirit of God is upon us. With this great assurance, surely we are encouraged to do a greater and a better work for the cause of Christ. I am sure we all felt encouraged and uplifted to have had Bishop and Mrs. R. E. Jones present with us. Their kind and tender words shall ever linger in our memory. We thank them and ask them to come again soon. We shall lose no time in trying to measure up to all the good things the bishop and Mrs. Jones said concerning us. This greeting would be incomplete if we did not extend our courtesy to the sweet-spirited district superintendents, our faithful pastors, local district and Conference officers and members who have given to this much-needed cause of the Master their loyal support in every way. We again thank you and our friends and sisters of The Woman's Home Missionary Society for your co-operation in helping us wind up with a splendid report for the year 1927. Last, but not least, I also wish to thank my friends for my re-election as president of The Woman's Foreign Missionary Society for 1928. I shall endeavor to ever prove true to my assignment. I shall be glad to have a word about your success. Write me at the address given below, as I have been assigned on the Houston District, under the administration of Dr. J. S. Scott, our district superintendent, one who is worthy of leadership and is doing all he can to encourage the work. Let us all work, pray, pay, push, and sing together and ask the benediction of the Holy Spirit upon us. Yours, in His blessed service, K. E. M. Summers, 5402 Blossom Street, Houston, Texas.

Special Notices

The address of the Rev. N. A. Bridges has been changed from 163 Parsons Street, Atlanta, Ga., to 202 Broad Street, Griffin, Ga.

The address of the Rev. and Mrs. W. D. Lester has been changed from 1821 Saracen Street, Pine Bluff, Ark., to P. O. Box 453, McGehee, Ark.

Itta Bena, Miss.—To the Conference Claimants, Ministers, Widows, and Orphans of the Upper Mississippi Conference: It would give me great pleasure to have a line from you, giving your post-office address and your needs. The Annual Conference will convene in Grenada, Miss., February 8, 1928.—Your Brother, J. W. Winbush, Secretary Board of Stewards, Box 502, Itta Bena, Miss.



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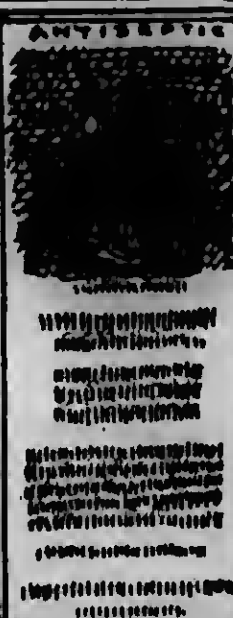
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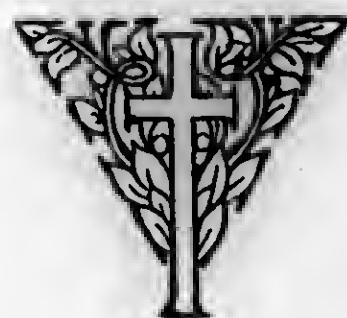
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THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, JANUARY 26, 1928



*The Rev. E. A. Mays
Pastor*



*Vincent Methodist Episcopal
Church, Grenada, Missis-
sippi. Host to Upper Mis-
sissippi Conference, February
8, 1928.*

American Nations Welcome United States President

Republics of Western Hemisphere Seek Peace and Progress

By Harry E. Woolever

Editor, *The National Methodist Press*

PRESIDENT CALVIN COOLIDGE, with a notable entourage and with flags flying on a half-dozen United States war vessels and Cuban guns booming in a presidential salute, rode into Havana Harbor on the gigantic battleship, Texas, where only thirty years previous a United States ship went to the bottom, carrying scores of our sailors, but loosing the forces of American democracy and justice for a contest which broke forever the shackles of old-world tyranny from the new-world peoples. This was the first time that a United States President had set foot on Cuban soil; or, in fact, any foreign soil south of the Rio Grande. It was a precedent fittingly responded to in the welcome extended by the notable representatives of twenty other American republics which had gathered for the sixth Pan-American Conference.

This was the most colorful of all the journeys made by Calvin Coolidge since receiving the oath of office by lamplight in the little Vermont farmhouse in 1923. Surrounded with naval and military aides in full gold braid, and by cabinet officers and ex-cabinet officers, the United States delegates, and a retinue of secretaries worthy of a great mission, the thirtieth President of the United States set foot on the soil which he, who was to become the twenty-sixth President of the United States, as a colonel of the Rough Riders, helped to liberate from Spain in 1898. That the part played by the "Big Sister Nation" to the North in making possible the independence and national prosperity of Cuba was appreciated by her people, was very evident, as all members of the visiting presidential party were showered with expressions of kindness.

The president of Cuba, General Gerardo Machado, turned over to President Coolidge a generous part of the magnificent presidential palace, Cuba's White House, which is surrounded with blowing flowers and waving palms, quite in contrast to our more northern capital at this season of the year. The whole presidential group, numbering fourscore, the largest ever accompanying the Chief Executive, was accorded Cuban hospitality in a similar spirit.

PRESIDENT COOLIDGE ADDRESSES THE CONFERENCE

It was an impressive moment when President Coolidge faced these representatives of the sister republics who had gathered to consider and act upon matters of major concern having to do with the life, interests, and future of the millions of peoples living between the Canadian border and the far tip of South America. The very atmosphere was tense as the head of the greatest of nations, with a population outnumbering the total of all the other twenty republics, commenced his address to the assembled delegates representing the leadership of a score of rising, hoping, longing peoples of a score of nations. There they sat, equals according to the opening paragraph of our own Declaration of Independence, before God, but many of them feeling that they had been treated as inferiors.

President Coolidge's message breathed a fine spirit of cordiality, and spoke that note of democratic idealism which animates the hearts of nearly the whole mass of the American people. He appealed for co-operation in an effort to realize mutual interests and objectives. All through the address, but especially in the closing section, could the Calvin Coolidge of the Vermont hills be felt struggling to give utterance to a program and *modus operandi* which would bring into

actuality the Golden Rule in all the play of relations between the American republics. But Calvin Coolidge was a victim of a system which has grown up during the past forty years in our dealing with Latin-America, which restrained the President of this republic from "breaking out" into that great gesture of international fraternalism which would have swept this gathering off its feet.

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All the possibilities were present; but one could sense that the delegates, as well as the speaker, were under the clouds which the presence of the fighting forces of the United States in Nicaragua cast over the gathering.

Try as all present would to cast aside the fact that the free flow of democracy had been thwarted by the methods of force which extensive monetary interests of the powerful had occasioned, the fact that men were being shot down in a Central American country, who claim they are fighting for the same principles which animated the embattled farmers at Bunker Hill, acted as a mighty deterrent. No one doubted but that President Coolidge and his distinguished colleagues wished the situation were different. They are in the grip of a policy which seems to require greater leadership than has asserted itself to break the way out. There is a great amount of political idealism among these peoples of the Americas, and they were not able to restrain themselves from speaking at times, especially in private conversation, of what they term the "dollar diplomacy" of the United States. It is difficult to meet this charge in view of all facts.

SUSPICIONS OF UNITED STATES MONEY AND TROOPS

As the private loans and investments made in Latin-America by money organizations in the United States have increased in the last quarter of a century from \$225,000,000 to \$4,800,000,000, by which control of railways, lighting systems, and natural resources has been taken from the natives, a growing suspicion of our motives has resulted. One of the smoldering sentiments in the present conference is the feeling that as the moneyed interests of the United States have increased their financial holdings in the Southern nations, there has grown a freer exercise of the policy of intervention by means of our armed forces. There is a desire on the part of these Latin-American countries that the

objectives of the century-old Monroe Doctrine may be attained by mutual co-operation on the part of all the American nations rather than by a "big stick" method on the part of one of the score and one republics.

AMERICAN JUSTICE GIVES HOPE

Abe Lincoln oft repeated this hope-giving truth, "Right makes might," and hope increases for the liberation of the repressed peoples on this hemisphere. There is a growing popular might in the United States and the citizens of this republic are acquiring a knowledge and understanding of facts altogether too long hidden from our view. With knowledge of the facts of any injustice, there has always come a demand for the right.

President Coolidge was surrounded at Havana by a delegation which was the strongest ever commissioned by a President. Up to this writing, we have listened for a great challenging deliverance from its head. Some say that the recent foreign policy of this nation has kept Charles Evans Hughes from doing for this occasion and this hour a service similar to that which he rendered for the cause of disarmament. Others say he is restrained by the State Department. Who is or what is this mysterious, impersonal State Department so awesomely referred to? It is an agency of the Government, and the Government in this land is the people. The personnel of the department is composed of a few score men and women, most of them young, with the exception of the Secretary of State, who is past threescore and ten. Those who make up the State Department have been chiefly trained in the traditions of the diplomatic circles and have served appointments in some distant foreign post. They are not by training or vision specially fitted for the forming of the policy of the American people, but rather to execute it. As for qualifying to outline the foreign policy of a nation, their peers are found in many times their numbers in the university faculties, the literary and other learned professions. An informed people representing every class and creating a positive public opinion should be the real policy-makers as well as the taxpayers of this republic.

Personal and General

The contract for the construction of a ten-million-dollar apartment house in Philadelphia, Pa., has been given to a Negro contractor, Frederick Massiah. It is the largest beam-and-girder building ever erected in the city, and is to be twelve stories high, with 220 apartments. Mr. Massiah, who is a native of the Barbadoes, has made quite a reputation in engineering and architecture in Philadelphia. He studied civil engineering at Drexel, and architecture at the American School of Art.

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THE METHODIST BOOK CONCERN

Colored Methodist Episcopal Church Celebrates

THE Colored Methodist Episcopal Church, organized in 1870, on the 15th day of December, by the distinguished Bishops Miles and Vanderhost, entered upon the fifty-eighth year of its existence with the new year, 1928.

Commemorating this fact, that church's official organ, The Christian Index, devotes considerable space in its issue of that week to historical narration. Editor Parker tells a story therein that moves to admiration those who are interested in the study of institutional forms and their activities. He strikes the note of victory and of resolute adventure in the following: "There is a pardonable pride at this hour when we look over the long, long way we have come; take cognizance in our present proud position in the glorious family of Methodism, and then take a look toward the future." Perhaps the way has not been so long in years, as the life cycles of social institutions are counted, but measured by the pioneering spirit and its concomitant sacrifices and hope-inspiring achievement, this expanding denomination rightfully lays claim to a place very creditable and high up in the glorious Methodist family.

Verily, their prophets of those soul-racking days laid more splendid foundations than they dreamed, and upon these their worthy sons have builded with great credit to themselves. They began with 60,000 members, a few Annual Conferences, no schools, a handful of unlettered preachers, and but little church property. Their fifty-eighth year finds the ranks of membership swelled to nearly 400,000, with thirty-six Annual Conferences, 3,402

pastors, 2,621 churches, fifteen schools and colleges, and church property valued at millions of dollars. Starting in a few Southern States, they now have congregations in widely scattered sections of the country, and it is affirmed that "never before has there been such enthusiasm and harmony" within the ranks of that body.

It is claimed that its very creditable showing made by this church is due to their fixed policy of intensive cultivation of the field and close episcopal supervision of territory. Ten active bishops administer as many "Episcopal Districts," scrutinizing and seizing every opportunity for pushing out their borders and digging in for foundation laying. Reported gains in membership for the past year total more than 11,000, an average of more than 300 gain for each Conference. Through Editor Parker, the Southwestern Christian Advocate of the mother church felicitates our daughter that she has prospered so signally, and we applaud his ringing challenge to the church of his love: "*We break new seas today.*" The future of colored Methodism is big with promise. God has set before us open doors which no man can shut. We can, in our timidity, fear, blindness, petty jealousies, and strife for place and power refuse to enter them. The year 1928, our fifty-eighth year, calls us to larger tasks, deeper consecrations, and higher loyalties."

May the wisdom and rewards of entering God's open doors constrain this honorable Christian host to venture more resolutely and with larger expectation for the Kingdom's advance through that agency during the coming year.

The Preacher's Paramount Duty

By the Rev. B. F. Hall

"FOR necessity is laid upon me; yea, woe is unto me if I preach not the gospel." These are the words of the apostle Paul. Paul was about the best-known man of the first century—Anno Domini—and one of the best-known men of all ages. His life was given to but one end—he was a missionary of the gospel of Jesus Christ.

The many-sided character of him is what made his personality so conspicuous. He was preacher, teacher, theologian, mystic, moralist, missionary, church founder, and church organizer. Even these do not totally characterize him. Paul's anticipation concerning his preaching of the gospel was twofold, viz.: to preach it would mean to him a reward; not to preach it would mean to him woe.

Paul's authority to preach was not affirmed by all who heard him; there were those who refuted his apostolical authority. His opponents claimed his preaching

was the result of his own suggestion in order that he might receive support or for the gain. Paul's argument was, "The gain is not my motive, but necessity is laid upon me. Have I not seen Jesus Christ our Lord? If you want a proof of my apostleship, look around you; the existence of the Corinthian Church alone is sufficient evidence of my apostleship. The seal of my apostleship are ye in the Lord." This describes Paul's argument in vindicating his apostolical authority. As an apostle, Paul was entitled to maintenance from the church; but he refused it, peradventure it would strengthen his opponent's belief that he was a gain seeker.

Paul's self-support or his refusal to accept support from the church was a matter of choice, he could accept it or he could decline to accept it; but this matter of preaching the gospel was not a matter of choice; it was imperative. He was so constrained by an impelling dy-

namic that should he fail, "woe" would be unto him. Paul felt it incumbent upon him to preach the gospel of Jesus Christ.

As with Paul, so with all whom God has called to preach the gospel of His Son Jesus Christ. Necessity is laid upon them; and woe is unto them who fail. If there is anything that God demands of the preacher, it is the preaching of the gospel of His Son. In my mind, if there is anything that will cause God's face to blaze with indignation towards the preacher when he at His bar appears, it is for him to have failed to preach the gospel of the Lamb of Calvary.

There are lots of failures we make in our ministry. Some no doubt are unavoidable; but I feel the greatest and the most inexcusable one is to fail to preach the gospel of the Son of God.

There are three essential requisites necessary for one to preach. In a logical order they are: the call, the necessary training, and the opportunity. To preach, one must be called; to preach, one must be adequately prepared; to preach, one must have the opportunity. These three are indispensable for every preacher of the gospel; but the fundamental of the three is the call. If we heed the call we have it. It is being sounded every day.

"Hark the voice of Jesus calling!

Who will go and work to-day?

Fields are white and harvest waiting—

Who will bear the sheaves away?"

If we want the necessary training we can get it. Then when the call is answered and the necessary training acquired, there will be an abundance of opportunities. No God-called preacher, no adequately prepared preacher of the gospel of the Son of God need lay down the trumpet because of the famine of opportunities on every side. Opportunities among the poor, as well as the rich; opportunities among the illiterate, as well as the learned; opportunities among the low, as well as the high; opportunities among the children, as well as the grown folk; opportunities in the countries, as well as the cities; opportunities at home, as well as abroad.

"Let none hear you idly saying,

"There is nothing I can do;"

While the souls of men are dying,

And the Master calls for you."

You may not be able to carry it from city to city, from town to town, nor from parish to parish, but you can "brighten the corner where you are." You may not have a large cathedral to preach in, but you can preach the gospel of the Lamb of God. You may not have hundreds to hear you, but you can preach Christ and Him crucified. You may not have the consolation of a large salary as your annual compensation, but you can declare the gospel of Truth. Your speech may not be as fluent as the rippling brook, nor your voice as thunderous as rushing waters, but you can "tell the love of Jesus"; you can say, "He died for all." There are opportunities for all God-sent, adequately prepared preachers of the "good news" of the "Crucified Christ."

"Take the task He gives you gladly;

Let His work your pleasure be;

Answer quickly when He calleth,

"Here am I, send me."

There are many duties incumbent upon the preacher, especially those who are pastors, viz.: building churches,

paying off debts, raising benevolences, building parsonages, solemnizing matrimony, burying the dead, visiting the sick, and many others too numerous to mention; but the fundamental function of the preacher is to tell men and women about Jesus the Lamb of God who suffered, bled, and died on the old rugged cross that stood on a hill far away. He, of course, must be advertent to all of the incumbencies of his office if he expects a successful career; but his paramount duty is to preach the gospel of salvation to all and cry even unto death, "Behold, behold, the Lamb." There is no substitute for the preaching of God's Word. We may build churches by the scores, build houses in like numbers, pay off debts by the hundreds of thousands of dollars, enhance church properties incalculable, but if we inadvertently and negligently fail to preach the gospel of the Son of the Most High God, we have failed to do our paramount duty. We may be called the "marrying parson," or the expert funeral conductor, or the church-building pastor, or may be the debt-cancelling genius, but unless in God's regard for us we are the preacher of redemption, woe is unto us. Irrespective of the ultimatum, our chief duty is preaching the saving truth.

A story was told of a young soldier who was badly wounded in battle while carrying the flag of his country to the front. The wound was so serious that it necessitated the amputation of his right arm. After he had recovered from under ether he found his arm gone. He regretted very much the loss of his arm, but he expressed a joy in knowing that he had lost it going forward with the flag of his country.

Necessity is laid upon the preacher to carry the gospel banner to the front. It may cost us a physical loss, but the banner must move forward. It will cost us our lives as it has cost many of our predecessors; but necessity is laid upon us to press toward the front "with the cross of Jesus going on before." It will be a joy indescribable when we, too, can feel that our loss was for the forwarding of the banner of such a glorious cause—the gospel of Jesus Christ.

Then when our lips are blue, and when to our dim and dying eyes the lights of day shine but low, and our lips are moving slow, when our tongues shall cease to declare His divine Word, we will find "To die is gain."

"Let us then be up and doing,

With a heart for any fate;

Still achieving, still pursuing,

Learn to labor and to wait."

—Love is a flame.

—Heaven is leaven.

—Love money, love self.

—Why love when men are ugly?

—The most difficult thing in the world is to try to kill a lie.

—Preaching for righteousness' sake is something unusual.

—The thought of pay day helps many a man to do his work.

—Give your child to the street and it will grow up to be a cheat.

—Some men act as though their religion never had a groundhog day.

Contributed Editorial

The Passing of Paul Revere

A PICTURESQUE phrase is much more liable to live through the years than a three-hour sermon. Such a phrase that will undoubtedly find a long life is a statement of SHERWOOD EDDY to the Detroit Student Volunteer Convention, that "the missionary enterprise is no longer a PAUL REVERE's ride through non-Christian territory." That phrase well summed up a conception of missions which has definitely passed. That conception found expression in the first watchword of the Student Volunteer Movement—"the evangelization of the world in this generation." Such an evangelization as was contemplated in that slogan could be done only by a breathless company of Paul Reveres dashing through the world proclaiming their message and passing on—doing extensive but not intensive work.

Paul Revere has passed in the missionary world. This does not mean that there is not to be evangelistic preaching. It does mean that the ideal to which missions work is that of the Christianization of communities, of nations, of the world. It is a longer, more baffling task than mere itinerant preaching. But it is the only conception which promises thorough results.

It was evident at Detroit that such a conception of missions will meet and is meeting with a response from American students.

Some other striking facts in the attitudes of youth were made evident to many observers at the convention. Three attitudes in particular were indicated by enthusiastic responses of the audience: (1) This audience of three or four thousand students gave emphatic endorsement to every reference to missions disassociating itself from all traces of partnership in a military or gunboat policy. There was general recognition that the missionary movement must very definitely and permanently separate itself from un-Christian elements of foreign policy. (2) There was the most eager response to every suggestion from the platform that there must be a self-directing Christian Church in mission fields. It indicates the belief that benevolent paternalism is over. (3) There was the most enthusiastic response to every reference to a minimizing or an end of denominationalism on the foreign field. Denominational difference had no strong appeal whatever to the college men and women represented at Detroit.

There is need in both pulpit and pew for such an exalted conception of preaching which is expressed in the words with which Principal FAIRBAIRN, of Mansfield College, Oxford, would frequently introduce his sermon: "And now we approach the heart and sacramental moment of this act of worship when we confront ourselves with an exposition of the word of God."

For Better Preaching

THE Conference of Chairmen and Deans of the Board of Conference Examiners, held at Evanston, Ill., the last week of December, will undoubtedly result in large and lasting service to the whole Church. That conference, conducted by the Commission on Conference Courses of Study, under the direction of Dr. ALLAN MACROSSIE, Educational Director, had an emphasis which will be carried by those present to the local Conferences. The purpose of this annual meeting is to

discover ways and means by which the Boards of Examiners may make the Conference Course of Study an increasingly vital and effective training for the young ministers who are pursuing the course.

The emphasis this year was on the subject of preaching. The meeting was called "A College of Preachers." That emphasis is very characteristic of the work of the Commission in keeping very close to the life and needs of the ministry and the Church. It regards the Course of Study not as an end in itself or as a remote academic or scholastic exercise, but as a means of spiritual and mental development of a preacher and a stimulant to fruitful and effective preaching.

The subject was presented from many angles by ministers of wide experience. Certainly nothing could be more vitally related to the supreme need of the Church. Effective preaching of Jesus Christ this day cannot be accomplished by lifeless recitals of stereotyped traditions. It cannot be accomplished by the mouthing of commonplaces or airy generalities. It can be done only by a mastery of the essential Christian message, by deep conviction touched with passion.

Undoubtedly some churches are suffering from preachers who have neither a sufficiently exalted conception of their task nor sufficient equipment to pursue it. Such preachers are in the sad position of the muffin man described by A. A. MILNE in his little book of verses, *Now We Are Six*:

"I think I am a Muffin Man.
I haven't got a bell,
I haven't got the muffin things
That muffin people sell.
I'm feeling rather funny and
I don't know what I am."

So there are many in the pulpit who think they are preachers, yet who don't seem to know just what they are about or what they are to do it with. As the emphasis of the Evanston Conference is carried through the Church it should result in an increase in the daring and persuasive power in the proclamation of an adequate spiritual message. That need has been well expressed by Dr. SAMUEL SHOEMAKER, of Calvary Episcopal Church, New York City, in words that literally glow and burn:

"I am sick of hearing ministers say things they know everybody will agree with instead of hurling down a spiritual dare to disquiet the hearts and disturb the consciences of people who really want God, but can never have Him until the waters of their lives have been troubled by a great challenge. I am tired of churches which make every appeal but the appeal of religion; providing all sorts of amusements and clinics and clubs, while the souls of their people starve. We have not captured the imagination of this generation by attempting to tone down religion to the level of the people. What they want us to do is raise them to the level of religion."

Worship Services for Sunday Schools

BY the authority of the Curriculum Committee and with the co-operation of The Methodist Book Concern and the editors of the Sunday-school publications, there will be published this year in all our Sunday-school periodicals a uniform worship service. This will fill a need felt in many churches.

Another step in co-operation to meet the needs of many church schools, teachers and officers is the assignment of four pages each month in the Church School Journal to the Department of Church Schools of the Board of Education. This space will be used for the presentation of practical, helpful plans of Sunday-school work and will undoubtedly add to the value of the Journal. L.

What I Like About Our Pastor

Some Folks in the Pew Speak Out in Meeting

DEAR MR. EDITOR:

My mother said yesterday that you wanted to know why some people like their pastor. I am twelve years old and in the eighth grade in — school. I like our pastor because he always knows my name. Rev. — (who was here last year) never knew whether my name was Emma or Mary, and it really is much nicer to be called by one's right name.



"I like our pastor because he always knows my name."

Don't you think so? I hope you will print this.

IOWA.

EMMA S—.

* * *

TO THE EDITOR:

Why do I like my pastor? Well, it's a long story, but I will have to make it short. First I must explain that I am a woman, fairly active in the women's societies of the church, and that I have been a member of this church for almost twenty years. In that time I have known seven different pastors. Our present pastor is one of the most popular we have ever had in town. I will tell you one reason—a woman's reason. He doesn't have a special manner reserved for women. He doesn't cultivate the habit of hanging around the edges of women's meetings. I am not saying that he won't stop in at a woman's session for a few minutes, but he never looks as if that was his final ambition in life. I like him the better for it. Our last pastor simply throve on teacups, and seemed more at home at an afternoon meeting of women than at the monthly meeting of the men's club. After all, the women of a church don't want to be ignored, but they don't want a pastor who seems to think that the church is primarily women's business.

MONTANA.

MRS. E. L. M—.

* * *

DEAR MR. EDITOR:

I like my pastor. He works as hard as any man in town. There isn't a man who does not respect him. And he is a good preacher, too. He always has something worth listening to. One of the best things about his preaching is that he does not yell. He just talks straight ahead, man to man, as if he had something which was so important that every last one of us ought to know it. We had a yelling parson last year, and it is a great relief to have one who just talks. Perhaps I don't know much about preaching, but that's the way it strikes me.

PENNSYLVANIA.

J. D. K—.

* * *

DEAR SIR:

I hardly know how to tell you about the pastor of our

church. It's like this: I have been poorly for over two years—out of a job and pretty much done for. Most of the people in this church are pretty comfortable. But the minister has a way with him about me. He never fails to treat me as if I were just as important as the big ones. Last January when we had our every-member canvass, and I made a pledge, he came around with my card and said, "This is too much for you to give; why not let me just lose this card?" And he did. He can have anything from me that he asks.

NEW YORK.

B. M—.

The Next Two Do Not Seem to Agree

DEAR MR. EDITOR:

You can be sure of one thing. We have one of the best pastors in all this Conference. Bro. — has been here four years and everyone likes him, except perhaps some of the cranks who are always trying to get the church mixed up in politics and what-not that's none of the church's business. But he doesn't pay any attention to them, and goes straight on preaching the gospel. There is always something soothing about his sermons. I don't mean that they aren't interesting; but he doesn't try to get us all stirred up talking about those people over in Europe who are always starting wars, and he doesn't spend his time talking about passing laws to keep boys and girls from working in our factory. When all these reds began to agitate about those Italian anarchists in Boston, he simply told us that we should have faith in the courts, and not allow violent agitators to get us all upset. That's the kind of preaching I like to hear. One can go home and sleep at night after that kind of a sermon. I would vote to have him stay here for life.

CONNECTICUT.

L. D. C—.

* * *

DEAR SIR:

My pastor has a habit of preaching sermons with which I heartily disagree. He stirs me up and makes me mad, but I like him all the better for it. He makes us think; and what is the church for if not to make men think? He is what I suppose is called a preacher of the social gospel. I have never been able to see why it should be so labeled, for there can be no gospel which is not social, any more than there can be a gospel which is not individual. But our pastor is greatly concerned about the application of the religion of Jesus to our social order. He has traveled a great deal in Europe and in Latin-America, and he has much to say about the duty of America towards the building of world brotherhood and peace. He preached a sermon last winter, at the time of a threatened break with Mexico, on "Let him that is without sin cast the first stone." He said a good many strong things about American imperialism. I didn't quite agree with him, but I am glad he said them. Then, again, he has rather liberal views on labor. He believes that no employer has the right to limit the freedom of men to organize as they please. I am inclined to part company with him on that, too. But this is always where he wins



"Our pastor has no bag of tricks. He does not depend on sensational stunts as a substitute for preaching."

at the time of the last illness of my wife. I had never been especially appealed to by his preaching. He isn't a good preacher. But when my wife was taken seriously ill last summer, and was taken to the hospital, he was there. I cannot remember that he had anything to say. It always seems to be hard for him to express himself in words; but he can say more with a hand on one's shoulder than most men can with words. During the seven weeks of my wife's struggle for life he stood by me. He would come into the hospital room for a minute, quietly, and then would slip out. He would come to my home at night and sit silently for a few minutes; and when the end came he was the one man in the city whose sympathy was certain and understanding. I don't know much about pastors, or what they are supposed to do, but this man was a friend, and I suppose that it is the finest kind after all.

NEW YORK.

F. Z. M——.

DEAR MR. EDITOR:

I like our pastor because he has no bag of tricks. I have known several men in the ministry who always had a line of tricks. Our pastor is straightforward, honest, and there is never a hint of any effort to achieve a cheap theatrical effect. I like comedy, but not in church. That is one reason I like and believe in this pastor.

KANSAS.

T. G. R——.

DEAR SIR:

I am a teacher in the — High School. I go to this church because of the intellectual and spiritual culture of the pastor. He knows the poets, and he possesses the ability to use them to open up larger and larger areas of spiritual understanding. I like him because he spends much time with his books. He belongs to a larger world than I have either the capacity or the time to explore as I would. There is scarcely a sermon which does not take one out into fresh fields of insight and sympathy. As I listen, I feel myself meeting the best and the greatest men of the ages. He has a feeling for history, and the power to transmit it. There is nothing dead in the world; he brings it all into living terms. I

me—he does not dogmatize, and he does not attempt to exclude the other man's opinion. He is always fair and honest in attempting to see the other point of view. So, no matter how much I may disagree with what he says, I shall stick up for his right to say what he thinks. A free pulpit is the only one which is worth having in America.

G. R. P——.

MINNESOTA.

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DEAR MR. EDITOR:

My liking for the pastor of our church began

leave the church with the feeling that I have been introduced anew to the heroic spirits of the centuries and to the God who has moved through all. I scarcely know the pastor, but I am constantly in his debt.

INDIANA.

A. W. T——.

* * *

DEAR MR. EDITOR:

I have many reasons for liking my pastor, but I will content myself with giving one of them. He has a delicious and saving sense of humor, which saves him from talking as though he knew it all. He does not strut, pose, nor assume the airs of infallibility. It is quite a relief.

ILLINOIS.

C. R. C——.

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DEAR MR. EDITOR:

I am seventeen years old, and sing in the choir of the — Church. There are twelve girls of about my age in the choir, and we all feel much the same way about the pastor of the church. We like him for many reasons. He preaches very good sermons, and interests us; but we always feel that he understands the way young people feel about life and religion. He seems to expect a good deal from us, and yet he seems to understand our questions and our point of view. He seems to respect us and our opinions. We are never afraid to go to him with our questions, and he always makes us feel that he has learned as much from us as we have learned from him. I don't have to tell you that there is nothing we would not do to help him make the church a success.

COLORADO.

H. V. P——.

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DEAR MR. EDITOR:

I am a Boy Scout, and our troop meets in the basement of Rev. —'s church. Last month we got roughhousing after meeting and broke a window. The official board men were very sore, and they said that we couldn't use the room any more, but Rev. — asked them to let him talk to us. He did. And we won't break any more windows.

OHIO.

EUGENE N. G——.

* * *

DEAR MR. EDITOR:

I don't belong to any church, but my children go to

Sunday school at the — Church, where Mr. — is the pastor. I am a carpenter and belong to the union here. I have always felt that the church was n't friendly to union people, and that it was supported by men who didn't want us to get better wages or



When sickness came he was there.

shorter hours. The other night I went to hear this preacher, and he talked about "Men Versus Property," and read a story from the New Testament which told of the way in which Christ destroyed some pigs in order to save one man.

MASSACHUSETTS.

J. K. L——.

Can the Modern Church Recover Conversion?

By Edwin Lewis

Professor of Systematic Theology in Drew Theological Seminary

NOW that much of the bitterness of recent theological controversy has passed away, it is possible to take a more dispassionate view of the real issues involved. We see that much so-called fundamentalism was characterized by a justifiable respect for the old and an unjustifiable fear of the new. In contrast to this, we see that much so-called modernism failed of a proper appreciation of the old, and was inclined to regard the new with altogether too much confidence. The old can be true, and the new can be false. Especially in respect of religious belief, tradition may very well be seen to enshrine indestructible truth. At the same time, increasing knowledge certainly cannot be ignored. It is the truth that makes men free, and the more comprehensive the truth that we understand, the more complete the freedom.

These considerations create the problem for modern constructive theology. That problem is to make possible the continuation of the Christian experience by making possible to men the intelligent acceptance of its underlying truths. It is my personal conviction that Methodism enjoys a peculiar advantage in this regard. This advantage is due, among other causes, to the fact that Methodism has always looked upon creedal statements as instrumentalities rather than as finalities, and to the further fact that out of the total body of creedal statements it has selected for special emphasis those which were susceptible of verification in personal experience. One of these statements concerns the necessity of "the new birth." Modern psychology makes possible not only a rehabilitation of that distinctive truth of evangelical Christianity, but also provides us with reasons for its earnest re-affirmation just as urgent as any reasons our fathers ever had. Methodism has been wont to declare that unless a man is born again from above, he will be lost. I know nothing in modern psychology which requires us to tone down that solemn declaration. The testimony is, indeed, all the other way.

Our Easy-Going Optimism

I know that the ordinary supposition is quite different from this. There is a widespread feeling that Christianity has been discredited as to its view of human nature. It is very certain that Christianity is meaningful in any large way only as men are in real danger, from which they need to be saved. The gospel, conceived as God's gracious activity to win men to a new life which in its essence is supernatural, is helpless in an atmosphere of optimism, and the modern mind is determined to be optimistic. "Why worry?" expresses much of its philosophy. That is why theological modernism has been so much lacking in urgency and passion. Such a fervent ejaculation as "There, but for the grace of God go I!" is quite impossible to a type of thinking which has lightly abandoned the very conception of "grace" and proposes to explain everything by purely naturalistic principles.

Consider the way in which the so-called modern mind reads its biology. Do we not know, it asks, that there is a principle of progress immanent in all life? Has not life always gone steadily forward, and is there any reason to doubt that it will continue to do so? Is not man the apex of the evolutionary pyramid, and will not the force that put him there without consulting him, also keep him there, and guarantee such additional improvement as may be required? To which the answer is, "No." Alongside of the integrating and progressive principle in life is a disintegrating and retrogressive principle, and life must struggle if life would endure.

Consider also the way in which the modern mind reads its psychology. Does not psychology, it asks, show that the ordinary bases of religious appeal are only so many "bogeys," effective enough for frightening men when they knew no better, but quite impotent now that they are properly understood? Don't we know that "God" is nothing but "a subjective projection"? Don't we know that man is nothing but a physico-chemical organism, and that all his "re-actions" may be stated in terms of "neural energy"? Don't we know that there are no such things as soul, mind, instinct, which come into existence with the body, but only "unconditioned reflexes" which are to be "conditioned" by purely external agencies? Don't we know that "conscience" is nothing but a "fear-complex," from which a man can be delivered by a skillful "analyst"? Don't we know that "right" and "wrong" are conceptions purely relative to the social situation? Don't we know that "prayer" is nothing but "wish," and that it has no significance beyond its power to induce a "state of mind"? Don't we know that such concepts as "freedom" and "responsibility" are nothing but so many working devices, defensible enough as means for promoting the "social integration," but representing nothing in metaphysical fact?

And so on, and so on. It sounds impressive, and it can be made to look terribly plausible. Psychology can be diabolical in its ingenuity. It can be made to justify us in anything we want to do. By means of the concept of "the natural," it can pronounce every man "not guilty," no matter what he has done. Macaulay's Puritan "prayed with convulsions, and groans, and tears. He was half-maddened by glorious or terrible illusions. He heard the lyres of angels or the tempting whispers of fiends. He caught a glimpse of the Beatific Vision, or woke screaming from dreams of everlasting fire." Thank God! we say, all that is over. We are nothing but dancing atoms, revolving wheels, chemical factories—take whichever figure you please—and when the power is shut off, we shall stop, and stop forever. All of which is as false as it is shallow, as unreal as it is superficial.

Life as Possible Tragedy

For if we take the very crudest of our contemporary psychologies, that of Naturalistic Behaviorism (I use the adjective advisedly), it can be shown even from that

warped standpoint that human nature is intended to be re-made, or born again. Such Behaviorism would utterly repudiate the suggestion that "human nature is all right if you leave it alone." To leave it alone is the last thing it would do. It proposes as radical a treatment of the original human nature as anything that ever characterized evangelical Christianity. "Would you leave a child to grow up of itself, without interference?" you ask it; and it answers, "Not much! If that were done, the result would be a monstrosity—a Caliban or Setebos, only more so." And if you ask, "How so?" you would be told that the newly-born child is characterized by innumerable "reflexes" which are as yet "unconditioned," and which, if they are not properly "conditioned" by social influences, will issue in confusion. "Then everything depends on the social?" No, it does not. The "conditioning" requires that there shall be "reflexes" to be "conditioned," so that the result is a joint product—and it is perfectly possible, I would add, for the "reflex" to upset the calculations and make a response not "according to Hoyle."

All this jargon is simply a ponderous effort to say over again what Paul said once and for always in Romans 7. Paul found in himself a law of anarchy (the greatest truths are always paradoxical), and modern psychology says in effect that Paul was right. I would not say that "the natural man" is "depraved," for the word carries with it an unfortunate historical connotation, but I would say that he is fundamentally "chaotic," a whirl of conflicting potentialities, a "lump" calling for the "leaven," an unorganized mass whose integration depends absolutely on *help from without*. Any proposal to train, or modify, or otherwise influence a given life, is proof of the need of that help. Rousseau's theory of non-restraint is denied in every nursery, in every classroom, on every street. Life can no more be left to itself mentally and morally than it can be physically. It must be brought under a central control, and the problem of human re-making is nothing in the world but the problem of the character and the effectiveness of that control. Perhaps Paul is right again, and if the native chaos is to be subdued, if the primeval miracle of creation is to be repeated and continued in a new creation, order emerging triumphant from disorder, it must be—if I dare risk the scorn of "the wisdom of this world" by using so "archaic" a theological term—it must be by *grace*. For there seems to be reason in Paul's contention that what is not "of nature" is therefore "of grace."

"We Have to Be Re-made"

Evidently we have to be re-made. Every person is made twice. He is made the first time by nature. He is made the second time by all the influences that play upon him. Every moment of our life we are in contact with what might be called "otherness," and by it we are re-made. Hence Professor Hocking's saying, "Character is an artificial product"—that is, it is not a gift of pure nature. So the question is not whether we shall be re-made or not—we have no choice there—but what sort of re-making it is going to be. In the end, re-making is a question of "otherness" and our submission to it. Not that the submission is wholly passive. It may be passive for the most part, but again and again there are flashes of intuition when we see ourselves to stand at the parting of the ways. At such moments "God shows enough of Himself for us in the dark to rise by," and it is our

failure to rise that makes us responsible for our moral status.

The Christian doctrine of salvation by grace fits exactly into this reading of the psychological facts. It proceeds on the assumption that man is fundamentally incapacitated from saving himself, and that he must be brought under the control of "otherness." "What hast thou that thou didst not receive?" Life exists to be invaded—the uninvaded life is chaos and death—and the invasion makes the difference between the natural and the artificial (in Hocking's sense). A man cannot save himself in the religious sense because he cannot re-make himself in *any* sense. Re-making is inevitable, but re-making does not necessarily mean salvation. Speaking psychologically, "damned souls" are as possible as they ever were. Re-making may mean destruction just as surely as it may mean salvation. Contrast Nero the babe and Nero the man. Had the man not been re-made, born again? Had he not been invaded by an "otherness" which took the native endowment and prostituted it to ignoble ends? He was damned by "otherness" just as truly as a saint is saved by it. No man is a libertine by nature, and no man is a saint by nature. The life utterly evil and the life utterly good are equally the result of submission and acceptance.

New Creatures in Christ Jesus

For the bases of that re-making which Christianity means by "the new birth" are threefold. First, there is something that is done *for* us, an absolutely independent "otherness." Second, there is something that is done *to* us. Third, there is something that is done *by* us.

What has been done for us? God sent His Son Jesus Christ to suffer and die in our behalf; that is an act of pure grace on His part, something that in no way whatever can be brought under the order of nature. What has been done to us? God has brought to bear upon us the pressure of that gracious fact: in every Christian life that touches us, in every truly Christian sermon that we hear, in every appeal that comes to us originating in the remotest way in the fact of Christ—in all that, God is endeavoring to reach us. Shall I call it the activity of the Holy Spirit, an activity necessarily dependent on that original divine deed done "for" us? And what must be done by us? We must take what God offers, and that is what Paul means by "saving faith"—and nobody will ever exercise it until by means of what God does *to* him he comes to realize what God does *for* him.

Football and "Orthodoxy"

Re-making on any large scale involves that we apprehend, that we feel, and that we surrender. Watch a "football fan" in action. Ordinarily he is an apathetic individual, drab, commonplace, incapable of rising to any great height. But for the time being he is "a new creature." Out there *his team* is struggling for the mastery. He wants it to win. He is in spirit playing with it. There he is, absolutely surrendered to "otherness," stirred to the depths of his being by the nature of that "otherness," and by virtue of his self-identification with it made into a unified being. He is literally "born again." He is under a control which integrates his entire nature. He is temporarily a man of one purpose. If that process could be psychologically repeated under a different setting, if what he saw "out there" was the crucified Christ, if what stirred his heart was the realization that Christ

so suffered for *him*, and if the self-surrender were to all that was implied in what he saw and in what he felt—if that were so, then that erstwhile listless and disorganized individual would exhibit to the world exactly what it means to be “a new creation in Christ Jesus.”

Someone will be saying that all this is “fearfully orthodox and old-fashioned.” I know it is. It is as orthodox as the New Testament itself! But it is orthodoxy not merely for the sake of being orthodox, but because the facts of human nature and human experience admit of no alternative. It is the orthodoxy of the men who gave Christianity to the world in the first place, and the ebbings and flowing of the church of history have been determined precisely by the degree in which *this* gospel was really preached, really believed, and really lived.

The Main Business of the Church

The main business of the church is nothing other than to get men re-made *after this fashion*. I am not now discussing the question of *method*; I am concerned only with what all evangelistic activity, whatever the method, must be *for*. The main business of the church is not to acquire and administer huge sums of money; or to be an attractive and eminently respectable social institution; or to erect and maintain an increasing number of beautiful and costly buildings; or to be a factor with which the political candidate must reckon. All this is wholly incidental to its main business, which is to get men “made over again” by virtue of a complete self-commitment to Jesus Christ as their Saviour and Lord. A church composed of people to whom such a statement as that means nothing, or who receive it with a shrug of the shoulders, is the deadest thing above ground—and it needs no very wide survey to learn how numerous they are. Of course, nobody will be concerned about being “saved” who does not realize that he is “lost,” and by every indication the modern church has lost the courage to declare that “the natural man” is under sentence of death.

I am far from meaning that a child “naturally” belongs to the devil, and is the object of God’s wrath by virtue of ancestral failure. That notion was as unchristian as it could well be. But insisting on God’s ownership of human soul is one thing; getting that soul *fit for God to own* it is another and a quite different thing. The danger I see just at present is the rather widespread supposition that religious education is a substitute for conversion. Nobody could ever suppose that who had the insight to see that the training itself is but a part of the converting process. But it is, after all, *only* a part. To what is done for us and to us must be added what is done by us, and it is this last that religious education is liable to overlook. The free surrender to what is taught is indispensable, and that is necessarily a personal act. It might very well take the form of a crisis, a definite decision, which is the natural flowering of the patient

nurturing that went before. Personally, I can conceive nothing more deadly to Christianity than that the church should devote itself to careful instruction about religion and make no serious effort to transmute the knowledge into dynamic experience. Christ saves only as He is surrendered to.

What About Christ?

There is implicit in all this a certain great conviction concerning Jesus Christ Himself. If it be true that human nature is originally a state of chaos, if it be true that it needs to be invaded from without, if it be true that its remaking proceeds by virtue of an inward co-operation with the invading “otherness,” if the test of the remaking is the degree in which there is completeness of integration and the degree in which that integration satisfies the life at its most characteristic point; finally, if it be true that when a life is completely invaded by Jesus Christ, it experiences such an integration and such a satisfaction, then what may we affirm as to Christ Himself, who does this? We may, of course, say that He was one more Hebrew Prophet—that, and nothing more. Or we may say that He was a simple Galilean peasant of unusual religious insight, who initiated a movement that outgrew Him. Or we may say that it does not matter at all what He was—all that is significant is the “value” of our “idea” about Him.

I submit that when we talk like this we are adopting a procedure that we adopt nowhere else—we are refusing to advance from known effects to adequate cause. We are refusing to face the logic of the facts, and we do it for no other reason than philosophical prejudice. With Jesus Christ, something came into the world which is “saving” it. Then why our hesitation in saying that He therefore represents a specific divine invasion for a specific divine purpose? There is still no better way of stating the fact than Paul’s way, “God was in Christ reconciling the world unto himself.” We may differ in our theories as to the process of that divine invasion, but if we believe in God at all, then it is nothing but indefensible incredulity to refuse to see “His glory in the face of Jesus Christ.”

Perhaps I may venture to repeat what I have written elsewhere in this connection: “If God is not such as meets us in Jesus Christ, then God cannot greatly concern us at all. If He is not this, then He is less than this, for He cannot be more. But more we do not need, and with less we cannot be content. God is, then, here or nowhere. He was always this, or He was never this. We reach out uncertain and trembling hands to touch Him. And we find that what we touch is no wild fancy of a fevered brain; it is a Living Reality, a veritable Presence, bone of our bone and flesh of our flesh. So—‘My Lord—and my God!’”—*Jesus Christ and the Human Quest*, p. 347.

They Called Him Fool

*They called him fool—he would not join the pack,
Barking for banknotes in the howling mart,
But took a solitary highland track
After the lone lodestar that is art.*


*They called him fool—his clothes were dusty gray,
And want had lined his luminous, furrowed face;
Yet he was king in cloudlands far away,
Among the long, bright labyrinths of space.*

*They called him fool—he would not sell his dreams
For silken sofas, or his deeds for bread;
But ever followed those illumining gleams,
Shot from his own deep soul to peaks ahead.*

*They called him fool—yet from those glittering eyes
Of warmth and longing and sardonic mirth
A soul akin to Lincoln’s seemed to rise
And walk unrecognized upon the earth!*
—STANTON A. COBLENTZ, in *New York Times*.

Facing General Conference

Delegates




THOMAS RUSSELL DAVIS, president of Samuel Huston College, Austin, Texas, received every ballot cast by the laymen of West Texas Conference. This indicates the loyalty and devotion of the Conference to its school. Many claim that no president of Sam Huston, excepting the late Reuben S. Lovinggood, the founder, has been more highly esteemed by the constituency than President Davis.

By preparation and service he has proven worthy of the church's confidence. He received the Bachelor of Arts degree from Howard University, and the Master of Arts from the University of Chicago; taught sociology and history six years in Philander Smith College, and served as president of Walden College for four years. He is contributing to the educational work of the church youthful vigor, valuable experience, fine preparation, and excellent Christian character.

Under his administration, already renovation of the plant has taken place so that the college now has entirely new library arrangement and equipment, a separate building for the teaching of music, a small cafeteria, and more beautiful grounds; also an athletic park has been built, which is reputed to be the third or fourth best among Negro colleges; and the grand total enrollment has increased from 281 in 1926, to 420 at present, with nearly 275 of these in the college department. Obviously the West Texas Conference will have in President Davis an alert lay delegate who will render distinct service to the cause of church progress.

* * *



A CHURCH debt of \$20,000 paid off in four and a half years, would of itself indicate efficient leadership. This is what was done by the Rev. Alexander Preston Shaw, pastor of Wesley Methodist Episcopal Church, Los Angeles, Calif. But he has done more. He joined Washington Conference in 1908, serving therein as pastor seven years, when he transferred for a two-years' pastorate at Wesley Chapel, Little Rock. He is now


in his twelfth year at Wesley, Los Angeles, a member of Southern California Conference, into which he was transferred in 1917. From a membership of 600, Wesley has grown to 900; the annual church budget augmented from \$5,000 to \$12,000; and the largest proportionate attendance of high-school students at the church services of perhaps any church in Methodism.

His strenuous church activities have not lessened his general interest in civic movements. He edits a column in a local weekly paper of the city, is in constant demand for addresses before civic and church organizations, active in interracial gatherings, has been nominated for the Harmon Award for such service. Between the years

of 1911-1916, edited Epworth League Topics of the Southwestern Christian Advocate.


Dr. Shaw is a son of the Rev. and Mrs. D. P. Shaw, of sainted memory, of Upper Mississippi Conference. With his liberal educational attainments from Rust College, Gammon Theological Seminary, and Boston University, he will make himself felt for great good in the deliberations of the church at Kansas City. His sterling character and achievements won for him election as the only colored delegate sent up by the suffrage of his liberal white brethren of Southern California Conference.

* * *



THE Rev. John H. Ellis is superintendent of Oklahoma District, Lincoln Conference. His election comes in recognition of a long career of constructive work as pastor and district superintendent, from New York to Oklahoma. By birth and education he is a Tennessean. Springfield high school, Walden College, and the Tennessee Conference claim the making of him. Here he spent twenty years, six on the Nashville District as superintendent. One year he was associate pastor of Calvary Church, New York City, with the late Dr. J. N. C. Coggin. Needing him in the West, Bishop Clair transferred him in 1924 to Omaha, Neb. Here he won all hearts in handling a difficult local church situation. He became at once one of the most popular, efficient leaders of all our Western territory. He is methodical and thorough, a man of strong convictions, and devoted to every aspect of the church's program. In these virtues he will make a real contribution to the work that lies ahead at Kansas City.

* * *



MILES W. JORDAN is the son of an honored retired minister of the church, the Rev. James Jordan, and an outstanding Methodist layman in the State of Texas. His activity through his threefold connections, civic, fraternal, and church, make him one of the most widely known and trusted men in general circles of the State. As a lodge man, he is State Grand Secretary of the York Rite Masons and secretary of the higher degree

work of the National Grand Lodge of that craft. In civic service, he is a member of the local Commission on Interracial Co-operation in Houston, his home city, and a member of the State Board of Control of the Y. M. C. A.

His major interests, however, lie in the church. In every way he gives his support without stint. In the local church he holds the offices of unit leader, steward, and secretary of the board of trustees. He will represent his Conference with great credit at Kansas City, for the spheres of his active interest indicate the worth of the man.



MISSISSIPPI MISSION CONFERENCE OF THE METHODIST EPISCOPAL CHURCH

Standing: William Murrill, J. M. Bryant, Emperor Williams, S. M. Small, Henry Green, J. Goodwyn, Hardy Ryan, A. Ross, Scott Chinn, David Ennis, Samuel Osborne, Thomas Kennedy.

Sitting: H. G. Jackson, R. H. Diossy, J. P. Newman, Bishop Thomson, N. L. Brakeman, W. M. Henry.

Eager Welcome Awaits Bishop Charles L. Mead of Denver, Colorado

Who Presides Over Sessions of Upper Mississippi Conference, February 8, at Grenada, Mississippi

ON OUR cover page this week are cuts of Vincent Methodist Episcopal Church, at Grenada, Miss., where the Upper Mississippi Conference will convene its thirty-ninth session, February 8, 1928, and of the Rev. E. A. Mays, the pastor, who has successfully led this congregation for three years. The impression is sometimes current among our people that a young man cannot successfully measure up to the requirements necessary to administering the affairs of an old charge. Bro. Mays has proven an exception.

Finishing high school in his home town, Macon, Miss., he went to Atlanta, Ga., and completed his theological training at Gammon, when he was admitted to this Conference and assigned to Carrollton charge; from there to Itta Bena, and then to Grenada, where he has served successfully for three years. To say that he fully measured up to the responsibility is gratifying. His fine talents, his ability of administration, and his consecration to a spiritual task have accomplished splendid results on this charge.

This congregation was organized in the year 1866, enjoying the distinction of being among the oldest charges of our denomination in this section, and has been pastored by some of the leading preachers of the connection in the State. The members of this church during these trying years have demonstrated their loyalty in every crisis and are proud of their record.

The assembly of the Annual Conference here meets

with the united endorsement of the entire community, and from all accounts the Upper Mississippi Conference is enthusiastic in their anticipation of a pleasant time. District Superintendent A. G. Cole and the Rev. Mr. Mays are on the job to see that the Conference will be highly entertained. The church has been remodeled by the addition of an annex for a rostrum, choir stand, and a basement. The present change is one that accommodates the requirements of this congregation, and will contribute to the successful business transactions of the Conference sessions.

Bishop Charles L. Mead will find this a most interesting session by reason of the historical setting of the Conference and the fine spirit of the men composing it. Originally this territory was comprised in that basic unit of all our Southwestern Methodism, the Mississippi Mission Conference.

In 1864 the General Conference authorized our bishops "to organize among our colored ministers for the benefit of our colored members and population Mission Conferences where, in their godly judgment, the exigencies of the work demand it." Bishop Edward Thomson, elected and consecrated at that very session, came to New Orleans thereafter and organized in "Mother Wesley" Church, now the pride of New Orleans Methodism, the Mississippi Mission Conference, on Christmas, December 25, 1865. It embraced the States of Louisiana, Mississippi, and Texas. The accompanying cut shows the

personnel of that Christmas Conference. Bishop Thomson is seated in the chair in the center. Of the other five white brethren, four are elders, one a deacon. Of the twelve colored brethren standing, not one could write legibly enough to be made secretary of the Conference. But the work, under God's leadership, progressed creditably.

In 1866, when Bishop Simpson held the Conference, it numbered 6,558 full members, 1,331 probationers, twenty-three churches, twenty-nine Sunday schools, with 2,628 pupils, and church property valued at \$119,275. The Conference had raised for all purposes, \$26,222. The next year, when Bishop Ames called the Conference to order, the statistics showed 13,309 members, forty-seven churches, 4,165 Sunday-school scholars, and a property valuation of \$200,940. Out of this territory were organized, in 1869, the Mississippi, Louisiana, and Texas Conferences; in 1872 the West Texas, and 1891 the Upper Mississippi Conferences were organized at Holly Springs, Miss.

To-day that same territory embraced within these five Conferences numbers 584 ministers, 1,342 churches, with a total full membership of 94,437, and a church property valuation of more than \$3,000,000. Meanwhile other powerful institutions have arisen, particularly our excellent schools and homes for girls. Add to this the Southwestern Christian Advocate, a vital part of this development, without which such results could hardly have been achieved, and the whole constitutes one of the most gratifying chapters in the history of our American Methodism.

The church has no more excellent men in all its territory than these Mississippi men. They have measured up to all requirements and expectations of the general church, over the entire period of years during the church's ministry among them. Sustaining this record, the men of the Upper Mississippi Conference are jealously guarding every interest of our glorious Methodism. There are 108 of them, every one a unit of devotion and loyalty to the Christian ideals that inspire their ministry. Nineteen thousand five hundred full members—the largest Conference, save one, of the entire New Orleans Area, are responding with gratifying results to their leadership. In

this delta section, hit hard by recent floods and financial slump in the industrial world, the Conference, though slightly below its World Service record for the second year, nevertheless reported for this cause last year \$13,288. One acquainted with economic and sundry conditions under which this Conference performs its work, will readily acclaim this record as highly creditable. The Conference owns 246 churches and fifty-six parsonages, whose value is \$523,550.

Rust College, pride of Mississippians everywhere, has been the radiating center of morale, inspiring the ambition and setting the educational standards for the Conference membership and constituency. On its commanding campus of sixty acres stand a dozen well-constructed, well-appointed buildings, all having a valuation of \$140,000; and under President McCoy the school which has sent out so many strong men and women to assist in making a better humanity, is in the year of its greatest prosperity in patronage and usefulness. For this reason great interest undoubtedly will be manifested generally in the Rust endowment campaign to be sponsored in connection with the Board of Education anniversary on Thursday, February 9, at 2.30 P. M.

Administering the six districts into which the Conference is divided, are the Revs. D. G. Cole, Holly Springs; C. W. Butler, Clarksdale; C. V. Heffner, Durant; D. Green, Greenwood; J. H. Talbert, Starkville; and B. W. Wynn, Tupelo. Besides these, other leaders who will contribute to the success desired, are the Rev. B. F. Woolfolk, veteran secretary of the Conference; Treasurer J. W. Golden, former New Orleans Area evangelist; J. H. Wesley, statistician; J. W. Wimbush, chairman Conference Claimants' organization; and J. M. Marsh, president of the board of examiners.

From the time Bishop Mead sounds the call for devotions until the appointments are read Sunday night, the Conference will offer a veritable feast of education and cultural uplift to the far-famed hospitality which Grenada will show the guests. Bishop Mead's morning addresses to the Conference are always magnetic and delightful. Their spiritual pungency will reach the hearts and capture the wills of the hundreds who will be in attendance upon the Conference.

Across the Great Divide

By the Rev. David H. Pleasant

"AT 3 A. M., wrote the columnist, 'he crossed the Great Divide.' And methinks this habit of cryptic utterance on the part of ye columnist approaches nearly to becoming a vice. What of his paying public? Shall he tempt and not satisfy—say thus much and say no more? 'Details, Scribbler of Bulletins; details, and yet more details, and—quickly.' Who is this latest intrepid one? Under what auspices—whether sporting, commercial, scientific—was this crossing made? By automobile? Then in what make of car? Was a new record established? By airplane? Was it a non-stop flight?

Across the Great Divide! 'Tis strange that a bit of adventuring should make one remember the great Apostle Paul. But is he not a kindred spirit to every indomitable soul? Paul and Lindbergh, how much they have in

common. And such a pity it is that Paul should have missed living in these spacious times of great adventuring and discovery. Paul at the radio; Paul with lightning-like transportation for his accommodation; Paul with the columns of the public press waiting eagerly for his every golden word. Would not the kingdoms of this world rapidly become the kingdoms of his Saviour, Christ, were Paul alive in the world to-day?

Across the Great Divide. "'Tis time to strike tent, to pull stakes, to cover the fire, and go." This was the driving urge within himself that made Paul the most restless man of his times and that sent him careening over the Great Divide of this world. There was a kingdom to be established in the face of impossible odds. There were privations indescribable to be endured. But, also, there was the joy and the zest of the doing, and

all history to ring with the fame of it. "I count all things but loss," was the slogan upon his defiant banner.

Across the Great Divide. Old and grey-haired, Paul stands one day looking far over the Mediterranean Sea. Old and grey-haired, yet ready to "hop off" on the last and greatest adventure of his stirring life. Here was a hero going home—across the Great Divide. Going to a home God from the eternities built—an eternal home—an everlasting rest. And that all the race of men might know the essential quality of his spirit and his feeling about it all, Paul says: "Therefore, we are always confident, knowing that whilst we are home in the body, we are absent from the Lord." Unentangled with worldly things, his work well done, he waves "good-bye," and like a homesick bird goes winging home to God.

Across the Great Divide. A flash, a stroke of the keen-edged axe, and for Paul 'twas "high, eternal noon." The spirit world encroaches more closely upon us than we think. Only recently a Godly man was dying. For three days he had lain unseeing, unknowing. Just at the last he seemed to rally his flagging senses. His face became increasingly luminous, and did verily shine. And sitting suddenly erect, he began to wig-wag as to an oncoming, friendly host. And apparently his signaling was understood and answered, for satisfaction became manifest in his expression. And then in a twinkling of the eye he was gone—across the last Divide.

Indubitably, there is a rendezvous beyond the limitations of flesh and time where righteous men foregather.

JOHNSTOWN, PA.

Rev. Charles H. Tindley, D.D., Addresses the Quakers of Philadelphia

THE Rev. Charles H. Tindley, D.D., pastor of Calvary Methodist Episcopal Church of Philadelphia, has accomplished five remarkable things in his career. He has risen from janitor to pastor of one of the largest churches of Philadelphia, Pa. He has remained as pastor in the city of Brotherly Love for twenty-six years. During that time the most brilliant pastors in the African Methodist Episcopal, African Methodist Episcopal Zion, Baptist, Presbyterian, and Episcopal Churches have come and gone, and yet Dr. Tindley has remained a drawing card as a speaker.

Then again Dr. Tindley will not only live in the minds and hearts of his hearers, thus influencing future generations, but he has also left a monument in brick and stone, in the shape of an imposing church edifice on Broad Street, called Tindley Temple, a silent witness of his labors in Philadelphia.

In the fourth place, Dr. Tindley has written hymns which have found a place in the best hymn books of the country. Then he has also addressed more white audiences than any other colored preacher in the country.

Tall, stately, and majestic in presence, with a commanding personality, looking like an African prince, blessed with poetic vision and prophetic insight, Dr. Tindley has given utterance to sermons and addresses which are worthy of a place in masterpieces of American eloquence. And withal, Dr. Tindley has been Christlike, modest, and unassuming.

On Monday evening, December 12, Dr. Tindley delivered another memorable address, before the Quakers of Philadelphia, Pa., at their headquarters, at North 15th and Race Streets. His theme was, "The Negro's Lack and Requirements." Dr. Tindley not only keenly pointed out what the Negro should do to better his lot in life, but also ably and eloquently voiced the Negro's title clear to recognition.

He said that, among themselves, the colored people of America lack co-operation, self-confidence, and self-respect in many instances.

From others, the Negro needs no special consideration in his favor because of the color of his skin; and he should also receive no special opposition from others because of his color. The Negro also needs from others equality at the bar of justice, equality in the industrial

world, equality in the political world, and equality in the civic world.

Dr. Tindley almost moved the audience to tears as he told of the Negro's struggle to maintain his respect in an environment which proclaims his inferiority, and told of the Negro laborer usually receiving less compensation than the white workman for the same kind of work, and yet forced to pay higher rent for a house or apartment in a sanitary part of the city than the white laborer.

When Dr. Tindley finished his epoch-making address, his audience, which represented the brains and culture of Philadelphia, no longer regarded the Negro as the missing link between man and the lower animals, but as a spiritual into whose nostrils God breathed the breath of a spiritual life, the same as He did to the rest of mankind.

At the close of the Emancipation celebration in Tindley Temple, Monday night, Dr. Tindley was called upon for a few remarks, and in a three-minute speech he spoke volumes. Dr. Tindley said: "I am not responsible for the color of my skin. The Supreme Artist of the universe fashioned it before I was born; but if I keep my body clean with soap and water, place some gray matter under my kinky hair, and put the grace of God in my heart, I shall count one in the scheme of things."

General Conference Delegates

GUJARAT CONFERENCE

Ministerial—Royal D. Bisbee, district superintendent, Baroda Residency, India. *Reserve*—Virji Khojabhai, pastor, Baroda Residency, India.

Lay—Dungarshi J. Makwana, teacher, Methodist Episcopal Mission, Baroda Residency, India. *Reserve*—Laura A. Heist, missionary, 1432 Putman Avenue, Detroit, Mich.

KIANGSI CONFERENCE

Ministerial—Ren-yen Lo, editor Chinese Christian Advocate, 23 Yuen Ming Yuen Road, Shanghai, China. *Reserve*—Shan-chih Wang, district superintendent, Nanchang, Kiangsi, China.

Lay—Miriam L. Nieh, principal, Baldwin School for Girls, Nanchang, Kiangsi, China. *Reserve*—Beatrice D. Lec, principal, Knowles Bible Training School, Kiukiang, Ki., China.

LITTLE ROCK CONFERENCE

Ministerial—Lee M. McCoy, college president, Rust College, Holly Springs, Miss.; Benjamin F. Neal, pastor, Box 62, Fort Smith, Ark. *Reserve*—John C. Brower, pastor, 1113 State Street, Little Rock, Ark.; William S. Sherrill, 3723 West Seventeenth Street, Little Rock, Ark.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

JESUS MISUNDERSTOOD AND OPPOSED

FIRST QUARTER. LESSON VI. FEBRUARY 5

Scripture Lesson—Mark 3. 19b-35; 6. 1-6.

In this lesson opposition to Jesus' course of conduct came from two groups of men. In both cases it was due to the same cause. But the opposition was of different qualities, and the opposers sought to realize different ends.

The Hostile Opposers. The first group was composed of Jewish leaders in every community who regarded themselves the guardians of religious doctrines and social customs. Freedom of conduct and expression was tolerated only in so far as it did not conflict with what had been traditionally accepted as the standard. One who in any way betrayed his disloyalty to these standards was sure to meet with the stoutest opposition. They regarded it their most sacred duty to silence such an one by all means, even though it must be done by death.

This is what caused their opposition to Jesus. It was not because of the success which He had won as a worker of miracles or as a popular Leader. John the Baptist had been even more popular. But only the Herodians had turned enemy to him. But there had been nothing socially or religiously unorthodox about his work and teaching. These men became the enemies of Jesus because in their mind He did not show the proper respect for the religious traditions and social customs, while yet He put Himself forward as a popular Leader. Contrary to customs, He mixed freely with "sinners"; and, to make matters worse, He willfully committed the act which to them was nothing short of desecration of the Sabbath. Of course it was no desecration to do good, and especially to relieve suffering on the Sabbath. But because of their former training and set ways of thinking, they were unable to get this more liberal standpoint. His standpoint was reasonable and theirs irrational. But they were in no attitude to listen to contradicting reason on such a sacred matter as this. And their ire was intensified by reason of their inability to refute His reasoning by way of rational argument. Religious dogmas are never required to conform to human reasoning, as many an independent thinker of the middle age, and even of the modern age, has come to realize. But the reverse.

But He had success in His supposedly heretical practices and teachings. The common people heard Him gladly. "He is the greatest Teacher we have ever heard," they said. "The scribes and Pharisees are not to be compared with Him as a teacher." And His miracle on the Sabbath had been just as successful as on any other day. There were open but two ways of explaining this. Either God approved of His acts and co-operated with Him in them, or He was in league with the devil, who helped Him—that is, He was practicing some sort of a black art. Of course they used the latter explanation. For to have used the former would have been to have admitted error in their traditional standards. Had Jesus simply as a private individual taken His attitude toward the established customs and traditions, these Pharisaic leaders probably would have confined their opposition to ostracizing Him. But He was a Leader of much popularity; hence His enemies feared that if He be allowed to continue His course it would be a matter of only a short time before He would have completely undermined their sacred social heritage and religious stability. They considered Him a public nuisance and a social menace who should be made a public example of as a serious warning to all others who may in the future be minded to pursue a similar course. They put heads together how they might destroy Him.

The Friendly Opposers. The second group was composed of men chiefly of His home community. All of them had known Him for a long time; and some had known Him from infancy. They knew His family, for it belonged to this group. He had always been known as a person of good social and religious standing in His community. Up to the time that He left home nothing had been found against Him; and no one the most vaguely suspected Him of heretical leanings or radical tendencies. They cannot understand why so sudden and radical a change has come over Him. They say He is no longer His real self, but is another than Himself (He is "beside" Himself). He has come under some sinister influence somewhere since He left home and the influence of His family and lifelong friends. His friends ought to busy themselves in trying to reclaim Him, and not sit supinely by and see Him destroyed. If He is brought back home, He can be brought to Himself again. So they encouraged His family in trying to fetch Him back home. They put heads together how they might save Him. His family failed to get Him to return with them. And when He did go back, it was not to satisfy His friends and enemies in ceasing His ministry, but to invade His home community with His ministry. This was His reply to His well-meaning but mistaken friends.

Historical Import of the Conflict. So when grasped in its true historical relation, the opposition to Jesus was not a conflict between men, but between principles. It was a conflict of rationalism and an irrational tradition; between religious and social liberalism and stand-patting conservatism; between group conscience and a strongly individualized conscience. It was one engagement in the age-long conflict which in every progressive society has ever and anon come to the fore when a man of superior and revolutionary insight has tried to lead his lethargic people away from their customs made sacred by tradition. Wherever and whenever this happens, either martyrdom or persecution and ostracism usually results. Who can forget Socrates, Buddha, Mohammed, Savonarola, Huss, Luther, Tolstoy, etc.? Such leaders are opposed, not because they are thought to be enemies of the social welfare, but are thought to be dangerous simply because they are opposed to certain traditional customs. Jesus will always shine forth as an inspiring example of self-sacrifice in the fight of a liberal but sane progressivism

against a literal conservatism in beliefs and practices. Such leaders are usually misunderstood and opposed at first, but frequently are later accepted.

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, FEBRUARY 5, 1928

"And he marveled because of their unbelief"

(By D. D. Martin, D.D.)

The opposition to Jesus has ever been a wonder. How men could oppose Him who is their Hope, and whose every word and work is in their interest is hard to understand. When on earth there came a doubt in His own family of His sanity; they tried to get Him away from the crowd that they might care for Him as one who was beside himself. Many of His enthusiastic followers have been misunderstood and called mad. Paul was declared beside himself, and Columbus was called crazy. Cary was pronounced a foolish enthusiast, and Livingstone could not be understood.

The most who will live godly in Christ Jesus get far ahead of their friends in Kingdom knowledge and service. Sometimes this makes a wide separation from loved ones, and lifts a barrier between friends. Jesus was speaking to us all when He said, "He that loveth father or mother, son or daughter, more than me is not worthy of me." A very large number of those who have gone to the foreign mission field have been compelled to go against the wish of friends, and often in spite of the vigorous protest of friends. It is hard thus to be at variance with friends, but we must do our duty at whatever cost that God's work may be carried on.

Notwithstanding all that, Jesus did, the people were slow to believe in Him and to join with Him in His good works. After all that missionaries have done in the world, and own own land is a product of missionary endeavor, only a small percentage of church members really support missions. Many others claim not to believe in them at all. Heaven must marvel, and it is strange to earth that we are so slow to respond. A dying African, hearing for the first time the story of Jesus, said, "Why did you not tell me before?" Many will say in the great day of final awards, "Why did you not tell me before this?" He marvels at our unbelief.

The people wondered at the gracious words which Jesus spoke, but could not understand the source of His wisdom since He had not been to college. We have come to a time when only college students or graduates are accepted by most mission boards for the field. It may be we are giving too much attention to that place of preparation. It was the spirit and personal power of the Christ that caused wonder. This is necessary to meet the heathen world to-day. They may not believe, but it is possible for the missionary to be so filled with the Spirit as to cause them to wonder.

GAMMON SEMINARY.

Epworth League Topic

FEBRUARY 5

By the Rev. J. W. Haywood, D.D.

THE CHRIST, OR WESTERN CIVILIZATION?

("The Christ of the Indian Road," Chapters 11, 12, 13)

In previous articles, I have hinted a time or two that there is danger of our being missionaries of Western civilization rather than missionaries of Christ. To-day's topic gives opportunity to speak more fully on this point.

Can Teach Us How to Be Christians. These Eastern people, once they get committed to the Christ way, have it in their power to teach us how to be genuine Christians. Jesus was an Oriental. Many of His modes of thought, and consequently much of His teaching, though strange to us, will be easily

and naturally understood by the Eastern people. "Blessed are the meek, for they shall inherit the earth," is perfectly practical from the point of view of Gandhi. We Western folk must tone that down. In practice we totally deny it. With us, "Blessed are the militant, for they shall inherit the earth," is the correct beatitude. White people in this country are amazed at the patience, the forbearance, the Negro has shown in the face of American persecution. It is inconceivable to them that a people could suffer as much as we have suffered, and are suffering, and yet show as little of revenge and vindictive-

ness as we show. They forget that we have the patience, the devotion to peace, the capacity for forgiveness that belong to the East. We are of the East. The Negro has a significant contribution to make to the religious life of America, if he will develop his own native spiritual endowments and stop trying to ape white people religiously. If white people will begin to appraise all that is typical of us in religion as they now appraise our religious folksongs, they will find the same sort of spiritual enrichment in all.

Reciprocal Needs. The East needs our business, our industry, our education, our science. These, however, need the seasoning of the Christ spirit, or they will damn rather than redeem the East. We need the patience, the spiritual-mindedness, the out-and-out religious devotion of the East. East and West must supplement each other in bringing in the Kingdom. When this is realized, we shall no longer go to the mission field in the save-the-poor-heathen spirit.

MORGAN COLLEGE.

Little Stories of Achievement

What the Churches Are Doing

Greenwood, Miss.—The King's Daughters and Sons of our church here have planned to do a great work this year. We accomplished great things last year, but are making an effort to reach a higher plane with God's help and by the co-operation of members and friends. Pray for our success. The Rev. Miller is our beloved pastor and leader. —Mrs. Mary Collins, President.

Handsboro, Miss.—The fortieth anniversary of Riley Chapel was conducted from November 28 to December 4. This was the first program of its kind, many people having been invited to participate, and proves that our pastor is on the job. Too much praise cannot be given him, and we hope he will return to us for another year. Every department of our church is alive as never before. The faithful few have been standing by the pastor.—E. D. Smith, Reporter.

Dover Tenn.—Carter's Chapel Methodist Episcopal Church has a new pastor and new district superintendent. We were very sorry to give up the Rev. L. M. Williams as pastor and the Rev. J. O. Dixon as superintendent. They were loved by all. We have with us now the Rev. R. A. Dowell, district superintendent, and the Rev. E. T. Ervin as pastor. The pastor was given a great storm party on Wednesday night, January 4. We are glad to have him with us. The Sunday school is doing nicely under the direction of Mrs. Ann Shamell, superintendent, and C. H. Bullington.—Mrs. Love B. Skinner, Reporter.

Stoneham, Texas.—January 8 was the beginning of our year's work. The budget for an over-the-top program was outlined. The Rev. P. Edwards was at his best and preached from the text found in Acts 1. 8. The Revs. H. Y. Williams, of the Missionary Baptist Church; J. W. Williams, of the African Methodist Episcopal Zion Church, and N. Chatman worshiped with us. At the evening service a large congregation was present. The Rev. F. H. Hubbard and the Rev. A. J. Shockley, presiding elder, dropped in to see us. The Rev. H. Y. Williams carried us to a throne of grace. The subject of his text was, "Pay Day."—Reporter.

Shubuta, Miss.—December 26 was highly celebrated at St. Paul Methodist Episcopal Church. The ladies of The Woman's Home Missionary Society went forward and arranged a program for the night, which was highly enjoyed by a large congregation. There were two members of the committee given tickets to sell: Della Evans raised \$2.80; Ethel McCarty, 80 cents. There were many visitors present. Bros. Sam Husband and Risher Heidelberg rendered a beautiful duet; solo by the Rev. G. W. Johnson. May the Lord bless our dear pastor, the Rev. Johnson, and may he live long to preach His Word.—Della Evans, Reporter.

Romney, W. Va.—Romney charge is still alive and active under the leadership of the able pastor, Rev. L. A. H. Moore, who is a builder as well as a pastor. Both churches, Mt. Pisgah and Mt. Olive, have been remodeled, electric lights installed in the parsonage, and many souls added to the Master's kingdom. Dr. E. A. Haynes, a big brother, as well as district superintendent, was surprisingly pleased with the fourth quarterly re-

port. Dr. Haynes has not failed in putting the program of the church into effect and cheering our hearts with his message of love. The two years the Rev. L. A. H. Moore has been with us have been years of pleasure to us. May God bless us with continued success.—Mrs. M. A., Reporter.

Nashville, Tenn.—Hubbard Chapel is alive. All the departments are at work. We are proud to have the Rev. W. D. Frierson and his family back for the third year. We have five clubs organized and working; an Epworth League; also an excellent Sunday school, with Mr. W. A. Richardson, a Meharry student, as superintendent. The Woman's Home Missionary Society met with Mrs. Dave Hunt, Jr., on Underwood Street, December 29. A large number were present and a splendid offering was taken. At our next meeting we are to bring finished garments for our needy. We are planning a great year, spiritually and financially. Pray for us.—The Rev. W. D. Frierson, Pastor; Mrs. Bessie Brooks, Reporter.

Center, Ala.—Sunday, January 15, was a high day at Gideon Chapel Methodist Episcopal Church, Howell Cross Road, Ala., Center circuit. The Rev. J. A. Howard, our new pastor, preached a soul-stirring sermon to the delight of all who heard him. His text was taken from St. Luke 20. 36. The Rev. Howard is indeed a great preacher and is making friends with the people of all denominations. The Rev. W. H. Campbell, pastor of St. Luke Baptist Church, was present and spoke complimentary words concerning the Rev. Howard. Our church is alive and we are going to raise all of our assessments and try to put the grand old Southwestern in every home on the Center circuit. Pray that we may continue to look upward.—O. J. D. Stubbs, Reporter.

Starke, Fla.—Sunday, January 8, was a high day at Mt. Moriah Church. The Spirit was with us on this winding-up day before the Annual Conference. The Rev. R. H. Debose closed his third year with us on this day. He preached from the text, "I have fought a good fight, I have finished my course, I have kept the faith." His sermon was enjoyed by all present. We had with us Miss M. Pulliam, of the African Methodist Episcopal Church, and Miss M. Bans, from Mt. Nebo Baptist Church; also the Rev. Chandler, of the Baptist Church. These friends made very encouraging remarks. The Rev. Debose and wife labored hard with us and we asked for their return. If they go elsewhere we ask God's blessing upon them. We are sending the pastor to the Annual Conference with a full report. Raised for the day, \$37.10.—D. Dell, Reporter.

Little Rock, S. C.—The officers and members of the Little Rock charge wish to thank Bishop Richardson and the South Carolina Conference for sending to us as pastor the Rev. L. S. Selmore. Saturday night, December 31, and Sunday, January 1, as well as January 8, at Bolding Green, were days that will be long remembered on the Little Rock charge. On Sunday, January 1, the Rev. Selmore preached from the subject, "A Doctor That Specialized for My Condition." At Bolding Green, January 8, the Rev. Selmore used for his subject, "Christ, the Only Safe and Sure Bridge Now Spanning the Jordan of Death." It was in this service where the greatest evidence of the outpouring of the Spirit of Christ was ever witnessed in our

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church. We plan to do our best for all causes, under the leadership of the Rev. Selmore. We began raising our benevolence Saturday night, December 31.—Y. W. Bethea, Reporter.

Glade Spring, Va.—Glade Spring and Gate City: Ebenezer Methodist Episcopal Church has enjoyed a month's feast. November 24 was a high day. At 11 A. M. the pastor preached a soul-stirring sermon; subject, "Why We Ought to Give Thanks." After the sermon, Bro. E. Campbell led in prayer. At the close of the service, the Ladies' Aid served dinner, which was enjoyed by all. Sunday, December 4, was a high day. The pastor preached a great sermon; subject, "Preach Jesus." At the close of the sermon, the Lord's Supper was administered. On December 16, the Jubilee Singers from Lee Street Baptist Church rendered a splendid program for us. The Christmas tree was held on December 24. A wonderful address was delivered by Mr. Frank Allen, from Washington, D. C., the principal of our school. The pastor preached on the subject, "Christ Crowded Out," on Christmas morning. On Monday night a silent wedding was given, under the direction of the pastor's wife, Mrs. H. L. Johnson. Under the divine leadership of our loving pastor, the Rev. H. L. Johnson, we are moving to the front.—E. Hutcherson, Recording Steward.

Bastrop, La.—Mt. Nebo charge: At the last Annual Conference, held in St. Paul Methodist Episcopal Church, Shreveport, La., the Rev. W. R. London was assigned to this charge. He began the year's work by organizing the church, and on the first Sunday in December he gave one hour to the subject of World Service, explaining to the congregation what my World Service helps, what my World Service does not help, what my World Service includes, and what it does not include. The officers of the World Service Council were appointed, with the pastor as president; W. L. Williams, vice-president; Delia Jones, third vice-president; Maggie Young, secretary; Corine Webster, assistant secretary; M. J. Johnson, treasurer. The membership of the church were made members of the council. We have completed our

first drive, and though witnessing the hardest winter in many years, we were able to raise our full quota. For the first time in the history of this church has World Service or benevolence or Centenary been raised so early and so easily. When we have finished reporting, it will be more than a ten per cent increase as voted by Conference.—Maggie Young, Secretary.

Rowland, N. C.—Cedar Grove Methodist Episcopal Church: We are pleased to say that our church is moving on as never before toward the goal. We raised after a very short program on December 26, \$9.05 for World Service. We thank the Rev. Gidney for his wise direction and good counsel. Every interest of the church work is now being looked after. We had a soul-stirring sermon delivered to us on a recent Sunday by the Rev. Gidney, who used for his subject,

"The Lost Christ." Everyone enjoyed the service. All present partook of the Lord's Supper, which was administered at the close of the sermon. The Rev. Gidney never overlooks anything that he feels will help uplift fallen humanity. The doors of the church are always open for the reception of members. Every auxiliary of the church is taking on new life. We are striving to make this year a signal success. Plans are still being made to raise money to complete our new church that was destroyed by fire more than two years ago. The Rev. Gidney is putting forth every effort to lay the weight of hands on the young men, especially of this city, trying to help train them to be more Christlike. This man of God needs the co-operation of the entire congregation. Pray that we may stand by our pastor.—Mrs. S. C. McDougald, Reporter.

from Josh. 1. 5, "A I was with Moses, so I will be with thee. I will not fail thee, nor forsake thee." The spirit of the service ran high, and everyone was filled with the Holy Ghost. The district superintendent was paid in full. We want to thank Bishop Jones for sending us the Rev. J. W. Thomas as district superintendent and the Rev. J. A. Howard as pastor. Our church is alive, and we are going to raise all of our assessment and make a round report this year.—S. J. Jackson, Reporter.

LOTTIE, LA.

The first Quarterly Conference of the Lottie circuit was held at Green Methodist Episcopal Church, with the district superintendent, Rev. B. J. Reddix, presiding. We thank Bishop Jones for sending us the Rev. J. H. Thompson as our pastor. He is a great preacher, pastor, and leader. Eight persons have united with the church on the circuit. The officers had very good reports. The district superintendent preached a great sermon, which was enjoyed by all, and was well pleased with the way the Rev. Thompson has the business part of the church in hand. The superintendent was paid in full.—The Rev. J. H. Thompson, Pastor; Mrs. Mattie A. Noble, Reporter.

LUSBYS, MD.

Our last Quarterly Conference was held at Easter Chapel Methodist Episcopal Church, January 7, with the Rev. Julius S. Carroll, D.D., district superintendent, presiding. The Conference was called to order by the pastor, Rev. W. E. Williams, after which the Rev. Carroll began the work of the Conference in his brotherly way. A number of officers were present with good reports. On Sunday, the Rev. Carroll preached a soul-stirring sermon. Our hearts were made to rejoice. The superintendent expressed himself as being highly pleased with the condition of the church. We expect to do great things for the Master. The spiritual tide is high, and wherever this is true, victory is assured.—Mrs. Mary Mosely, Reporter.

OMAHA, NEB.

Sunday, January 1, our first quarterly meeting for the Conference year was held. Despite the awful storm that had raged two days and nights, leaving a temperature eleven degrees below zero, the faithful, earnest members and friends of Clair Chapel Church were on duty and ready for service. Our district superintendent, Dr. B. R. Booker, preached an able sermon, as he usually does. The morning's offering was \$16. The afternoon service was well attended by the different ministers of the city. A great sermon was preached by the Rev. L. E. Hamlet, pastor of Cleve Temple Colored Methodist Episcopal Church. The sermon was spiritual and uplifting, timely and acceptable. We always enjoy the Rev. Hamlet's presence in our midst as a messenger of God. The offering was taken by the Rev. Hamlet and the Rev. Garner, pastor of the African Methodist Episcopal Church. Their goal was \$20. The same was raised, with the assistance of the Rev. J. C. Brewer, of Allen Chapel African Methodist Episcopal Church. The amount of \$5 was asked for the pastor, and was raised. The communion was taken at this hour. Dr. John Addams, presiding elder of the Omaha District, African Methodist Episcopal Church, assisted, also the Rev. O. J. Berchardt, pastor of Christ Temple Church. A wonderful friendship now exists among the Negro ministers of the city. Dr. Addams preached for us on Sunday night from the subject, "We Have Not Passed This Way Before." The sermon was truly interesting. The offering amounted to \$5; total for the quarter, \$46.25; paid district superintendent, \$40; pastor, \$6.25. The business session was held Monday night at the parsonage. A number of officers were present and made good reports. The Ladies' Aid, under the supervision of Mrs. Ada B. Wilkes, has done good work, assisting the trustees and stewards. The Pastor's Aid Society, Mrs. T. Gray, president, is also doing excellent work. This society has added much to the attractiveness of the parsonage with the purchase of a rug and curtains. Mrs. Higgs, the pastor's wife,

District Activities

District Rounds

BIRMINGHAM DISTRICT

Second Round—E. Thomas, February 2-5; Wright's Chapel, 3-5; Sayreton, 9-12; Enon, 10-12; Mason City, 16-19; St. Paul, 17-19; Scott's Chapel, 23-26; Mt. Maria, 24-26; Brownville and Irondale, March 1-4; Avondale, 2-4; St. John, 7-11; Hobson City, 8-11; Haven Chapel, 9-11; Heflin, 12, 13; Attalia and Collinsville, 16-18; Ashville and Springville, 23-25; Ragland and Beaver Valley, 26, 27; Village Springs, 30, April 1; Oneonta and Altoona, 6-8; Center, 13-15; Cedar Bluff, 16, 17; Gadsden, 20-22; Gadsden Ct., 21, 22; Jasper and Oakman, 24, 25; Eureka, 27.

Dear Brethren of the Birmingham District: The note of the turtle dove will soon be heard in the land. The flowers of spring will soon be vying with you and me to do God's service. Let us accept their challenge and renew our efforts to make Jesus King of kings and Lord of lords in our hearts and on the Birmingham District. Jesus came to save the lost; we are His representatives. Go out and seek our young for the Kingdom. Make your World Service 100 per cent on Easter. See that every official and member subscribes for and reads the Southwestern Christian Advocate. Please gather and report to Bishop Jones the Area Council assessments in full by July 29, the date of the District Conference. In all of these I beg you to make full proof of your ministry.—J. W. Thomas, District Superintendent, 412 North 15th Street, Birmingham, Ala.

HUNTSVILLE DISTRICT

Second Round—Blount Springs and Colony, February 3-5; Warrior and Bangor, 11, 12; Huntsville Ct., 18, 19; Triana Ct., 25, 26; Sheffield and Bellmina, March 2-4; Madison and Springhill, 10-12; Guntersville Ct., 16-19; Scottsboro Ct., 23-25; Ardmore and Johnson, 30, April 1; Albany and Bculah, 6-8; Center Grove Ct., 14, 15; Decatur, 20-22; Huntsville, 27-29; Athens and Oakland, May 5, 6.

Brethren: Remember that Easter Sunday is our over-the-top day. Organize World Service committees now at each church. Remember that the great church is expecting each of us to play our part as men. We will not do it unless we raise all of our claims in full. Some of our churches went over the top on Christmas Day with their quota for World Service. Plan for great revivals. Anything I can do, call on me.—Yours for the Master, J. W. Whitfield, Dist. Supt.

LA TECHE DISTRICT

Second Round—Franklin, January 20-22; Centerville and Verdenville, 21, 22; Morgan City and Berwick, 28, 29; Napolconville, February 3-5; Woodlawn, 4, 5; Donaldsonville and Darrow, 11, 12; Viron, 12; Bayou Goula, 19; Plaquemine, 19, 20; Rosedale and Shiloh, 25, 26; Lucher and LaPlace, March 2-4; White Hall and St. Landry, 4; Halmsville, 11; Camparapet and Kenner, 11, 12; Baldwin and Union, 17, 18; Godman, 18, 19;

Crawford, 24, 25; St. Peter, 25, 26; Thibodaux, 30 to April 1; Shriever, 1; Beatieville, 7, 8; Houma, 9.—H. Daniels, District Superintendent.

MONROE DISTRICT

Second Round—Washington, January 27-29; Bonita, February 3-5; Sterlington, 17-19; Mt. Nebo, 24-26; St. Paul, March 2-4; Lake Providence, 9-11; St. James, 16-18; Bastrop and Anderson, 23-25; Jones Ct., April 1, 8; Clayton Ct., 14, 15; Ruston, 21, 22.

Dear Brothers: I congratulate you on the splendid work you have done on this first quarter, and also the World Service drive during the Christmas season. Now let us double our determination and not stop until the last cent of World Service is raised. Let us make Easter Day a day of soul-saving instead of money-raising. I am asking each pastor for ten conversions on Easter Sunday. Bro. White has raised his World Service in full and is now happy; also Bro. London at Mt. Nebo. Now, brothers, put the Southwestern in every home; also tell the people about New Orleans College and Flint-Goodridge Hospital and the Poor Boys' School at Waveland. Our meeting for World Service reports will be held at St. Paul Church, March 28, 1928, as the bishop wants all reports in at least a month before the General Conference. I am expecting each brother to report in full. Yours in Christ, Cornelius Spears, Dist. Supt.

MURFREESBORO DISTRICT

Second Round—Livingston, January 21, 22; Cookeville, 22, 23; Sparta Station, 28, 29; Sparta Ct., February 4, 5; Liberty and Alexandria, 11, 12; Lancaster and Rock Springs, 18, 19; Cherry Valley, 25, 26; Gordonsville, March 3, 4; McMinnville Station, 10-11; McMinnville Ct., 17, 18; Manchester, 24, 25; Tullahoma, 25, 26; Dechard, 31, April 1; Murfreesboro Ct., 7, 8; Smyrna, 14, 15; Dilton, 21, 22; Murfreesboro Station, 22, 23.

Dear Brothers: I hope by now every pastor is down hard at work for World Service and all of the other benevolences of the church. Don't forget Waveland. Let us pay the last cent at least by our District Conference. Remember our motto for this year, "Advancement along all lines." I am at your service to help you in any way. Brethren, do your best this year for the Kingdom's sake. Don't forget the Southwestern Christian Advocate.—J. Thos. Patiilo, Dist. Supt.

Quarterly Conferences

CENTER, ALA.

Our first Quarterly Conference was held at New Bethel Methodist Episcopal Church, Ball Play, Ala., on the Center circuit, January 14, with our new district superintendent, Rev. J. W. Thomas, presiding. Most of the officers were present with written and verbal reports, which showed great improvement for this year. The district superintendent seemed well pleased. On Sunday morning, at 11 o'clock, the Rev. Thomas preached

is a very neat woman in the parsonage, and her queenly nature is much admired. The Happy Time Club, led by Mrs. Ethel Kirtly, has done a great work socially and financially. These three clubs have raised a neat sum of money for the trustees and stewards. Dr. A. H. Higgs came to us two weeks after our Conference in Ardmore. He is a man with a lovely disposition and Christly nature. Mrs. Higgs has accepted the Sunday-school class of young ladies. We are very grateful to our friends for making our meeting a success.—Reporter.

SHIRO, TEXAS

Our first Quarterly Conference of the Bédias circuit was held at David Chapel, December 24, 25, with our distinguished district superintendent, the Rev. T. S. Pryor, presiding. We are glad to congratulate him, as he served this place as pastor twenty-three years ago. We were very much pleased to have him with us again. The revival spirit ran high. The weather was very inclement, but the financial report was good. A nice audience was present on Sunday to witness the 12 o'clock sermon, preached by the Rev. Pryor, who held them spellbound with his wonderful message. His text was "The Old-Time Religion." He administered the Lord's Supper to sixty-five persons.—Mrs. L. A. Bookman, Reporter.

District Conferences and Conventions

HUNTSVILLE DISTRICT COUNCIL

The Huntsville District Council met in Lakeside Methodist Episcopal Church, Huntsville, Ala., at 10 o'clock. The Rev. J. W. Whitfield, district superintendent, conducted the devotions. It was a cold day; but despite the cold there was a large representation of the district present ready to co-operate with the superintendent in laying his plans for another successful year's work. Several communications from the bishop and the World Service office in Chicago were read and commented upon in a very favorable way. There were no disgruntles, as everyone seems to wish to see the program put over this year.

Some very vital subjects were discussed. The Rev. V. D. Oatman spoke on "What Are the Causes of the Slump in World Service Receipts?" The Rev. J. S. Carter, Sheffield, spoke on the subject, "How I Get Members in the Church." It was a very illuminating address. He had added nearly 100 members to his work in Sheffield, where he had built a neat church edifice last year with fifteen members. The Rev. L. G. Fields told in a very unique way, "What Can We Do to Get Young Folks to the Church?" The laymen were there. Bro. Tom Pryor spoke on "Why Should We Pay Our Ministers?" Dr. A. W. McKinney delivered a very interesting address upon "If the Church Is Gaining Ground, Then Why So Many Crimes?" We were delighted to have Dr. William Jones, director of religious education of the New Orleans Area. He presented a very interesting program for the Sunday schools over the district, which was adopted unanimously. The following pastors were appointed to cover the district in a campaign to increase the membership in the Sunday schools: the Revs. R. R. Williams, J. N. Wallace, and V. D. Oatman, district superintendent, ex-officio member of the committee.

The Rev. J. W. Whitfield recommended that each church appoint a World Service Committee, whose duty would be to carry on a campaign of information and enlightenment about the work of the church in the various fields where World Service money is being spent.

Dr. William Jones presented a plan whereby a delegate may be sent to the training school to be held at Lakeside, Huntsville, some time in April; that a committee in each charge be appointed to raise funds to pay said delegate's expense during the meeting of this school. This plan was adopted by the council.

The charges accepted an advance in apportionment for World Service were Athens

and Oakland, Blount Springs, Center Grove circuit. This increase amounted to \$73. Lakeside, Huntsville, was given this \$73 in reduction of its World Service apportionment, which was \$387, but now \$314. Otherwise the full World Service apportionment was accepted by the charges. The total for the district is \$1,283.

The salary of the district superintendent remained the same as last year upon his request. The council went upon record in adopting a plan to ask each member of the local churches to pay fifty cents each quarter, thus helping the pastor on each round. The Area Council expense fund for travel was accepted, which was \$150.

Mrs. R. R. Williams, Conference president of The Woman's Home Missionary Society, made a very timely address upon "Rebuilding of the Family Altar in Every Home."

The Rev. R. R. Williams, the newly appointed pastor of Lakeside, having served six years on the Tuscaloosa District, showed the boys that he had not forgotten the art of pastoring by giving us one of the finest entertainments that we have received in the district councils. We were served in a grand way in the Sunday-school room of the church to a very delicious and appetizing dinner. He seems to have his work well in hand and bids fair to succeed. The charge has voted to give him a salary of \$1,400, whereas it has been paying \$1,000.

Our district superintendent seems to be alive to every interest of the great church. His men are with him and are determined that his program shall go over.

The district will reorganize the Sunday-school and Epworth League Convention in April, and meet with the Pastors' Council, to be called at Sheffield, Ala.—Reporter.

Obituaries

ANDREWS—The unwelcome visitor, death, came into the home of Bro. Uzell and Mary Andrews, Onalaska, Texas, on December 30, 1927, and took from their midst their little three-year-old son, Charlie, who always had a bright and sunny disposition. Our loss is heaven's gain. The body was laid to rest in the family cemetery. We shall pray for the bereaved ones.—D. C. Battle, Pastor.

HERMON—Sister Jane E. Hermon, one of the oldest members of Riley Chapel Methodist Episcopal Church, Handsboro, Miss., after one week's illness passed to her heavenly home, on December 31, 1927, filled with the Holy Spirit. At the time of her death she was president of The Woman's Home Missionary Society and class leader. She was faithful and loyal to her church; nothing came between her and the duties she had to perform for the church. She was loved by all who knew her. The funeral was largely attended. Sermon by the pastor, Rev. A. H. Lathan, assisted by the Revs. Henry Barnes and J. A. Leach. She leaves to mourn her passing one brother, two sisters, and a host of relatives and friends. She was buried with the honors of her society, the Loving Charity. Peace to her ashes.—A. H. Lathan, Pastor.

MALLORY—Bro. Horace Mallory, a faithful member of Pilgrim Rest Methodist Episcopal Church, Darling, Miss., departed this life very suddenly on December 6, 1927. He had just finished feeding his stock when, on reaching the gate, fell dead. Bro. Mallory lived a consistent Christian life. He leaves to mourn his death, wife, granddaughter, brother, sister, and niece. His remains were deposited in the Squirrel Lake Cemetery.—Mrs. H. H. King, Reporter.

SMITH—Sister Mille Smith, a faithful member of Mt. Zion Methodist Episcopal Church, Olivier, La., departed this life December 21, 1927, at the age of forty-one years. She had never given the church one moment's trouble, being a member of the church for over twenty-five years. She was in poor health for nearly a year. In spite of her illness, her room was always sunshine and her face was always brightened with smiles. When spoken to, she would always express her confidence and trust in the Al-

mighty God. She leaves to mourn her passing, father, husband, one son, sisters, brothers, and many friends and other relatives. The funeral was conducted by her pastor, the Rev. H. L. Clark; remarks on the life of the deceased by the following: Bro. Fred Mitchell, Bro. Jack Carey, and the Rev. C. Jenkins; solo by Miss Ester Boasman. The deceased was a member of the Rising Sun Tabernacle No. 85. Her son, Mr. Chester B. Smith, is the assistant principal of New Iberia public school and a Sunday-school teacher in our Sunday school at Mt. Zion, Olivier, La. He graduated from New Orleans University High School Department, in the class of 1925. Mt. Zion has lost a faithful member and the community a good citizen. May the great Father of love and mercy comfort and console the bereaved family.—Miss Ester Boasman, Reporter.

WILLIAMS—Mrs. Marie E. Williams, a highly esteemed member of St. Matthew's Methodist Episcopal Church, Greensboro, N. C., passed to her reward December 26, 1927. The funeral service was held in the church on Wednesday, the 28th. Brief eulogies were pronounced by the Revs. S. A. Peeler, J. T. Hairston, Prof. C. H. Moore, and the pastor. Mrs. Williams was a leader in community activities as well as in her church. She was a graduate of Hampton Institute and a teacher by profession until her retirement a few years past. She was active in club and welfare work, being president of the Federated Clubs of the city, as also one of the community welfare organizations. Her daughter, Mrs. Lillian Day Ford, with her husband, was in attendance upon her funeral. Mrs. Ford was with her mother during the last week of her illness, giving every attention within her power. A striking coincidence was the fact that five years to the day her sister, Mrs. Grace Nelson, was laid to rest. Both of them gave a long life of inestimable service to the church and the community.—J. A. Copeland, Reporter.

Cards of Thanks

The Rev. and Mrs. J. L. Kirvin, pastor of Wesley Methodist Episcopal Church, Houma, La., wish to thank the Willing Workers' Club for putting into the parsonage a nice living room suite for Christmas. Mrs. Martea Wardner is the president. We pray God's blessing upon them.

We take this method of thanking the good people of Itta Bena, Miss.—both Methodist and Baptist—for their kindness to our daughter and sister, Gladys, during her late illness and death. We pray God's blessing upon them all.—J. W. Winbush, father; Misses C. M., Hattie L., and Flossie R., sisters; Samuel J., brother.

We take this method to thank the good people of Scooba, Miss., both Baptists and Methodists, for their kindness shown towards my wife during her illness. She is now convalescing. May God bless these good people to live long that they may continue to render such valuable service.—The Rev. F. L. Williams and wife.

I take this method to thank the members of Spencer Methodist Episcopal Church, and friends, of Muskogee, Okla., for the beautiful suit of clothes and other articles of value given me on my departure for the Annual Conference. Those leading the movement were: Prof. A. N. Pegues, Attorney J. J. Bruce, Mr. Milton Johnson, and Mrs. C. S. Patton.—LeRoy Fields, Pastor.

The Rev. and Mrs. Robt. M. Williams, of Leigh Street Memorial Church, Richmond, Va., wish to thank the members and friends who stormed the parsonage December 20, led by Mrs. Nannie Logan. We are grateful for the many, many pounds of choice groceries, money, and many individual presents. We shall attempt to give back to you in devoted service our best energy and ability for a great Leigh Street.

I take this method to thank the many friends and members of Free Liberty Methodist Episcopal Church, Williamson, Ga., for the many valuable gifts presented me during the Christmas holidays. On Decem-

Schedule of Annual Conferences, Spring, 1928

Conference	Place	Date	Bishop
Upper Mississippi	Grenada, Miss.	February 8	Mead
Washington	Baltimore, Md.	March 21	Locke
Delaware	Philadelphia, Pa.	March 28	Jones
Lexington	Chicago, Ill.	April 11	Clair
Central Missouri	St. Louis, Mo.	April 18	Clair

ber 26, at 6.30 P. M., a storm struck the parsonage. The party was led by Bro. David Banks. They brought many nice things to eat. At 7 P. M. another storm struck the parsonage, led by Bro. R. H. Bell and Sister Susie Bell. Thank you; come again.—Wm. Jones, Pastor.

We take this method to thank the members and friends of St. Paul Methodist Episcopal Church of McComb City, Miss., for the nice pound party given in our interest. The party was led by Sister V. Carter, and was supported by other members of the church and friends. There were about forty pounds of choice groceries given. A large hen and pork roast were given us also for the Christmas season. May the Lord bless our good people of McComb, and may they come again.—P. R. Stephens, Pastor.

We take this method to thank the Rev. Carter and members of Camphor Memorial Methodist Episcopal Church, Scotlandville, La., for a nice donation, and Sister Bradford for a chicken, and Superintendent B. J. Reddix for a donation during the illness of the Rev. L. C. Thomas, who has been ill for six weeks. We wish to thank the Rev. Dickson and members of Jordan Methodist Episcopal Church for the sum of \$4 during my illness. We are thankful to be somewhat improved.—Rev. and Mrs. L. C. Thomas.

We take this method to thank the good members of Bynum's Chapel for the nice dinner that awaited us when we arrived at the parsonage, November 18, and for the nice surprise given us December 23, leaving on the table fifty pounds of choice groceries. The party was led by Sisters M. Wright, L. Hemphill, M. Crews, O. Greenlee, Bros. W. L. Deal and J. F. Bynum. We pray the Lord's richest blessings upon these good people. The door stands ajar; come again.—Rev. and Mrs. A. E. Robinson, Old Fort, N. C.

The Rev. I. B. Points, pastor of Zion Chapel Methodist Episcopal Church, Marion, Ala., wishes to thank his good members and friends for the way they have supported him in adjusting the lawsuit and past due notes that were so very embarrassing on his arrival here after Conference; also for the many choice pounds of groceries, gifts, and entertainments and other courtesies extended to wife, children, and himself during the short visit of his wife and children. Mrs. I. B. Points and children spent ten days in Marion and say assuredly, "Marion is alive."

The pastor, Rev. H. L. Clark, takes this method to thank the members of Mt. Zion Methodist Episcopal Church, Olivier, La., and also the Baptist, Catholic, and others for fifty pounds of choice groceries and a cash purse that was laid on the table after the close of the service on Thanksgiving evening. The party was led by Mesdames Lucinda August, Laura Lewis, and Florence August. The presentation remarks were made by Mrs. Lucinda August; response by the pastor. May God ever bless these loyal Christian-hearted people. You are welcome at any time; call again.

Wednesday night, December 14, while the pastor and wife were attending prayer services, to their great surprise a storm struck the parsonage, rising in the East and moving westward, leaving on the table many pounds of select groceries. The following persons took an active part: Mmes. Hattie Williams, Lucy Moore, Jennie Cook, Margaret Lee Ellison, Mable Lowe, Rene Johnson, Nora Hazzard, and Messrs. Charles Ellison, John Reed, Clark Rosenbaum, and Williams Love. The pastor is always glad to witness such a storm, and hopes such a generous cloud will soon rise again.—Rev. and Mrs. F. D. Thomas, Abingdon, Va.

We wish to thank the Ladies' Aid, Kings' Daughters and Sons, the stewardesses and The Woman's Home Missionary Society, for full baskets for Christmas and New Year's. The Christmas basket given by the Ladies' Aid and King's Daughters and Sons, consisted of a turkey, fruits, and other things suitable for a Christmas dinner. The New Year basket given by the stewardesses and Woman's Home Missionary Society consisted of chickens, fruits, jellies, and a cash purse. There were also other individual gifts to the pastor and wife, accompanied with kind words, expressing their appreciation for the service rendered by the pastor during the past two months.—Rev. and Mrs. J. O. Brown, Natchitoches, La.

We hereby express our appreciation and thankfulness to the members and friends of Dowell Chapel for the charitable way they have entertained us to make us feel welcome in their midst. On the night of December 11 a reception was given in behalf of pastor and family, at the close of which a storm arose, calming with laying on the table a nice collection of groceries and other things of value of which we were very proud. On December 24 a Christmas tree was given at the church, on which the Willing Workers' Club put a nice \$30 suit of clothes for the pastor. These gifts are highly appreciated, and we are sure God will bless the leader of such surprises as well as the giver. Give as the Spirit directs. We thank you.—The Rev. and Mrs. R. M. Robinson, Cherry Valley, Tenn.

The Rev. and Mrs. J. E. Brown wish to thank the good members and friends of Thirkield Methodist Episcopal Church, Bogalusa, La., for a Thanksgiving surprise party. The party was indeed a surprise; 100 pounds of choice groceries were laid on the table, a fat hen for Thanksgiving dinner; also a nice cash purse. This party was led by Mrs. O. C. Cotton, Mrs. Mariah Neely, Mrs. M. Pierce, and others. The presentation speech was made by Mrs. O. C. Cotton. The pastor responded. We also thank Dr. and Mrs. O. V. Cooper for \$5, which was given as a Christmas present. We also thank Bro. F. L. Sutton for a beautiful pulpit given the church as a New Year's gift. The membership at Thirkield Methodist Episcopal Church has taken on new life and success is assured. Five persons have been added to the church since Conference, a new heater purchased; also a piano for the church and all the material to finish the church is on the ground. Too much praise cannot be given these good people.

I desire to thank the members and friends of Calvary Methodist Episcopal Church, Thibodaux, La., for one of the greatest pound parties in the history of our ministry. Ladies' Aid No. 1, Mrs. Carrie Smith, president, a large basket of groceries and a purse; Ladies' Aid No. 2, Mrs. Josephine Wilson, president, a large basket of groceries and a purse; Conference Daughters and Sons, Mrs. Sophia Fletcher, president, a fine basket of groceries; the King's Daughters and Sons, Mrs. Fabiola Anderson, president, a fine basket of groceries. Bro. Walker Wilson, a local preacher of our church, in a fine speech presented these pounds and money to the pastor and family on behalf of the church. The pastor responded. We were then invited over to the parsonage, where the pastor, wife, and daughter were made to feel at home. This movement was led by the auxiliaries named above. Too much cannot be said in honor of these good members and friends. We pray God's choicest blessings upon them.—The Rev. and Mrs. J. O. Richards and family.

The Rev. and Mrs. E. S. Johnson, of the Wesley Methodist Episcopal Church, Pine-

ville, La., wish to thank the members and friends of the Pineville Social Club, as well as the members and friends of Wesley Methodist Episcopal Church, for the many good gifts of choice pounds and other necessities of life that were quietly laid on the table October 26 and 30. The storm party was led on the 26th by Mr. Ed. Riley, Mrs. Edith Hall, Mrs. Clara Brooks, Mr. Archie Gordon, Mrs. Rachel Wood, Mrs. P. E. Sollibelas, Miss Hannah Hall, and Mrs. Georgia A. Amacker. The presentation speech was made by Brother A. F. Tillman. The storm party on the 30th was led by Mr. Arthur Houston, Miss E. Lellis, Mrs. Rosa Dancey, and Mrs. Lettie Kinds. The presentation speech was made by Mr. Houston, to which the pastor responded and thanked the young people, members, and friends of Wesley for the cheer they added to the inmates of the parsonage, and his earnest prayer is that the Lord's choicest blessings may rest upon them. He invites them to call again. We were pleased to have the Rev. S. S. Earles, our district superintendent, and wife to worship with us on Sunday, November 6.—Mr. G. A. Amacker, Reporter.

Marriages

ADAMS—HILL. Miss Charity Hill and Mr. John Adams were quietly married on December 31, 1927. Mrs. Adams is a member of New Hope Methodist Episcopal Church, Wesson, Miss. Mr. Adams is a member of Townsel New Hope Baptist Church, Brookhaven, Miss. They will make their home in Brookhaven. We wish them a happy voyage over life's sea.—Mrs. L. T. Jones, Reporter.

FELTON—RENCHE. Mr. James Felton and Miss Lucile Rencher were united in holy wedlock October 23, 1927. Both are constituents of Blue's Chapel Methodist Episcopal Church, Scooba, Miss. We hope for them a smooth sail o'er life's sea. The pastor, Rev. F. L. Williams, officiated.—Reporter.

HARRIS—GORDON. Mr. Willie Harris and Miss Myra Gordon, of Benton (Miss.) circuit, were united in the bonds of holy wedlock December 25, 1927. The Rev. H. Holston was the officiating minister. We wish them long life and happiness.—Melvina Mack, Reporter.

HART—COLEMAN. Mr. Allen Hart and Miss Mary B. Coleman were quietly married at the home of the bride, Jackson, Miss., on January 1, 1928. Mrs. Hart has been a representative teacher of Hinds County public schools for eight or nine years, and is a very prominent member of Mt. Pleasant Methodist Episcopal Church. Mr. Hart is a member of the Baptist Church of Terry, Miss., and is known as a prosperous farmer in his county. The ceremony was performed by the pastor of Mt. Pleasant Methodist Episcopal Church, the Rev. R. B. Anderson, West Jackson, Miss.—Reporter.

JACKSON—FULLER. Mr. Sam Jackson and Mrs. Charlotte Fuller were quietly joined together in wedlock at the parsonage, December 24, 1927, the Rev. F. L. Williams officiating. Mr. and Mrs. Jackson are both residents of Scooba, Miss. We wish them much success and happiness.—Reporter.

PRUITT—SPEARS. On December 25, 1927, Mr. Otis Pruitt and Miss Queen Esther Spears were happily married at the home of the bride's mother, Meridian, Miss. Mrs. Pruitt is a faithful member of the Mallalieu Methodist Episcopal Church; she is also treasurer of the Epworth League. Mr. Pruitt is a member of the Baptist Church. The Rev. T. H. Johnson performed the ceremony. We wish them a happy sail o'er life's sea.—Miss Bessie M. Johnson, Reporter.

PULLINS—SMOTHERS—Mr. Jesse Pullins and Mrs. Lizzie Smothers were united in holy matrimony in the home of the bride, Fayette, Miss., Sunday afternoon, December 4, 1927. The Rev. Demby officiated. Mr. Pullins is a local preacher and a prosperous farmer of Jefferson County. Mrs. Pullins is a young woman of the community and is

esteemed by all. We wish for them a happy and prosperous sail o'er life's sea.—Mrs. C. F. Drayton, Reporter.

RAINEY—CAIN. Mr. E. H. Rainey, the grandson of the Rev. and Mrs. E. H. Holmes, of Valden, Miss., was married to Miss Alberta Cain, of West, Miss., at the home of the bride, on December 25, 1927. Mrs. Rainey is a member of the Methodist Episcopal Church, on the Valden circuit. We wish for them a happy and long, prosperous life.—The Rev. E. H. Holmes, Pastor; Mrs. N. C. Holmes, Reporter.

STEWART—WILLIAMS. Mr. Jack Stewart and Miss Bettie Mae Williams gave their many friends a pleasant surprise when they were quietly married at the parsonage, Bridgeville, Miss., on January 7, 1928. The Rev. B. J. Cooper officiated. We wish them a happy and prosperous journey.—Mrs. S. E. Rice, Reporter.

TATE—BLAKENY. The marriage of the Rev. R. L. Tate and Mrs. Carrie L. Blakeny was solemnized at the home of the bride's parents, Mr. and Mrs. Lee Miller, Shubuta, Miss., on January 1, 1928. The ceremony was performed by the Rev. W. H. Smith, district superintendent, Hattiesburg District, Methodist Episcopal Church. Besides the immediate family, other persons present were: Mr. S. Blakeny, Mr. and Mrs. S. V. McRee, and Mr. John Adams, all friends of the bride and groom. Immediately after the marriage they motored to the home of Mr. and Mrs. S. V. McRee, Qultman, Miss., where a reception was awaiting them. Mrs. Tate is one of the representative members of Liberty Hill Methodist Episcopal Church. The Rev. Tate is nearing the close of his first year as pastor of Quitman circuit. They are now at home at the parsonage at Quitman, Miss. Friends of the couple wish them many years of usefulness and happiness.—Miss Nellie Mae McRee, Reporter.

WARTHAM—LONG. The marriage of Mr. Brooksey Wartham and Miss Ethel C. Long was solemnized at the home of the bride's mother, Mrs. Roxie Long, 73 West Washington Street, Newnan, Ga., on January 1, 1928, at 7.30 P. M. The ceremony was performed by the Rev. R. T. Jackson, the bride's pastor, Newnan circuit, and former district superintendent of the Rome District. The bride was given in marriage by her mother. Associated ministers were: the Rev. D. A. Smith, pastor Mt. Sinai Baptist Church, and the Rev. Broonhead, pastor of the Holy Apostle Church. The bridal party was composed of D. L. Long, Anniston, Ala.; Willie Clark, Atlanta, Ga.; Alberta Gray, Fairburn, Ga.; Mrs. D. C. Johnson, Miss Mattie Johnson, and Miss Rosia Reese. The bride is one of our most efficient teachers. The friends of this couple wish them many years of usefulness and happiness.—Odessa Newell, Reporter.

WASHINGTON—SPEARS. On December 29, 1927, at Clinton, La., Mr. Henry Washington and Miss Mildred Spears, daughter of Mrs. Janie Harrison, were happily joined together in holy wedlock in the presence of many friends. The bride's mother is the wife of the Rev. D. Harrison, a retired minister of the Methodist Episcopal Church. The groom is a member of Asbury Methodist Episcopal Church. Many valuable presents were given the couple by their many friends. The bride's sister, Mrs. Ford, and husband, of New Orleans, were present also to witness the marriage ceremony.—Reporter.

Woman's Column

Nashville, Tenn.—To The Woman's Home Missionary Society of the Nashville District: Dear Sisters, Pastors, and District Superintendent: We are looking forward to a new day on this district this year. We are planning an annual district meeting some time in May, preparatory to our Conference meeting in June. Give us your co-operation, pray more, and pay up. Let there be an auxiliary in every charge on the district. If I can be of any help, drop me a card.—Mrs. Bessie Brooks, Corresponding Secretary, 1262 John Street, Nashville, Tenn., Phone 6-0494.

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NEW ORLEANS, LA.

Anniston, Ala.—Dear Coworkers in the work of The Woman's Home Missionary Society of the Birmingham District: I am confident all of you have been working hard the last months of 1927 collecting and sending in your dues and raising your thank-offering fund; therefore you are ready to begin raising your Lenten offering and mite box fund, not forgetting the birthday gift. I wish to urge every auxiliary on the Birmingham District to do something for all these causes and help us bring up our work to a creditable standpoint. I earnestly appeal to all the pastors of the many charges on this district to please lend us your co-operation and assist us in putting over our program. I trust that every auxiliary president will do her best in trying to bring up the work in this part of the Master's field. I know I shall get your co-operation; therefore I am thanking you in advance for your loyalty to the cause.—Faithfully yours, for Christ and His work, L. A. M. Jackson, District President.

To the Officers, Departmental Secretaries, and District Presidents of the Savannah Conference Woman's Home Missionary Society: Dear Sisters: Five months more lie stretched before us filled with opportunities for service. It is as a path upon which is planted beautiful roses. May we pluck every opportunity as we would a rose, and rejoice that we may impart its beauty and fragrance to others. The days which remain demand our best work to reach the desired goal. May our efforts be concentrated to this end. Do not forget the importance of looking carefully to the junior's and young people's work. Urge the observance of Lent in our auxiliaries, making special contributions as a "love gift." Remember the jubilee fund and the birthday offering for the mother society. Let our slogan be, "One hundred per cent increase." If we but follow Christ, our great Leader, who gives us the assurance of His presence, our year's work will be replete with victories and we will rejoice, bringing our sheaves with us.—Yours for His cause, Lilla L. Odum, 326 Winthrop Avenue, Millen, Ga.

Special Notices

Corinth, Miss.—On Saturday afternoon, January 7, Mt. Moriah Methodist Episcopal Church and parsonage were destroyed by fire. The destruction was so sudden; there was not time to save the furniture of the church. Only a part of the parsonage furniture was saved. There being no insurance, we suffer the loss of about \$4,500. We feel the loss very heavily, but we are not discouraged. We are going to work with a will to secure even a better place to worship. We cordially invite the sympathy, the prayers, and the financial aid from all who will, that we may proceed as soon as possible to build a new church and parsonage. Anyone wishing to aid us in this struggle may do so by remitting same to W. R. Adams, secretary trustee board, whose address is Corinth, Miss. Thanking you in advance, W. R. Adams.

Kingstree, S. C.—Union Methodist Episcopal Church was burned to ashes on Friday, January 13, on the St. Mary charge, South Carolina Conference, Florence District.

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Flames from burning grass was the cause of the fire. We will need to rebuild the church now in order to prevent the people from straying away and joining other churches. The congregation is small, but they are loyal to the Methodist Church. Word has been received from the chairman of the trustee board, stating that the work would be started on Thursday on the new church. However, they are unable to put over the new building program without outside help. I will thank pastors and churches, temporal societies, Masons, Odd Fellows, joint stock, lodges, Knights of Pythias, and all fraternities for a donation, to help us rebuild the burned church. We will also thank our friends, white and colored, for a donation. Everyone who sends us a donation, your name will be recorded in the rebuilding book, and also printed upon a chart to be hung upon the wall of this church. Help the poor, and by so doing help build a house for the Lord, in which His people may worship. This church was used also for a school for the education of our youth. Send all donations to the Rev. W. M. R. Eaddy, Box 175, Kingstree, S. C.

Inquiry

I desire to know the whereabouts of my father, the Rev. H. L. Phillips. When heard from four years ago he was in Gainesville, Ga. Please send any information to his son, W. L. Phillips, 25 North Lexington Avenue, White Plains, New York.

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, FEBRUARY 2, 1928

Make America Christian



OUR HOMELAND must be saved from the perils which threaten it. This is the earnest call which the Board of Home Missions and Church Extension sends out to the church. In pleading for our own country, it is not because we love others less but our own the more. America must be made and kept Christian in fact as well as in name.

Merely nominal Christianity will not do. It must be a vital Christianity that will permeate and dominate our national life. "Not every one that saith unto me Lord, Lord, shall enter the kingdom, but he that doeth the will of my Father." It is not more shibboleths or formulas or doctrines which are needed, but more abundant Christian life.

The supreme task of our own church and of all the churches at the present time is to make and keep America Christian. It can be done. It must be done. To fail here is to endanger the whole Christian program for the redemption of the world. If we cannot enthrone Christ in the heart and life of our own country, how can we hope to take Him to others?

We have made too good a start and have gone too far to be stopped now and turned back and defeated by the forces of evil. Much remains to be done, but we can and will do it. America is already Christian in name; it must be Christian in fact. In the name of God we set up our banners. Hope banishes discouragement, and faith triumphs over fear. If the Lord is on our side, He is more than all that can be against us. If we keep step with Him, it is daybreak everywhere for Christian faith and achievement.

To all Christian men and women, and especially to our own Methodist hosts, we send out the call: Let us stand for and maintain, as never before, the true Christian standards and ideals in our own country. We must make and keep America Christian. Christian in government and politics and society, Christian in senate and court and market place, Christian in home and on campus and in industry, Christian in national and international relationships, Christian in racial and interracial associations, Christian in everything and always.

Eager eyes are looking toward us from the ends of the earth to see if Christianity means what we say about it and will do what we claim for it. We must not fail. We shall surely win. Our own land must be made and kept Christian.

BISHOP CHARLES L. MEAD,
WILLIAM WIRT KING, *Secretary.*

—For the Board of Home Missions and Church Extension of the Methodist Episcopal Church.

Pan-American Conference and Observations

Peoples of America Seek Closer Union at Havana Gathering

By Harry E. Woolever

Editor, *The National Methodist Press*

PAN-AMERICANISM has been struggling for concrete expression for over a century now. The present *Conferencia Internacional Americana* is the maturing fruit of the first gathering of the South and Central American republics called by the liberator, Bolivar, at Panama City, a hundred years ago. This present assembly includes representatives of all the peoples of this whole hemisphere except Canada, British Honduras, and British Guiana (these three under British appointed governors), French Guiana and Dutch Guiana, all of which are hang-overs of the attempt of the old world to rule the new. It is interesting to note that Dutch Guiana was acquired by the Dutch in exchange with the British for New Amsterdam (New York).

Here in this great gathering of twenty-one republics center many of the hopes and possibilities for all the peoples of the Americas. The passion for the self-determination and self-realization advocated by Woodrow Wilson and earnestly sponsored by President Coolidge in the opening address of this conference, surges vigorously in the hearts and thinking of these representatives. That there even remains a relic of foreign political domination in the new world is evidence of the difficulty there is in throwing off the yoke of a powerful nation. We hear a great deal concerning the present activities of our United States troops in Nicaragua. The great majority of our citizens deplore the fact that we are enmeshed in a program handed down to the present administration under which we send into another nation United States paid soldiers, like Hessians of old, to protect monetary and selfish interests. But while the foreign press condemns our action, we do not hear so much of the domination of other small but rich territories in this hemisphere by Great Britain, Netherlands, and France.

RAISING NATIONAL FLAGS

On the day the first plenary session was held for organizing the conference, the head of each of the twenty-one national delegations raised on one of the flagstaves placed along the expansive grand approach to the University of Havana his national emblem. They proceeded in the order of the achievement of independence by the respective republics. The United States was about eighth. A great cheer arose as the Stars and Stripes was pulled into place by the Hon. Charles Evans Hughes, the president of Cuba and all delegates standing at attention while the massed band played our national anthem. But strange as it may seem, when the flag of distressed Nicaragua was raised the loudest cheers of the assembled multitude arose, showing the sympathetic feeling there is for this troubled republic which is struggling for a new liberty against the conservative dictators who, under the guise of presidents, have subverted her economic, intellectual, political, and religious interests.

THE MEETINGS AND COMMISSIONS

President Coolidge addressed the conference in the great national theater, where five encircling galleries were crowded to capacity by delegates and guests granted engraved invitations by *El Secretario de Estado* (Secretary of State) by order of the *Presidente de la Republica*. It was the most colorful gathering of an international character ever witnessed by this scribe, not excepting that

of the League of Nations. The next session, plenary, was held in the "Aura Magna," great hall of the University of Havana, a beautifully situated institution with an intellectual atmosphere which only age in scholastic endeavor seems to impart. The hall had been most fittingly decorated with hangings of dark-red tapestry, surmounted with a great panel bearing life-size paintings of the types of Indians who had been the original inhabitants of each section of the hemisphere, a male and female standing on either side of a great medallion bearing the likeness of the outstanding figure of the nation, George Washington, representing our own home territory.

Great courtesy and consideration have been shown at all times to the American delegation. Mr. Hughes, the chairman of our representatives, was suggested for permanent president of the conference, and urged to accept the chairmanship of two of the most important commissions, each of which has to work out a program upon particular subjects for the consideration of the whole conference. Mr. Hughes in each case declined, and urged another from some specific sister nation for the honor. The ex-Secretary of State, through his relation with Latin-American representatives while he was head of our State Department, and while a justice of the Supreme Court, is well acquainted with many of the delegates from the other nations. He wisely appreciates the harm which would result if these smaller countries felt in anywise that the great colossal nation of the North was trying to dominate the gathering or considered itself above the other republics. We who have been born in rural towns can appreciate the sensitiveness of the representatives of these smaller nations. Our Americanism resents the assumption of anyone from the city that he is of any more importance than we of the smaller centers. As Americans, we hold that every man is a man, entitled to equal consideration of every kind, whether living in the White House or in humble cottage in some distant countryside. That is the American spirit which drives us on with the hope of realizing a real democracy for all the people of the Americas and, eventually, of the old world. It is a Christian faith which will not yield until its purpose is achieved, even though it take ages.

PAN-AMERICANISM AND EUROPEAN ATTITUDE

We of this generation have seen no manifestation of the attitude of European nations more fully justifying the Monroe Doctrine than has been evidenced during this sixth Pan-American Conference. Most of the nations of Europe which look upon the countries of Central and South America as their rightful prey, at least for commerce and trade, have cast slurs upon President Coolidge's address and other attempts made here to develop understanding and unity. There are newspaper representatives here from the leading journals of England, France, Germany, Italy, Spain, and Canada, as well as from the press of the nations openly participating in the conference. There are also international writers, all helping to form the opinion of the world relative to the significance of the gathering of the Americas.

The relations and trade of the United States with South America have grown apace during the past ten years, our commerce cutting in on that of England and

continental Europe. This has caused much jealousy and opposition to the growing spirit of a community of interests which Pan-Americanism would promote. For this reason these transatlantic nations are here endeavoring to promote suspicions and jealousy which will retard the successful progress of the conference and which would especially develop barriers between these Southern republics and the United States. This is one of the situations which our own delegation is constantly laboring against and is spending much effort to allay.

The readers of these columns know that our people of the United States desire only the most friendly and mutually fair relations with our neighbors of the sister countries. Some of our big financial interests have placed us at a present disadvantage and subjected us to a suspicion of forcing dictatorship in the affairs of the smaller nations, but if these South and Central American delegates could know the real heart of over ninety per cent of United States citizens, they would know that we would most heartily rejoice if one soon appears who will lead us out with honor and dignity from a policy which leaders of both political parties have inadvertently promoted. We believe they did so not realizing what the eventualities of the situation would mean.

AMERICA FOR AMERICA

We all earnestly believe in America for America. That is, we are opposed to any part of it being made a victim of foreign domination, politically or economically. We hold that the peoples of the continents of this hemisphere should be free to develop their own hopes and aspirations and make their contribution to the world's good. We want a doctrine, whatever its name, which will protect the best interests of all Americans, and will permit each nation to have a fair voice and part in it, according to its desire and ability.

As these lines are written, it is too early to report the definite results which will issue from this Conference. They are just now taking form. We have hope that large good will come from these days of mutual discussion of significant international problems affecting all Americans. On the opening day, as the emblems of the twenty-one republics were being raised aloft on either side of the great stairs forming the approach to the seat of the Conference, a beautiful pure white dove came out of the blue, flew over the great hall and down between the columns of flags of America, then came to rest on the building where the Conference now meets. A Greek of old might take that as a favorable omen; may God grant it may be a token of His gracious guidance in the affairs of this Conference of the Western Hemisphere as it struggles to prepare its own house, looking toward the day when the Prince of Justice and of Peace may reign in all the affairs of nations and individuals.

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L. H. KING, Editor

H. E. LUCOCK, Contributing Editor

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Methodism At Her Task—I

FOR the past twelve months the interest of the churches of Western Christianity has been focused in an unprecedented way upon the condition and prospect of Christian missions abroad, especially on the fields in the Far East. This has been true because the religious situation is so vitally dependent upon political conditions. Giving due importance to the claims of foreign missions, we of America have none the less remembered our obligation to the home field, which is the base and source of any effective endeavor abroad.

The home field is the reservoir where is born the vision and kindled the spiritual passion of responsibility for the world's evangelization. For this cause and for its own sake, America must be made Christian.

Christian America! That vision and obligation have given urge to the activities of the Board of Home Missions of the Methodist Episcopal Church for the hundred years of the board's existence. How well this board is fulfilling its purpose and doing the work expected of it by the church at large is brought out in the proceedings of its annual meetings. Perhaps there is no other single agency in the nation bringing to bear upon the problem of making America Christian such an array of efficient workers through so many departments of specialized activity all articulating with such fine effectiveness.

In its recent meeting, the program of the board was taken up Thursday morning by reports from the corresponding secretary, the treasurer, and the representative of The Woman's Home Missionary Society, Mrs. J. H. Freeman. Dr. E. D. Kohlstedt is the new secretary. In selecting him to this position of responsibility, trust, and honor, to succeed the late Dr. Forsyth, the church leaped from one peak of excellence unto the other. That no more fitting a selection could have been made is evidenced by the universal satisfaction voiced throughout the denomination and in his remarkable report made to the board at its sitting. His grasp of the essentials of the home mission task; its meaning for the church and for the nation; its place in the Christian scheme of things; his passion for the enthronement of Christ in every aspect of the nation's life and of world society as well, were so finely evidenced as to convince the board of the Christian satesmanship of our secretary.

He showed how, pivoted on an interest expressing itself through the labors of John Stewart, colored man, in 1816, the old Missionary and Bible Society was organized in the Bowery Church, New York City, three years thereafter; that during the succeeding century this movement to make America Christian, initiated through the Methodist Episcopal Church, has grown to cover virtually all the territory under the Flag of the United States, including Alaska, Hawaii, and Porto Rico. Speaking of the just grounds of our national pride—our successful experience in popular government, our commercial expansion, our inexhaustible and unsurpassed natural resources, our powerful industries and cultural institutions, he reminds us that in these are to be found

the striking challenge for making Christ regnant in it all. "It is a bit sobering to be reminded of the fact that there are in this favored land more people over nine years of age who cannot read or write than the total population of Washington, Oregon, and California; that more than half the total population of the United States is identified with no church, Catholic or Protestant; that 27,000,000 of our boys and girls and young people of educational age are untouched by the religious educational program of the church; that great, marginal groups of our people are measurably beyond the immediate impact of constructive Christian influences; that class conflicts, race riots, social and economic disturbances, current lawlessness and violent criminal outbreaks periodically disturb the peace and spoil the welfare and happiness of multitudes of our people."

The comprehensive work of the board is accomplished through these several well-manned divisions: the Department of Church Extension, the Department of City Work, the Department of Rural Work, and the Department of Evangelism; the Bureau of Architecture, the Bureau of Foreign-language Work, the Bureau of Good Will Industries, the Bureau of Negro Work, and the Bureau of Publicity; also the Personnel Division. For administrative reasons, prompted in part by economical considerations, the frontier departmental responsibilities were assumed by the Rural Department, while those of the Bureau of Indian Work were likewise taken over by the Department of Evangelism.

Should General Conference approve the merger of the Frontier and Rural Work Departments, it is recommended that a field secretary be elected for the merged interests; otherwise a competent leader in this field will be appointed by the executive committee of the board.

Glowing tribute was paid the foreign-language work done by the General Conference Commission under Bishop Nicholson. Other phases of major activity include the building of churches in strictly home missionary territory; guiding churches in their building enterprises; supplementing the support of home missionaries and pastors; assisting rural and urban church building projects; training leaders for specialized forms of Christian social service; the conduct of Christian social centers; Sunday and week day Bible schools; city and rural ministers' councils and training institutes; and the promotion of helpful forms of religious education and evangelism. Advantages of the Revolving Loan Fund were shown in that during the last twelve months sixty-seven loans, amounting to \$338,550, had been granted to sixty-one districts in forty-two Conferences; besides, forty-two loans, totaling \$169,750, had been released from the regular loan fund and 518 direct donations made, amounting to \$337,257.62. The grand total combined of the two funds is more than a half million dollars, almost twice as much as has ever been granted in any one previous year.

In the surging crowds of population congesting our

cities is to be found the problem and opportunity of the church of Christ. "The city is the strategic center where the battle must finally be fought and won for God. The greatness of the task, its apparently insuperable difficulties and heartbreaking discouragements, constitute its challenge to service and are a prophecy of spiritual achievement. The people of the city, as elsewhere, their ideals of life, their conceptions of social, moral, and spiritual values, coupled with varied interpretations of personal and civic responsibility, create the city problem. Numbers, immigration, racial mixtures, social and economic conditions, plus environment, add to its intricacy for both the city and the church.

"This problem must be solved by the church of Christ, united and strong-armed, reaching every quarter of our great municipalities with a message that throbs with vitality and hope for humanity. There can be no compromise with the organized forces of evil. Victory at any cost—Gethsemane or even Calvary—but victory in the fullest sense of the term must be our final objective."

No less compelling in vision and pungent conviction is the following expression of duty to the rural church:

"The time has evidently come, in the development of American rural community life, when the country minister must have as specialized training of mind and heart for his task, if he is to register satisfactorily, as that of the city parish pastor. To my mind, more important than the old slogan, 'a pastor for every church and a church for every pastor,' with the usual quota of Sunday gatherings, is the necessity of making immediate provision, even at the price of conducting a far more limited number of stated meetings, for a Sunday church service in every community of sufficiently high grade, intellectually and spiritually, to challenge the thinking and stir the imagination, as well as to grip the hearts and consciences of our people."

Five distinct gains are recorded in the field of evangelism: 1. The establishment of a bureau of evangelistic accreditation; 2. Full-time employment of a limited number of reliable and thoroughly equipped evangelists; 3. The training and development of pastor-evangelists for special groups not reached by the regular church program; 4. Dominant interest on personal evangelism as the normal method of spiritual development and church growth; and 5. The utility of the community survey to broaden the field of evangelistic endeavor.

The one fact marring the wholeness and beauty of the picture of unlimited achievement lies in the board's embarrassment through lack of funds. Contributing to this situation perhaps more than any other cause was the high elation, hope, and over stimulation of activity in buildings and varied types of community projects and programs, precipitated by the Centenary and inter-church movements; inability of the church to utilize in a constructive way much of the left-over program of past surveys; the prevailing psychology, including the "feeling of unfairness prevalent among those of our Conferences which are making heroic efforts to keep up the standard of their World Service contributions, yet are required to share recurring annual cuts proportionately with certain other Conferences which are equally able financially, but for reasons best known to themselves, register a constant annual decrease in World Service giving. This does not, of course, apply to Conferences in strictly missionary territory which have, as a rule, made enviable records. Neither does it apply to Confer-

ences which have been temporarily incapacitated, financially, on account of crop failures, floods, and similar calamities. The suggestion has come from some sections of the field that the slump in the World Service contributions of individual Conferences be kept in mind in our future efforts to determine Home Board appropriation equities. The adoption of such a policy would, I believe, be unsound administrative procedure in a connectional church like ours, and the suggestion cannot therefore be countenanced."

Breathing forth the following high-souled experience of the following paragraphs, the report was concluded, having created an exceedingly hopeful outlook on part of the entire board:

"If, in this day of exceptional privilege and challenging service opportunities, a man can live so on the surface of things that the pang of the world's pain never strikes deeply into his own bosom; that he never gets beneath the burdens and the inequalities of life, due to human selfishness, prejudice, and a false racial superiority complex; that he never feels the tragedy of a wasted, a mis-spent life, a lost soul—if he has no heart for these things, the kingdom of God, as their supreme remedy, will arouse in him no consuming enthusiasm. But let his soul be saturated with a sense of human need; let him get his own heart underneath the hurts of life; let him feel himself a citizen of the race-wide democracy of suffering; let him know something of the reality of the heartbreak of Gethsemane and the tragedy of Calvary—then all that is manly in him, everything that has kinship with God, will rise to hail the coming of the Kingdom as that which insures the emancipation of men and creates an actual brotherhood in the midst of them."

(Concluded Next Issue)

General Conference Delegates

CENTRAL CHINA CONFERENCE

Ministerial—Handel Lee, pastor, Nanking, China, Kui Lan Methodist Episcopal Church. *Reserve*—Edward E. James, missionary, 5 City Hall Avenue, San Francisco, Calif.

Lay—Wen-teh Kiang, teacher, Methodist Girls' School, Nanking, China. *Reserve*—Daniel C. T. Tung, principal, Wan Nan Academy, Ning; Kwah-Fuh, An. China.

CENTRAL PROVINCES

Ministerial—Carl F. H. Guse, missionary, 130 Civil Lines, Jubbulpore, Central Provinces, India. *Reserve*—Frank R. Felt, missionary, M. E. Mission, Jubbulpore, Central Provinces, India.

Lay—Miss Shorogn Bose, teacher, Hawabagh, Jubbulpore, Central Provinces, India. *Reserve*—Sampson Ariel, minister, Jagdalpur, Bostor State, Central Provinces, India.

CHENG TU WEST CHINA

Ministerial—Bo Chen Tang, pastor, Chengtu, West China. *Reserve*—Joseph Beech, missionary, 129 Oak Hill Avenue, Delaware, Ohio.

Lay—Sao Dsi Liu, teacher, Chengtu, West China. *Reserve*—Eva Rwan, student, 801 South Wright Street, Champaign, Illinois.

SOUTHERN CONFERENCE

Ministerial—Phillip Deschner, college president, Brenham, Texas; Harry C. Leonard, pastor, 1009 Harvard Street, Houston, Texas. *Reserves*—Oscar E. Lindstrum, pastor, 110 West 13th Street, Austin, Texas; Alanzo A. Leifeste, pastor, 1031 East 11th Street, Houston, Texas.

INDUS RIVER CONFERENCE

Ministerial—Clyde B. Stuntz, missionary, 7 Warris Road, Lahore, Punjab, India. *Reserve*—Earle M. Rugg, missionary, 1 Empress Road, Lahore, Punjab, India; Mott Keislar, missionary, Sangrur, Jindh State, India.

Lay—James W. N. Cumming, retired extra assistant Commissioner of Baluchistan, Lytton Road, Quetta, Baluchistan, India. *Reserve*—Daniel L. Mall, inspector of Co-operative Banks, Batala, Punjab, India.

Contributed Editorial

"Fifty Golden Years of Service"

THE luncheon given on January 16, at the Pennsylvania Hotel, New York City, by the Woman's Home Missionary Societies of the New York, Newark and New York East Conferences, in celebration of the fiftieth anniversary of the founding of the Woman's Home Missionary Society of the Methodist Episcopal Church, was in every way one of the most notable and inspiring gatherings of Methodism in recent years. The significance of the occasion, the record-breaking attendance, the enthusiasm manifested and the notable address of the guest of honor combined to make a memorable day.

The first element necessary for a really great anniversary occasion was present—something worth celebrating. The anniversary marked the completion of fifty years of history rendered by the Woman's Home Missionary Society. From its very beginning, when it numbered only a few women, the broadest field of service was contemplated, the design being announced "to enlist and organize the efforts of Christian women on behalf of the needy and destitute women of all sections of the country." That was a large enough charter to engage the energies of Olympians, but that is the sort of energy which the women have brought to the work.

More than thirteen hundred women attended the luncheon. Hundreds more who applied for tickets could not be accommodated for lack of room. Several of the national officers were in attendance and spoke, including Mrs. W. H. C. GOODE, president; Mrs. MAY LEONARD WOODRUFF, corresponding secretary, and Mrs. DAN B. BRUMMITT, chairman of the Jubilee Committee. Mrs. Brummitt also introduced Miss MAUDE ROYDEN, guest of honor, in a moving and eloquent tribute.

It is fortunate that so notable an anniversary as this could be marked by the presence and address of Miss Maude Royden, of London, one of the great prophetic voices of our time. Her depth of spiritual power can be best appreciated only by those who have had the privilege of worshiping at her own church in the Guildhouse in Eocleston Square, London, or those who read her books, notably the one on *Prayer*, and her most recent book, *I Believe in God*. Miss Royden gave a delightfully human and deeply spiritual address. It was marked by a pastoral quality rather than any studied eloquence. One of her main pleas was that Christians in public work, such as that represented by the Woman's Home Missionary Society, should not allow the bustle and flutter of abundant labors to crowd out the inner spiritual life and power which come from a heart possessed by the Spirit of God.

"Christ at the Round Table"

HENRY D. THOREAU once wrote a book, "My only fear in speaking of it is that I may not be extravagant enough."

Some such feeling possesses one who arises from the reading of Dr. E. STANLEY JONES' new volume, *Christ at the Round Table*, which has just been published by the Abingdon Press.

One has the feeling that it would be rather hard to exaggerate the importance to religious thinking and religious experience of this book. Once again Doctor Jones has brought that mixture of deep mysticism and religious

experience and acute penetration into the world's problems today which is so peculiarly his.

Doctor Jones has met one of the severest tests that any author has to meet—that of a second book. With him it was an unusually severe test, for his first book, *The Christ of the Indian Road*, had a reading and an influence which has been accorded to a very few volumes. It has stood among the six best selling non-fiction books in the United States for many months. It has never been off the press since it was first printed. Suffice to say that Doctor Jones has met this test. His *Christ at the Round Table* is not an echo of the first book. It is not a continuance—it is a fresh, original discussion of the great theme of the validity of Christian experience written from an unusual approach.

Some books, like furniture, or clothing or automobiles, are manufactured. Other books grow like trees. *Christ at the Round Table* grew. It grew out of scores of intimate conferences with hundreds of deeply religious non-Christians of many faiths in India. In the light of these conferences, Doctor Jones examines anew the meaning of Christian faith and experience.

The book deals not only with India, but with the universal aspects of a Christian faith. Its chapters on conversion, upon Christian experience, on the seat of authority in religion, are full of penetrating insight into the nature of religion as a real force of life. This book will help greatly to that recovery of the historic Methodist emphasis on experience which is one of the greatest needs of the Church today.

An "Untimely" Encyclical

AMONG the many results in the United States of the recent encyclical letter of Pope Pius XI on the subject of Christian unity, one can hardly have been foreseen or expected by the advisers of the Vatican. From the standpoint of certain hopes which groups of Catholics have for political projects in the United States, it would be hard to conceive a more "untimely" document. Consider the situation. It has been evident for a long time that there was in progress, emanating from Catholic circles, an intensive campaign on "Tolerance." The question of the election of a Catholic to the presidency was to center on tolerance. Strange as it may seem, the Catholic Church is becoming associated, in the minds of a great many people, as a result of this campaign, with the virtue of tolerance. Indeed, much writing has been done to create the impression that tolerance was invented by the Roman Catholic Church. This has been accepted by people of naïve and uncritical minds, without any historical background. The stage was all set; the preliminary overture had been played. Now comes this loud, discordant blare from over in Italy interrupting the symphony of tolerance. The Pope's encyclical proclaims anew the Roman Catholic Church in its historic rôle of utterly disdaining to recognize the validity of Christianity outside its bounds. The classic description of HERBERT SPENCER's idea of tragedy, "The murder of a beautiful theory by a gang of brutal facts," might well describe the latest utterance of the Pope. The beautiful theory of tolerance as a great Catholic virtue has been murdered by a gang of brutal facts which show the Roman Church as arrogantly intolerant as ever.

L.



CHINESE GATEWAY

What Does China Need?

By Bishop George R. Grose

Peking, China

WHEN the whole status of Christian missions is under question, it is not strange that missionary giving should be affected. Any question concerning the need of Christian missions or the effectiveness of their methods, or change in policy, is made by some the occasion of alarm and discouragement.

During the last four years there has been a fusillade of criticism from the anti-Christian movement in China. Within the Chinese church there has been frank opposition to certain missionary methods and policies. In some cases, though relatively few, there has been criticism of individual missionaries by native fellow-workers. In South and Central China, during the past year, war, followed by political chaos, has demoralized the normal activities of schools, hospitals, and churches. The result is serious reduction of the giving of the church to missionary work. There have been heavy cuts in the annual appropriations to China for four successive years.

Disturbing questions are pouring in. Do the Chinese want missionaries? Are they really needed? Is the Western church losing its missionary zeal? Should the missionary policy be changed? Should there be a different emphasis in missionary work? Do the conditions in China warrant an advance in the missionary program? These are pertinent questions.

First of all we must honestly face the facts. The most important issue is not maintaining the status quo. It is not what appeal to the American churches will secure the largest gifts. The main question is the right evaluation of missionary work, its policy and methods, in order most effectively to establish the church of Christ in the Orient.

Are missionaries really needed in China? The task of evangelizing the people has only begun. A generous estimate of the Christian population is 2,000,000 Christians among 400,000,000 non-Christians. Not more than one village in ten has even a single Christian among its people. At the present rate of progress, China will not become nominally Christian in five hundred years. The only hope of teaching the present generation to read is

in the earnest promotion of the mass education movement by the Christian church. The only hope of establishing public philanthropy—hospitals, scientific medicine, and of promoting moral education, social and political reform, is through the influence of the Christian church. The lack of moral vitality is threatening with disaster the present patriotic movement of the country. If the total missionary forces of the Methodist Episcopal Church in all lands were diverted into China, they would in no adequate degree meet the abysmal needs.

Do the Chinese Want Missionaries?

Do the Chinese want missionaries? During the past ten months I have had personal contacts with our native church leaders in North China, Shantung, Central China, and West China. From the territory evacuated by missionaries last spring there come the most hearty and urgent appeals for the immediate return of the missionaries. The welcome accorded to the small band of missionaries who returned to the recent sessions of the Central China Conferences was pathetic in its tenderness and warmth. The absence of large numbers of missionaries from the field during the past months has brought a twofold revelation—the ability and the loyal devotion of Chinese Christians in carrying on under trying conditions, and the need and appreciation of the missionaries on the part of the Chinese church. This disclosure is worth all it has cost in hardship and in heartache.

Do the chaotic political conditions in China warrant decreased financial support of Christian work? On the contrary, the present situation offers a strategic opportunity of strengthening and heartening the Christian forces of China in their heroic struggle. If Western givers want excuse for not giving to Christian missions, it is easy to find an occasion. But there are twenty reasons for doubling gifts to Christian work in China for every excuse that can be found for decreasing or withholding. If the Western church withholds its hand until the political conditions of the country are settled, the opportunity of the church will be forfeited to the Com-

munists, and the Chinese people will have lost confidence in the devotion of Western Christians to the missionary enterprise. There has been no time since the beginning of the revolution in 1912 when generous gifts will do so much for the permanent building of the Christian church in China as to-day. But the giving must be both wise and generous.

This is not the time to multiply buildings. There are unquestionably local building needs to be met. But until the economic condition of the country improves, and until there is at least the semblance of an orderly and responsible government, either Central or Provincial, to multiply buildings will only multiply the burdens of the Chinese church in maintaining them. Now is the time for the Western churches to pour money without stint into trained and consecrated Christian missionaries to strengthen the wavering line at the front, to provide more adequate salaries for both foreign and native workers, to endow and equip schools and hospitals, to provide scholarships for students, to create suitable Christian literature to interpret Christianity both to the educated and to the ignorant masses, and above all, to promote a campaign of earnest, aggressive Christian evangelism among peasant farmers and laborers, which alone will save the people from atheistic Communism.

The Hour for American Help in China's Deliverance

If the American people, the Christians of America, could see the outstretched hands of China's millions crying for help for deliverance from the oppression of the militarists, from the curse of the opium traffic, and from the scourge of the Communists; if the American churches could only see in these awful days in China the birth-throes of a great nation coming to its own, the struggles of a young church to plant securely the foundations of the kingdom of God, they would pour forth their prayers and gifts of workers and money as a glad votive offering in the name of Christ. When conditions are settled in China it will be too late for the gospel to get a hearing. Now of all times is the strategic hour for American Christians to give money and prayers and lives for the redemption of China.

The immediate duty of the church is to modify the present missionary policy. This modification must take two directions. First, it must provide for more direct personal connection between the giver and the work which his gift is supporting. Whenever the need of some school, or hospital, or student, or community, is presented clearly, the people respond—respond generously with their gifts. It is the responsibility of the church to provide such plans for the administration of its benevolence as will promote and not depress the benevolent interests of the church.

Put the Emphasis On People

Second, the emphasis in missionary policy should be in large and effective measure upon persons. We are

trying to help the people of China to lay the foundations of a new civilization—not a Western, but a Christian civilization. In this undertaking we must plant Christian institutions—schools, hospitals, and churches. We must also give the Christian message, inbreathe the Christian spirit, and develop the spiritual energies of Christianity. This twofold program requires property and persons. With great devotion the missionaries have laid the material foundations of the Christian movement in China in buildings and in institutions. Now, the call of the hour is to put money into men rather than in mortar, to stress evangelization rather than formal education, to re-enforce the spiritual energies of the Chinese church rather than raising the towers of Western institutions. The colleges and universities and hospitals of China need to have their resources quadrupled immediately—but for endowment and scholarships and personal equipment. There is no over-development of the physical plants of the elementary and middle schools in China. But even the secondary schools of the church must have adequate permanent endowment or become second-rate in the quality of their work, and unworthy of the church. All the middle schools for boys of North and West China face annual deficits, and have an inadequate and underpaid teaching staff.

Principles of a Missionary Policy

What shall determine the missionary policy and program of the Methodist Episcopal Church? Such considerations as these: What will establish more securely and speedily the church of Christ in China? Shall we transplant Western institutions as models and provide perpetual subsidies for their financial support? Or shall we pour increasing gifts of money and men into re-enforcing spiritually the Chinese church and stimulating its leadership in aggressive zeal for the evangelization of the Chinese people? Shall we build the walls and towers of our Western Zion and exalt the mission and the missionary? Or shall we find our joy and crown in the converts to Christ and in such a church as the Chinese people by our help will build as the most effective instrument in *their* hands for the preaching of the gospel and the redemption of the people? The makers of the missionary policy for China dare not forget that within the past twelve months there is a new China—but with the same age-long needs. Account must be taken of the new mind in China. The tragic and momentous events of recent months must be reckoned with—the rapid wan-

ing of the anti-Christian agitation, the political disillusionment of multitudes who had looked to the military Nationalists for the redemption of the land, the political intrigues of outside plotters who counselled violence and hate, and in the name of freedom and sovereignty sought to destroy property and faith in home, in country, and in God; the birth of a national consciousness clearer and stronger than the people have known in a thousand years, the determination on the part of peasant farmers



CARRYING A PATIENT IN A WHEELBARROW TO A MISSION HOSPITAL

and laborers crushed to the earth to rise and better their lot, and now the growing purpose of educated, serious classes to destroy the militarists who are destroying the people. There is evident on every hand among sobered students, disillusioned patriots, educated leaders, and the suffering masses a great spiritual hunger, a conviction of moral need, and a more serious turning toward Christ than China has known for a generation. The one mighty, inarticulate cry that one hears everywhere in China today, is, "We want to see Jesus." How will the Methodist Church in America answer this cry? With decreasing gifts of money? I cannot believe it. With fewer young men and women devoting themselves to missionary work? I have a different faith in the youth of the church. With impatience and loss of faith in the Chinese people because of the widespread political chaos in the land? With fewer prayers and less of hope that every knee shall bow and every tongue confess that Jesus Christ is Lord over all? Rather, my confidence in the future of Christianity in China rises victoriously out of my faith in Jesus Christ, whose gospel is still the power of God unto salvation to everyone that believes.

No braver, sacrificial body of men and women devoting themselves to human service can be found than the missionaries of Eastern Asia. They are ready to abandon or adopt any program in order to build up the body of Christ, and to enrich spiritual experience. The developments of the past twenty-four months in China have created great difficulties, but greater opportunities for the Christian faith. There is imperative need of more money and of more missionaries—more money put into men, and more missionaries who will sense the new day. A great people are coming to their own. They are fighting against terrific odds—economic, political, traditional, and moral. The Christian church in China stretches her hand across the seas for sympathy and help in this mighty hour.

Let the American church answer this Macedonian cry with money for spiritual kingdom building, with missionaries whose chief objective will be making Christ-like men, missionaries whose dominant passion is not to achieve a career, but to know Him and to make all men know the wonders of His grace. What an investment of money or of life!

Why Is a District Superintendent?

By M. A. Workman

Pastor Methodist Episcopal Church, Boonton, N. J.

ON THE back of a Prince Albert coat there are two buttons. They are of no earthly use; but there they are. It is said that a long time ago, when all gentlemen carried swords to show that they were gentlemen, it was necessary to have buttons on the back of the coat to keep the sword belt from dropping to half mast. And so the thing got started. Swords went out of style after pistols were invented; but the buttons persist. It just hasn't occurred to the tailors yet to leave them off.

In the early days of Methodism this whole country was a frontier. The population was scattered, and means of communication were slow and tedious. The only possible way to reach all parts of the country with the gospel was to employ itinerant preachers. These had to be trained, encouraged, and supervised. And that required itinerant superintendents. Presiding elders, who lived in the saddle and who carried real preaching into every nook and corner of the backwoods, were the strength of early Methodist economy.

That was a century ago. To-day the whole situation is different. Instead of a scattered population, we now have crowded cities. Instead of the slow and tedious means of communication of those days, we now have the automobile, the radio, and a bewildering abundance of printed matter that reaches every hamlet in America. The itinerant preacher has gone out of style. The pastor has taken his place. But the itinerating superintendent persists. Half a dozen of the best men in a Conference are still traveling over a geographical territory, spending a hundred nights each per year in holding Conferences which transact no business that could not be done by an official board, and writing down answers to a list of printed questions that could be mailed out to the pastors, answered, certified, and returned at a cost of four cents per church.

Is it any wonder that Methodism is not holding its own in the great centers of population? In an age of the radio and the airplane we cling to a form of economy that was designed specifically for frontier conditions.

This is not an argument against superintendents. We need more supervision, and not less. We need stronger supervision, and not weaker. But we need a form of supervision that is suited to the problems of to-day. We need specialized leadership. We need in each Conference a leadership that can speak with the authority of the specialist. Every Conference needs a staff of experts, instead of itinerant superintendents; and the work of the cabinet should be organized on the basis of function instead of geography. Distance is no longer the determining factor in our problem. Communication is the least of all our worries. A leadership with something to communicate is what concerns us. Concentration and specialization is the only way that such a leadership can be obtained. Why go on forever sewing buttons on the back of a coat just because they were found useful some ages ago? This is the twentieth century.

Last Song

I will make a last song when I am old—
Out of the shining of remembered days,
Out of the sea's blue gaze,
And the sun's long backward glance of gold.

I will make a song of all the things I loved and knew,
So when my soul goes climbing up the blue,
To stand in the vast, strange, empty space before God's throne,
I shall have still some keepsake of my own,
Some treasure to make bold my heart, when I face God, alone. . . .

Out of the sun's look, and the sea's voice, and the world's sweet
breath,
I will make a song against the time of death!

—DANA BURNET, in *The Bookman*.

Some Things I Wish My Pastor Wouldn't Do

Some More Voices from the Pew

DEAR MR. EDITOR:



Our Minister Spends Too Much Time Reading the Newspapers

We have a weekly bulletin in our church, and I don't know of any of our attendants who can't read. Yet our minister takes what seems like a quarter of an hour at every service to read over all the announcements that are printed there. He says it is "calling our special attention" to them, and he usually refers to at least seventy-five per cent of them as "particularly important." But it's a long time since the days of town

criers, and I can't see why we have to revive that old custom in our church. I don't think that it has a bit of influence on the attendance at the meetings he announces in this fashion, and it certainly spoils the devotional atmosphere of our church services.

MISSOURI.

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DEAR SIR:

Our pastor is a very fine man, recently graduated from one of our best theological seminaries, and before that from a great university. We all recognize his scholarly attainments, and his ministry in this church is going to build up our congregation in many ways. I think that he will strengthen our hold on the young people in particular. I do wish, however, that he could do all this without being quite so harsh with the ideas of most of our fathers. It doesn't seem enough for him to try to give us a conception of religious thought that is what he calls "in accord with modern learning," but he seems to go out of his way to make fun of the ideas that once were generally accepted in Methodist churches. There are still a number of people in our congregation who hold a good many of those old ideas. And some of us, who believe most that our minister tells us about the new ways of looking at such matters, remember the saintly lives of the people who did think in the way he ridicules. Their ideas may have been wrong, but their lives were powerful for good. And it is hard to make fun of the ideas without leaving the impression that you are making fun of the people who held the ideas. I wish our pastor would see that.

OHIO.

Mrs. C. P. McC.

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DEAR MR. EDITOR:

Our preacher has a habit of using up fifteen minutes of the church service to tell Almighty God all about

what has been happening during the past week. He calls it a prayer, but it's really his effort to keep God informed about what's going on in the world.

WASHINGTON.

S. S. B.

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TO THE EDITOR:

What do I wish my pastor wouldn't do? I wish he wouldn't use such big words. When I meet him on the street he seems to talk the same language I do; but when he gets up there Sunday morning he gets off a lot of talk that sounds wonderful, but that I'll bet doesn't mean a thing in the world. At least, it doesn't mean a thing to me. Last Sunday he told us all about "the experimental value of subjective religion." Now, I ask you, what's that?

BROOKLYN, N. Y.

I. P. J.

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DEAR MR. EDITOR:

If I could give my fine pastor a little piece of advice, it would be to stop trying to do so many things. We have a normal church, with the usual number of societies and organizations. Most of them have members who are perfectly able to run them. But our pastor seems to think that unless he knows all about what is going on in every one, and has a hand in planning what every one of them is doing, that something is bound to go wrong. I never saw a man who could attend so many meetings and give so much time to planning for meetings and all that sort of thing, and still be able to preach such good sermons on Sunday. I suppose that there is something wrong with me to feel this way about it. But I think that we would have a happier church life, and everything would go on almost as well, if not better, if our minister would just let us run a few things ourselves.

Mrs. E. E. S.

CLEVELAND, OHIO.

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Our Minister Always Wants to Show That He's a Regular "He-man" and Gets Himself in Wrong

DEAR SIR:

Our preacher is all right. But he has one quirk that gets on my nerves at times. He wants to show that he's a regular "he-man" so bad that he makes it hard to introduce him around as I'd like to. He came here only a few months ago, and right from the start he set out to prove that he is one of the boys. Now, I'm a member

of the Lions and the Chamber of Commerce and the Athletic Club and a country club, and I mix around about as much as the average. I'd like my preacher to get to know the men who count in this town, and to be known by them. But when you take him where they are, he makes so much fuss over his being a regular fellow that it gets him in wrong. I think that he feels that it doesn't quite go across, but he doesn't know why, and that only makes him try harder. I think most men like a preacher who is human, but that doesn't mean that he's got to be the champion story-teller at a club smoker. However, what are you going to do about it?

MASSACHUSETTS.

P. R. H.

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DEAR MR. EDITOR:

I suppose that it shows my lack of interest in the rest of the world, but I think we have too many appeals in our church. It may not be the fault of our preacher, but it seems to me as though we have either some outside speaker or else an appeal for some outside cause every other week. Sometimes they take contributions, and sometimes they just take time. But I'm getting awfully tired of it. I wish our pastor would refuse to let one of these outside things into our church for the next six months.

CALIFORNIA.

Mrs. J. H. R.

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TO THE EDITOR:

If you ask me what's the matter with our preacher, it is a case of too much prohibition. He's a good man and a good preacher, but I don't remember ever hearing him preach a sermon that he didn't drag prohibition in somewhere. I'm as dry as any Methodist, but if this keeps up much longer, I will be tempted to vote for Al Smith. However, I suppose that would only make it worse.

IOWA.

A. D.

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DEAR SIR:

I wish our minister would not preach such intellectual sermons. They are all about Puritanism and socialism and materialism and individualism and psychology and philosophy and science, and other things like that. I know that some of them are printed after he has preached them to us. But they do not deal very much with the things that make my life perplexing. I am not an "ism." I am a human being, with a human being's personal problems, and I wish that our minister would preach to me.

CHICAGO.

Mrs. P. W. K.

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DEAR MR. EDITOR:

You ask about what's wrong with our minister. My opinion is that he spends too much time reading the newspapers. I take two myself, one morning and one evening. And there are a couple of magazines come to the house that are mainly a dishing up of the news again. But I could almost get along without any of them just

by going to church. Twice every Sunday our minister gets up and tells us all about what has been happening to the Armenians and Coolidge and the Chinese and the Yankees and Lindbergh until you've got all the news just as well as though you'd never seen a paper. I have a notion that he waits until Saturday night before he makes up his mind what he is going to preach about, and then just gets out the week's papers and puts it all together. It's interesting at times, and I suppose it's right up-to-date. Every once in awhile we get a sermon that shows it was made up after the Sunday morning paper reached his apartment. But after I've been reading the papers all week, I get tired of them on Sunday.

ILLINOIS.

J. O. E.

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TO THE EDITOR:

The trouble with our pastor is that he is too good-natured. Our church is like a good many other churches in that it has a lot of cliques in it, and there is a good deal of wrangling going on. Perhaps that is too strong a word. I don't mean that there is any open trouble. But under the surface there is constant skirmishing back and forth, which has its effect on the whole church. We ought to be ashamed of ourselves, and we ought to be roundly brought to time for the way we keep this bickering up. But our pastor seems to think that the thing to do is to act as though there was no trouble in the church at all. He smiles at everybody, and has a good word for everybody, and goes right on as though

we were all behaving like a bunch of saints. As a matter of fact, he ought to treat us like a hard-boiled top sergeant treats a bunch of rookies. He's too good-natured; that's the trouble.

OHIO.

A. H. R.

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DEAR MR. EDITOR:

I am a member of our official board, and I mean to move for a change in pastors at the coming fourth Quarterly Conference. I expect to see the motion adopted. If it is, our pastor will leave here thinking that he has been made a martyr by a lot of thick-skinned sinners. Perhaps he has. But I am tired of having all our pastor's ideas as to what ought to be said and what ought to be done, not only in the church, but in our country and in business and everywhere else, put out as being the Lord's. Our pastor is a good man, and I believe he means well. But he claims to get his ideas direct from heaven; and so, when you don't agree with him, it isn't him that you are opposing, but God. I am tired of finding myself fighting God, and so are a lot of the others in this church. We figure that the easiest way to get out of this difficulty is to bring some man in here who isn't so sure that every idea in his head was put there by the Almighty Himself.

PHILADELPHIA, PA.

W. C. H.



*I Wish My Pastor Would
Stop Trying to Do
So Many Things*

Facing General Conference

Delegates



Prof. J. A. McRae

PROF. J. A. McRAE, principal of Washington High School, Reidsville, N. C., is an educator of long established reputation. For many years he has held the principalship of one of the leading high schools in the State, where scholastic rating is highest in the Southern States. He is the recognized lay leader of Methodist young people in North Carolina. That the church recognizes and appreciates his worth is reflected in his election to General Conference in 1912, in 1916, and again in 1924. Prof. McRae is now doing graduate work in Columbia University. His practical experience in dealing with the youth can be utilized by the church at Kansas City in legislation on the youth problem.

* * *

PRESIDENT W. D. HAWKINS, of The People's Bank and Trust Co., Nashville, Tenn., needs no introduction to the Methodist people. Five consecutive General Conferences have claimed him in their membership, where he has rendered specialized service. He is an alumnus of Morristown Normal College of the class of 1892, and a graduate with the "A.B." degree from Walden College, with *cum laude*, in 1900; from Walden Law School with "LL.B." three years later. Mr. Hawkins is a substantial business man, being director of a bank and a realtor. He is withal an active church member in financial support, counsel, and attendance. He will fit snugly into the whirring Methodist machinery at Kansas City.



Pres. W. D. Hawkins

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Pres. J. S. Hill

AN undoubted token of the spirit of Christian fraternity is seen in the church in the election of President Judson S. Hill, of Morristown Normal and Industrial College, to the General Conference. The event is emphasized in that East Tennessee Conference gave him its unanimous vote, and more, this is the seventh consecutive time the Conference has done this. Could a more signal honor than this be bestowed upon one, even though so

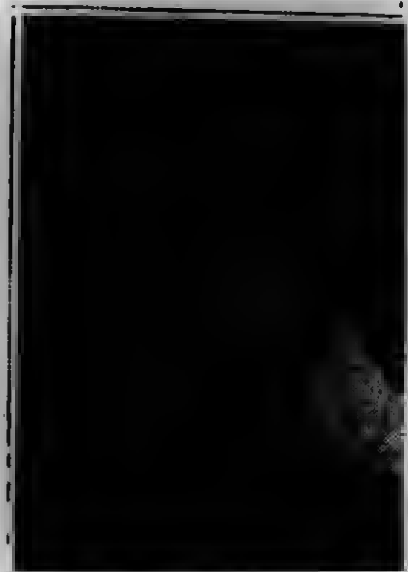
deserving as Dr. Hill? For forty-seven years he has been securely lodged in the affections of his colored brethren, with whom, during so many years, his lot has been voluntarily cast for the advancement of themselves and their group. President Hill founded, maintained, built, and rebuilt the institution—this Tennessee Conference school

—chiefly by his efforts and strength of personality. It is an inescapable reciprocity of the fine appreciation and mutual affection that has done this thing.

In his Annual Conference relations, President Hill lends his keenest interest to every constructive movement for progress locally and in behalf of the general church; it is superfluous to add that his culture, contacts, and fine Christian spirit will be assembled at Kansas City to enhance the causes of the church so dear to his heart.

* * *

A BUSY pastor's wife, with all the implications of such a relation for twelve years, is the designation borne by Mrs. Nellie L. Forrest, of Bristol, Va., wife of that pious, princely pastor, the Rev. E. H. Forrest. Born and reared a Tennessean, she graduated from Morristown Normal and Industrial Institute. On finishing school, she taught for twelve years in the county public schools; the last two years prior to her marriage she was a school principal, later becoming the parsonage principal. During the past summer Mrs. Forrest served very acceptably as dean of women and teacher of methods in our Epworth League institute at Bluefield, W. Va. Here mature judgment and intelligent interest in church problems, particularly those referring to young life, will reflect decided credit upon the East Tennessee Conference, which elected her.



Mrs. Nellie L. Forrest

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A PROGRESSIVE pastor, who combines administrative ability and pastoral leadership in an evangelical program, is the Rev. B. F. Neal, A.B., B.D., of Fort Smith, Ark. After graduating from Philander Smith College, 1913, and Gammon Theological Seminary three years thereafter, he entered the employ of the American Bible Society for two years as colporteur. Spending one year as Army Y. M. C. A. secretary, he was then appointed as pastor of Mallalieu Methodist Episcopal Church, where he is serving a continuous pastorate. Under his leadership this church has increased from seventy-three to 234 members, and erected a new, commodious house of worship at a cost of \$82,000, in striking contrast to the \$7,000 building of eight years ago. Now it is the recognized community center of the city and county. Its pastor is commissioner for the city and county's juveniles and paupers.



Rev. B. F. Neal

Having served his Conference as secretary for seven consecutive years, it is not strange he should now be honored by the Little Rock Conference with election as delegate to represent them at Kansas City in May.

Community Meeting

At Bethune-Cookman, Sunday, January 15, Marks Close of South Florida Conference Session

ADDRESSES OF DR. L. H. KING AND BISHOP E. G. RICHARDSON MASTERPIECES OF ORATORY
MRS. MARY McLEOD BETHUNE, PRESIDENT OF COLLEGE, ELECTED DELEGATE TO
GENERAL CONFERENCE

THE far-famed hospitality which always abounds at Bethune-Cookman College was put to the test during the past week, and was certainly not found wanting, when entertainment was given by President Mary McLeod Bethune, teachers, and students, and the members of Stuart Chapel Methodist Episcopal Church, to the members of the South Florida Conference of the Methodist Episcopal Church. The entire school was thrown open for the comfort and convenience of the visitors, and it was stated by many that never in the history of the Conference has such general success and well-being attended a session. Bishop E. G. Richardson, resident bishop of the Conference, was present during the entire meeting, which closed formally on Sunday evening with the appointment of ministers to charges.

One of the high points in the Conference was the exercises of "educational night," when stirring addresses treating the importance of the training of our young people in this section and the relation of Bethune-Cookman College to this need, and the work it is doing in support of it, were given by Mr. Homer Thomas, dean of the academic department of Bethune-Cookman, graduate of Oberlin College and Yale University, and by Dr. L. H. King, editor of the Southwestern Christian Advocate, often termed the leader in Negro educational and religious journals of the country. Besides his work in the educational and publication programs of the Methodist Church, Dr. King is known as one of the greatest orators the race has produced.

Both on Friday evening and Sunday morning, the great privilege of hearing Bishop E. G. Richardson was granted. His address on "Militant Christianity" was universally received by a large audience with interest and acclaim. On Sunday morning he gave a marvelous discourse on "Love," thrilling and inspiring the congregation with his knowledge of life and the rare bits of humor which give the appreciable human interest note to all of his sermons and addresses.

The Sunday afternoon community meeting presented the most interesting program, perhaps, witnessed in many years at the college. The auditorium was filled to its capacity with residents and tourists of Daytona Beach and visitors from other cities, of both races. The program had been advertised and published, and announcements made in all churches of the city, and hundreds availed themselves of the opportunity to spend Sunday afternoon in enjoyment of a first-class literary and musical program. The college chorus, which furnished music for all public meetings of the Conference, was at its best on Sunday, and the anthems, Negro spirituals, and folk songs seemed more beautiful than ever before. Dr. L. H. King was again the principal speaker, and seldom has it been the privilege of such a large audience to hear the eloquence of such a well-prepared, consecrated orator. Dr. King held his hearers spellbound for over an hour, and only commendation and enthusiastic appreciation greeted the close of his address.

Significant of the appreciation of the South Florida Conference for the great work being done by President Mary McLeod Bethune, it has been announced that she has been unanimously elected to represent the South Florida Conference laymen at the General Conference of the Methodist Episcopal Church, to be held in Kansas City, Mo. This marks the first time during the history of the Conference that an individual has been elected to this place without opposition. Seldom has it been thought wise to have a woman as delegate, but it was the opinion of each member of the Conference that no wiser choice could be made than was made in Mrs. Bethune, whose life has been given in service to her people. The Rev. J. A. Simpson, of Miami, Fla., was elected as the ministerial delegate; the Rev. J. S. Todd, alternate; and Mr. G. D. Rogers, of Bradenton, Fla., alternate lay delegate. From the splendid representation of these outstanding members of the Conference great returns are expected for Florida Methodism.

Seventeen Neediest Cases, 1928

By Ralph E. Diffendorfer and John R. Edwards

Corresponding Secretaries, Board of Foreign Missions

FOR several years past the Board of Foreign Missions has been unable to give any adequate sums of money to scores of worthy appeals for new and improved buildings—appeals that come from every mission field in which we are at work. Shortage of funds has forced us to restrict our appropriations to the carrying on of our current program.

Some appeals, however, just cannot be filed away. They demand attention. From a much larger number we have culled these seventeen particular items and pre-

sent them to the Methodist Episcopal Church as the neediest mission cases that must be met in 1928. We present them for the consideration of individuals, of official boards, of Epworth Leagues, of Sunday schools and classes, of mission study groups; checks or subscriptions may be designated by the giver to one or more of these needy cases; gifts may be in any amount. The larger contributions may be made as memorials to some loved one.

Checks or subscriptions should be sent to Morris W.

Ehnes, treasurer, Board of Foreign Missions, 150 Fifth Avenue, New York. They will be acknowledged with World Service "Specials" or "Apportionment" credit, as the giver may desire.

1. *China: Tzechow Hospital (\$4,000)*. A sixty-bed hospital—the only hospital for 1,787,000 Chinese in the city of Tzechow—was recently taken over by the board from The Woman's Foreign Missionary Society. There is now due to the society \$4,000 towards the cost of the property acquired. In 1927 friends of the hospital contributed a fund for the equipment of the institution, which was without stethoscope, operating room furnishings, heat, or light; that equipment is now in use and proving a real service to the city.

2. *India: Almora Central Station (\$5,000)*. High in the foothills of the Himalaya Mountains, Methodism has a number of famous mission stations: Chandag Heights, Pithoragarh, Naini Tal, Dwarhat, and others. Almora is the natural center of this region. The Board of Foreign Missions has recently taken over from the London Missionary Society, in an interchange of territory for the purpose of consolidating our work, a fine church, seating 500, and a large boys' high school, at a cost of \$15,000; the plant is worth a much larger sum. Ten thousand dollars has been paid the London Missionary Society; and the last payment of \$5,000 will be due in 1928.

3. *India: Belgaum High School (\$5,000)*. Belgaum high school will celebrate its one hundredth anniversary in 1934. It enrolls 700 Indian boys, making it the largest Methodist boys' high school in India. There were 104 in the last senior class. At least 1,000 to 1,200 would be enrolled were the buildings adequate to house them. So inadequate is the school plant that the government has ordered either new buildings or a reduction in the number of pupils. Plans for new buildings have been pared to a minimum; \$25,000 is needed in addition to money that will be realized from the sale of the present property. The board asks for at least \$5,000 in 1928 towards this total. The government offers dollar for dollar in all gifts for this purpose, and it will make grants for current work also.

4. *India: Bombay, Robinson Church (\$10,000)*. A great institutional church, a memorial to Bishop John E. Robinson, and in honor of Bishop John W. Robinson, has been erected in Bombay for three separate congregations: Kanarese, Marathi, and Anglo-Indian Christians. There are social and recreation rooms, clubs, classes, reading rooms, gymnasium, and hotel. The church is self-supporting. The building cost about \$60,000; \$40,000 of this amount has been paid, and \$10,000 more is asked for this year. It will be the greatest monument to practical Christianity to be found in this Oriental industrial center.

5. *India: Delhi, Butler Memorial (\$3,000)*. Delhi, the new capital of India, draws thousands of trained youths from the Christian sections of "mass movement" villages into its industrial life. To serve the religious and social and recreational needs of these young people, this Hindustani church and center is being developed. The board provided \$3,000 last year as part of its share of \$12,000 promised toward the cost of the enterprise; another payment of \$3,000 is asked for 1928.

6. *India: Kodaikanal School (\$3,000)*. Situated in one of India's healthful regions, this school is designed

to give children of missionaries a good elementary and secondary education, according to American standards. Three thousand dollars are required this year as a final payment of the Methodist share in this school's cost. Other missionary boards are also co-operating in maintaining the institution.

7. *Burma: Rangoon, Edith Jackson Fisher Memorial (\$3,000)*. This church and community center for the Fukien and Cantonese Chinese Christian congregations of Rangoon houses also a large Sunday school, and a day school of 250 pupils. It has in addition a hall and recreation room and gymnasium for these "Chinese pilgrims" living far from their native land. The board has undertaken to raise a total of \$23,000 toward the cost (about \$45,000) of this enterprise. Of this amount, \$3,000 is required in 1928.

8. *Japan: Chinzei Gakuin, Nagasaki (\$3,500)*. Chinzei Gakuin's more than 1,200 graduates occupying leading posts in the life of Japan, are sufficient proof of the statement that it is one of the most influential schools in the nation. In 1924 the main building was destroyed by fire, and the 500 students have since then been struggling in temporary quarters. Plans are under way for new buildings on a new site, the total cost being about \$129,000. Alumni and friends of the institution pledge one third of that amount, and American Methodist friends are asked to give the remainder. The Board of Foreign Missions is pledged to give \$3,500 this year, but would welcome gifts far in excess of this amount.

9. *Liberia: College of West Africa, Monrovia (\$4,000)*. The seventy-five-year-old buildings of this school in the capital of Liberia are wholly inadequate for a modern program of arts, sciences, agriculture, etc. And with the new rubber developments of the Firestones there must be added emphasis upon industrial education. There will be 300 or more students when new buildings are erected and a self-help agricultural and industrial program is inaugurated. The cost of the buildings and equipment will be \$30,000. Liberians are contributing about one half of this amount; the board has furnished \$10,000 to date, matching the funds raised on the field. Of the remaining \$10,000 the board expects to secure \$5,000 this year from friends of Africa.

10. *Mexico: Balders Church, Mexico City (\$5,000)*. In 1919, when the denominations carrying on missions in Mexico divided territorial responsibility among themselves, the large Balders Church in Mexico City came within the organization of the Methodist Episcopal Church, South. In the financial readjustment the Board of Foreign Missions is owing the Board of Missions of the Methodist Episcopal Church, South, the largest item being the transfer of this Balders Church property. It is planned to pay off this obligation and to forward \$5,000 in 1928. This is one of the finest self-supporting congregations in Mexico City; assistance given in this way will be further evidence of our good will to Mexico.

11. *Mexico: Missionary Residence, Puebla (\$4,500)*. The Methodist Mexican Institute in Puebla is our greatest boys' school in the republic. It has an enrollment of 350 boys in elementary, high school, teacher training, commercial, music, English, and other departments. It has a notable "Homiletic Club," composed of boys who plan to enter the ministry; and a student volunteer band of those preparing for foreign service. It excels in ath-

letics, recently winning tournaments in basketball, baseball, and football. An outdoor swimming pool and gymnasium were lately added to the institute's equipment. Principal Matthew D. Smith, with his wife and three small children, live in some rooms in the dormitory. Meanwhile the school is so crowded that some of the boarding pupils are housed in rented quarters in town—a most unsatisfactory situation to all concerned. Now it is proposed to build a new Mexican-style house for the principal; this will release room for about thirty more boys in the dormitory.

12. *North Africa: Property Repairs and Taxes (\$5,000)*. In a number of towns and cities in North Africa—where Methodism is ministering to a large Mohammedan population with churches, schools, and dispensaries—properties are being repaired in order to make them suitable for service. This includes alterations and repairs in Ouadhias, Il Maten, Sidi Aich, Tunis, and Sousse. In addition, it has been decided by government officials that these mission properties are liable to the special "tax on associations"; this decision makes it necessary to pay taxes as far back as 1919 in some cases. The sum of \$5,000 is asked in 1928 to meet these improvement and tax items.

13. *Rhodesia, Africa: Irrigation at Old Umtali (\$1,500)*. At Old Umtali Methodism maintains its oldest and most famous mission station in Central Africa. The "Hartzell Training School," located here, is training pastor-teachers for service out among the tribes of Rhodesia. They are taught to instruct in the "three r's," in Christian fundamentals, in gardening, in animal husbandry, in industries, in sanitation and health. To complete our share of a great irrigation canal supplying the community with water and irrigating the experimental fields, the sum of \$1,500 is required this year.

14. *Spain: Alicante School (\$3,600)*. Methodism has in Alicante a day school of 600, a high school of forty,

a Sunday school of 700, and an active Methodist Episcopal Church. This is one of our most successful educational enterprises in Europe. The growing institution has needed larger quarters, and a new home has been built. The board promised to secure \$15,000 toward the total cost; \$4,200 of this amount is still unpaid.

15. *Sumatra: Medan School (\$1,500)*. There are twelve teachers and 353 boys in this greatest of schools on the island of Sumatra. The boys are chiefly Malay Mohammedan and Chinese. The American church gave \$1,500 in 1927, and is asked to give \$1,500 in 1928 to complete the purchase of a splendid site for this school; the Chinese will meet most of the other costs.

16. *Sweden: Union Theological Seminary, Gothenburg (\$5,000)*. This is a union school, established to train the Methodist ministry for Norway, Sweden, Finland, and Denmark, where the churches have 27,000 members and 31,000 Sunday-school pupils, and now require no missionaries from America. Property and building improvement costs amount to \$100,000, of which the Board of Foreign Missions is expected to provide \$50,000. In 1927 it provided \$1,000, and this year seeks to give \$5,000.

17. *Uruguay: Montevideo Church (\$2,500)*. In this rapidly growing metropolis of the South American republic there is an English-speaking congregation of several hundred Americans and Britishers resident in the city. Upon a site within a stone's throw of the National University and of the proposed public library, there is now being erected a new church home, adequately equipped to meet the needs of this important congregation. Already \$30,000 has been expended in securing the site, and \$40,000 towards the cost of the building. Most of this has been raised locally. The board has promised to secure \$2,500 this year towards the completion of the building.

Death Claims the Rev. R. N. Jones

By the Rev. D. Leonard Morgan

RBERT NAPOLEON JONES was born in Tuscaloosa, Ala., in 1868, and joined the church when twelve years of age. He attended the public schools of this vicinity, and afterwards entered Meridian Academy, where he remained until he graduated in the normal course.

He joined the Mississippi Conference in 1895, and served successfully the following charges: Carthage, Terry, Heidelberg, Handsboro, Moss Point, Gulfport District, Laurel-Ellisville, Hattiesburg, Crystal Springs, Forest, and St. Paul, Meridian.

In the passing of the Rev. R. N. Jones, pastor of St. Paul's Church, Meridian, Miss., January 8, the Mississippi Conference lost one of its outstanding men. He possessed an iron will, and was an untiring worker. A courageous and fearless preacher of the gospel of Jesus Christ. He always stood foursquare against the evils that confronted him, and allied himself with the forces of righteousness. He was a hustler and a financier, and built several churches and parsonages, among which is the St. Paul's Church at Laurel, Miss. He was not only a lover of education, but a staunch supporter of the

cause which he espoused. He was for thirty years a trustee of Haven Teachers' College, and gave unstintingly of his means to support it. He educated his children there, and influenced everybody else he could to attend. He was treasurer of the Mississippi Conference for many years, and was president of the Mississippi Conference Brotherhood at the time of his death.

The Rev. Jones was a member of several secret orders, and held high positions in some of them, but he never put anything ahead of his church. Mississippi Methodism has been greatly impoverished by his death, and the Conference of 1928 will be the first to which he failed to respond since he entered. And there was never a worthy cause presented but what he contributed towards it. The family of Rev. Jones loses a loving husband and devoted father. The Conference has lost a faithful and energetic worker. Robert N. Jones is survived by his wife, two sons: Robert Napoleon, and Wilberforce; two daughters: Miss Della Jones, and Mrs. Ethel Ray; two brothers, and one sister. The funeral services were held at St. Paul's Church, Meridian, January 10. The choir rendered excellent music. Those who took part in

the eulogies were the Rev. M. J. Sherard, pastor of New Hope Baptist Church, representing the Ministerial Alliance; Miss Young, representing the Colored Methodist Episcopal Church; the Rev. N. Toole, of Enterprise; the Rev. J. M. Shumpert, D.D., pastor of Pass Christian; Dr. J. B. F. Shaw, president of Haven Teachers' College. The writer delivered the main funeral oration.

The Rev. Emanuel A. M. Dent

By the Rev. John M. Beane

THE Rev. Emanuel A. M. Dent, a member of the Washington Conference, Methodist Episcopal Church, was called from his work to his heavenly reward, December 24, 1927, after an illness of two weeks. He was serving in his fifth year as pastor of the Covington (Va.) charge, Charleston District.

Emanuel A. M. Dent was born in LaPlata, Charles County, Md., February 6, 1869. He gave his heart to God when he was a child and united with the Methodist Episcopal Church in Charles County, Md. After he grew up he went to Washington, D. C., and transferred his membership to Ebenezer Methodist Episcopal Church of that city. Here he received exhorter's license, and in due time was licensed as a local preacher, and as such served faithfully in his local church until called away to serve as a supply pastor, from which he was admitted on trial in the Washington Conference at its forty-eighth session, held in Lynchburg, Va., March, 1911, and in due course he was admitted in full connection. He served faithfully the following charges: Brandywine, Md., two years; Middletown, Md., two years; Charlotte Hall, Md., six years; Nottingham, Md., two years, and Covington, Va., where, in his fifth year, he finished his course and passed to his reward in heaven. While he was faithful and diligent in all his work, it was in the Covington charge his greatest work was done. He was appointed to that charge in March, 1923, when it was of very small membership and was weak on ministerial support. Such was the devotion of this good man to the work that he succeeded in making it a strong charge, giving a fair support to the ministry. In the face of many difficulties and apparent impossibilities, with an indomitable will and determination he succeeded in building a new church in Covington, composed of cement blocks and beautifully stuccoed. He also built a brick church at Lomoar.

As a minister of Jesus, E. A. M. Dent was a man of deep piety and unflinching courage. He seemed never to falter, and he had a faith that would acknowledge no possibility of failure. In Covington he aimed high and was determined to succeed. He succeeded, but it was more than his frail constitution could stand, so he went down with his face to the foe. He gave his all to the work—his life—"an alabaster box of precious ointment." He has entered the rest

"Wherein the far-off haven,

When shadowy seas are past,

By angel's hands each quivering sail

Shall be unfurled at last."

The funeral services were held in St. John Methodist Episcopal Church, Covington, Va., on Wednesday, December 28, 1927, at 2 P. M. The Rev. A. D. Brown, pastor of Ronceverte and White Sulphur, was master of ceremonies. The services, as he directed them, were very impressive. There were resolutions from the two colored Baptist churches, from the Lomoar and Warm Springs

Church of Covington charge, from the different departments of St. John Church, and from the fraternal orders of Masons and St. Lukes. The funeral sermon was preached by the district superintendent of the Charleston District, the Rev. E. A. Haynes, from Rev. 14. 13. It was one of the best funeral sermons we ever heard, and made a wonderful impression. Remarks were made by the Revs. Arthur Leazenby (white), C. W. Ingram, W. C. Cabell, Read, and White.

Besides the ministers named above, there were present four white ministers and the writer.

LEWISBURG, W. VA.

Twenty Years of Sunday School Achievement

THE Department of Church Schools (formerly the Board of Sunday Schools) has just completed the twentieth year of its life. This new organization was provided with a wider charter and with more adequate support than was the old Sunday School Union; and furthermore, came into being at probably the most strategic moment in the history of religious education. Graded lessons began their first publication the October following the organization of the new board; the daily vacation Bible school was just beginning its organized work; week-day religious education and the missionary education movement were both to follow within the next five years; while within a decade there were to be developed a new psychology of religious education, new principles and methods of age-group organization and program, new architectural standards for religious education, and practically the entire program and curriculum of leadership training. In view of the convergence of these outstanding lines of influence at the very birth of the new board, it is not surprising that these twenty years have been unparalleled in the history of Methodist Sunday-school achievement.

During these years total enrollment has increased from 3,606,023 to 4,659,980; average attendance from 1,842,185 to 2,257,721; officers and teachers from 362,404 to 415,527; annual offerings for missions and other Disciplinary benevolences from \$524,852 in 1907 to \$1,448,098 in 1927, aggregating for the twenty-year period the stupendous total of \$21,003,122; expenses for lesson materials, etc., have increased from \$1,390,281 to \$3,011,771; while nearly 297,000 of our workers have been enrolled in standard training courses in the last twelve years alone, and nearly 105,000 have completed one or more units of credit. Meanwhile, in these twenty years, 3,459,562 of our pupils have acknowledged Christ and come into the membership of the church, an average of more than 3,300 for every Sunday of the entire period.*

These net gains are all the more encouraging in view of the fact that, in the period during and following the World War, Sunday-school work, along with practically every other phase of church work, suffered one of the most serious setbacks in its history. In spite of this fact, the year 1922 registered the highest enrollment in the history of our work, and the losses since that year still leave us with a net increase in enrollment of 1,152,902, or almost thirty-three per cent for the twenty-year period.

*NOTE—These figures were made up when there were eight small Conferences yet to hear from. For these Conferences last year's figures were used. Reports from these eight Conferences will modify our final published report slightly, though not in such a way as to alter the significance of the above statements.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

JESUS PICTURES THE KINGDOM OF GOD

FIRST QUARTER. LESSON VII. FEBRUARY 12

Scripture Lesson—Mark 1. 14, 15; 4. 1-34.

The Difficult Task of Jesus. Not only did Jesus incur the opposition of the leaders of His people, but He had to be very careful not to lose completely His influence with the common people with whom He had become so very popular. He could have destroyed His influence with them by the way in which He could have presented His teachings. I once heard a teacher of mine say that his predecessor in the chair had been ousted for teaching the same things that he himself was now teaching. Some truths may do immeasurable harm unless prudently presented to the unsophisticated.

And never has a teacher had a more difficult task in getting His truths over than Jesus. It is always easier to teach a truth to people who have no ideas, than to those who are already established in erroneous ideas on the subject. Some such practically impossible task as this Jesus had to perform. A way had been prepared for Him long in advance. But it would have been better had He been left with an absolutely free hand in building His own way. For the prepared way had been built largely upon mistaken ideas and conceptions, greatly strengthened by tradition, and constantly resurfaced with mixed material by succeeding generations. A true prophet placed on a layer of truth. And then came along a false prophet and covered this over with lies or mistakes. And, though it may be otherwise in the long run, in the short run falsehood is more eagerly received and more tenaciously held than truth. The people of Jesus' day had many false ideas concerning the work of the Messiah and the nature of the kingdom of God.

Why Jesus Taught in Parables. His work as a teacher had, therefore, to be twofold: a rooting out, and a re-seeding—growing a crop of truth in soil wherein for the most part errors like Johnson or nut-grass had thrived. Accordingly, two methods were open to Him: either he might openly declare their mistaken ideas and plainly teach the truth; or He might say nothing about their mistakes, and only suggest the truth for their discovery, leaving to it gradually to root out their former mistakes. The former method is always the most dangerous at the beginning of one's teaching career. It is so emotionally and intellectually shocking to be told frankly that the most sacred hopes by which one has always lived are mistaken and vain. To do so will easily arouse revolting antagonism. I remember once saying that heaven is a spiritual condition and not a material place where one eats luxurious food and wears fine clothing and jewelry, etc. I was later told that one of my best friends, who was an educational leader, said that I had destroyed her hope of heaven! Jesus prudently adopted the latter method. Hence whenever He spoke publicly concerning His Messiahship and the nature of the kingdom of God, He spoke in parables. He did and did not wish to conceal the truth from His unsophisticated hearers. He wished to reveal by concealing it under figures of speech that if possible they may discover it for themselves. That is what revelation means in the spiritual sense (witness the Book of Revelation!). But only the more spiritually-minded can interpret the revelation after it is made. The multitude could not endure plain statements of the truth on these matters. But He would not encourage them in their errors, but taught the truth in such a way that they could not understand it unless they became spiritually-minded. He did not, at the beginning of His ministry, speak on these subjects. He only declared the nearness of the Kingdom. So He did not need to speak in parables.

Why So Many Parables On the Same Subjects. Mark says that Jesus spoke many such parables on this occasion. And Matthew (18. 8-50) records seven of them. There are three

in our lesson. And each has to do with the work of the Messiah, and especially the nature and development of the kingdom of God. They are quite similar. In each the Messiah is a planter of seeds. And in each the kingdom of heaven is of a gradual growth and development as plants. But why so many parables on the same thing? This was to reveal different truths concerning the same thing. In speaking, many aspects of a thing can be portrayed better by a number of short and simple illustrations than by one long, drawn-out and more complicated one. These teachings had to be committed to memory, and could not be studied from a written page. In each of these parables we do find a different truth about the Kingdom. The first answers the question who shall enter the Kingdom. And the answer is that only those in whom the Word of God can become productive can enter, and this because out of them only will fit subjects for the Kingdom be produced. The second answers the question when the Kingdom will come. And the answer is that it will come when the Word of God shall have borne its fruit—that is, when those who are capable have been changed into fit subjects for the Kingdom. And the third answers the question how the Kingdom will come. And the answer is that it will gradually grow and develop out of a very small beginning into a great extensity. That is to say, His parables of the Kingdom bear a supplementary relation to each other. Each contains something of the other. But its main idea or the lesson which it teaches is different from the other, and is to be found in its concluding statements. Jesus used each of His parables to express one round-out or complete thought, and not a group of related thoughts. Each complete thought required a different parable for its expression. These ideas concerning the Messiah and the Kingdom seem almost trite to us because we are accustomed to them. But Jesus' audience did not have our intellectual and spiritual background. To them they would have been nothing short of revolutionary had they fully grasped them. So indeed to us is given to know the mystery of God; but to them—etc., etc. (Mark 4. 11 f).

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, FEBRUARY 12, 1928

"So is the kingdom of God as if a man should cast seed upon the earth"

(By D. D. Martin, D.D.)

The word pictures of Christ are masterpieces in art, and His parables give accurate illustration to the truth He is teaching. God's kingdom in every land begins as seed sown in the ground. Compared with the universe of truth, whatever the minister or missionary is able to lodge in the mind and heart of the hearer, is not more than a mustard seed. As seed has in it the mysterious principle of life, so the germ of gospel truth, however small, will germinate and grow to bring a large harvest of Kingdom realities.

We cannot exclude God from the process. We may plant seed in well-prepared soil and watch over it, but only God can make it grow. It must be planted to grow. So we must plant the seed of the Kingdom in human hearts, but only God can cause that seed to take root and grow and bear fruit. He alone knows the secrets of men's hearts. There is a process of growth and order to development. Faith to expect and patience to wait is often required of the missionary and Christian workers. After years of work, Mrs. Moffatt in South Africa sent home for a communion set. It came just in time to serve their first convert.

The smallness of the beginning and the greatness of the results is one point in the parable of the mustard seed. Small things are often means of great consequences. Small events often turn the course of a whole life. All the oaks in the world in a short time could be the product of one acorn. Christianity had a small beginning in numbers, but it is rapidly filling the whole earth. Its triumphs in the early centuries is the wonder of history. Its growth has been retarded by human interference, but not to effect the progress of the centuries; for there has never been a century when Christ had not more followers than the preceding century.

We can never know what that which is least in our service may effect. We must not despise the least among God's servants, for He will cause the weak to confound the mighty. The growth may be in secret in which we have no part, but if of the real seed of the Kingdom, it will grow to fill its place in the garden of our God. If it be our faith that is so small, Jesus told us that faith as small as the smallest seed could remove mountains.

GAMMON SEMINARY.

Epworth League Topic

FEBRUARY 12

By the Rev. J. W. Haywood, D.D.

THE NEGRO IN THE MAKING OF AMERICA

(Phil. 2. 1-5)

My friend, Dr. Willis J. King, has in the current Quarterly a significant discussion of this topic. I wish every Leaguer could read it.

American History Texts and the Negro. One could secure a doctor of philosophy with his major in history and know very little about the Negro. White histories will record the fact that the Negro was a slave, and will show a picture of Negroes in a Southern cotton field, and that ends the Negro in American history. I have a brother-in-law who declares that he was about grown before he knew that any part of chickens was cooked save the neck and feet. I was actually an A.B. from college before I knew that Negroes had done any worth-while things in the making of America. As Dr. King has pointed out in his article, "The White Man's Ignorance of What We Have Done," constitutes a great difficulty in the way of his properly appraising us. Our own

ignorance is the thing that creates in us a sort of inferiority complex.

Negro's Spiritual Gifts to America. In this article I wish to speak only of the Negro's spiritual contribution to American life. And I am going to speak specifically of our gift through song. In spite of the fact that some of our fastidious Negro scholars call our spirituals a mixture of paganism and nonsense, most of us think them music of rare depth and beauty. I am filling engagements at the rate of three and four a week with the male quartet of the college. One of these weekly engagements is a broadcasting engagement over WBAL, one of the high-powered stations of the country. Letters come to my desk from every section of the country testifying to the quaint, unique beauty and rare spiritual power of these melodies of ours. We often sing at services in white churches. It is a common sight to

see eyes wiped as the boys render these songs born in the soul-depths of our spiritually gifted people. A few of our supercilious pedants say we ought to let these songs die with the institution that envroned their birth; but most Negroes, I am glad to say, are beginning to recognize our rich heritage of song. Time was when white people saw nothing but fun in our songs. That has almost entirely changed. When they want fun

they go now to the vaudeville and listen at some variety of blues. When they want their hearts warmed, their spiritual yearnings stirred, they listen in while some unsophisticated group of Negroes sing "Steal Away," "My Lord," "What a Morning," "Nobody Knows the Trouble I've Seen." Who knows but that God has brought us to America to sing her to her knees.

MOROAN COLLEGE.

Little Stories of Achievement

What the Churches Are Doing

Barnesville, Ga.—A great surprise was given the Rev. A. W. Reaves, pastor of John Wesley Methodist Episcopal Church. The members and friends carried many pounds of select groceries to the parsonage on January 5. The Rev. Reaves extended many thanks to them for their kindness. The people of John Wesley Church feel that they are going to have much success under the leadership of the Rev. Reaves. We are going over the top. Watch the Southwestern.—Irene Merrith, Reporter.

Chibley, Ga.—We, the members of the Whitesville charge, thank the bishop and all concerned for returning our pastor, the Rev. J. S. Shuman, who has been on this charge for four years, during which time he has done a great work and has led our people to a higher standard along all lines of church work. He is a man full of Christian zeal and knows well how to handle his people. Our churches on this charge have taken on new life under the Rev. Shuman's leadership, and we are planning to do great things during the year 1928. We pray that our pastor may live long to teach and preach the gospel.—J. M. Williams, Reporter.

Fort Scott, Kans.—Zion Chapel Methodist Episcopal Church has lined up for another year's work with the same enthusiastic pastor, Rev. E. J. Moore. We are hoping to do great things. We paid our district superintendent in full, and on December 24 the Christmas exercise by the Sunday school was a great success. At the close an offering was taken for World Service; then on January 2 the church served a New Year's dinner to the delight of those present. Plans also have been laid to help the trustees to wipe out the indebtedness on our new parsonage. Under the leadership of our pastor we are assured of success, with Christ as our Captain.—F. E. Wade, Reporter.

Leesville, La.—Our pastor has a great program for the World Service, and things look hopeful. The first quarter was held on January 7 with great success considering weather conditions. Mrs. Edna Williams, of New Orleans, is a live wire in the church. She comes from Williams Chapel, and can be depended on for service when she is on hand. Sister Ella Hudleston, the president of the Ladies' Aid, has put on new life for 1928, and plans great work for this year. The Rev. Thomas, our retired elder, can be depended on. He brings life to the church at all times. Bro. Mack Hudleston was our lay delegate to the Annual Conference, and brought news to us of the proceedings in an interesting way. We ask that you pray that we may do great work this year.—Rev. J. C. Coleman, Pastor; Mack Hudleston, Reporter.

Dayton, Tenn.—Mt. Olivet Methodist Episcopal Church: On January 19 the Boys' Duty Club rendered a very excellent program. The play was entitled "I Will Start at the Bottom, and Wait Until My Chance Comes." Those who witnessed it wished to have it repeated. The club is moving on splendidly with our major, the Rev. J. G. Nash, pastor, in charge. The boys who participated in the play were Captains W. L. Douglass, C. West, R. Bridgman, J. D. Dooley, E. Dorsett, and Lieutenants N. McAlpine, G. Jenkins, O. Daniel, P. Douglass, Wendell Daniels, and Sergeant Paul Todd. We had a few white friends present to wit-

ness the play, who encouraged us to go forward. We are workers for community and church. We work for humanity wherever we can do good for them. Collection was good. Pray for us.—Sec. Neal McAlpine, Reporter.

Bellaire, Ohio—After a long sleep for several years, the Second Methodist Episcopal Church of Bellaire is beginning to wake up. Last summer Sister Elsie Murray, formerly of this city, came home from Steubenville, where she had served as chorister in our Simpson Methodist Episcopal Church. She immediately went to work in her home church in Bellaire, reorganized the choir, and for Christmas put on Bronner's cantata, "The Christ Child," with such wonderful success that the folks requested it to be repeated, and each time the church was packed to its capacity. The church was beautifully decorated, and each participant wore costumes representing the character they portrayed. Mrs. Murray also organized a junior choir, and is working hand in hand with our pastor, the Rev. G. Sheppard Lawrence. We have begun a series of cottage prayer meetings, looking toward a soul-stirring revival soon. We solicit the prayers of God's people.—Reporter.

Franklinton, La.—This church has taken on new life and interest since the Rev. E. C. Goins arrived. After having a nice service filled with the Holy Ghost, a storm came and surprised the preacher and his wife. Many pounds of groceries and presents were given them. The pastor thanked them and asked them to call again. Those participating were Mrs. T. W. Barker, Paul Gallo, Carrie Blackwell, Lena Solomon, Martha Magee, and others. We thank the bishop and superintendent for sending us the Rev. E. C. Goins as pastor for this year. He is the man for the place. The church will move forward under his leadership. The Rev. Goins preached his introductory sermon on November 9 at Franklinton Methodist Episcopal Church to a large gathering. The sermon left a great impression upon his hearers. On November 8 and 9, the first Quarterly Conference was held at this church by the Rev. J. D. David. We had a great Conference. Every department was represented, and everyone had written reports, which showed a marked improvement. The Rev. David congratulated the brethren for the able manner in which they reported. He preached an able sermon on "The Fig Tree." The superintendent was paid in full. Two yearly subscriptions were taken for the Southwestern. The pastor's wife is on the job, and is helping him to put the program over. The Rev. David gave an able address in the Sunday school. The following high school teachers took an active part: Misses R. B. Knox, M. E. A. Baker, V. T. Anderson, F. A. Mills, and Mr. E. W. Casterman.—C. D. C. Bryan, Reporter.

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CINCINNATI NEW YORK
Chicago Boston Detroit Pittsburgh
Kansas City San Francisco Portland, Ore.

Abingdon, Va.—Charles Wesley Methodist Episcopal Church: Sunday, December 25, was beautifully celebrated, and the event refreshed our minds through a beautiful and interesting sermon preached by our pastor, the Rev. F. D. Thomas, from Luke 2: 14; subject, "What Does Christmas Mean to You?" It was enjoyed by all, and caused us to realize our blessings as never before. At 8 P. M. the pastor preached another able sermon from Luke 2: 10. Monday night, the 26th, the Sunday school had its Christmas program and tree. The program was enjoyed by all, and was under the direction of Mrs. Rosla Anderson. The Sunday-school scholars received gifts from the school. Our mid-week prayer service was held on Wednesday. This was the last meeting of the year, and was enjoyed by all present. An oratorical contest was given by Mrs. Hazel Moss Thomas on Thursday night. The following ladies participated: Mmes. J. Cooke, J. Logan, C. Patterson, F. Mitchell, E. Gary, A. Cotton, M. Ellison. Three prizes were awarded to the best speakers; Mrs. F. Mitchell received first; Mrs. J. Cooke, second; and Mrs. C. Patterson, third. The Rev. F. D. Williams, pastor of the African Methodist Episcopal Zion Church, presented the prizes. Watch night was held December 31. Services began at 10 P. M., opened by the Rev. F. D. Thomas, assisted by the Rev. B. H. Monroe and Bro. Lewis Roberson. We entered the new year with greater zeal to do a great work for the upbuilding of God's kingdom, as well as our home town.—Reporter.

District Activities

District Rounds

MARSHALL DISTRICT

Second Round—Ore City, March 3, 4; Ebenezer, 11, 12; Mallalieu, 11-13; Concordia, 10, 11; Edwards Chapel, 9-11; Jefferson, 17, 18; Lassater, 24, 25; Waskom, 24, 25; Texarkana Ct., 31, April 1; Texarkana, 1, 2; Daingerfield, 7, 8; Mineola, 14, 15; Hawkins, 21, 22; Longview, 22, 23; Harleton, 28,

28; Smithland, May 5, 6; Woodlawn, 12, 13; Queen City, 19, 20; Lodi, 19, 20; St. James, 18-20; Marshall Ct., 26, 27; Pittsburg, 26, 27.

Brethren: Easter Sunday is April 8, and Marshall District Conference is April 19-21. Please raise on Easter Sunday every dollar of your World Service money, and be ready to report the first day of the District Conference at Longview, Texas.—Faithfully yours, A. J. Newton, Dist. Supt.

MEMPHIS DISTRICT

Second Round—Selmer, February 11, 12; Jackson, 14, 15; Capleville, 18, 19; Pleasant Grove, 25, 26; Galoway Ct., March 3, 4; Centenary, 10, 11; Alamo, 17, 18; Warren Memorial, 24, 25; Hudson and Mays, 31, April 1; Martin, 7, 8; Union City, 9, 10; Bethel, 14, 15; Dyersburg, 21, 22; Fulks, 21 and 23; Mason, 28, 29; Lucy Ct., May 5, 6; Kenton and Sharon, 12, 13. Special days: February 12—Lincoln Day. This is the day with the week coming before or the week following that the charges over the district are to make special effort to raise the assessment for Walden College. Easter is our World Service Rally Day.

It is hoped that your plans for the every-member canvass are well on the way. Annual roll call, May 31; Children's Day, June 10. Remember Gulfside District Conference, July 25-29, at Lucy, Tenn.—J. O. Dixon, Dist. Supt., Springfield, Tenn.

OPELIKA DISTRICT

Second Round—Ashville Ct., February 4, 5; Alexander City, 10-12; Kellyton Ct., 11, 12; Sylacauga, 17-19; Rockford Ct., 18, 19; Benson Ct., 25, 26; West Point, Goodsell Memorial, March 2-4; Lanette Mission, 3, 4; Lafayette, 9-11; Lafayette Ct., 10, 11; Flve Point Ct., 17, 18; Roanoke Ct., 23-25; Rocky Mt., 24, 25; Wedowee Ct., 31 to April 1; Steven Mission, 30 to April 1; Talladega, 7, 8; Talladega Mission, 6-8; Dadeville, 14, 15; Opelika, 20-22; Caldwell and Tuskegee Mission, 23, 24; Mt. Jefferson Mission, 24; Mt. Godfrey, 25; Our Town, 26; Calera Mission, 27.

Dear Brethren: Let us begin our evangelistic campaign for the new year. Let us make an increase of ten per cent on World Service by second Sunday in April. Let us put the Southwestern Christian Advocate in every home. I am ready to serve you at any time.—J. C. Chuman, District Superintendent.

SHREVEPORT DISTRICT

Second Round—Fairfield, January 22-24; Curtis, 27-29; Belcher, 29, 30; Bonchest, February 4, 5; Mansfield, 5-7; Grand Cane, 6; Frierson, 8, 9; New Light, 10-12; Vanceville, 12, 13; Johnson, 12-14; Jewell-Providence, 18, 19; Dixie, 22; Keithville and Fairview, 25, 26; Thomas and Mount Carmel, March 3, 4; Daniel and Round Grove, 11-14; St. James, 11-13; St. Paul, 18-20; Asbury, 18; Cedar Grove, 19; Grand Bayou, 24, 25; Lake End Ct., 25, 26; Arcadia, 28; Ada-Nelson, 2; Homer, 30; Longstreet Ct., 31, April 1; Logansport, 1, 2; Minden, 4, 5; Bayou La Chute, 15; Crichton, 15, 16.

Dear Brethren: We commend you for the splendid way you have taken hold of your church work thus far. Keep the good work going. Continue planning and presenting new features that shall help your church in every way to keep her place of leadership. Send in your Christmas offering for Gulfside Association. Ask each auxiliary in your church to help raise the World Service quota. Organize your classes into units and push the battle to the gate and report your full quota before or immediately after Easter. Let evangelism, family worship, Southwestern Christian Advocate, and the other claims of our great church receive your attention and influence. If we plan, labor, pay, and pray success shall be ours. We wish you, your families, and congregations unlimited blessings. All of the pastors, district stewards, and deeply interested laymen of the district are called to meet at Mt. Zion Church, Logansport, La., Wednesday, February 15, 1928, at 10.30 A. M. Each pastor is expected to bring two copies of a five-years' program for his present charge, the same to be approved by his official board later.—J. C. Calvin, Dist. Supt., 1836 Hotchkiss Street, Shreveport, La.

TUSCALOOSA DISTRICT

Second Round—Mt. Sterling Ct., February 3-5; Bessemer, 10-12; Reiders, 11, 12; Akron, 17-19; Mantua Ct., 24-26; Gainesville, March 1-4; Eutaw, 9-11; Marion, 16-18; Marietta, 14, 15, 17, 18; Gordo Ct., 21-25; Tuscaloosa, 30 to April 1; St. Paul Ct., 5-8; Newburn and Walthal, 11-13, 15; York Ct., 20-22.

My Dear Pastors, Brothers, and Friends:

Please allow me to say that the time is passing and the Lord is calling, and the great church is counting on you to do your duty. I hope you will count it a privilege to work with God and to be led by Jesus Christ and guided by the Holy Spirit. I trust you will see to it that your full quota for World Service is raised in the spring drive. Let each pastor be a soul winner, and each member a worker for the kingdom of our Christ. With every good wish, I am yours for service.—F. W. Williams, District Superintendent, P. O. Box 682, Tuscaloosa, Ala.

Quarterly Conferences

MACON, GA.

Our first Quarterly Conference was held at Warren Chapel Methodist Episcopal Church on January 6-8, with much success. We paid the district superintendent, Rev. D. R. Cooper, in full, and \$6 was given the pastor, Rev. E. T. Micheal. The Rev. Cooper preached two able sermons that will be long remembered. We are proud of the Rev. Cooper, and thank the bishop for the return of our pastor, Rev. Micheal. He is a great friend and a gospel preacher. The church is alive under his leadership. We wish to express our thanks to Mrs. Josephine Hill, a member of the First Baptist Church, for her kindness in taking our pastor into her home. Rev. E. T. Micheal, Pastor; Mrs. Ella McQuitor, Reporter.

MUTUAL, MD.

We have just wound up our fourth Quarterly Conference, with Dr. J. S. Carroll, our district superintendent, on his last round. We have spent six years together, and he has accomplished much good during that time. We are sorry to part with him, but he has our prayers, wishing him a long life and much success. We have much before us for the incoming year, but we are going to try hard to accomplish much, with the help of the Lord, as we are told that everything works together for good to them that fear the Lord.—Rev. E. Ayres, Pastor; H. K. Locks, Reporter.

TALLASSEE, ALA.

The first Quarterly Conference was held at Oak Valley Methodist Episcopal Church, December 30 to January 1. The Conference was opened with song and prayer by Sister J. Buchanan, one of the old, faithful members, who has been praying to see a new church at this place. The district superintendent, Rev. P. P. Wright, read the Scripture lesson from Luke 2, 8, explaining fully the meaning of Christmas. Reports rendered by officers were good.—Mary A. Scroggins, Reporter.

WILLIS, TEXAS

The district superintendent, Dr. G. W. Gilder, held his first Quarterly Conference here on January 8 and 9. The business session was held on Saturday, and Dr. Gilder made a splendid address, which was enjoyed by all present. Owing to the inclement weather, attendance was small. Sunday was a high day. The superintendent preached a soul-stirring sermon from Mark 4, 36; text, "And there were also other little ships"; subject, "Other Little Ships." This sermon was a feast for everyone, and every soul was made to feel happy. At night he preached from Acts 16, 30, "Sirs, what must I do to be saved?" Total amount raised was \$52.—D. Bryant, Reporter.

WOODLAND, LA.

The first Quarterly Conference was held at Mt. Carmel Methodist Episcopal Church on November 12 and 13, with the Rev. B. J. Reddix in the chair. All of the officers were present with written reports. The superintendent dispatched the business of the Conference with dignity and ease. He was well pleased with the condition of things at present. The parsonage has been ceiled since the Annual Conference. We are planning big things for this Conference year. Our slogan is, "Over the top." On Sunday, the 18th, the superintendent preached a soul-stirring sermon from Hebrews 12, 1; subject, "Pull Up the Weights and Let Us Run." He was at his best. Paid the superintendent in full.—Rev. A. P. Robinson, Pastor; Rossie Daniel, Reporter.

District Conferences and Conventions

GREENVILLE, GA.

The LaGrange District Stewards' and Pastors' Council met with Rust Chapel Methodist Episcopal Church, January 12, at 10.30 A. M., the Rev. J. B. Maddux, district superintendent, president. Hymn was lined by the Rev. J. S. Shuman; prayer by the Rev. E. J. Kimball. An able sermon was delivered by the Rev. J. M. Daniels from the fourth Psalm. His message was powerful and thoughtful. The district superintendent then spoke complimentary of the sermon and expressed his appreciation for the splendid attendance of the pastors and delegates. The work of the auxiliary was manifested by the number present. The Rev. A. H. Jamerson was elected secretary, and the writer reporter. The district superintendent's salary was fixed at \$1,433, and apportioned to the charges, after which the superintendent brought before the body the necessity of raising the World Service. Each pastor, Sunday-school superintendent, and president of auxiliaries pledged to raise their quota by Easter Sunday. We thank the Rev. W. R. Dixon, pastor, and his good people for the hospitality shown us.—E. J. Kimball, Reporter.

WINCHESTER, KY.

The Lexington District group meeting convened in Clark Methodist Episcopal Church, of which the Rev. J. S. Roberts is pastor, January 11, 1928. Devotions were conducted by Dr. D. E. Skelton, of St. Paul, Paris, and the Rev. E. E. Hamblen, of East End, Richmond. District Superintendent Rev. L. E. Jordan made the opening remarks, and Mrs. C. D. C. Mebane, of Paris, was elected secretary and reporter. Superintendent Jordan presented two charts on world work and current expenses of the general church, and gave an enlightening explanatory address on same. The charts showed a decline during the past five years, and the reason why was discussed by several brethren. The Rev. D. D. Turpeau, of Calvary Methodist Episcopal Church, Cincinnati, was introduced and addressed the audience on the subject of "Evangelism." He stressed the necessity for liberty of conduct in the realm of spiritual endeavor, with less of mechanism in service. The Negro membership has increased to 267,000 during the past ten years. He declared the decrease in World Service was not caused so much by the failure of duty by the small member as by the cessation of large gifts by ambitious individuals. He also decried the placing of inexperienced men in pastorates at the head of our big business. He emphasized that if the spirit of God be harnessed to our difficulties, that spirit will remove every obstruction. At the close of his masterly, inspiring address, a rising vote of thanks was given him unanimously.

At the afternoon session the devotions were led by the Rev. E. E. Hamblen and the Rev. Thomas Brown. The superintendent called for a discussion of local situations, which was very helpful. At night a splendid World Service pageant was rendered. Much good is expected from the meeting.—Mrs. C. D. C. Mebane, Reporter.

Indianapolis District Suggest-o-graphs

BY THE REV. S. H. SWEENEY

The church membership must not only be augmented by saving the children to the church, but by winning souls who have not known the church and who have not made any profession of the Christian religion. Evangelism must ever be the heart and core of our ministry. Many churches are losing members in the face of wonderful possibilities in the field of evangelistic effort. There was published in a certain denominational bulletin the following announcement: "There will be no Christian Endeavor at our church this week." I fear that this is too characteristic of many of our churches. Not only have they dispensed with revivals, but in many cases they have "no Christian endeavor." A church that has lost its passion for souls has

Schedule of Annual Conferences, Spring, 1928

Conference	Place	Date	Bishop
Upper Mississippi	Grenada, Miss.	February 8	Mead
Washington	Baltimore, Md.	March 21	Locke
Delaware	Philadelphia, Pa.	March 28	Jones
Lexington	Chicago, Ill.	April 11	Clair
Central Missouri	St. Louis, Mo.	April 18	Clair

started on a slide to self-destruction. The old-time protracted meeting is a thing of the past. We should not waste any time in trying to revive the methods of our fathers. As effective as they were in their day, they do not go very far in reaching the modern problem of evangelistic success. Probably the day has gone when the "mass appeal" will be the chief method of evangelistic endeavor. Just as we are becoming more "Christo-centric" in our religion in this twentieth century, so are we becoming in the all-important matter of winning souls into the church. We are emphasizing the "personal touch" method and preaching our gospel to one person just as earnestly as our fathers preached to hundreds. We are wrenching evangelism from the hands of "professionalism" and making it a duty incumbent upon every Christian. We have run upon a bad day when the only new members we can report are those who have transferred from other churches.

Obituaries

BENJAMIN—Death claimed one of the oldest members of Sand Hill Methodist Episcopal Church, Vaiden, Miss., on January 6, in the person of Mr. J. C. Benjamin. He was one of the founders of the above named church, and served the church for more than forty years as trustee, steward, and class leader. His life was spent in the church he loved so dearly. He fought and labored to support the Christian ministry and the program of the church until a few years ago, when his hearing failed him and health became poor; yet he served to the end. He was seventy years of age. Brother Benjamin will be greatly missed in the church and community. He leaves a wife, one son, many relatives and friends to mourn his passing. The funeral was conducted by his pastor, the Rev. E. H. Holmes. The remains were laid to rest in Midway cemetery.—Mrs. N. C. Holmes, Reporter.

BLOOMINGBURG—Sister Lizzie H. Bloomingburg, of McCool, Miss., died, December 8, 1927. She was a member of the Methodist Episcopal Church, having joined about seventy years ago. She died at the age of 100 years. She was a loyal member and will be greatly missed by all. Two sons, one daughter, and a host of friends mourn her passing. The funeral service was conducted by the Rev. Hudson, of the Baptist Church, and the Rev. J. H. Everett, pastor.—J. H. Knox, Reporter.

CROCKRUM—Sister Mattie Crockrum, of McHenry, Miss., departed this life January 5, 1928. She was the sister of the Rev. N. Poe, a member of the Mississippi Conference. She leaves to mourn her passing a husband, three children, five brothers, three sisters, and other relatives. She was president of the Ladies' Aid Society for fourteen years, and was a great worker in all departments of the church. She was also a worker in our public school and took an active part in any program. She was respected by both white and colored. The funeral was conducted by her pastor, the Rev. N. Scott, assisted by the ministers of the town. It was the largest colored funeral held in McHenry.—The Rev. N. Scott, Pastor; Tebetha Hawkins, Reporter.

JAMES—Johnie James, a member of St. James Methodist Episcopal Church, Magnolia, Miss., died of pneumonia recently. Bro. James was a good man; his father was founder of our church in Magnolia. A large number of friends assembled to pay a last tribute to the deceased. "Servant of God, well done!" The funeral was conducted by his pastor.—Reporter.

MOORE—The beautiful Christian character, Sister Nancy Moore, was born November 14, 1855, at Selma, Ala. She died Saturday

night, December 24, 1927, aged seventy-two years. No trait of her symmetrical character was more marked than her devotion to high ideals of personal worth and service. Her personal character was seasoned by sweetness of temper, pulse, restraint, and an unlimited amount of cheerfulness at all times. Sister Moore, for many years, was an active, loyal, and consecrated member of St. Paul, Meridian, and moving to Vicksburg, joined Wesley Methodist Episcopal Church. She was no less devout, loyal, and faithful. She was a Christian for more than sixty years. Sister Moore was confined to bed for nearly six months, but was always happy and cheerful. She leaves to mourn her passing one son; daughter, Mrs. Harris, of Cali; seven grandchildren, six great-grandchildren, and a large circle of devoted friends. The floral offerings were beautiful. The funeral services were conducted by the Rev. J. C. Hibbler, pastor, assisted by Prof. R. H. McAllister.—W. B. Barnes, Reporter.

POTTS—Sister Rosetta Potts, of McCool, Miss., departed this life January 8, 1928. She lived to be 114 years of age. She leaves three daughters and a host of friends to mourn her passing.—J. H. Knox, Reporter.

WADE—Little Geraldine Wade, the daughter of Mr. and Mrs. A. B. Wade, of Liberty, Texas, passed away December 20, 1927. She was a devout little member of Sloan Street Memorial Methodist Episcopal Church, and was in the graduating class of 1928. She was fourteen years of age at her death. Little Geraldine was the foster daughter and niece of Mr. and Mrs. M. N. Davidson, of Houston, Texas, and the granddaughter of the Rev. and Mrs. C. G. Curtis, Liberty, Texas.—Reporter.

WELCH—Bro. John Welch, born July 4, 1843, died January 11, 1928. He joined St. Mark Methodist Episcopal Church, DeKalb, Miss., under the Rev. L. Tate, and was a faithful Christian. He died on the above date after a long illness and much suffering. He was a trustee for a long time and was willing to do whatever was assigned to him to do. He leaves to mourn their loss, wife, two sisters, two brothers, six daughters, four sons, and a host of grandchildren and friends. The funeral was conducted by the Rev. E. H. Williams.—Mrs. Amelia Gully, Reporter.

Cards of Thanks

On Wednesday night, December 28, the adult Bible class of Chapel Methodist Episcopal Church surprised us with many pounds of select groceries, a cash purse, and two new shirts for the pastor. We take this method to thank them. We also thank our good members for a nice cash purse on Christmas and the many nice presents given us during the holidays. These good people have our interest at heart, and we pray God's blessings upon them.—Rev. and Mrs. J. M. Knox.

The Rev. and Mrs. W. E. Rucker wish to thank the members and friends of Wesley Chapel, Mt. Zion, and Kingley's Chapel, for the many boxes of cakes, pork, and fruits, for Christmas. They are as follows: Mmes. F. Allen, W. Bates, K. Goodman, E. Jimerson, T. Garrett, S. W. Thompson, H. Cole, R. Washington, M. Brown, G. R. Williams, G. Haley, J. Moore, J. E. Head. Too much praise cannot be given these faithful, loyal people. May God's richest blessings rest upon them.—Mrs. W. E. Rucker, Edwards, Miss.

We take this method to thank the good people of Newnan's Chapel, Wesley Chapel, and Union Grove Church for their kindness; also the citizens of Altheimer (Ark.) circuit for their hospitality in helping the members

to make it pleasant for us this year. We also thank Mrs. E. Brown, Mr. Holland, Mrs. L. Delancy, Mr. M. Prutt, Miss Dottie G. Holland, and Miss M. Carter for the Christmas dinner and gifts presented by them at the parsonage. May God's richest blessings rest upon these good, loyal people. You are invited to call again.—Rev. and Mrs. H. Albright.

I desire to thank the members and friends of Price's Temple Methodist Episcopal Church, Dyersburg, Tenn., for a storm that struck the parsonage on Friday night, December 23, leaving in its wake a table laden with over 100 pounds of choice groceries and a handsome Schaffer's fountain pen. The storm was led by the following persons: Sisters L. Lightfoot, R. Smith, H. Robinson, A. Berry, S. Williams, M. Smith, Brothers D. W. Robinson, W. Ward, W. R. Smith, and others. Too much praise cannot be given these few loyal people for the way they are standing by the church. Call again.—The Rev. and Mrs. I. R. Sumner.

On December 27 the members and friends of Asbury Methodist Episcopal Church, Shuqulak, Miss., stormed the pastor and wife while they were quietly enjoying the Christmas holidays. Quite a large crowd rushed into the parsonage, led by Miss Lillie Murphy, one of our members, singing "Be Ready When He Comes," and when the storm had passed the tables and bed were strewn with groceries and wearing apparel. A hundred pounds of groceries and a handsome purse were left for the comfort of the pastor and family. Space will not permit us to mention the names of all who participated, but we thank each one of you and welcome you to call again at any time.—Mrs. Ophelia Hilliard.

We take this method to thank the members of John Wesley Methodist Episcopal Church, Grantville, Ga., for the many things which they brought to the parsonage, January 6 led by Mrs. Ethel Leigh, president of the Ladies' Aid Society. The following persons participated, singing, "God Will Take Care of You": Mmes. A. Carter, L. Moreland, M. Horton, V. Freeman, M. Jennings, L. Hunter, A. Strazier, T. Russell, E. Fitten, M. Woodley, Bros. E. Leigh, N. Freeman, A. Gibson, J. Reese, Misses M. Reid and Laura Warner, Masters Edmond, Johnson, Leigh. These good people left many pounds of groceries and a cash purse. They pledged themselves to larger service this year. Many thanks to you all. Come again, you are welcome.—Rev. and Mrs. B. F. Barkley.

We wish to thank the members and friends of Mt. Pisgah Methodist Episcopal Church for the storm that struck the parsonage on Wednesday night, December 28, led by Miss Mahala Austin and the following sisters: E. Streets, E. Smith, E. Gardner, L. Grant, M. Berry, L. Jackson, E. B. Fisher, A. Singleton, M. Jackson, B. Webster, Olin Colman, N. Bartlett and children, also Bros. J. Jackson, T. H. Gardner, C. A. Austin, Wm. Smith, R. Singleton, J. Streets, J. Colman, C. Webster, R. Myers, I. Banks. Ninety-one pounds of choice groceries and \$10.25 in cash, together with other presents, were given us. The pastor and wife, with prayers of thanksgiving, asked God's blessing upon the party for its noble deed of kindness.—Rev. and Mrs. L. A. H. Moore, Romney, W. Va.

The Rev. and Mrs. D. M. P. Hazley take this method to thank the members and friends of Mt. Vernon Methodist Episcopal Church, Kosciusko (Miss.) circuit, for the many pounds of choice groceries, one set of plates, set of glasses, and a cash purse, brought to their home Monday night, December 26. Two songs were sung by the group, followed by words of thanks, and wishing them the season's choicest blessings, by the Rev. and Mrs. Hazley. Too much cannot be said of these good people, and our doors are open to them at all times. The party consisted of Mr. and Mrs. G. W. Mallett, Mmes. A. Rimmer, B. Dodd, E. Dodd, S. T. Nash, R. Rimmer, E. Jamison, C. Ashford, E. Nash, B. Rimmer, W. Rimmer, R. A. Wilson, Bros. T. Nash, J. L. Rimmer, M. A'ston, L. Ashford, G. Ashford, S. Rimmer, P. Ashford, O. Simpson, E. Nash, T. Hunt, F. Wilson, Misses Lillie

and Flora Nash, A. L. Mollett. The address of the Rev. and Mrs. D. M. P. Hazley has been changed from Ackerman, Miss., to Kosciusko, Miss.

I take this method to thank the young ladies and girls' club for the purse given me, presented by Miss Annie L. Whitaker with a few chosen words; also for the fine shirt, ties, handkerchiefs, and many other nice gifts. The Woman's Home Missionary Society presented the pastor a purse that purchased a fine pair of shoes for Conference. The girl's club gave a Stetson hat for Conference; Sister Susie Gunn presented the pastor and wife a valuable Christmas box containing some very nice wearing apparel, which we appreciate very highly. West Point knows how to make their pastor and family happy. I shall not forget these tokens. We had a fine Christmas tree, well attended by young and old, in the basement of our new brick church. Mrs. H. M. Traylor conducted the program. Miss Willie L. Godwin presided at the instrument. —R. R. Oneal, Pastor, West Point, Ga.

I desire to thank the members of the Ladies' Aid Society of the Lovelady circuit for a suit of clothes given me for the Annual Conference, through their presidents, as follows: White Rock Methodist Episcopal Church, Sister A. Oneil, president, \$15.45; Pleasant Hill, Sister A. Roberts, \$9.95; Anderson Chapel, Sister M. Jackson, \$3.70; Sister Ellen Epps, \$2.40; Bro. Saul Roberts, Alexander Chapel, Lovelady, \$1. The district president of the Ladies' Aid, Mrs. P. E. Gabriel, of Leona, Texas, suggested that each local president of the Ladies' Aid of the Palestine District go on record in raising money to purchase their respective pastors a suit of clothes for the Conference. She notified the absent presidents, and when the news reached the ears of the presidents of the Lovelady circuit, these good sisters responded. May God bless them for their untiring effort in standing by the program of the church and for the gift of a new suit of clothes for the Conference.—Rev. T. H. Edwards, Pastor, Lovelady, Texas.

The pastor and wife of St. Paul Methodist Episcopal Church, Texarkana, Texas, wish to thank the loyal members and friends for the very pleasant Christmas surprise on the evening of December 23, 1927. Mrs. Sarah Jones, president of the Ladies' Aid Society, assisted by her daughter, Mrs. Maggie Aikens, were the promoters of the affair. The following brought gifts of 100 pounds of choice groceries to the parsonage: Mrs. Sarah Jones, Mr. and Mrs. F. W. Washington, Mrs. M. E. Aikens, Misses Neyma and Eula Patterson, Misses Wirta Rucker and Jewel Hale, the Rev. A. W. Carter, Mr. Ed. Carter, Mr. Eugene Williams, Mr. J. M. Scott, Mr. Will Scott, Mr. E. K. Ennis, Dr. and Mrs. B. S. Inghram, Dr. and Mrs. G. U. Jamison, Mrs. Ella Green, Mrs. Dora Lee, Miss Sadie Pendleton, Mrs. Winnie Turrentine, Mrs. Callie Green, Mrs. S. A. Bell, Mr. Lee, Mrs. Ellen J. Peppers, Mr. and Mrs. W. S. Welch, Mrs. Martha Thomas, Mrs. Alice Flowers, Mrs. Carrie Law, Mrs. Helen McNeil, Mr. and Mrs. B. E. Woodruff, Mrs. Arthur C. Adams, Mrs. Francis Thistle, Miss Willie Mae Harris, Mrs. Lucile Smith, Mrs. Gardener, Mrs. Carge Henry, Mr. and Mrs. Spurgeon Andrews. The Christmas spirit was fully demonstrated by these good sisters and brothers. The Ladies' Aid Society played Santa Claus on December 21, and installed a new gas range in the parsonage kitchen. You know we are very happy. May God bless these good people, and may they live long to do the work of the Master and cheer others.—Mrs. N. A. Greenwood, Reporter.

Marriage

THOMPSON—BOONE. The marriage of Mr. Oscar Thompson and Miss Mattie Boone was solemnized at the home of the bride's parents, Mr. and Mrs. Tom Boone, three miles north of Oxford, Miss., on December 27, 1927. The ceremony was performed by our pastor, the Rev. J. L. King. Immediately after the ceremony the couple left with Mr. and Mrs. Will Thompson, where friends and a reception awaited them. Mrs.

Thompson was one of the best workers in Hammitt Hill Church; she was also a teacher in Lafayette County. Mr. Thompson is an industrious young man and is loved by all. On January 3, 1928, they left for Akron, Ohio, where they will make their future home. May long life and happiness be theirs. —Reporter.

Woman's Column

New Orleans, La.—The ninth annual meeting of The Woman's Home Missionary Society of the Louisiana Conference will convene at Asbury Methodist Episcopal Church, Franklin, La., June, 1928. Dear Sisters, Pastors, and District Superintendent: In order to have a correct report, I am asking each district president to do your best; urge your members to raise thank offering, Lent offering, mite box, and membership dues. We can only put the program over with co-operation. Start in time to raise the delegate expense. I am expecting at least 100 delegates. Plan the work and push to make this our banner year. We have with us Deaconess Lillian Pugh, and she is putting forth every effort to help us to succeed. Some of the districts already have made splendid reports; let others follow. Don't forget the jubilee membership campaign. I am counting on you to do your best.—Mrs. Amelia Turner, Conference President.

Marshall, Mo.—Woman's Home Missionary Society, Central Missouri Conference: Dear Conference Officers, District Presidents, Members, and Coworkers: Our Conference year is drawing rapidly to a close and much is yet to be done. We hope to make this our banner year, and our pleadings and prayers are for co-operation. Am requesting all of the departments to work hard and together, and in so doing will bring up a good report. We have a great work before us. I trust that every district will report paid in full. Keep in mind our jubilee program and membership campaign. Let us enroll many new members on our jubilee roll by June 15, 1928. All district corresponding secretaries, please report to Conference corresponding secretary. It is highly important that all auxiliaries send all dues and other monies to Conference treasurer, Sister Ella Palmer, 1312 Bayard Avenue, St. Louis, Mo; also bring five cents per member for registration fee. Work in harmony with our district superintendents and pastors; for, after all, it is our church's one great effort in Kingdom building, and we need our chief pastors' support and encouragement. Remember our slogan, "Every woman an intercessor, every woman a soul winner, and a family altar in every home."—Mrs. Wm. H. Wheeler, President, 367 West "N" Street, Marshall, Mo.

Patterson, Ga.—To the Officers and Members of the Waycross District: My dear Coworkers: We are now in the happy dawn of another new year, and as it comes let us pray for new visions in this great work and a zeal to do more than ever before, that we may reach the goal set before us. Let us make this the banner year of our society by putting forth our best efforts in each department. Let each officer do his full duty in bringing the standard higher, remembering Christian stewardship and evangelism, the main features of our society. Let us plan,

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work, and pray that we may have success this year. Increase your membership, organize the young people, establish the family altars in your homes; it is a stepping stone for the young. Send in your dues and thank offering at once to our Conference treasurer, Mrs. Nona B. Prothro, 109 King Street, LaGrange, Ga.; also get your Lenten, mite box, and jubilee funds in her office by the last of May. We are asking that each president set some plan to help raise our national delegate expenses by June without fail. Dear Pastors and District Superintendent: We are asking your aid and co-operation along all lines; with your help we can do great things. We are looking forward to our coming district meeting, which will convene at Folkston, Ga., April 20-22. We hope to make this the greatest in the history of our society. Each auxiliary is expected to send a delegate and a good report, and then let us go to the Conference convention in June with a round report. Have all claims raised and in the treasurer's office.—Yours for His cause, Mrs. Juliette Bell, District President.

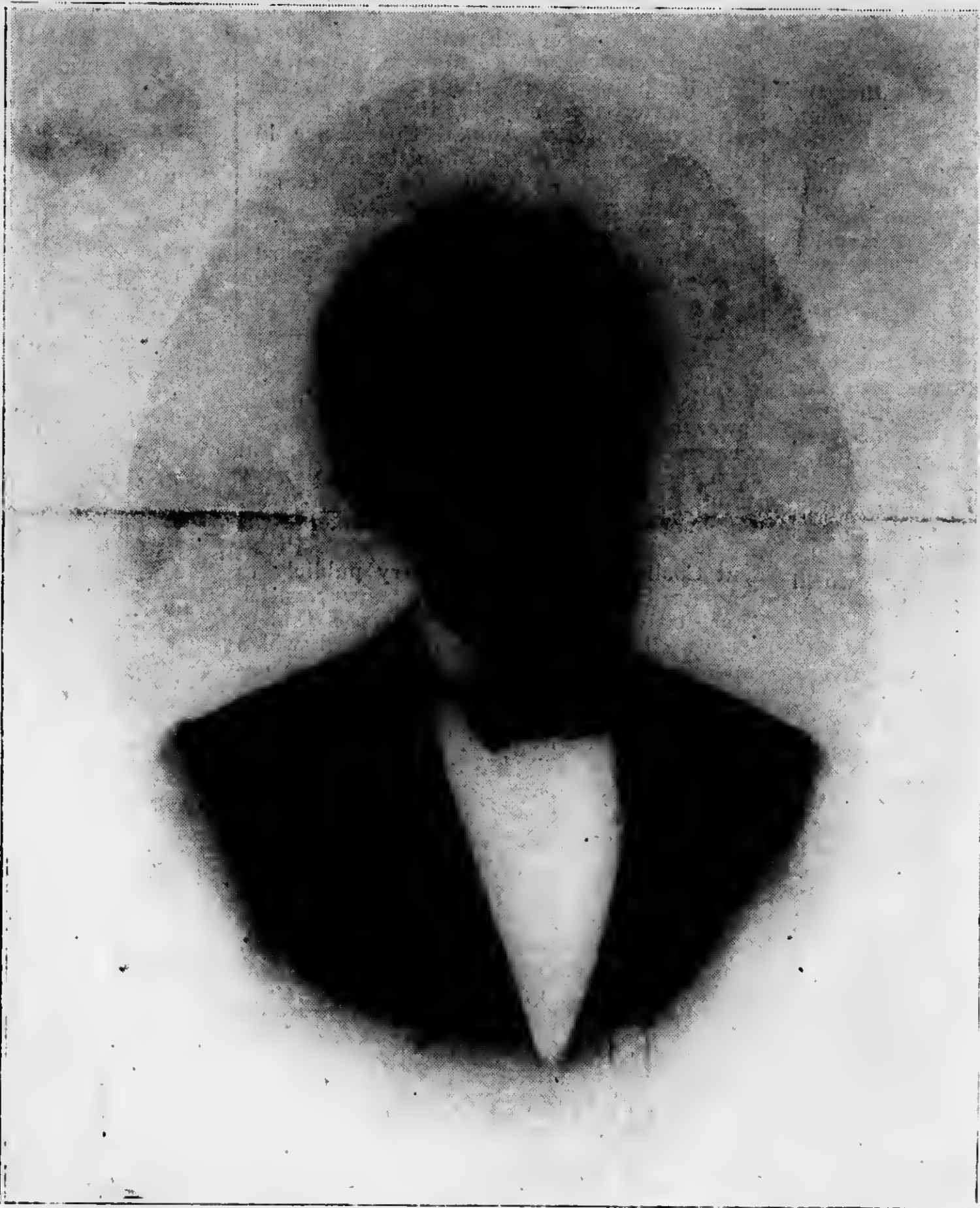
Inquiry

I wish to inquire for my brother, who left home about ten years ago, at Ansley, Ala., about twelve miles from Troy, Ala. His name is Charley Flemming, also known as Charley Ridgeway. I will appreciate any information as to his whereabouts.—R. L. Varner, P. O. Box 21, Eclectic, Ala.

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, FEBRUARY 9, 1928

In regard to the Great Book I have only to say that it is the best gift which God has given man. All the good from the Saviour of the world is communicated to us through this Book. But for this Book we could not know right from wrong. All those things to man are contained in it.



LAST PHOTOGRAPH OF ABRAHAM LINCOLN

Six Weeks Before His Death

I desire to see the time when education, by its means, morality, sobriety, enterprise, and integrity, shall become much more general than at present, and should be gratified to have it in my power to contribute something to the advancement of any measure which might have a tendency to accelerate the happy period.

Capital has its rights, which are as worthy of protection as any rights, nor is it denied that there is, and probably always will be, a relation between labor and capital, producing mutual benefits. . . . No men living are more worthy to be trusted than those who toil up from poverty—none less inclined to take or touch aught which they have not honestly earned.

I know not how soon I shall see you again. A duty devolves upon me which is greater, perhaps, than that which has devolved upon any other man since the days of Washington. He never would have succeeded except for the aid of divine Providence, upon which he at all times relied. I feel that I cannot succeed without the same divine aid which sustained him.

Congress Battles With Nation's Future Involved

Naval Propagandists Flourish

By Harry E. Woolever

Editor, *The National Methodist Press*

THE Congress of the United States is at high tension, and there has been plenty of excitement both on the chamber floors and also in the committee rooms in which the legislators are now largely occupied with bills and measures soon to be brought before the two bodies for final action.

In the case of some proposals, unusual effort has been made to secure strong approval in the committee because a bill which comes to the floor with unanimous or nearly unanimous support from the committee having it in charge, usually has an advantage in the chambers for final action. There are several reasons why this is the case. One is that the legislators accept the committee method of legislation, and another is that the committee heads desiring support for the bill they are sponsoring are inclined to favor the measure of another committee—in fact, make a political trade in order to put their own measure through. Often strategy and politics play a more important part in the committee rooms than on the floors of the Senate and House.

This session, the House Naval Affairs Committee shows evidence of being under the dominance of militarists, and is not only backing up a big naval expansion program, but by an almost unanimous vote has proposed that the President of the United States, who is the Commander-in-Chief of the fighting forces, be deprived of the right to halt construction of vessels or delay a naval building program after Congress has voted. This right has been exercised by Presidents in the past and to the marked advance of world tranquillity and the relief of the taxpayer's burdens.

NAVY PROPAGANDISTS TRY TO SCARE NATION

Were not the facts here, it would not be believable that the Seventieth Congress in 1928, following a decade of the most active world-wide effort made for peace since the Galilean submitted to the soldiers of Caesar, is aggressively promoting the largest naval building plan ever recommended by any nation. It is true that the matter has not come to debate upon the floors of the House and Senate. The five-year construction program involving an expenditure of \$720,000,000, and representing only a part of the \$3,000,000,-

000 naval expansion program recommended by Secretary Wilbur, has such strong support in the House Naval Affairs Committee that it is alarming to citizens who have hoped for the day when reason and faith, not force, would dominate the world. The recommen-

The Japan Methodist Church

1. It has a term episcopate: four years, with right of re-election.
2. No appointments are made without the concurrence of the cabinet.
3. District superintendents are chosen by the bishop from panels elected by the Conference, and serve three years.
4. Laymen sit in Annual Conference in equal numbers with ministers.
5. Laymen, one each from the districts, sit in the cabinet as full members.
6. All general officers, excepting the bishop and the secretary of the Board of Evangelism and Missions, serve without compensation.

dations of this committee will find much support on the floor of the House, with those in power aggressively urging the passage of a greater navy bill. The forces trying to put upon the nation the burden of a great navy made such exaggerated statements as to the imminence of a war in an effort to scare the people into support of this bill that President Coolidge found it necessary publicly to denounce their statements as unwarranted. Thus, citizens are coming to sense that a serious situation has been developed which can only be countered by the immediate expression of public opinion. Letters to congressmen, asking that the efforts to start our nation on a big program, which is alarming the world and will burden the people, be stopped, are the most effective means left in the hands of citizens who are concerned about world wars and world peace.

If Congress passes this proposed naval building bill, it will take from the earnings of the people in five years a larger sum for the maintenance and expansion of the navy than is in the endowment of all the educational institutions of our land.

ley, C. H. Hill; St. Paul, J. D. Wheaton. Hattiesburg Mission, A. W. Wilks. Heidelberg, A. B. Britton. Laurel: Mallalieu, P. A. Taylor; St. Paul, G. W. Smith. Wesley, E. P. Chapman. Waynesboro, T. A. Carter. Pachuta, J. McRee. Paulding, W. H. Nicholson. Quitman, R. L. Tate. Salem and Morgan Hill, P. R. McCormack. Shubuta, R. W. Walker. Shubuta Ct., W. A. Wiggins. Stateline, S. Harris. Sumrall and Purvis, P. W. Baldwin. West Enterprise, C. M. Webb. Mossville, Mt. Olive, A. D. Smith.

JACKSON DISTRICT

J. S. WILLIAMS, *District Superintendent*
111 E. Church Street, Jackson, Miss.

Benton, H. Holston. Brandon, E. W. Middleton. Canton, L. E. Johnson. Carthage, F. L. Wood. Canton Ct., N. Poe. Couparle, H. W. Daniels. Craig, R. S. Hammons. Forest, G. W. Adams. Jackson: Central, J. W. E. Bowen; Pratt, A. B. Keeling. Jackson Ct., R. B. Anderson. Lampkin, J. E. Thompson. Lillian, R. L. Carpenter. Morton, N. E. Goodloe. Pelahatchie, J. A. Patterson. Yazoo, St. Stephen, J. W. Isable. Yazoo Ct., E. J. Millsap.

MERIDIAN DISTRICT

D. L. MORGAN, *District Superintendent*

Chunky, H. J. Riley. Daleville, E. S. McClain. Decatur, J. E. Webb. DeKalb, A. L. Bohannon. Fort Stephens, I. L. Hunt. Faust and Marethan Camps, to be supplied. Garlandsville, A. D. Wright. Hickory, S. L. Harrison. Lake, T. H. Johnson. Lauderdale, A. Nelson. Meridian Ct., I. R. Kersh. Haven Chapel, S. G. Roberts. Rose Hill, E. H. Williams. St. Paul, M. T. J. Howard. South Side, H. K. Roberts. Montrose, S. Wright. Philadelphia, W. L. Mills. Philadelphia Ct., J. A. Williams. Preston, W. M. Clark. Rose Hill Ct., W. D. Kirkland. Scooba, F. L. Williams. Tamola and Stallo, G. W. Vaughn. Union, G. W. Johnson.

VICKSBURG DISTRICT

J. R. Ross, *District Superintendent*,
915 N. Pine St., Natchez, Miss.

Bolton, W. L. Marshall. Bude, J. W. James. Clinton, L. W. Price. Cary, (J. H. Smith). Centerville, (Chas. Nelson). Edwards, W. E. Rucker. Fayette, J. C. Smoot. Harriston, (J. M. Turner). Hamburg-Russum, D. D. Armstrong. Kirby, (A. L. McFall). McNair, (I. H. Thomas). Meadville, P. S. Olive. Natchez, C. C. Ford. Union Church, Alonzo Crump. Vicksburg, J. C. Hibbler.

SPECIAL APPOINTMENTS

J. B. F. Shaw, president Haven Teachers' College, St. Paul Quarterly Conference, Meridian, Miss.

W. N. Ross left without appointment to attend school.

Mississippi Conference Appointments

(Names of Supplies in Parentheses)

BROOKHAVEN DISTRICT

G. W. COLEMAN, *District Superintendent*
Brookhaven and Carlos, J. W. Moulton. Brookhaven Ct., A. J. Thompson. Bridgeville, B. J. Cooper. Crystal Springs, N. W. Ross. Columbia, J. B. Brooks. Crystal Springs Ct., N. Scott. Florence, Riles Berry. Hub, A. M. Quinn. Hazlehurst and St. Morris, B. W. Robinson. Kenola, (J. C. Chrisler). Lampton, W. H. Smith. McComb and Fernwood, (P. R. Stephens). Riley and Oma, T. M. Jefferson. Summitt and Magnolia, H. E. Morgan. Tylertown, D. R. Bentley. Wesson, L. T. Jones.

GULFSIDE DISTRICT

A. L. HOLLAND, *District Superintendent*
Basin, J. C. Galispie. Bay St. Louis, E.

G. Webb. Biloxi, P. H. Rembert. Bond and Wiggins, G. A. Britton. Escatawpa, James Gaddis. Gulfport: St. Marks, M. P. Johnson; Haven, Frank Smith. Handsboro, A. L. Lathan. Lumberton, E. M. Dukes. McHenry, J. H. Easter. McLain, A. G. Tripjet. Merrell and Vernal, J. A. Tatum. Moss Point, G. W. Williams. Ocean Springs, J. B. Campbell. Pass Christian, J. M. ShumPERT. Picayune, Wm. Emerson. Richton, J. J. Ford. Waveland and Perlington, to be supplied.

HATTIESBURG DISTRICT

E. A. WILSON, *District Superintendent*

Bay Springs, J. H. Hendrix. Desota, R. Houze. Ellisville, G. W. Hawkins. Enterprise, E. W. Rodgers. Hattiesburg: Bent-

SOUTHWESTERN CHRISTIAN ADVOCATE

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L. H. KING, Editor

H. E. LUCCOCK, Contributing Editor

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Lincoln As a Spiritual Teacher

IF THE birthday of Abraham Lincoln, greatest of Americans, has significance for our times, that significance lies not in the mere revelry of thought over the truly wonderful array of historic facts which find their focus in his remarkable political career. It is rather in the astoundingly great personality of the man, the principles imbedded in his weird, winsome personality that present and future generations must find the object of our increasing administration and reverence.

Personality is superior to its own expression in deed and word. So it was with Lincoln. Any attempted evaluation of his place in history, to approach adequacy, necessitates a study of the motives that actuated his conduct and the principles that made up the structure of his character. A sort of analysis of his personality by holding up for contemplation those big virtues that adorned his character, giving force and effectiveness to his life as an American and world citizen, would be one of the most practical uses to which observance of Lincoln's birthday could be put.

His sympathetic sensitiveness toward the unfortunate, whether of brutes or of human beings, was a pronounced trait of Mr. Lincoln. Cowper once said:

"I would not enter on my list of friends,
Though graced with polished manners and fine sense,
Yet wanting sensibility, the man
Who needlessly sets foot upon a worm."

On the ground of such sentiments, the greatest of Americans could qualify for the inner circle of high-souled friends. It is reliably reported of Mr. Lincoln that, once riding along a rural highway, he observed a pig struggling in vain to extricate itself from the mud of a deep slough. Because Mr. Lincoln was wearing a new suit of clothing which he feared might become soiled in his effort to assist the pig as was his first impulse, he rode on, leaving the brute to its fate. But, pricked by the goads of conscience, this gentleman, after having ridden on for two miles, turned, rode back to the distressed hog, improvised a rail passage to the center of the mudhole, seized the pig, and dragged it to safety. Though the new suit was seriously damaged, he washed his hands in a near-by brook, mounted his horse, and rode away. That impulse was akin to the very humanitarian conviction that led him to swear eternal death to that system, one of the scenes of which he saw enacted on a Louisiana levee.

His contemporaries spoke of him as the embodiment of the most humane and tender sentiments. The late Bishop H. M. Turner, of the African Methodist Episcopal Church, United States chaplain under President Lincoln, said he possessed "a dignity and genial majesty that would make anyone feel when brought in contact with him that he was in the presence of no ordinary man. A little child might be wooed by the magic touch of his friendship, the gentleness and tenderness of his nature." And Frederick Douglass was wont to call him

"this great and good man, the savior of his country, the embodiment of human charity, whose heart, though strong, was as tender as the heart of childhood; who always tempered justice with mercy; who sought to supplant the sword with the counsel of reason, to suppress passion by kindness and moderation; who had a sigh for every human grief and a tear for every human woe." And the monumental expression of his humanitarian spirit is the everlasting estate of freedom into which, as the nation's President, he ushered four million human beings with their descendants.

That Mr. Lincoln was a man endowed with a sense of justice is seen in his reply to Frederick Douglass, who went to the President to induce him to take reprisals for the murder of some colored soldiers in cold blood by white rebels. "If I could get hold of the actual murderers of colored prisoners," said Mr. Lincoln, "I would retaliate; but to hang those who had no hand in such murders, I cannot." All of which might appropriately be taken in revelation of his winsome character, as a companion statement with his famous utterance: "With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow and orphans; to do all which may achieve and cherish a just and a lasting peace among ourselves and with all nations." Such exalted sentiments are not surpassed by the most idealistic of world statesmen of our times.

His conception of the unity of the nation as the sole objective which should motivate his every act and that of the whole people is clearly set forth in an interview given out December, 1864. Said he: "And now, when final success is obtained, which appears assured, I think the great object then to be first accomplished and to have in view, should be to bring back and restore the relationship of the several Southern States to the Union and to their original and former standing. This may be done in a spirit of conciliation, friendship, and forbearance which should characterize a generous and forgiving people."

To be truly great, personality must be swayed by loyalty to religious principles. These in the life of Abraham Lincoln were as evident as the vital principle in a towering oak. His personality was organized upon those higher soul levels which only Christian conviction can supply. His faith in, and reliance upon, God were the directing rudder of his character and career. Among his sayings are: "The purposes of the Almighty are perfect and must prevail, though we erring mortals may fail to accurately perceive them in advance," and "Unless the great God shall be with and aid me, I must fail; but if the same Omniscient and Almighty Arm shall guide and support me, I shall not fail; I shall succeed." Toward the closing years of his public career he once remarked: "I have been driven many times to my knees by

the overwhelming conviction that I had nowhere else to go. My own wisdom, and that of all about me, seemed insufficient for that day."

This sacred heritage of spiritual virtues shining with increasing luster in the personality of Mr. Lincoln can be no more securely conserved by the nation than in our playing the midwife to them that they may be born anew—given a fresh birthday—in our American consciousness. Let Lincoln's character speak to us afresh on each recurring Lincoln Day. Let him be for the nation thus

preacher and pastor, rather than politician and President, that the nation might have, as he fervently prayed, a new birth of spiritual freedom from that which is inhuman, unjust, dissocial, and irreligious. Let monuments and shrines to his memory, and the churches throughout our land, find their highest function in creating in us Americans the will to make resident and regnant in our individual and corporate life these high sentiments and convictions of kindness, justice, unity, and religion.

Methodism At Her Task—II

(Continued from February 2d Issue)

Treasurer W. J. Elliott read the following financial exhibit of receipts and disbursements:

Receipts and Disbursements for the Year Ended October 31, 1927
Balance, November 1, 1926—Cash..... \$210,225 59
Securities 559,500 00 \$769,725 59

RECEIPTS

World Service Income:

Regular \$2,810,793 07
Designated 57,453 50 \$2,868,246 57

Other Receipts:

Bequests \$128,408 97
Income from special trusts, etc..... 26,787 50
Donations returned.... 24,645 45
Maintenance returned.. 13,866 72
Income on securities and balances..... 28,251 31
Proceeds from estate notes 12,643 08
Special gifts for flood relief 70,199 30
Other special gifts..... 66,298 32
Miscellaneous receipts.. 349 55 \$371,450 20 \$2,739,696 77

Total to be accounted for..... \$3,509,422 36

DISBURSEMENTS

Home Missions:

Regular appropriations.. \$1,631,809 85
Special funds and gifts 75,659 11
Flood relief fund..... 10,791 17
Contingent fund..... 3,838 25 \$1,722,098 38

Church Extension:

Regular donations..... \$256,791 95
To revolving fund..... 245,206 50
Emergency fund donations 40,000 79
Opportunity fund donations 16,000 00
Donations from special funds 33,037 22 \$591,036 46

Leadership and Training:

Scholarships and life service \$16,746 35
Summer Training Conferences 18,346 81
Co-operation with Theological schools 5,500 00 \$40,593 16

Co-operation With Other Boards:

Work at Wesley Foundations \$44,984 49
Bureau of Architecture Interdenominational work 7,150 00
Foreign-speaking publications 7,639 90 \$74,774 39

Other Appropriations:

Cultivation, promotion, and publicity..... \$21,006 32
Chaplain's fund..... 2,125 00

Moving expenses of missionaries 2,065 12 \$25,196 44
Administration expense..... \$154,447 76 \$2,608,146 59
Balance, October 31, 1927—Cash..... \$246,275 77
Securities, 655,000 00 901,275 77
Total accounted for..... \$3,509,422 36

Unpaid on appropriations and special funds..... \$1,746,492 44
Net deficit after deducting balance on hand..... 845,216 67

Reference also was made by the treasurer to the wholesome increase in the board's annuities, which at present comprise a total of 581 persons, with bonds and agreements in force to the amount of \$1,907,742.76.

Pervaded with animating courage and hopefulness was the report made by Mrs. J. H. Freeman, representing The Woman's Home Missionary Society. The achievements of this organization always spur the board to noble emulation. The report told of how their 469,022 members had recruited 27,500, a net gain of 9,495 new members for the year, with a total financial receipts of \$3,050,348.98; that their investments in endowments and annuities are \$1,161,000. The jubilee building program, to culminate in 1930, involves no less than a dozen new enterprises at a total cost of upwards of \$600,000. One of these is our well-known Browning Home, in Camden, S. C., which is well on the way to completion, costing \$130,000.

Wednesday afternoon was devoted to departmental reports. From the Department of Evangelism, Dr. Dean emphasized the fact that "during the past twenty years, while the population of the country has advanced 36.5 per cent, the Protestant churches have advanced 46.4 per cent. The Methodist Episcopal Church has been a large factor in this splendid gain. And this numerical gain is not the only advance that has been made. In our own denomination, at least, we have a membership that puts a larger, truer, and more practical content in the meaning of what it is to be a Christian; a larger percentage than ever before of our members are giving to the support of the gospel, including World Service, and are engaging in personal evangelistic effort. Yet, while admitting all this, we would not fail to recognize and urge upon all our people, pastors and laymen alike, the need of a still deeper and more persuasive spiritual life. Without this, our gains will be far short of what they should be, and the coming of the kingdom of God upon earth will be delayed."

Dr. M. A. Dawber, for the Department of Rural Work, called attention to the evolution of sentiment

(Continued on page 112)

Contributed Editorial

The Art of Dismissing a Crowd

ONE of the fine arts of Jesus, which seems to become increasingly hard in the hurried and crowded age in which we live, was that of being able to dismiss a crowd.

Jesus lived amid crowds. Any moments of privacy—and He made many—were deliberate achievements. From Capernaum to Jerusalem He was rarely outside of the hearing of tramping feet. Yet the crowd never trampled Him down. He never seeks it. He is never dependent upon it. Further, whenever He wants to do anything of first importance, as a rule He dismisses the crowd. With us, on the other hand, whenever we feel that any prospect really big is on foot, the first question usually is, "How shall the publicity be handled?"

Jesus' concern was to dismiss the crowd; ours is to gather one.

Is it not probable that the reason we are able to do so little with the crowd, is that we do so little apart from it? Does not a man's final and lasting influence with a crowd depend on what he does away from the crowd—alone?

That is a truth so easily forgotten in an age of publicity. The glare of the crowd has the same effect on a man and his message as the glare of the desert. The streams dry up. There is often deep irony in the phrase—"a public man." For the man who revels in the crowd depends upon it. He becomes more and more the public figure and less and less the *man*. Many a preacher has allowed his message to become a thin trickle of soothing syrup, because he could not dismiss the crowd and replenish life from deep inner springs. Without those springs the rôle of prophet is impossible; one must perforce become a showman.

Can you dismiss a crowd? It seems the last thing a modern man can do. The heady wine of publicity, the intoxication of print, the glare of the spotlight—all these rush upon our generation as upon no other which has preceded it. Without eternal vigilance they become meat and drink to us.

Jesus sometimes had to *drive* out the crowd. So do we, if we are not to be trampled down. Can we get along without the crowd, more eager for inner realities than market place notice, measuring life's significance by the eternal standards of God than by inches of newspaper space? What we can do in the crowd depends on what we become away from it. If we cannot dismiss a crowd, we will never be able to do much else with it.

International Slander

IT would be a very daring or a very thoughtless individual who would say that what the country needs particularly at present is another law of any sort. We have more laws than we know what to do with, more than we can adequately enforce. Yet we can readily sympathize with those who feel that for such a slander on a foreign nation as Mr. WILLIAM RANDOLPH HEARST has been guilty of, in the publication in his newspapers of forged documents containing lies about the Mexican government, there ought to be a law making possible the imposition of a severe penalty including a jail sentence. Lies about a nation or a people are the most vicious and dangerous kind of lies. They lead to appalling results. Frequently they are a direct cause of war. Yet it seems

they can be uttered with perfect impunity. Mr. WALTER LIPPMANN, in his book, *Liberty and the News*, has written very vigorously of the opportunities presented to the unscrupulous journalist in the line of international relations:

"If I lie in a lawsuit involving the fate of my neighbor's cow," says Mr. Lippmann, "I can go to jail. But if I lie to a million readers in a matter involving war and peace, I can lie my head off, and if I choose the right series of lies be entirely irresponsible. Nobody will punish me if I lie about Japan, for instance. I can announce that every Japanese valet is a reservist, and every Japanese store a mobilization center. I am immune. And if there should be hostilities with Japan the more I lied the more popular I should be. If I asserted that the Japanese secretly drank the blood of children, that Japanese women were unchaste, that the Japanese were really not a branch of the human race at all, I guarantee that most of the newspapers would print it eagerly, and that I should get a hearing all over the country. And all this for the reason that the public, when it is dependent on testimony and protected by no rules of evidence, can act only on the excitement of its pugnacities and its hopes."

If we substitute in the above quotation some other country for Japan, we can easily see how the populace may be misled by manufactured propaganda.

At the risk of being told in a loud, rough voice that we have too many laws already, we feel that "there ought to be a law" against international slander.

"Militarizing Our Youth"

ANYONE who wishes to know the exact facts about the increase of militarism in education will find a succinct and documented presentation in the very timely pamphlet entitled *Militarizing Our Youth*, which has just been published by the Committee on Militarism in Education, Bible House, New York City.

President COOLIDGE's opposition "to compulsory military training for school or college students and to anything that stimulates a military spirit in the youth of our land," has been one of the important developments in the controversy during the past two years. (The quotation from President Coolidge is from a statement quoted in the New York Times, June 16, 1926.)

The crux of the whole matter is well stated by JOHN DEWEY in his introduction to the pamphlet:

"The militaristic movement is well organized, is energetically active, unrelentingly aggressive. It has a definite program and is taking definite steps for its execution. The nature of the program and of the steps in its execution are set forth on the authority of official documents in the pages of this pamphlet. Peoples do not become militaristic or imperialistic because they deliberately choose so to do. They become militaristic gradually and unconsciously in response to conditions of which militarism is the final consequence. Education of youth and the reflex of that education on parents and friends is an important part of the forces which have militarization for their consequence."

The tremendous increase in militarism in education is well illustrated by the following figures taken from official records:

"In a fifteen-year period (up to the last available statistics) federal expenditures on military training in civil schools have increased from \$725,168 to \$10,696,504, a fifteenfold increase; the number of institutions giving such training, from 57 to 223, a fourfold increase; the army personnel detailed to conduct the training, from 85 to 1,809, an eighteenfold increase; the number of students enrolled, from 29,979 to 119,914, a fourfold increase. In 1916 there was one army officer to supervise the training at Ohio State University. The 1927 catalogue lists forty-four officers and enlisted men in the same university. (Compare these increases with the increase in population, which has been but a 27 per cent increase from 1910 to 1926.)

"Professor William Bradley Otis, of the College of the City of New York, testified before the House Military Affairs Committee in 1926 in part as follows:

"Never before, gentlemen, in American history has the freedom of our higher educational institutions been thus threatened by an army bureaucracy. It is an insidious influence, and has gained headway very largely because the American people have not been aware of what is going on."

What the Mid-West Hopes for from the General Conference

By William L. Stidger

Pastor Linwood Boulevard Methodist Episcopal Church, Kansas City, Mo.

THIS article has not received the O. K. of any Preachers' Meeting, Annual Conference, or bishop. It is in no wise official, nor has any official given it what modern slang designates as the "O. O."—the once-over.

It is just the result of one man's meanderings about through the area which will be affected by the General Conference, and a jotting down in paragraph style of the things which have been expressed in the writer's presence by all sorts of human beings, either closely or remotely connected with the coming of the General Conference. With what editors have called "the nose for news," this reporter walks about with his ears open and his eyes watching out for things usual and unusual. He is a sort of an "Inquiring Reporter."

He will set down the things that the great Mid-Western United States hopes the General Conference will *not* do for this empire, and he will also set down the things that this half-continent hopes that it will do.

We hope that the General Conference will not wash a lot of the church's dirty linen and hang it out in the front yard to dry where all the world passing by may see it. There are certain domestic quarrels and problems which the church ought to settle behind closed doors so that the neighbors will not be embarrassed as well as the family.

We hope that there will not be any two-by-four politicians come to Kansas City for the high and holy purpose of electing some small-gauge man to the office of bishop of the Methodist Episcopal Church; for verily, this is a spectacle to make the gods and the hard-boiled newspaper reporters disgusted and disappointed. We hope that there will be around this General Conference, at least in spirit, the slogan, "I do not choose to run."

Get Out of the "Back-Wash"

We have a hope in our hearts in this great Mid-Western empire that this will not be a "stand-pat" Gen-



"THE SCOUT"

By Dallin

"We have a bronze figure here in Kansas City—Dallin's 'The Scout.' It looks down upon Convention Hall, where the General Conference will hold its sessions.

"May this General Conference have the far-seeing eyes of the old Indian scout, peering far beyond the world horizons, with international dreaming in its vision. May it scout out the further frontiers of God, remembering that the black, the white, the yellow, and the brown races are a part of the great human family frontiers, and may it catch the full meaning, in its legislative deliberations, of Kipling's ringing couplet:

"'Anybody might have heard it,
But God's whispers came to me!'"

eral Conference; that instead of following the backward slump of the nation, this great body will lead the spiritual forces of the United States forward rather than backward. The nation itself is in a back-wash which has carried us to the depths of reaction along political and spiritual lines. Let this General Conference select as its spiritual slogan the name of a recent book of fiction, "We Must March!"

We have a prayer in our hearts that this General Conference will not consume its time in a wild scramble of various unit organizations of the church to further their own causes, forgetting the great needs and the colossal challenges of the world to-day that the church of God present a united front. Let the General Conference of May, 1928, remember that the whole is more important than the part!

That there has been a reaction along social and international lines is apparent. The General Conference is all too apt to sink into the ruts of this reaction and be willing to let well enough alone. Let this not be a General Conference which marks time and is content. This region is what one independent minister who has been in these parts for twenty years calls "Darkest America." There is need for a great, challenging forward step toward that type of international thinking which was foreshadowed by the Master, who said, "Unto all the world," and of our own great founder, John Wesley, who

called the world Methodism's parish. Let this General Conference translate these great, inescapable challenges into world visioning, into international thinking. There is in these parts a lot of opposition to the League of Nations. We are far from the two great oceans. We do not feel the horizons of the earth very close to us. We need a great international outlook. We need to feel the call of wider horizons. We need to visualize the League of Nations in terms of Christ and John Wesley. We need to get "The Face of the World" into our dreams. The General Conference of the Methodist Episcopal Church can make its greatest contribution to this geographical region by bringing to mid-west America an international vision, an international mind.

"Give Us a New Spiritual Impetus"

I heard a business man of some repute, connected with the largest industry of its kind in the world, say of the coming General Conference: "I hope that the General Conference, when it comes to Kansas City, will give us a new spiritual impetus. If it does not give us that, I have a feeling that it will not be worth while having it in our midst for a month." This voice, coming, as it does, from a business man, strikes my heart dumb with terror, when I think that there may be a possibility of the General Conference concerning itself so much with debate and legislation and church trials and petty partisanship, that it will fail to leave behind in this great pioneer country a flaming fire and a white banner of a great spiritual crusade fluttering in the winds from off these prairies.

"I hope that your great General Conference of the Methodist Church will remember that immediately following its exit there will meet in the same convention hall the Republican Convention, which will nominate a candidate for the Presidency of the United States of America. I hope that our Methodist legislative body will leave behind such social, political, and international utterances as will make it impossible even for the Republican Party to ignore the great moral issue of prohibition." This is the wish of a business man whose name would command the respect of the whole church world if I were to speak it aloud in this meeting.

We hope that the city itself will inherit the finest memories of the General Conference of the Methodist Episcopal Church because every delegate, every bishop, editor, and secretary has left behind him in hotel and home, in newspaper column and church corridor, on street and highway, the white wake of Christian kindness. We hope that every bellboy, waitress, street car conductor and bus driver, every newsboy and clerk, will remember with joy and laughter in his heart the fact that a lot of Christian gentlemen came this way, and were kindly, considerate, and thoughtful in their dealings with individuals.

We shall have enough of the spectacle or petty politics when the Republican Convention comes along in June, immediately following the Methodist General Conference. We can be content if the General Conference spares us that.

We pray—as we often pray for rain to fall on these thirsty prairies and wheat fields—pray that the General Conference shall leave behind:

1. The international note in no uncertain key!
2. A social challenge that shall wake the church world.
3. A spirit of unification which will be inescapable on this borderland of North and South.

4. A new spiritual urge, which shall shake the soul of Methodism awake.

5. A frank facing of the problem of foreign missions, without fear or compromise.

6. A disposition to listen to the voice of youth.

7. An honest appraisal of the problem of serving intelligently the thousands of our Methodist youth in the tax-supported schools of the land.

We have in our midst a great Soldiers' Memorial. The central piece of this memorial is a tall column of granite, imposing and majestic. It will be the first thing the incoming delegates will see. It will dominate the landscape. It will be the last thing the one hundred thousand visitors will look upon as they leave our great Union Station.

From the top of this great monument pours out a cloud of smoke by day and a great flame by night. This symbolism was taken from the immortal "pillar of cloud by day, and pillar of fire by night," which guided the children of Israel in their pilgrimage to the Promised Land.

We here within these borders hope that the 1928 General Conference of the Methodist Episcopal Church will be to us a "pillar of cloud by day, and a pillar of fire by night."

This is the beginning of the historic Santa Fe trail westward to the ends of the earth. We have recently dedicated a great bronze group called "The Pioneer Mother." This group of pioneers is facing west at the beginning of the immortal trail. Moulded into this enduring bronze is another Biblical and spiritual slogan:

"Whither thou goest I will go; where thou lodgest I will lodge; thy people shall be my people, and thy God shall be my God."

May the spirit of "The Pioneer" hover over this coming General Conference, and may the courage, the consecration, the daring of this symbol be a part of this great gathering during the month it is in our mid-west midst.

The Men in the Air

A Hymn for Aviators

By Harry Webb Farrington

O God Creator, in whose hand
The rolling planets lie,
Give skill to those who now command
The ships that brave the sky.

Strong Spirit, burning with mankind
In missions high to dare,
Safe pilot all who seek to find
Their haven through the air.

Calm Christ, courageous in Thy quest,
Whose light led men afar,
Illumine their pathways with Thy blest
And peaceful natal star.

Enfolding Life, bear on Thy wing
Through storm and dark and sun,
The men in air who closer bring
The nations into one.

Leading a Working Congregation

By John Timothy Stone

Pastor Fourth Presbyterian Church, Chicago, Ill.

THE whole membership of a church should participate in its vital mission.

On that proposition may we emphasize three facts:

First, that *quality* in membership is not to be disregarded in the exaggerated estimates placed upon quantity.

Second, it is not enough to add to our membership, but *to use* and *develop* them *after* they are added, and

Third, to remember that *a life truly converted* bears fruitage, and *begins to convert others*.

When we take up this first subject of quality as related to quantity, we are liable to be misjudged and to receive some pretty definite criticism, for the larger number the church can reach, the more effective is her ministry; in fact, our church boards, in the keeping of statistics, perform a necessary but dangerous task which proves a great temptation to many a pastor, one by which numbers of good men have been defeated.

Superficial Addition of Mere Numbers a Hindrance to a Church

Large additions to our churches are desirable and inspiring, but we must ever bear in mind that the genuine is alone valuable, and that a superficial and hasty addition of numbers may prove an incubus instead of an inspiration, if genuine conversion is not evidenced. There are a few pastors, as well as churches, who are able to add large numbers constantly and effectively to their membership, but there are many cases, alas, where this is not true, and the need of revising, culling out, and purifying a church list is sometimes needed more sorely than increasing the list.

In this connection we should exercise more care in the selective quality and in the emphasis placed upon seeking to gain those who are of vital merit and direct ability in leadership.

In the remarkable life of Henry Drummond, by George Adam Smith, we read the story of the American lad who had graduated from a Scottish medical school with honors, who returned for post-graduate work solely to win a brilliant fellow student of his class to Christ. The man he sought was a confirmed infidel. But a year later Drummond saw that same former infidel at a communion service in Edinburgh sitting beside that lad who had given up a professorship in an American medical school and taken up his postgraduate work to win him to Christ.

This shows us the selective quality to which we refer. Surely all souls are valuable, and Christ came to seek and to save the lost: intelligent or ignorant, rich or poor, high or low, but that same Saviour chose twelve men of marked personality and peculiar gifts to be His disciples. The



At Close Range

gospel narratives show us He spent more time in training those men than upon any one enterprise in which His three years of ministry centered, and although not successful with each one of them, He declared His concept of quality, and valued it aright. The result abundantly justified the method of Jesus.

Seek Out the Natural Leaders of the Community

In every church community there are those who are bound to lead, whom others will follow. Many of them are outside the church. A definite patience and tense effort to reach them will result. To gain one of them for Christ means the gaining of multitudes; in fact, there is scarcely one among us who could not select thoughtfully certain men of the world, of his knowledge and acquaintance, who would transform the life and spirit within the church if they were genuinely and vitally converted.

One of our athletic leaders was recently addressing a large group of college students, when he turned and made an appeal to the football men who were present, challenging them with the sentence: "If you football men knew what you could do for this college, if you came out strong and true for Jesus Christ and right living, you could make this institution over again." His words arresting their attention, angered some of them, but challenged them all. His manhood and courage appealed to them, and the actual truth of what he said could not be discredited.

Other thoughtful methods and patient work resulted in making a start with those men, and that college has been transformed.

Back in college days at old Amherst, when some of the earnest fellows of the class were trying to awaken new interest among some of the Y. M. C. A. men, I remember a fine but rough athlete, whom we all admired, shouting out: "For goodness sake, why don't you try to save some of us sports?" At the time the remark seemed but the criticism of a wag, but how many times through life I have valued its worth!

We must seek the strong and vital personalities of life and those who are leaders, if we are to win the world for Christ.

An "Aggregation" is Not a Congregation

Second, we must consider that mere additions to our membership and an increased church roll may likewise prove cumbersome and unmanageable unless we set our members to work and follow up their profession of Christ.

Some of our churches have this motto: "Work for every member, and every member at work." This in itself may become commonplace and may be a mere slogan, but it *should mean* a great deal more. Matriculation in

Dr. John Timothy Stone has achieved notable success in pastoral leadership, particularly in inspiring and directing a large force of laymen in the direct evangelistic work of the church. The plea here presented to the churches is made doubly strong by the example he himself has set.

college means very little, and will never attain a diploma without the four years of faithful, painstaking, day-after-day study. We need more of Kipling's "long distance run" if we are to win. Theological terms are not popular to-day, and are omitted from our vocabulary; but if we were to return to them for a moment, we can well say in the language of our fathers, "regeneration" needs to be followed by "sanctification." It is not enough to start! We need to continue.

Membership in the church must be followed by service within and without the church. The public confession of Christ must mean private devotion to Christ. The uniform of a soldier is not valuable in battle unless it be worn *on a soldier*. The army of God means the long tramp, continued hardship, and rigid obedience, for the fight may be on at any time, and the army must be ever on the alert.

It is comparatively an easy thing to gain membership if all the efforts of a pastor and his people are thus centered, but it may result in a mere aggregation instead of a congregation; a mere mob of excited adherents instead of an organized band of intelligent followers. For this reason the emphasis to-day is being placed on religious education as never before, and this religious education is not confined merely to the child and youth, but men and women as well enter into its far-reaching and valuable curriculum.

In these days of onrush and speed, when home life has lost something of its place and discipline, the church must consider even more carefully the training of its membership and giving to those members developing work.

The pastor to-day is a comparative failure who seeks to do the work himself and controls his church merely by his own voice in the pulpit or his own ability to do everything well himself. If he is a worth-while pastor, *he will never do anything which he can get some members to do*, for there are countless duties which will be his in a unique sense. He will not be so much an executive as an administrator, but he will ever be in the forefront in example, precept, and spirit.

"Root-Age" Will Show Itself in Fruitage

Third, a man or woman truly converted *will seek to lead others to Christ*. This pertains to older members of the church as well as to those who have been newly received.



A real test of a saved soul is a soul-saver. The old hymn we used to sing, "When Jesus has found you, tell others the story," had in it a vital fact.

Root-age will show itself in fruitage, nor can the fruit come without the root.

When told to be silent, the old apostles replied, "We cannot but speak the things which we have seen and heard." The "Woe be to me if I preach not the gospel" of the preacher is also the genuine precept of the converted soul. We may not preach from the pulpit, nor from a rostrum; nor even on the highway, but the soul that has found Jesus Christ and learned to love Him, will find comfort in that other old hymn, "I Love to Tell the Story."

The soul-winning of the great revival and revivalist may sometime return, but of this we have no assurance, and it has not always been God's best and most influential method. The disciples went out two by two. Many a servant has gone single-handed.

An Invitation Committee

The hand-to-hand method of evangelism has always been honored of God. It is broad enough in definition to reach every type and kind among men. It is the method used to-day in business, in selling the worth-while goods. Man by man must be reached, convinced, and won, and as men have reached others through the power of Jesus Christ, through individual and personal approach, they always will. The more of Christ a man has in him, the more able he is to reveal Christ, and as of old, men will say of the followers of the Lord, "He has been with Christ and has learned of Him."

A little group of a score of men, varied as the years have gone by, within our own Fourth Church, merely called "An Invitation Committee," composed throughout the last seventeen years of some two or three hundred differing men, never a large committee, but meeting weekly with this definite work in view, have been the means of reaching thousands for Jesus Christ who have confessed Him in our own church, and in scores of cases these men have gone out to Christian leadership, to the mission fields, and to the Christian ministry. The same work has been carried on by committees among young women with like results and methods. "By their fruits ye shall know them." Even thus men are judged by the results of their work, and "he that winneth souls is wise."

What's the Matter With Prohibition Enforcement?

A Glance at the Administration of Prohibition Down to Date

By D. Leigh Colvin, Ph.D.

Author of "Prohibition in the United States"

THERE have been recently submitted to Congress the annual reports of the Attorney-General and of the Commissioner of Prohibition for the fiscal year ending June 30, 1927. A study of these reports, together with a comparison with the reports of earlier years, furnishes the most authentic statistical material

wherewith to measure the progress of retrogression in the administration of the Eighteenth Amendment.

The report of the Commissioner of Prohibition says that in the past year there were 64,986 persons arrested by federal prohibition officers, as compared to 58,391 in 1926; 62,747 in 1925; 68,161 in 1924, and 66,936 in

1923, the arrests for this past year having been slightly above the five-year average of 64,244.

The expenditures of the Prohibition Bureau for the enforcement of the National Prohibition Act in 1927 were \$11,720,533, as compared to \$9,573,791 in 1926, and a five-year average of \$9,228,539.

The liquor permits in force at the close of the year increased to 145,233, as compared to 139,169 in 1926, and 133,460 in 1925. For several years there has been an alarming increase in the number of permits issued to physicians. In the last year there were 6,952 more new permits of this class issued than there were canceled or revoked, and at the close of the year there were 94,958 permits of this class in force, as compared to 88,006 in 1926.

There has been noticeable improvement in enforcement with respect to the checking of smuggling from across the ocean, particularly in the suppression of "rum row" off the North Atlantic coast.

There has been some improvement by the federal judges with respect to the percentage of persons convicted who have been given jail sentences.

Such improvements as have been made, however, have been chiefly in those branches of administration least affected by politics—i. e., by the Coast Guard and the federal judges. In those branches of government where politics enters, practically all the available statistics show a retrogression rather than an improvement. This is particularly the case with respect to the activities of the United States district attorneys, who generally owe their appointment to political influence, and who generally have close political affiliation with the machine of the dominant party.

The number of criminal actions commenced against the violators of the National Prohibition Act in the federal courts was 40,709 in 1927, as compared to 44,492 in 1926, and 50,743 in 1925. If we compare the last two years of the past five-year period with the first two years of this period, 1923, 1924, the number of cases commenced in the last two years was 85,201, as compared to 94,899 in 1923 and 1924.

On the other hand, the number of cases *nolle prossed*, discontinued, quashed, or dismissed, increased from 14,567 in 1923 and 1924, to 18,290 in 1926 and 1927. In the dismissing of cases the federal attorneys have large discretion, and in many instances it is well understood that those violators with political influence are the ones whose cases are dismissed, while those without political influence are prosecuted. Of course, many of the cases dismissed are due to insufficient evidence, and specifically to the fact that the prohibition agents, upon whose testimony the prosecution rests, are so frequently dismissed or transferred to distant points.

Although there has been a large increase in the cases *nolle prossed* or dismissed, there has been a decided decrease in the convictions obtained. These numbered 31,917 in 1927, as compared to 37,018 in 1926, and 38,498 in 1925, a falling off of nearly 7,000 since 1925.

What is more surprising is that over nine tenths of the convictions obtained in criminal cases are upon pleas of guilty—that is, where the bootlegger or liquor violator comes into court and enters a plea of guilt, the result of which, in the large percentage of cases, is merely a light fine. In some judicial districts the federal courts have what are called "bargain days," as, for example, sometimes 250 bootleggers are brought in during a single

afternoon and are fined from \$10 to \$25 each—a shameful travesty on law enforcement.

In the whole United States in 1927 there were only 2,836 criminal convictions in federal courts outside of those cases where there were pleas of guilty. In the two-year period—1923 and 1924—there were 6,760 convictions in cases where the bootleggers refused to plead guilty and made a fight. This number was equivalent to an average of only one conviction per county in ten and one-half months, which was certainly a bad enough record, but in the last two-year period—1926 and 1927—this class of convictions had fallen to only 5,621, which was equivalent to an average of only one conviction per county in thirteen months. The failure to convict in contested cases cannot be said to be due to the fact that juries acquit the defendants, as there are only about one fourth as many acquittals as there were trials by jury.

In 1926 the courts had taken a spurt and increased the jail sentences from an aggregate of 4,569 years in 1925 to 5,666 in 1926, but in 1927 the aggregate jail sentences were down to only 4,476 years, less than in either of the two preceding years.

The average fine imposed, which in the two years—1923 and 1924—averaged \$187, went up in 1926 to \$202, but in 1927 went down to \$180. Still worse, the average fine collected has steadily been going down. In 1923 and 1924, of the \$187 imposed, \$127 was collected. In 1926, of the \$202 imposed, only \$122 was collected, and in 1927, of the \$180 imposed, only \$110 was collected.

About the only crumb of encouragement in Mrs. Wilibrandt's 1927 report is that there was a small increase in the percentage of fines imposed which has been collected, although since 1923 there had been a continuous decrease from \$691 collected per \$1,000 imposed, to \$605 collected per \$1,000 imposed. In 1927 the proportion collected was about \$612 per \$1,000 imposed. Apparently those connected with the district attorney's offices do not want to be too hard upon the bootleggers in compelling them to pay the fines imposed upon them.

These statistics fairly shriek their evidence of the lack of a unified, aggressive enforcement policy by the present federal administration. If, according to statements of such men as President Harding and Governor Pinchot, the enforcement of prohibition was a national scandal back in 1923, what is it now?

It is apparent that the Prohibition Bureau is only a small fraction of the various branches of government which are essential to enforcement. What is needed is an all-embracing policy which will include all branches of government. The agency for co-ordinating all of the various branches of the government and for administering the whole government is the political party. But prohibition throughout its history has lacked the honest and sincere support of the party in power.

Both parties are divided. Both are dependent upon a long entrenched wet element of the party for election to power. Both are unwilling to alienate their wet supporters. Public officials elected by a two-sided constituency, part wet and part dry, do not enforce the law to the degree of alienating a part of their constituency.

One thing needed is a party committed to the Eighteenth Amendment, whereby the majority, who really believe in prohibition, may place in power officials who are loyally committed to prohibition, both by personal conviction and by party principle.

Covington Area Led by Sedalia District

By the Rev. W. A. Payton

THE Sedalia District is the smallest district of the Central Missouri Conference. Nestling in the Ozark Mountains, with only 1,266 full members to keep the "Lower Lights Burning," this district, under the leadership of the Rev. E. L. McAllister, district superintendent, has very steadily forged to the front until it stands at the head of the list for per capita giving of the districts of the Covington Area.

Too much cannot be said in praise of the laymen of the district whose loyalty to Christ and His church made this report possible. With the close of the Centenary period and the inauguration of the World Service program, the reaction that set in threatened to set the church to marking time in its missionary activity. The World Service Commission, alarmed by the threatened crisis, appealed to the district superintendents and pastors, who, in turn, relayed the "S. O. S." to the loyal laymen. Among the soldiers of the cross who responded were found the laymen of the Sedalia District, whose unselfish response placed the district at the head of the list.

The determination to do and to dare in making it possible for the church to successfully carry out its foreign policy did not cause the district to neglect its local program. New churches were under construction, and they were finished. Mortgages were to be paid, and it was done. Souls were to be saved, and the district superintendent sent forth four gospel teams of three men each. The district was awakened by the burning messages of these gospel fire brands and a mighty ingathering of souls resulted.

The direct result of this revival of Christian religion in the ranks made molehills out of mountains and tiny fordable streams out of what had appeared as formidable impassable Niagaras of obstruction. The district's indebtedness on its church property has been reduced to \$2,766. In two instances new church buildings under construction, within a few months after breaking ground, were free of debt as the last ring of the carpenter's hammer died away in silence.

One essential factor in the success of any undertaking related to the work of Kingdom building in the name of Christ is love. That is the secret force, unseen but felt, which binds the district superintendent and pastors of the Sedalia District together. When he calls, the men answer "present." It is with pardonable pride that the

writer recalls an incident at the men's meeting in October, 1926. A representative of the World Service Commission mentioned the fact that the Sedalia District stood first in per capita giving in the Covington Area. Someone asked that the superintendent of that district stand that he might be seen. To a great ovation, from an inconspicuous seat back in that great crowd of church men he stood. Upon being asked if he had anything to say, with a word he shared this honor, born of success, with the pastors on his district and resumed his seat. At the time he was surrounded with about seventy-five per cent of the pastors of the district.

Such evidence of loyalty and devotion on the part of the pastors is well worth mentioning. In person he had asked each man on the district to meet him in Kansas City, and they were determined to meet him there. Some came in automobiles, some in cars, some in Fords, some on the train, and some started by a more natural non-mechanical locomotion and did not arrive quite on time, but came in for an equal share of praise from the district head for their unswerving loyalty to duty.

One outstanding example of the activity of the district for the Conference year 1926-27 is revealed by the statistical report, which shows that the district paid for indebtedness and for building and improvements, \$4,162, at the same time making an advance in World Service giving, many pastors reporting 100 per cent plus.

The purpose of this article is not to antagonize, but to create a spirit of friendly rivalry in the breast of every Methodist in the area.

With the passing of the old year and the advent of the new, the mind of the masses is concerned with the aspect and solution of the problems to be encountered in 1928. Individuals are cognizant of the mistakes and failures of the past, and the wise are using that knowledge born of experience to build a sure foundation for future success. No less concerned is the Sedalia District in matters related to the work of the church. It is the determination of the district to do a greater volume of Kingdom business than it has ever done. To make this dream come true (and it will come true), much depends upon interministerial relationship. We are pleased to report that in our ranks peace and harmony prevail, petty jealousies are unknown, and we know how to play the game, "Follow the leader."

Group Conferences On the Washington District

AGROWING interest is being manifested in group conferences on the Washington District. Each successive year bears wholesome fruit of the preceding years and brings gratifying evidence that the persistent labor put forth in arranging for and holding them is not in vain, but creates a very favorable condition for the social, intellectual, and spiritual improvement of those who attend them.

From October 11 to November 16 of the past year, under the leadership of District Superintendent Robert F. Coates, seven group conferences in all were held: Jackson, Pisgah, Brandywine, Washington Grove, Damascus, Lanhan, and Fort Washington. Through their respective ministers they obeyed the call to duty, and as group centers made ample provision for the care of the conferences and delightfully entertained all who attended them.

Attendance. The attendance was exceptionally good. While it was a very busy season for many of the people, some of whom are farmers, nevertheless they saw fit to make the sacrifice, stopped sowing their wheat, stopped gathering in their corn and other grain into the garner and flocked to the church in large numbers, many traveling as far as fifty miles, eager to take part in the proceedings of the conference, and to hear outstanding subjects of the church discussed by select speakers. Even stormy weather was no barrier for the loyal Christians who attended these conferences. At Washington Grove, while the rain poured down from early morning until night, the church was crowded with diligent seekers whose hearts yearned with anxiety to have a better understanding of the church's program, and who expressed a determination to more faithfully dedicate themselves to the task of "putting over" the program for the advancement of Methodism. Many of the laymen were very active in asking questions, and also speaking at length on the issues discussed at these conference.

The Team. Dr. Joseph H. Jenkins, ex-district superintendent of the Washington District and the present pastor of Asbury Methodist Episcopal Church, Washington, D. C., heading a team of three speakers who served at all these meetings, spoke on "Personal Evangelism." Dr. C. E. Hodges, pastor of Simpson Memorial Church, Washington, D. C., spoke on "The Financial Plan of the Church." The Rev. Thomas S. Tildon, pastor of Jones Memorial Church, Benning, D. C., spoke on "The Need of Raising World Service Apportionments."

These speeches, well prepared and delivered with great earnestness, life, and power, have evidently had a far-reaching and convincing effect on the minds of those who heard them. The fervent appeals of the people for the continuation yearly of these group conferences and their determination to make greater sacrifice than ever before for their continuation, as well as their frank confession of having a better understanding of the work of Methodism after attending these conferences, are convincing facts that the truths presented at these group conferences have been convincing and helpful.

Preaching. A new feature was introduced this year, that of having preaching at the 8 P. M. service, following the closing session of the day's conference. The district superintendent, Rev. Robert F. Coates, bravely challenged this task. Joyfully and zealously at each evening service he brought a well-prepared, inspiring message to his hearers, and closed the meeting of each conference with the people rejoicing that the gospel of Jesus Christ is the power of God unto salvation to everyone that believeth. At the preaching service closing the meeting at Brandywine, so eager were the people to hear the gospel that the seats in the church were all occupied, and many gathered outside near the open windows to hear God's message spoken through His faithful servant. At the closing service of the conference at Lanhan, Dr. B. T. Perkins, pastor of Mt. Zion Methodist Episcopal Church, Washington, D. C., preached a soul-stirring and instructive sermon.

Visitors. The Rev. A. J. Mitchell, field agent for Morgan College, addressed the conference at Jackson, in the interest of Morgan College.

The Rev. John H. Wood, president of the Board of Control of the Epworth League of the Washington District, addressed the conference at Lanhan, in the interest of the Epworth League.

Mr. Henry Coates, Sr., father of District Superintendent Coates, visited the conference at Pisgah and addressed the meeting.

Mrs. Bertha Coates, wife of the district superintendent, directed the song service at Lanhan.

Facing General Conference

Notice to General Conference Delegates

THE treasurer of the General Conference Commission is authorized to pay the following expenses of delegates to General Conference, viz.: railway and sleeping car fare by the most direct, continuous route to Kansas City and return at the reduced rates authorized for the Conference; \$1 for each necessary meal en route, and \$3 per day for room and board while in attendance at the Conference.

Lay delegates will be expected to obtain a certificate when purchasing their tickets from their home cities to Kansas City, which will entitle them to one-half fare for the return trip. Ministerial delegates will be expected to use clergy permits.

Delegates may make their arrangements for room while in Kansas City through Dr. J. W. R. Sumwalt, secretary, 1121 McGee Street, Kansas City, Mo.

Letters with full instructions will be sent to each delegate-elect at an early date.

The Daily Christian Advocate Staff

DR. STEPHEN J. HERBEN, who was recently appointed by the commission on the entertainment of the General Conference of 1928 as editor of The Daily Christian Advocate, has selected as members of his staff the Rev. Paul M. Hillman, pastor of Trinity Church, Grand Island, Neb.; and the Rev. Claude P. Zenor, pastor of St. Paul's Church, Tulsa, Okla. Dr. Herben is serving for the fourth time as editor of The Daily Christian Advocate, having performed that function at the General Conferences of 1916, 1920, and 1924.

The reportorial work for the Daily will be in charge of the Rev. Austin H. Herrick, of New England Conference, who is a veteran in this field. He has been on the reportorial staff of the Daily eight times, beginning in 1896, and at the last four General Conferences he was chief of that staff. He also served on the reportorial staff of The Daily Christian Advocate of the Methodist Church, South, at the last seven General Conferences, and is under agreement to head that staff again at the next one, to be held in 1930.

The first number of The Daily Christian Advocate will appear on Tuesday morning, May 1.

Methodism At Her Task

(Continued from page 104)

among ministers in the custom of accepting rural appointments as stepping-stones to something else. Now prepared men are getting the point of view that the rural church is a place of highest importance, and the department is endeavoring to assist in this new point of view

through local institutes and stimulating literature. It is said of our group that "our Negro preachers in the rural South are among the most needy along educational lines. Special attention has been given to the educational program for this group. This year schools were conducted at Philander Smith College, Little Rock, Ark.; Claflin College, Orangeburg, S. C., and Waveland, Miss. About 500 preachers were in attendance at our Negro schools. It is impossible to estimate the results of any program of education. It can be said, without question, that nothing the Board of Home Missions and Church Extension has done during the past ten years has been productive of greater good than the efforts put forth toward the education of rural preachers in our summer schools. To be sure, many of these men have gone to city churches, but the benefits they have received will in turn bring results in their ministry to city peoples. There should be no let-up in our activities along this line. In spite of large numbers who have been reached, there is still a multitude of country preachers who must be inspired and trained to larger service. Plans are now being made for a continuous year-around program of training, so as to make possible the gathering together of men at the most convenient time."

In his report of the city work, Dr. Burns has this to say concerning one of the most recent developments of city church life—the income-producing plant: "Too often the members of such an institution think that the income from the property ought to pay the bills for the regular program, and the people go scot-free. Happy will such a church be whose board will take hold of this matter and work out a scheme of support that will captivate and compel the clientele to give of time, strength, money, and personal leadership to the limit of their strength. In this way the income from the property could be utilized to evangelize the city as a whole by putting up new buildings, training leadership, and in carrying forward programs that would bring people into vital contact with God, and by putting into operation social influences that will ultimately win the community to a correct and clean social way of living. With the proceeds of the property turned into correct channels, I can see how the income-producing plant may exert a tremendous influence for good on the community, the entire city, the whole denomination, as well as the whole world."

This topic was taken up for discussion on Friday morning after an illuminating, fresh, devotional address had been delivered by Editor E. L. Mills, of the Pacific Christian Advocate. Arguing strongly in favor of such an institution, Dr. John Thompson, who conceived Chicago Methodist Temple, showed such a church, with its endowment, insures against drains on city missionary societies, leaving that support to weaker societies and, that here also the cross and commerce are united in the happy marriage of business and religion.

Other discussions at this session concerned Training for Rural Work, the Rev. Harry E. Titus; The Larger Parish Plan, Dr. Eli Pittman; Rural Industrial Work, Miss S. L. Jordan; Information Library, Miss M. V. Ristine; Personnel, the Rev. H. V. French. Discussing "Debt-burdened" Churches, the Rev. D. E. Kendall said the way to liquidate these debts is (1) information—i. e., let the people know the facts about the debts and financial condition of their church; (2) consecration, of ourselves and all to God, and the money will come. Dr. Millard L. Robinson made a broad-gauged plea for "Foreign-

Language Work in Cities." Because of our Nordic complex," said he, "we make special devices for approaching others." Dr. Robinson thinks the normal way of approach in this field is to consider (1) the wants of the other man: a job, recreation, home; (2) his needs: create in him a sense of social responsibility; he needs honor and respect shown him as do other men; he needs to be approached from the standpoint of his relation to God.

Bishop M. W. Clair led the afternoon devotions Friday. It was an exalting season of song and prayer, inspired by his strong, brief address. An interesting and forceful presentation of the achievements and possibilities of the Wesley Foundation work was made by Dr. W. F. Sheldon. Misses Margaret Forsyth and Helen Mummery delightfully addressed the board on the "Training Problem." Dr. W. A. C. Hughes, of the Bureau of Negro Work, graphically described that department's activities shown in the flood situation. Said he: "Membership in four of our Annual Conferences was affected; fifty-three churches and parsonages were rendered unfit for use; ninety-five ministers and their families, like their congregations, were forced to leave their homes for various Red Cross camps, or the generous shelter of friends in the near-by cities. Every pastor serving rural work on the Baton Rouge District of the Louisiana Conference was forced from his home.

"Our board went promptly to the flood area and administered immediate relief to pastors in need, and, in the more desperate cases, regular monthly allowances were provided our ministers on the field at this time, when, of all times, their people needed most.

"For the first time, thousands of these people thought for themselves—their very desperation stimulated thought. Should they go back to the plantation and help retrieve the lost fortunes and devastated farms of their landlords and feudal masters? Should they wait for the waters to dry up and plant another crop, or, having been washed out, should they not stay out?

"We saw hundreds of these people in camp 'tagged' to go back to the plantations from which they had been brought. The bits of cardboard dangling from the shirt-waists of women and the 'blue jumpers' of men marked these people for shipment back. We felt like snatching these tags from them and saying, 'Men and women, you are free; go your way.' But where could they go? They must not be fed into the insatiable maw of the great city. The only alternative was to go back again to the plantation, and they have gone back; but a wise Providence brought them out far enough for State and national educational agencies, for philanthropies and church boards to see them.

"These people have gone back to plantations still tagged, but agencies of state and church must go there—and they will go there to find them, teach them, and save them.

"The Mississippi flood has in one respect at least been a great blessing to the South. Its swirling waters have brought to us with a new emphasis the tremendous needs of people, who for ten generations have been denied the better chances of a free and democratic land.

"In our program of rehabilitation, fifty-three churches and parsonages will have to be aided liberally, and a majority of the ministers serving in the flood area will need regular monthly assistance until another year's harvest."

(Concluded in February 16th Issue)

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

TWO MIRACLES OF POWER

FIRST QUARTER. LESSON VIII. FEBRUARY 19

Scripture Lesson—Mark 4. 35 to 5. 20.

Pedagogy of the Evangelists. One of the principles which guided especially the synoptic evangelists in their selection for publication of events from the life of Jesus was the relation of these events to Old Testament prophecy and to Old Testament prophets. This would show both Jesus' life, a fulfillment of prophecy, and Him greater than any of the former prophets. Whatever was said in the prophets was usually interpreted by these evangelists as being significant chiefly as a prediction of the future which Jesus fulfilled. Similarly with what the prophets did. In some cases these evangelists openly reminded their readers that what Jesus said or did on a particular occasion was said or done in fulfillment of a certain prophecy. But as a rule they simply told the story of His mighty deeds, and left to their reader the joy of discovering for himself the relation of what was reported to an Old Testament prophecy. Especially was this the case when it was a prophecy well known to everybody. That was certainly a sound educational method, based upon true psychological principles—leaving to the learner the opportunity of discovering something for himself. What one discovers himself makes a deeper and more lasting impression on him than what one learns merely by having been told it. This was the method of Jesus Himself, as we amply saw in our last lesson. Without having studied it, those writers used a sounder pedagogy than many of us who have given a scientific and technical study to it. There would have been something quite artificial about the entire procedure had they, whenever a relation obtained between Jesus and some other prophet, taken care to point that relation out, saying that here Jesus fulfilled this or that prophecy, or acted otherwise than this or that prophet. They had the true teacher's instinct. Now to what prophet is Jesus related in our lesson for to-day?

Jesus and Jonah. In the sense explained above, in this lesson Jesus is compared with the prophet Jonah, to show by way of contrast His great superiority to Jonah. Or, at any rate, if that was not the tacit purpose, it is a worth-while lesson which we may discover in it and bring out of it for the student. The story of Jonah was so well known that these writers needed not to call their readers' attention to it. Just three points in both accounts may be brought out for comparison.

In the first place, Jonah went to a Gentile people to preach doom upon it. He was to try to save them from doom, but deep down in his heart he wished to see them suffer. He wished to limit God's blessings to his own people. In the second place, Jonah was asleep in the bottom of the ship when the storm came. And, in the third place, Jonah was as helpless as any of the other inmates to still the storm even by prayer; but the threatened destruction had been sent on his account.

Likewise, in the first place, Jesus was on His way to a Gentile country, not to bring doom upon anyone, but a blessing to someone. Whatever the name of the place where Jesus landed—whether Gerasa, Gadara, or Gergesa, each of which is mentioned—there needs be no doubt that Gentile country was somewhere near, and that it was in this country that the miracle was wrought. The herd of swine shows that quite decisively. Jews did not keep herds of swine, which were regarded by them as unclean. Moreover, had these been Jews, having suffered such a loss of their possessions as the herd of swine, their leaders would not have kindly requested Jesus to vacate their country; but,

like such leaders elsewhere among the Jews that we know of, would have engaged Him in a bitter argument, and would have taken steps how they might destroy Him. Whether the demoniac healed was a Jew or Gentile is not certain. But the more reasonable supposition is that he was a Gentile, since he dwelt in a Gentile cemetery, and was so well known to the Gentile people of the neighborhood. In the second place, when the storm arose Jesus was off by Himself asleep. And, in the third place, when the terrified and helpless inmates prayerfully sought His aid, by His own power, and not by prayer, He stilled the storm.

It will be seen, therefore, that these two incidents agree in all essentials, and also are of a contrasting difference in all essentials. Wherein Jonah was weak, Jesus was strong; and wherein Jonah held an unfriendly attitude toward the Gentiles, Jesus held an attitude of helpfulness toward them. The whole incident is an unmistakable commentary on, or illustration of, that great truth elsewhere enunciated by Jesus Himself—"Behold, a greater than Jonah is here!" (See Matt. 12. 39-41.)

It will be seen also that the two miracles in our lesson belong together, and should be studied together as parts of the same lesson. They are but different scenes in the same act of the drama.

Why Study Such Miracles? The miracles of Jesus were recorded especially to convince of His divinity, and were, therefore, for the sake of those especially who had not become Christians. Of course this cannot be our purpose for studying them: we are already Christians. And those who are not convinced either deny the miracles or explain them in such a way as to destroy their miraculousness. Also there are many men who accept His divinity, but not the miracles as such. And some also accept the miracles because from other considerations they have come to accept Him as divine.

We study these miracles, in the first place, that we may know as much as possible about Him in whom we believe; and, in the second place, that we may get some help from them in our spiritual needs of the present and our possible ones of the future. To this end the

spiritual application of this lesson is so unmistakable that we may safely leave it to the reader to make.

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, FEBRUARY 19, 1928

"Tell them how great things the Lord hath done for thee"

(By D. D. Martin, D.D.)

The whole process of world evangelization is in telling the story of saving grace to others. This was the method of the first century missionaries. Those who were in Jerusalem at the Pentecost revival just went and told what God had done for them. The result of that type of preaching was that the whole world as it was then known was filled with the knowledge of God by their testimony. This demon-possessed man had but to tell the story of his healing which Jesus counted the most important work He could do.

The first move of importance on a mission field is to do what Jesus did in the country of the Gerasenes: get somebody saved. The man who came to Jesus seemed the most impossible man in the whole region; thus did Khama seem to the missionaries in Africa. He became the moral and religious stalwart of the whole continent. The lunatic who came to Jesus was the fear of all the people. When he had the healing touch of Christ, he was to become the messenger of peace and hope by telling them how great things the Lord had done for him. A native witnessing is the greatest asset a missionary can have on any field.

The gospel does something for the heathen world worth telling, even as Christ did for this sad case. It is worth much in Kingdom building in any land to have some who know the saving power of Christ to tell how great things the Lord hath done for them. This man seemed ready and willing. There had been a great storm at sea, and the Master had stilled the tempest. That was a great story. But his was to be a report of what God had done for him—a personal testimony to the saving power of a personal Christ.

The people saw him who had been demon-possessed now clothed and in his right mind. They should have been happy. But when Christ made a striking illustration of the worth of a man over swine by permitting the devils to enter the swine and drive them to madness and to death, instead of rejoicing, they besought him to leave their coast. In some places the price of men is not more than pigs, and the price of women not more than cattle. None but Christ can properly appraise human beings.

OAMMON SEMINARY.

Epworth League Topic

FEBRUARY 19

WRITING OUR OWN "IN HIS STEPS"

(Luke 9. 57-62; 1 Peter 2. 21)

Some Teachings of Jesus. Suppose we study some of the teachings of Jesus and then notice the way He lived these teachings in His own daily conduct.

"Blessed are the merciful."

"Blessed are the pure in heart."

"Blessed are those who have been persecuted for the sake of goodness."

"Take care not to practice your charity before men in order to be noticed."

"Whatever you would like men to do to you, do just the same to them."

How Jesus Lived the Truths He Taught. Examine the following passages from the New Testament for evidences of the way Jesus lived the principles suggested in the Scripture quotations above:

"As the time for His assumption was now due, He set His face for the journey to Jerusalem. He sent messengers in front of Him. They went and entered a Samaritan village to make preparations for Him, but the people

would not receive Him because His face was turned in the direction of Jerusalem. So when the disciples James and John saw this, they said, 'Lord, will you have us bid fire come down from heaven and consume them?' But He turned and checked them. Then they journeyed to another village.

"And a deaf man who stammered was brought to Him, with the request that He would lay His hand on him. So taking him aside from the crowd by Himself, He put His fingers into the man's ears, touched his tongue with saliva, and looking up to heaven, with a sigh He said to him, 'Ephphatha' (which means, Open). Then his ears were (at once) opened and his tongue freed from its fetter—he began to speak correctly. Jesus forbade them to tell anyone about it, but the more He forbade them the more eagerly they made it public; they were astounded in the extreme, saying, 'How splendidly He has done everything! He actually makes the deaf hear and the dumb speak!'

"Two criminals were also led out with Him to be executed, and when they came to the place called The Skull, they crucified Him there along with the criminals, one at His right and one at His left. Jesus said, 'Father,

forgive them, they do not know what they are doing.'"

For additional references see Matt. 11. 2-6, Mark 8. 7-11, John 8. 2-11.—Epworth League Quarterly.

Little Stories of Achievement

What the Churches Are Doing

Paw Paw, W. Va.—Mt. Olive Methodist Episcopal Church: Sunday, January 22, Men's Day was observed with a fine program under the management of Mr. Edward Fields. Prof. Coral Dennis presided at the organ. Our young men were at their best and deserve much credit. The pastor, Rev. L. A. H. Moore, delivered a fine sermon and spoke many good words of encouragement to all who participated.—Mrs. Elizabeth Fields, Reporter.

Richmond, Va.—Leigh Street Memorial Methodist Episcopal Church has something of which she is very proud, something of which few other churches can boast, and that is her twelve-year-old organist, little Miss Marjorie Jackson, who plays the pipe organ for each service. Recently her playing was broadcast over WRVA, directly from the church, and our pastor, the Rev. Robert M. Williams, has received congratulations from people who listened in. Little Miss Jackson plays the world's best music. She is the daughter of Mr. Charles N. Jackson, chairman of our trustee board, and Mrs. Nannie B. Jackson. Her playing will be broadcast from time to time, and we hope many of our friends will hear her recitals.—Miss Bessie Reed, Reporter.

South Anniston, Ala.—A storm struck the parsonage at St. John Methodist Episcopal Church, on January 11, and left on the dining-room table many pounds of choice groceries. The storm was led by Brother S. T. Traylor, Sister Frances Franklin, Mr. and Mrs. Curtright, Mrs. Lydia Dureen, Mrs. Mattie Williams, Miss P. Evans, Mrs. L. Brown, Mrs. Elston, Mrs. J. Young, Mr. and Mrs. Robert Hilmon, Mr. and Mrs. Wiley Nelson, Mr. and Mrs. M. Shack, Mrs. L. M. Davis, Mrs. E. Johnson. A very interesting paper was read by Sister Nelson. Sister Franklin offered a very touching prayer, after which the pastor and wife made some remarks of thanks and bade them come again. May God bless these good members and enable them to come again.—Mrs. N. H. Redrick, Reporter.

Lebanon, Tenn.—Sunday was a high day at Pickett Chapel Methodist Episcopal Church, and the Rev. J. W. Satterfield was at his best. At 11 o'clock he preached a strong sermon; subject, "I Have Compassion on Them Because They Continued With Me." Everyone enjoyed the sermon. A collection of \$25 was taken. Our Sunday school and Epworth League has taken on new life. Every auxiliary of the church is functioning and we are looking forward for a year of success. The Emancipation exercise was held in our church. The ministers and business men of the city were present and participated in the service. Prof. W. H. Ballard was the speaker of the hour. A collection was taken for our World Service. One of the pleasant holiday guests was the wife of Dr. L. E. Vincent, of St. Louis, who visited her daughter, Miss Amanda B. Vincent, at Fisk University, and the Rev. and Mrs. Satterfield, of this city.—Mrs. A. L. Anderson, Reporter.

Mansfield, La.—The good people of Pleasant Valley Methodist Episcopal Church are overjoyed to have Bishop Jones send to us as our pastor for this Conference year the Rev. F. R. Butler, who has achieved such wonderful success. He has built for us a \$1,000 parsonage. He reached the new field October 17, and on December 17, 1927, he and his accomplished wife moved in. This parsonage was planned four years ago, but because of some objection was never erected.

On arriving and finding no parsonage, no pastor having lived here in three years, the Rev. Butler rolled up his sleeves and said to the officers, "We must have a parsonage." Saints and sinners linked up, heart and hand, and in five-weeks' time put up a first-class four-room bungalow on the grounds, with a remaining indebtedness of only \$23. The trustees and stewards are standing loyally by the pastor. We trust the General Conference will return our good Bishop R. E. Jones to the area for another four years. Pray for us.—Reporter.

Gulfport, Miss.—The fourth Sunday in January was a high day at Mt. Pleasant Methodist Episcopal Church. The president of the Epworth League Society, Mrs. A. Tuggle and the president of the Ladies' Aid Society, Mrs. Bertha Flowers, blended their efforts together in a contest, to raise money on pastor's salary. Little Misses Latherne Flowers and Hattie Floyd Wilks, the baby girl of the Rev. A. W. Wilks, were the contestants. Latherne Flowers raised \$46.80; Hattie Floyd Wilks raised \$28.69. Little Miss Flowers received the first prize, which was \$5; little Miss Wilks received \$2.50. The Social and Recreation Club, of which Mrs. Hattie M. Fairly is president, donated \$5; from the members and friends, \$27.10; total, \$107.40. Paid the pastor, Rev. Frank Smith, \$100. One of the stewards, Bro. F. Cassell, then presented a suit to the pastor for Conference. Sister Pinkie White and Sister Rachel Andrews were leaders of this movement. The pastor expressed his heartfelt thanks.—Hannah Mae Hinds, Reporter.

Macon, Ga.—We thank God for a new year in which to start new plans and new work. Warren Chapel Methodist Episcopal Church is doing fine under the leadership of the Rev. Eli T. Michael, our pastor, and the Rev. D. R. Cooper, district superintendent, who held his first quarter at Macon some days ago. He was paid in full. We have already raised \$2 on our World Service. Baptism was held on the first Sunday. We believe that if we can keep the Rev. Michael with us, our church will soon be what it ought to be. Sister McQuales, Sister F. Story, Sister Viola Horne, and Sister Carrie Clark are planning large things this year. Again, let us thank God and the bishop for sending back to us the Rev. Eli T. Michael as our pastor. We shall stand by him and help to push the battle to the gates. Our pastor has made numerous friends in Macon. We are going over the top this year, with our pastor and district superintendent leading. The Rev. Michael carried in more cash subscribers to the Southwestern at the Annual Conference than have ever been carried in before. We will see to it that every member of our church will subscribe for our church paper.—Mrs. Carrie Clark, Reporter.

Kansas City, Kans.—Mason Memorial Methodist Episcopal Church: The General Conference coming to Greater Kansas City in May, and the pleasure of entertaining the Lincoln Conference, is sufficient to inspire each and all of us to the climax of our best efforts. Under the efficient leadership of our pastor, the Rev. G. Sterling Sawyer, the church has made wonderful progress along many lines. Through the officers, members, and friends, we are laboring to have a completed church for the Annual Conference. The Willing Workers Club, under the leadership of Mrs. Georgia Thomas, has raised over \$60 since the month of September. The Woman's Home Missionary Society, with Mrs. Ella Vaughn, president, is having very interesting meetings each month. The Woman's Foreign Missionary Society feels highly honored to have as their Conference secretary and treasurer, Mrs. E. Freeman Saxton, transferred from the Little Rock Con-

ference. Christmas Day was greatly enjoyed by the entire church membership and friends. On Christmas Eve the Sunday school presented a beautiful Christmas tree. Many presents were distributed. A very excellent program was rendered; Mr. Martin Russel was master of ceremonies; Mr. W. L. White gave a splendid talk to the young people. His faithful service as superintendent of the Sunday school is truly commendable. The Ladies' Aid Society brought sunshine and blessings to the parsonage by presenting the pastor and family four baskets of groceries. The leaders were: Mesdames A. B. Morris, M. E. Goins, and Mary Hayes. Those who gave so generously were: Mr. and Mrs. Hopkins, a sack of flour; Mr. Frank Thompson, sugar; Mr. and Mrs. J. H. Walker, clothing for the baby; Mr. Dave Thompson, bacon, and Mrs. Cora Crouch, ham. On Sunday morning, 5 o'clock service was held. The Rev. Sawyer preached to a full house from Matt. 2. 1. Sunday being Junior League Day, the pastor was at his best, and the young people were present at each service to hear his inspiring sermon. Tuesday night, December 27, the junior church banquet was given, supervised by Mrs. G. S. Sawyer.—Mrs. Alpha Smith, Reporter.

Palmetto, Ga.—Rivertown charge: January 14 was the beginning of our new year's work. We were blessed to begin it with our same pastor who has been laboring with us for the last four years. While the pastor was at the home of Mr. and Mrs. Henry Knox, Sr., Sister Knox and children left home quietly and made their way to the church, where they met the committee, composed of Sisters Lizzie Knox, chairman; Carrie Bryant, and Clara Bryant. The committee had everything arranged for the shower, and it seemed that the entire community participated. We then made our way to Brother Knox's home, marched up to the door and sang, "There's a Stranger at the Door." The Rev. Jones, our pastor, was very much surprised. Brother S. B. Bryant offered a word of prayer and made a very interesting talk telling of the many wonderful things that had been accomplished by our pastor during the four years on this work. The pastor was then presented many gifts and many pounds of choice groceries by Miss Winnie Harrison, Mr. Albert Camp, and Mrs. Rosetta Knox. The Rev. Jones then extended many thanks to the good people. After a song we were dismissed by the pastor.—Mrs. Lizzie Knox, Reporter.

Decatur, Ala.—King's Memorial men's rally, which took place on January 15, was a great success. The purpose of the rally was to pay off some long-standing bank notes and fire insurance premiums. The following officers of the church were chosen captains of the clubs (we only asked \$1 from the membership): No. 1, J. R. Vaughn, \$10; No. 2, James Perry, \$3.10; No. 3, H. L. Murphy, \$21.35; No. 4, R. L. Smith, \$12.75; No. 5, J. B. Toney, \$7; No. 6, Dr. N. E. Cashin, \$6; No. 7, H. J. Banks, \$3.60; No. 8, Chas. Mosely, \$5.10; No. 9, W. L. Lipscomb, \$7.10; Pastors' Club, \$7; total for the rally, \$89.70. The Woman's Home Missionary Society rally exceeded the men only two cents. Both of these efforts were put on with a very short notice, and because of the success attending these efforts has sent a thrill throughout the church. The next big effort will be a class leaders' rally, set for the second Sunday in February. We are wondering what class will lead on this occasion. We had a very beautiful Christmas morning service, beginning at 4 o'clock. There was a large crowd of worshipers present. We opened the service with special Christmas music. After a sermon appropriate for the occasion, the communion was given by our district superintendent, the Rev. J. W. Whitfield. In our offerings we remembered Gulfside and the World Service. When we had closed the day's work we had held seven services on Christmas Day. The Rev. Council M. Harris, pastor of Sherman Methodist Episcopal Church, Chicago, was the speaker for the morning and afternoon service. All of the services were well attended.—Mrs. Dora E. Wallace, Reporter.

District Activities

District Rounds

ATLANTIC DISTRICT

First Round—New Smyrna, February 9-12; Titusville, 18, 14; Coco, 18-20; Melbourne, 21, 22; Fort Pierce, 23, 24; West Palm Beach, 25, 26; Kelsy City, 27, 28; Deerfield, 29, March 1; Fort Lauderdale, 2-4; Hollywood, 5, 6; Miami, 8-11; Florida City, 12, 13; Key West, 15-18; Sebring, 22; Moorehaven, 23-25; Canal Point, 26, 28; Holapaw, 29, 30; Sanford, 31-April 2.

Dear Brethren: I am sure that you are aware of the fact that I am the new district superintendent of the above district. Being a new man, in a new field, and in a new position, but not a young pastor, yet I need your hearty support in putting over the job that has been given to me. Now since that is true, let us labor together, having one great aim; and let that aim be, that we will not leave one stone unturned. If every pastor will take my advice we will be sure of a splendid year's work. The following is my advice: First, call together your flock and get well organized. Second, put on a ten-days' Penecostal meeting. And why? Because if your church is spiritually awakened there will be but few empty pews, and the raising of money will be an easy task. Third, plan to raise all of your World Service and Episcopal Fund on Palm and Easter Sundays. Fourth, set apart a special day, and let that day be a Sunday, at which time you will have your forces well united and well posted for the one purpose of raising a good amount of money for our own Bethune-Cookman College. We are not at all selfish in this matter; but, brethren, that school is in our State—more than that, it is in our Conference and on our district. Now it does seem that if all other districts in the Florida Conferences should fail, we ought to know no failure. I am your servant, and if you need me in putting over any plans, just let me know. I am here to assist you in all your problems. The pastor that will set aside certain days for the various benevolences will be the pastor that will have all of his claims raised before the fall of the year; for if you wait for the fall, you will more than apt to have a (fall). I am asking that every pastor will please see to it that every member, whether male or female, who holds an office in the church, Sunday school, or the League, be a subscriber to the Southwestern Christian Advocate. As long as I shall serve as your district superintendent, our district motto is, "We Lift as We Climb." Observe this motto, and be a lifter and a climber.—W. O. Bartley, Dist. Supt.

BEAUMONT DISTRICT

Second Round—Port Arthur, March 4, 5; St. James, Beaumont, 4-6; North Beaumont and Silsbee Ct., 7, 8; McCabe, Beaumont, 11, 12; Orange, 11-13; Liberty Ct., 17, 18; Keefer, Japan, Menard, and New Caney Ct., 21, 22; Montgomery and Richards, 24, 25; Conroe Ct., 31, April 1; Willis, 7, 8; (district World Service Easter collections will be reported in a group meeting to be held Tuesday, April 10, at 9 A. M., at St. James Church, Beaumont, Texas); Huntsville Ct., 14, 15; Huntsville and Ty, 14, 15; Camp Ground and Dodge Ct., 14-16; Hemphill Ct., 21, 22; Jasper and Newton, 28, 29; Camilla Ct., May 5, 6; Onalaska, 12, 13; Livingston Ct., 19, 20; Corrigan and Lufkin, 26, 27.

Dear Brethren: God is depending on us to work as well as pray for the coming of His kingdom. What is your evangelistic program for this year? This question will be answered in your reports at the next Annual Conference or the General Conference above. If you are all you claim to be as a pastor and preacher of Jesus Christ, you are going to make a wonderful record this year, spiritually and financially. Plan well your World Service drive, to culminate on Easter Sunday, April 8. Report the same Tuesday, April 10, at St. James Church, Beaumont. Pray hard, work hard, and look for large results.—J. W. Gilder, Dist. Supt.

GAINESVILLE DISTRICT

Second Round—Suwanee, March 17, 18; Duluth, 24, 25; Lawrenceville, 30, April 1; Hoschton, March 31, April 1; Commerce and Gillsville, 13-15; Covington, 20-22; Union Grove, 21, 22; Buckhead, 22, 23; East Atlanta, 26-29; Athens and Nicholson, 27-29; Elberton, 28, 29; Fort Street, May 6, 7; Buford, 12, 13; Centenary Memorial, 13, 14; Oxford, 18-20; Lavonia, 26, 27; Gainesville, June 1-3; Leo, 2, 3.

Dear Brethren: One fourth of the Conference year has passed; spring is here, and this is the time to do our best. Don't forget our slogan, "Advance All Along the Line."

World Service rally, Easter Sunday, April 8, in every church; revival in every church; pastors paid monthly; Conference claimants, seven per cent paid pastor, reported each Quarterly Conference; special attention to the junior church; Southwestern Christian Advocate in every home.—N. J. Croiley, Dist. Supt.

GULFSIDE DISTRICT

First Round—Richton, February 11, 12; McLain, 14, 15; Merrill, 18, 19; Basin, 20, 21; Picayune, 24-26; Lumberton, 25, 26; Bond and Wiggins, March 3, 4; McHenry, 6, 7; Gulfport, Haven, 10, 11; Pass Christian, 14, 15; Gulfport, St. Mark, 17, 18; Waveland-Pearlington, 21, 22; Bay St. Louis, 24, 25; Handsboro, 31, April 1; Biloxi, 7, 8; Ocean Springs, 14, 15; Moss Point, 21, 22; Escatawpa, 28, 29.

Dear Brethren: We are beginning a new year, therefore let us put forth every effort now to do a full year's work. Remember that an early start is a measure of assurance for success. Let us put it over in fine shape. I am, yours for success, A. L. Hoiland, Dist. Supt.

For the present address me Bay St. Louis, Miss.

NASHVILLE DISTRICT

Second Round—Mitchelville, February 11, 12; Springfield Ct., 18, 19; Lebanon Station, 26, 27; North Lebanon, 26; John Wesley, March 4, 5; Hubert Chapel, 4, 5; Gallatin, 10, 11; Hartsville, 17, 18; Seays Chapel, 25, 26; Braden Memorial, 25-27; Clark Memorial, April 1, 2; Nolensville, 14, 15; Patterson Memorial, 15, 16; Gorden Memorial, 22, 23; Lebanon Ct., 28, 29; Springfield Station, May 6; Pisgah, 12, 13; Brentwood, 13, 14.

Dear Brethren: Easter is just across the way. Let us do our best to raise the last penny of our quota for World Service on Easter, and have it all in by the 20th of April. The Master is calling. Let us answer with souls. I am happy over the way you brethren are standing by the program. Let us keep it up and we will go over. I want to thank all of the brethren who sent in your money for Gulfside, and ask those who have not sent any in to please do so at once. Brethren, do not forget our school, Walden College. I have my dollar. Let each pastor pay his part and every member one dollar, and we will see the girls and boys flocking into dear old Walden once more. Walden is calling the Tennessee Conference as never before. Let us go and pull her out. We can do it; Bishop Jones and Dr. Penn say we can do it. Let the Tennessee Conference say so. Don't forget to watch the Southwestern, and see what the grand old church is doing. If we failed last year, the Lord is giving us another chance.—W. B. Crenshaw, Dist. Supt.

NAVASOTA DISTRICT

Second Round—Anderson, March 3, 4; Navasota Station, 11, 12; Navasota Ct., 10, 11; Madisonville, 17, 18; Bedias, 24, 25; East Hempstead, 31, April 1; Hempstead Station, 1, 2; Brenham, 8, 9; Brenham Ct., 7, 8; Bellville, 14, 15; Sealey, 21, 22; Brookshire, 28, 29; Caldwell, May 5, 6; Stoneham, 12, 13; Hufsmith, 19, 20; Millcan, 26, 27; Singieton Mission, 29, 30.

Dear Pastors and Members: Please arrange your plans to raise your full apportionment on Easter, April 8. Do your best

to put the Southwestern Christian Advocate in every home. Increase your membership. Take care of the children and young people. Don't forget your Pension and Relief Fund. Finally, brethren, preach the Word and God will bless the work. Easter is over-the-top day with the Navasota District. Brothers, let us put it across.—T. S. Pryor, Dist. Supt., Box 802, Navasota, Texas.

VICKSBURG DISTRICT

First Round—Fayette, February 10-12; Harriston, 18, 19; Russum, 21, 22; Bolton, 24-26; Edwards, 28, 29; Bude, March 2-4; Meadville, 3, 4; Centreville, 6, 7; Cary, 9-11; Natchez, 13, 14; Vicksburg, 16-18; Union Church, 24, 25; Kirby, 27, 28; McNair, 31, April 1.

Dear Brethren: Let us begin at once to arrange for Easter, April 8. Start to work for success and put it over. Let us be men and do a man's job. We know our duty; let us do our whole duty and endeavor to make this a great year for the kingdom of our Christ. Our district fell off last Easter in World Service. Do not fail this Easter. Brethren, let us measure up to the desire of the church and please God in our office as His agents. Organize every auxiliary and place them out to help put over your program. Leaders, stewards, Sunday-school superintendents, Ladies' Aids, Epworth Leagues, prove yourselves to be agents for the Kingdom. Let nothing discourage you in this work. Since we have a hope beyond this life, work and every man will receive his reward.—J. R. Ross, Dist. Supt.

Quarterly Conferences

BATON ROUGE, LA.

Wesley Chapel Methodist Episcopal Church: Our first Quarterly Conference was held December 13, 1927, with pleasing results. District Superintendent B. J. Reddix presided. He expressed himself as being well pleased with the manner in which the work of the church is being carried forward. He declared that the reports made by the auditing committee and committee on church record were the best he had listened to during his tenure of office as district superintendent, and highly commended committees for same. On January 17 we raised and paid our full quota of World Service, despite the fact that our quota was increased \$25 above that of last year; not forgetting, too, that this entire district to some extent suffered as a consequence of the recent flood. The Rev. J. A. Williams, our very efficient leader, a man who truly prefers action to words, is an adept in building and executing programs for the local church, hence our success. Our next forward movement will be a program for soul-saving, the beautiful and blessed work of trapping the souls of men for the kingdom of God. We ask an interest in your prayers for our success.—J. A. Evans, Reporter.

BELLVILLE, TEXAS

Our first Quarterly Conference was held January 14, 15, with the district superintendent, Rev. T. S. Pryor, presiding. All officers were present with the exception of four, who were absent on account of illness. On Sunday the superintendent preached to the delight of all who heard him. We are proud of the return of our pastor, the Rev. C. H. Moore. The district superintendent was paid in full, \$30. We now have our program in hand for our total claims. We are praying for an over-the-top drive this year.—Mrs. I. B. Mathis, Reporter.

BLACKBURN, MO.

Sunday was a high day at Young's Chapel Methodist Episcopal Church. This being the fourth Quarterly Conference, the Rev. E. W. Hannah, district superintendent, was with us and preached three soul-stirring sermons. Many visitors were present from miles around. The pastor, Rev. A. Gamble, who was transferred by Bishop Clair from the Lincoln Conference in November, is just getting his work in hand. He and his good wife were gladly received by the people, who are

giving them every possible comfort. The collection for the day was \$48.45. They have put on a popularity contest, which ends February 19 with a grand rally.—Mrs. M. J. Koontz, Reporter.

HUNTSVILLE, TEXAS

On January 14, 15, our first Quarterly Conference convened for Huntsville and Trinity, Huntsville circuit, and Camp Ground, at St. James Methodist Episcopal Church, with the Rev. J. W. Gilder in the chair. It was said by all present that this was the best Conference in the history of the Rev. Gilder's administration. Most of the officers were present with good reports. Just in the midst of the session we were startled by a band of members and friends coming up the aisle singing "All Things Are Ready; Come to the Feast." They stopped in front of the altar and each pastor was made to feel glad. St. James was sponsored by Sister A. E. Watkins, with many faithful co-workers; Huntsville circuit by Sister Pet Thomas, with her faithful followers; Camp Ground by Brother B. T. Williams and his faithful co-workers. The Revs. Sawyer, Ransom, and Runnels were all smiles, for they received also a cash purse. The district superintendent declared he never witnessed a better quarter. We paid him in full. His message in the morning held the audience spellbound. His evening message was also impressive. We wish to thank our visiting friends for helping us put the program over in pounds and finance. Call again, you are always welcome.—Miss A. E. Watkins, Reporter.

LAWRENCEBURG, TENN.

Our second Quarterly Conference was held at St. John Methodist Episcopal Church, January 7, 8, with our district superintendent, the Rev. R. A. Dowell, presiding. The Conference was opened at 8 o'clock Saturday night. After devotion, conducted by our pastor, the Rev. Wm. Neal, the district superintendent made a short address to the Conference; then the business session was held. All the officers of St. John were present, and most of them had written reports. The Rev. Dowell made a very impressive talk on Walden College during the Conference, and urged the officers and also the members to do their best in raising the assessment for the school. The district superintendent seemed to have been very much pleased with the work which has been carried on and looked after by our worthy pastor. Sunday, at 11 A. M., the Rev. Dowell preached a wonderful sermon from Exod. 14. 15, and Phil. 3. 13; subject, "Go Forward." After the adjournment of the Epworth League, the Rev. Dowell delivered another able sermon from John 11. 28; subject, "The Master Is Come and Callesth For Thee." On Tuesday night after prayer service, led by Mrs. M. B. Jefferson and Mrs. Dee Davis, the Rev. Dowell preached again from Psalms 1. 3. Raised for the superintendent, \$9.06; for trustees, \$1.15; for World Service, 75 cents. We are very proud of our good superintendent, for we feel that he has the work at heart, and with our good pastor, the Rev. Neal, we are going over the top. Pray that this year may be a successful one with St. John Church.—Miss Willie Mae Parker, Reporter.

NASHVILLE, TENN.

Gordon Memorial Methodist Episcopal Church has taken on new life for this new year. The pastor, Rev. H. P. Gordon, with the co-operation of the members, has planned a wonderful program for this Conference year. The first Quarterly Conference was held January 9, with our new district superintendent, Rev. W. B. Crenshaw, presiding. The meeting was called to order by the pastor, after which the Rev. Crenshaw began the work of the Conference in his brotherly way. The reports of the officers and pastor were very encouraging, and the superintendent complimented them for the same. We were happy to know that we were able thus far to pay our superintendent in full for the first quarter. The Rev. Crenshaw expressed himself as being highly pleased with the condition of the church, stating that the reports showed that the church is alive and every-

thing moving with peace and harmony. He also preached a wonderful sermon on Sunday, which was enjoyed by all. We pray that much good will be accomplished this year.—The Rev. H. P. Gordon, Pastor; Mrs. Georgia Williams, Reporter.

WARRENSBURG, MO.

Our fourth Quarterly Conference was held at Warren Street Methodist Episcopal Church, January 7, 8, with the Rev. E. L. McAllister, district superintendent, in the chair. After song and prayer by the superintendent, Mrs. Maggie Martin, recording steward, called the roll. Most of the members were present with good reports. The district superintendent spoke very highly of the work done this year. Mrs. Katie Johnson was elected lay delegate to the Annual Conference at St. Louis, Mo. Sunday, January 8, was a high day in Zion. The district superintendent brought us a great message morning and evening. The Rev. Parker, the pastor of the Colored Methodist Episcopal Church, delivered a splendid sermon in the afternoon. Amount raised during the day was \$31; paid district superintendent, \$18 (for the year, \$72); paid pastor, \$338; World Service, \$53; total, \$493. We have a splendid Sunday school. We take special interest in the children. Look for us at the Annual Conference on April 18 with a round report. Our slogan is, "All claims raised in full, and the Southwestern Christian Advocate in every home." On Saturday night, January 7, a banquet was given at the church in honor of the district superintendent and pastor. It was a grand affair. Mrs. Ada Huff was manager.—Reporter.

District Conferences and Conventions

BEEVILLE, TEXAS

The Second Ministerial Council of the Corpus Christi District met at Beeville, January 17-18, with the new superintendent, Dr. C. W. Franklin, presiding. The following ministers were present: the Revs. Roberts, W. M. White, Z. E. King, R. W. Allen, Dave Johnson, and Bennett. The district superintendent was presented by the Rev. McCutchin, who in a few choice words spoke of the work of the district and the very fine way in which the men have stood by the program of the district, after which the report for Gulfside and Minute Fund was called for. The following reported: Corpus Christi, Bishop, Eddlingburg circuit, Kingsville, Goliad, Beeville, and Odum. Each pastor's quota was apportioned for World Service, which was taken cheerfully. The Area Council monies were also apportioned. Each pastor pledged himself responsible for a portion of the \$75 which was the district's quota. The Rev. H. O. McCutchin preached an able sermon during the session. During the council meeting, the district superintendent held a successful quarter, which resulted in five new subscriptions for the Southwestern Christian Advocate. The Rev. L. W. Roberts should be commended for the very fine way in which he took care of the council and the Quarterly Conference. Brother Roberts has a fine bunch of members, and we look for great things from Beeville this year. This was one of the most successful councils in the history of the district.—Reporter.

CROWLEY, LA.

The second Preachers' Meeting of the Lake Charles District was held in Trinity Methodist Episcopal Church, Crowley, La., January 11, the Rev. N. L. Baptiste, pastor. The meeting was opened by our efficient district superintendent, the Rev. W. J. Hampton, after which the roll was called. Seven preachers were present and reported their work, which showed advancement along all lines. The night service was indeed enjoyable. Devotional exercise was conducted by the Revs. T. A. Baily and J. A. Rolax, after which Bro. P. L. Small delivered the welcome address. Response was made by the Rev. W. H. Jones in his masterly way. A solo was then rendered by Miss Hunter, after which the Rev. J. W. Johnson was intro-

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duced and preached a soul-stirring sermon. We regret so much to have found the Rev. Baptiste confined to bed, who so faithfully has been working to have the parsonage dedicated by the second district meeting. Trinity is still alive, with the Rev. N. L. Baptiste as pastor for this Conference year. He is the right man in the right place. He is a young man full of zeal and good judgment. The strenuous efforts he is now putting forth have already proven that he came to pastor as well as preach. We are struggling under a heavy burden trying to finish the parsonage.—Mrs. M. Tucker, Reporter.

FRANKLIN, LA.

Group Meeting No. 2 was called by the district superintendent, Rev. H. Daniel, of the La Teche District, at Asbury Methodist Episcopal Church, Franklin, La., January 20. The following officers were elected: the Rev. T. P. Norris, president; the Rev. W. H. Lang, vice-president; the Rev. H. W. A. Mitchell, secretary; the Rev. J. D. Wilson, treasurer. The Rev. A. B. Harris and Bro. S. G. Reid were present. The Rev. Daniel requested each pastor to give an outline of his program on the Easter drive. Each one responded to the call. He also stressed the necessity of heading the program with Jesus Christ, sacred prayer, and fiery sermons, and the World Service of the La Teche District will go over the top. The good sisters of Asbury entertained the brethren with a delicious dinner, for which the Rev. F. W. Thomas extended thanks. At 7.30 P. M. the second Quarterly Conference was held. Each officer was present with reports in hand. The Rev. Daniel stressed the necessity of prayer. The Rev. Isadore Stansbury spoke very encouragingly. Visitors were introduced, and the closing sermon was preached by the Rev. H. W. A. Mitchell, who gave us a soul-stirring message. Theme, "Searching for God"; text, Job 28. 8.—H. W. A. Mitchell, Reporter.

HALLETTSVILLE, TEXAS

The Ministers' Council of the Victoria District was held in Richardson's Chapel Methodist Episcopal Church, Hallettsville, January 19 and 20, with the efficient and much beloved Rev. W. M. Ellison, district superintendent, presiding. The Rev. D. F.

Schedule of Annual Conferences, Spring, 1928

Conference	Place	Date	Bishop
Washington	Baltimore, Md.	March 21	Locke
Delaware	Philadelphia, Pa.	March 28	Jones
Lexington	Chicago, Ill.	April 11	Clair
Central Missouri	St. Louis, Mo.	April 18	Clair

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Vance was chosen secretary, and the Rev. G. M. Mallory, World Service treasurer. The Rev. Ellison was careful to give each pastor his World Service quota, also the quota to be raised for our college, which is the pride of the West Texas Conference. Each pastoral charge is urged to make Lincoln's Birthday the biggest day in the year for Sam Huston College. Each pastor on the district has pledged to put over his World Service quota by April 8. All of the pastors were present except two, and our district meeting was enthusiastic from start to finish. Our beloved president, Prof. T. R. Davis, was present and made a strong appeal for Sam Huston College, which will linger in the hearts of leaders on the Victoria District. Dr. W. L. Turner, pastor of Wesley Chapel, Austin, Texas, accompanied Dr. Davis here, along with Mr. Bivian Ellison, son of the district superintendent, who is a student in Sam Huston. Dr. Turner was given a hearty welcome by the brethren, and felt himself perfectly at home. Dr. Turner preached a wonderful sermon on Thursday night, and the splendid audience enjoyed it to the highest. On account of urgent business at Austin, Dr. Davis and Dr. Turner, with Mr. Ellison, left for home at noon on Friday. Friday night the Rev. W. M. Mosely preached to the delight of his splendid audience. The Rev.

Mosely is a splendid young minister, and believes in putting across the church's program. Our hats are off to the Rev. Mallory and his faithful members for such splendid entertainment of our council. Watch our district grow.—Rev. W. M. Ellison, District Superintendent; Rev. D. F. Vance, Reporter.

HOUSTON DISTRICT STEWARDS' AND PASTORS' MEETING

By THE REV. J. H. LOVELL

Rallying to the call of their popular and intrepid leader, District Superintendent J. S. Scott, the pastors and the district stewards of the Houston District met recently in Mallalieu Church, Houston, for the purpose of taking bearings and making charts looking towards certain definite goals in Kingdom progress for the ensuing year.

Brief statements given by the pastors as to objectives for the year in the local charges were very encouraging, and indicated that individually the men were already working out constructive programs of work suited to their respective fields of labor.

The meeting set as a goal of evangelistic endeavor a ten per cent increase in membership, based upon the present membership of the local churches, from conversions exclusively; also a substantial increase in the Sunday (church) school enrollment on each charge, one of the chief objectives of the Texas Annual Conference, was recognized and endorsed by the district meeting. The optimistic note was dominant throughout all of the expressions and discussions as to the outlook for the year.

The following numbers in the program for the day were discussed: "Larger and Better Sunday Schools," by Mr. T. W. Patrick and Dr. E. W. Kelly; "The Budget System in Action," by Dr. A. W. Carr; "Some Methods of Raising the District Superintendent's Salary Without Hindering Other Claims," by the district stewards; "Personal Evangelism," by Dr. J. H. Lovell.

Deaconess Rosa Simpson; Mrs. S. Cebrun, district president of The Woman's Home Missionary Society; Mrs. A. W. Carr, district president of The Woman's Foreign Missionary Society; Mrs. E. W. Summers, Conference president of The Woman's Foreign Missionary Society, were present and made interesting remarks relative to their respective activities.

Mrs. Minnie B. Lockett rendered very impressively the voice selection, "My Faith in Thee." She was accompanied by Mrs. Mattie E. Lewis.

Luncheon was served by the ladies of Mallalieu Church. To them and to the new pastor, Dr. C. H. Pemilton, the visitors extend hearty thanks for the gracious hospitality enjoyed.

TOPEKA, KAN.

On December 9, Dr. B. R. Booker, district superintendent Topeka District, called together his men at Mt. Olive Methodist Episcopal Church, Topeka, for a group meeting to plan his program for the year's work. Despite the fact that a severe winter was very evident, a goodly number of the men were present and a splendid meeting held. A great deal of emphasis was placed on the importance of reporting a full quota for World Service before Easter. Mrs. Freeman Saxton was present in the interest of the Foreign Missionary Society, and Mrs. Florence in the interest of the Sunday schools. After a day of prayerful study of the church and its program, Dr. Saxton, our pastor at Manhattan, Kan., brought to us a spiritual feast. Mt. Olive choir was at its best, and all enjoyed the service. Thus they departed, declaring Dr. Curtis and his good people very hospitable.—Lillian Florence, Reporter.

Indianapolis District Suggest-o-graphs

By THE REV. S. H. SWEENEY

Still hanging on to this all-important subject of "Membership Maintenance," let me go on to say that many members get away from us because of our rather loose method or lack of method of transferring members. I know some churches who prune their records quite often, taking care to leave off all the members who have gone away from that particular charge or city, placing them on a "non-resident-inactive list," thereby taking them out of the active relationship of the Methodist Episcopal Church. When a member has left our city for another city, we owe it to that member and to the church to have him properly transferred. A church which has a member away from home ought to be just as interested about him as a mother who has a child away from home. We are too ready to put members on the "non-resident list." I know several churches who have many members on that list who live within a dozen blocks of the church. But because they are not busily engaged in the activities of the church, they are marked "inactive," and not counted in the membership of the church. In the first place, we ought to be reminded that it takes Quarterly Conference action to put a member on the "non-resident-inactive list." The handling of a member is a serious obligation on the part of every church, and the cutting off of members should not be done with such ease and thoughtlessness. If necessary, let a church spend a whole year to find one member that has been lost. While it is much easier to mark them off than it is to win them back to active service, let us not choose the path of least resistance.

Obituaries

ARNOLD—The Rev. G. W. Arnold, of Shubuta, Miss., departed this life January 11, 1928, after a long illness. He left to mourn, a wife, one son, daughter, brother, and a host of friends. Several of the pastors and leading men of the Conference were present. Dr. W. H. Smith, district superintendent Hattiesburg District; Drs. D. L. Morgan, J. B. F. Shaw, of Haven's Teachers College; the Revs. G. W. Williams, J. D. Wheaton, W. L. Mills, E. W. Rodgers, R. Houze, and G. W. Hawkins, who preached the funeral sermon. The body was laid to rest in the cemetery at Shubuta, Miss.—Reporter.

BENTLEY—Bro. Harrison Bentley, a member of New Hope Methodist Episcopal Church, Macon, Miss., departed this life November 23, 1927. He was born July 4, 1845, and joined the church in 1883, under the pastorate of the Rev. Adams. He lived a consistent Christian life and was a devoted father. He leaves to mourn his passing, three daughters, four grandchildren, one great-grandchild, and a host of friends. Peace be to his ashes.—M. A. Frierson, Reporter.

GRAY—On January 14, 1928, death entered the home of Mr. and Mrs. Daniel Watts, Lusby, Md., and claimed their beloved daughter, Mrs. Gray, the wife of Mr. James Gray. She had been ill for some time. The funeral was held on Monday. To them we extend our heartfelt sympathy in this their hour of bereavement. The funeral was conducted by the pastor, Rev. W. E. Williams.—M. E. Mosley, Reporter.

HARRIS—On January 14, 1928, death claimed little Katie Mae Harris. She was born January 13, 1920, at Bridgeville, Miss., and was the granddaughter of Mr. L. D. Frank. She leaves a host of relatives and friends to mourn their loss. We know that our loss is heaven's gain. The funeral services were conducted by the Rev. B. J. Cooper.—Mrs. S. E. Rice, Reporter.

McGEE—Sister Ida McGee was born in Navasota, Texas, September 4, 1906. She came to Limestone County, Texas, in 1910, with her parents and was converted and joined the Rocky Bluff Baptist Church in 1918. After her marriage, in 1925, to Mr.

Gabriel McGee, she moved to Frosa, Texas. In March, 1927, she joined the Community Center Methodist Episcopal Church at Frosa, under the Rev. R. L. Palmer. On January 4, 1928, death claimed Sister McGee. She died in full triumph of faith. Her last words were, "Jesus has come for me." The funeral was conducted by her pastor, the Rev. R. L. Palmer, assisted by the Rev. J. B. Jefferson, of the Missionary Baptist Church. She leaves to mourn her passing, husband, two children, mother, two brothers, three sisters, and a host of relatives and friends.—Reporter.

MITCHELL—Death claimed Bro. Robinson Mitchell, on December 12, 1927, at Jewett, Texas. He was a member of Spring Creek Methodist Episcopal Church. Bro. Mitchell was seventy-nine years of age, and was converted in 1873 under the pastorate of Rev. P. G. Brown. He leaves one brother, several children, grandchildren, and great-grandchildren to mourn his passing. The funeral was conducted by the Revs. Gabriel and Sapp.—Ed. Mayes, Reporter.

WILSON—Mrs. Lettie B. Wilson was born in Springfield, Ohio, January 5, 1861. Early in life she became a Christian. In 1889 she was united in matrimony to Theodore L. Wilson, who was then preparing for the ministry in the Methodist Episcopal Church. To this union two sons and daughter were born. Sister Wilson lived a conscientious Christian life, assisting her husband in his work by her exemplary character and her life of unceasing helpfulness to others. In 1908 the Rev. Wilson passed to his rest. With unflinching sacrifice and never failing cheerfulness, Sister Wilson took up her burden and brought her children to manhood and womanhood, giving them the best possible in the way of education and other advantages. On the morning of January 12, 1928, she went to sleep in the arms of her Saviour in the same quiet, trusting way in which she had lived, having just passed her sixty-seventh birthday. She leaves to mourn two sons, one daughter, one sister, four grandchildren, other relatives and friends. The funeral was held at Wiley Methodist Episcopal Church, the Rev. John W. Crook, pastor, in charge. Dr. P. T. Gorham, of Chicago District, was present and spoke; also the Rev. J. A. James, of Martin's Ferry; the Rev. J. E. Burton, of Dayton, Ohio; and the Rev. Wm. Britt, of Springfield.—Reporter.

WILSON—Bro. Nero Wilson, one of the oldest members of Mt. Zion Methodist Episcopal Church, Leesville, La., departed this life on December 30, 1927. Bro. Wilson was a faithful member of the church for fifty years, and he will be greatly missed by all. The pastor preached a touching sermon on the life of Bro. Wilson.—Reporter.

Marriages

NELSON—COLINBURG. Mr. Calvin Nelson and Miss Rosie Colinburg, of Kirby, Miss., were united in holy wedlock at the home of Mr. Gabe Bailey, on January 1, 1928. The ceremony was performed by the Rev. A. L. McFall, pastor of the Kirby charge. We wish for them much happiness.—Alice Bailey, Reporter.

SMITH—RAGGS. Mr. Sam J. Smith and Miss Lilla G. Raggs were quietly married at the home of the bride's sister, Mrs. Willie B. Ferguson, Carrollton, Miss., January 16, 1928. The Rev. W. M. McCaskill officiated. Mr. Smith is a fine young man and comes of a good family. Mrs. Smith is a graduate of the high school at Itta Bena, Miss. They left immediately for their home at Valley Hill, Miss. We predict for them a happy life.—Reporter.

STRICKLAND—BELL. Mr. Webster Strickland and Miss Algetha Bell were happily united in holy wedlock on December 7, 1927, at Patterson, Ga. The bride was given in marriage by her father, and wore a lovely dress of blue satin. The ceremony was performed by her pastor. Immediately after the wedding was over the couple motored to Blackshear, Ga., where they will make their future home. We ask God's choicest blessings upon them.—Reporter.

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Woman's Column

Ailey, Ga.—The Woman's Home Missionary Society of the Savannah District, Savannah Conference, will convene at Hagans, Ga., from March 22-25, inclusive. Dear Sisters: May I ask that each auxiliary will do all in their power to raise all claims, viz.: Jubilee and general funds. Dear sisters, do not forget, our chief object is to help the Master in soul saving. Remember to send a delegate from each auxiliary, and please do not fail to send in your report to the corresponding secretary.—Mrs. L. A. Pierce, District Corresponding Secretary, Route 1, Ailey, Ga.

Waco, Texas.—Dear Members of The Woman's Home Missionary Society of the West Texas Conference: May I say that the fiscal year of our work is swiftly passing, and I am wondering who has the burden of this great old society on their hearts? Shall we lag this year, as we have for the past three years? God forbid. The Lord has been so good to us, we should resolve to do more and better work, and there is no greater way than through The Woman's Home Missionary Society, and, of course, our local churches. Just a few days ago I received a letter from our national corresponding secre-

tary and treasurer, asking that the West Texas Conference pay all of her Conference obligations and be put on the honor roll this year. Now we can, if each district and local auxiliary get on the job. Pay one twelfth of your amount monthly. If you won't do that, please pay it some time before July 1. Let each of us see to it that we will win one woman to the society, thereby bringing our membership up to at least five hundred, and a Mothers' Jewel, Queen Esther Circle, or young people's auxiliary in every charge, if possible. As one of the executives of my Conference, out of my own little income, I am going to give two prizes at our annual meeting at Calvert in June. One to the local auxiliary that makes its monthly reports. At present Fort Worth, St. Andrew, is the only auxiliary in the West Texas Conference making monthly reports. And one prize to the district bringing up its full quota. I may have to give more than one for each, but I will sacrifice to do so. I am just that interested. Sisters, let's go! Yours faithfully.—Mrs. M. M. Sanford, Conference Treasurer.

Topeka, Kan.—To the Women of the Topeka District—Dear Sisters: Our Conference secretary of the Foreign Missionary Society, Sister Saxton, is asking and urging that we organize a society in every charge. Let us heed her call and organize at every point. Remember, I am expecting your quarterly reports regularly, that I may report to the Conference secretary, and she in turn report to our Branch secretary. Your next quarterly report is due March 15. Let us get busy, and all report.—Lillian Brown Florence, Corresponding Secretary Woman's Foreign Missionary Society, Topeka District, 1155 Lane St., Topeka, Kan.

Special Notices

Topeka, Kan.—To the Sunday School Superintendents of the Topeka District: The time is rapidly passing, and soon we shall be gathered together in our district meeting. Are we planning now to make this meeting a success? Are we planning to make better reports this year than we did last year? Are we teaching our boys and girls that benighted Africa is calling us to awaken to a sense of our duty? Our full World Service quota, five per cent of our local church's quota. Are we planning to have a representative at the institute to be held in Wichita? Date uncertain. If we have not considered these things, let's get busy. The church is depending on us. We must not fail. Will each superintendent please write me, that I may have your address and come in personal contact with each of you before our district meeting?—Lillian Brown Florence, District Sunday School Superintendent, 1155 Lane St., Topeka, Kan.

Mt. Vernon, Ga.—To the Pastors and Presidents of Local Auxiliaries and District Presidents of the Savannah Conference: Six months of the year have passed into history, and half of the seventh is gone, and I have not as yet received any reports of the work of evangelism. I hope you understand that the secretary of the local auxiliaries are to report the work done in that charge to the district secretary, and the district secretary sends the report to me, so that I may send it to the national secretary. Up to this time I have not received any reports whatever. Now, dear pastors in charge, will you please co-operate with your local president and secretary in carrying forward this work and please see to it that these reports are sent to the district secretary, that she may send them to me as soon as possible? We don't want to forget that this work is the life of our church, and we want to keep the holy fire burning. We must see to it that there is a family altar in every home in this Conference.—Minnie V. J. Smith, Secretary of Evangelism, Box 118, Mt. Vernon, Ga.

To Members of the West Texas Conference: You noted in the Southwestern Christian Advocate of December 15, 1927, carrying the appointments, my name as educational worker for the Conference.

We have before us the task of the fourth year of World Service quota. A resolution was passed at the Annual Conference to the effect that this quota should be raised in full by Easter and during the year.

We also have on our program the budget of \$6,000 for Sam Huston College, \$3,000 of which is to be raised by February 12, 1928.

We want to make the win-one evangelistic campaign, which is to be carried on the entire year, a grand success.

We also have before us the task of religious education and the Southwestern Christian Advocate, etc., and as field worker, we plan to help you in all of these endeavors.

We will be equipped with literature from all of the boards and departments of the church; we will also have stereopticon lectures, sermons, song services, and Bible readings from the screen in motion pictures and "Gulfside," "The Mississippi Flood," and various features of visual education touching all phases of our great church, the home and foreign field often supplemented with some other great religious drama.

We will need the following equipment: A home-lite generator and stereopticon for film slides and glass slides. We have the motion-picture machine, the best on the market.

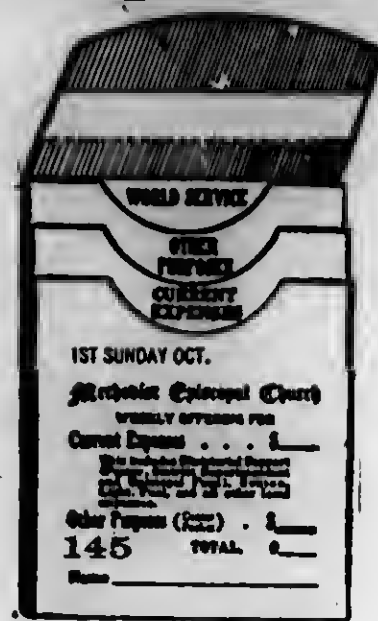
In order to get to your charge soon with this inspiring educational program, we are asking you to please take a collection of \$— and send it in at once to your district superintendent or President T. R. Davis, of Sam Huston College. All of the men are helping, and many of them laymen. We will visit your charge soon.

Write me when you could have a series of these programs. We will leave — per cent of all the money raised for your church budget. I am publishing a list of every pastor, district, and charge, showing every dime con-

Methodist Episcopal Church Collection Envelopes



SINGLE POCKET



TRI-POCKET



DOUBLE POCKET

THE recent investment by The Methodist Book Concern in the very latest and most efficient equipment obtainable for the manufacture of Church Collection Envelopes places it in a position to supply an almost unlimited demand for this very necessary church requisite; and also, for the first time in its history, enables the local church to secure direct from its own Publishing House standard collection envelopes, specially designed and printed to meet the exact needs of the church. The production also covers a wider range than has ever before been successfully attempted by any other manufacturer, as it embraces three distinct designs—Single Pocket, Double Pocket and Tri-Pocket—all uniformly printed.



THIS is a photographic view of this remarkable and almost human machine in operation, which has a production range up to 13,500 envelopes per hour (approximately 260 sets), automatically printed in two colors, numbered, dated, perforated, and collated in sets of 52 or 53 envelopes each—the young lady, seated, taking the envelopes from the machine and placing them in cartons ready for shipment.

With this equipment now installed, and in successful operation, there is an assurance of unprecedented promptness in the filling of orders; and there can be no feeling of doubt in the appreciation that will be reflected from the local church through a loyal support of this helpful undertaking.

Order blanks and price-lists for these envelopes—Single, Double, or Tri-Pocket—may be received promptly by writing the nearest Methodist Book Concern house.

tributed in this effort, in the Southwestern Christian Advocate.—J. W. V. Hutchinson, Educational Worker, 1811 East 16th Street, Austin, Texas.

Inquiries

I wish to inquire for my cousin, Caroline Clark, who was reared in DeKalb, Kemper County, Miss. When last heard of she was in Eldorado, Ark., in 1926. Please send any information to Mrs. Lillie Steel, Route 1, Box 26, DeKalb, Miss.

I wish to inquire for the family of my grandfather, George Sanders, Civil War veteran, who enlisted with the Union Army about 1863 in Virginia. He was born near Richmond, Va. He served the last two years of the war, was mustered out, and came to Louisiana. Any information leading to the whereabouts of his family in Virginia or his war record, will be greatly appreciated. Will thank the pastors to inquire from their pulpits. Please send any information to Mrs. Mary Howard, 997 Milam Street, Beaumont, Texas.

Garrett Biblical Institute

Evanston, Illinois

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, FEBRUARY 16, 1928

New Second Methodist Episcopal Church Dedicated



View of the new \$30,000 structure of the Seventh Street Methodist Episcopal Congregation dedicated recently. Dedication ceremonies were in charge of Bishop Matthew Wesley Clair.

See Article on Page 135.

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medicine at such time as the said corporation may see fit, and to that end to appoint professors in said faculties, and through them to provide instruction in the arts, law, literature, and medicine, and to confer degrees in the same, and to use and exercise all the powers and functions of a university; and said corporation is hereby authorized and empowered, whenever it shall desire so to do, to change its corporate name to that of the Drew University, said change to be effected by filing in the office of the Secretary of State of this State a certificate signed by the president of the board of trustees for the time being, by order of said board, of their intention so to change said name, and upon the filing of said certificate said corporation shall thenceforward be known by the said name of the Drew University; provided, that said change of name shall not in any wise affect the title to any of the property of the corporation; but said corporation shall have and enjoy all its franchises, property, rights, and privileges, and have succession in all respects as if its name had not been changed."

Drew's conspicuous development is due to several factors, among which are the high scholastic standards of the institution, the unsurpassed loyalty of friends of the school, and the efficient administrative leadership which President Tipple has given to the institution during the sixteen-year period of his incumbency as its president. Under him, Drew has witnessed steady and substantial growth, entering at last upon an era of expansion in equipment and usefulness which only the unlimited years can measure.

To meet this expanding period in the life of Drew University there exists a new and impressive challenge. Many millions more of dollars are needed to make the new institution's future usefulness compare favorably with that which is the glory of the old. And to this end the endowment campaign begun so auspiciously will be continued. It is hoped that announcement of these gifts and constructive changes will awaken new interest and accelerate success in attaining the desired goals for this great university.

Methodism At Her Task—III

(Continued from February 9th Issue)

Considering the fact that during the year 1926 not less than \$45,000,000 was spent by Methodist churches for new construction, it is not surprising to hear the claims of the Bureau of Architecture advocated so strongly by Dr. Conover. "Unless there are serious reverses in the business world," thinks Dr. Conover, during the present year, "millions will be expended on new churches. This great treasure, often the result of real sacrifice, should not be wasted in unworthy or unsatisfactory edifices. The erection of substantial and beautiful churches of distinction, with adequate provision for

the ministries the community should expect of the Methodist Episcopal Church, will bless generations yet unborn and elevate and strengthen the entire church. The building of crude and unworthy structures will fasten low and commonplace standards upon us; will result in the churches being lost among the temples of avarice and pleasure, and hamper the Kingdom work. Overchurched conditions result from inadequate buildings. In many quarters we can now see the stimulating results of creditable buildings that have recently been constructed."

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The changes made in the scope, character, and name of the institution from that of Theological Seminary to Drew University are provided for in the far-sighted stipulations of the charter granted exactly sixty years ago this very month. Besides detailing the purpose of the corporation to maintain and foster theological instruction and education within the commonwealth, under direction and supervision of the General Conference of the Methodist Episcopal Church, it was further provided that said corporation should "exercise the power also to organize faculties of arts, law, literature, and

medicine at such time as the said corporation may see fit, and to that end to appoint professors in said faculties, and through them to provide instruction in the arts, law, literature, and medicine, and to confer degrees in the same, and to use and exercise all the powers and functions of a university; and said corporation is hereby authorized and empowered, whenever it shall desire so to do, to change its corporate name to that of the Drew University, said change to be effected by filing in the office of the Secretary of State of this State a certificate signed by the president of the board of trustees for the time being, by order of said board, of their intention so to change said name, and upon the filing of said certificate said corporation shall thenceforward be known by the said name of the Drew University; provided, that said change of name shall not in any wise affect the title to any of the property of the corporation; but said corporation shall have and enjoy all its franchises, property, rights, and privileges, and have succession in all respects as if its name had not been changed."

Drew's conspicuous development is due to several factors, among which are the high scholastic standards of the institution, the unsurpassed loyalty of friends of the school, and the efficient administrative leadership which President Tipple has given to the institution during the sixteen-year period of his incumbency as its president. Under him, Drew has witnessed steady and substantial growth, entering at last upon an era of expansion in equipment and usefulness which only the unlimited years can measure.

To meet this expanding period in the life of Drew University there exists a new and impressive challenge. Many millions more of dollars are needed to make the new institution's future usefulness compare favorably with that which is the glory of the old. And to this end the endowment campaign begun so auspiciously will be continued. It is hoped that announcement of these gifts and constructive changes will awaken new interest and accelerate success in attaining the desired goals for this great university.

Methodism At Her Task—III

(Continued from February 9th Issue)

Considering the fact that during the year 1926 not less than \$45,000,000 was spent by Methodist churches for new construction, it is not surprising to hear the claims of the Bureau of Architecture advocated so strongly by Dr. Conover. "Unless there are serious reverses in the business world," thinks Dr. Conover, during the present year, "millions will be expended on new churches. This great treasure, often the result of real sacrifice, should not be wasted in unworthy or unsatisfactory edifices. The erection of substantial and beautiful churches of distinction, with adequate provision for

the ministries the community should expect of the Methodist Episcopal Church, will bless generations yet unborn and elevate and strengthen the entire church. The building of crude and unworthy structures will fasten low and commonplace standards upon us; will result in the churches being lost among the temples of avarice and pleasure, and hamper the Kingdom work. Overchurched conditions result from inadequate buildings. In many quarters we can now see the stimulating results of creditable buildings that have recently been constructed."

Bishop Nicholson gave to the board the most com-

prehensive survey and summary the board ever had of the church's foreign-language task. The foreign-language work of the Methodist Episcopal Church is organized into Conferences, Mission Conferences, and missions. There are now ten foreign-language Conferences, namely: four German, four Swedish, and two Norwegian and Danish. Several other of these foreign-language Conferences during the past few years have merged with our English-language work. Thousands of members who are now classed as English-speaking have come from these foreign-language churches. Their contribution in terms of leadership, members, and property has been very considerable.

There are also seven missions, namely: Bilingual, Hawaii, Latin-American, Norwegian-Danish, Pacific Chinese, Pacific Japanese, and Southwest Spanish. The two Mission Conferences and the seven missions report 258 effective ministers and 268 charges or churches, with 19,864 full members. They report 414 Sunday schools, with 2,788 officers and teachers, and an enrollment of 38,992 Sunday-school pupils. The pastoral reports show 2,923 baptisms and 3,643 members received on trial. These churches and missions during the past Conference year paid for ministerial support \$94,558, and gave for all benevolences \$43,724.

The pastors of our language churches preach their sermons each Sunday in the following languages: Czech, Chinese, Danish, Finnish, French, German, Hungarian, Italian, Japanese, Korean, Lithuanian, Norwegian, Polish, Portuguese, Russian, Slovak, Spanish, Swedish, Syrian, and Welsh.

The church has not given due appreciation to this work, thinks the bishop. It has large social and political significance for the nation. What is needed, said he with commendable frankness, is not law, but legislation; not that they be driven, but led into the larger reaches of moral and social betterment. They are endowed with deposits of personality, rich and valuable. They lead the way for others in art, music, and invention. Of 26,000 names in "Who's Who," ten per cent are foreign-born and are distributed among eighteen different nationalities.

A fitting climax to the sessions was the final one on Friday evening. Gowned in surplices and singing beautifully was the junior choir of Broadway Church, Camden, N. J. It was admirably done. After this period of delightful music, Bishops R. E. Jones and E. L. Waldorf gave the closing addresses. These addresses were strong presentations, each in his inimitable way. Bishop Jones spoke on "Interracial Relationships," and Bishop Waldorf on "Those Without."

Among reports of committees were one, the appeal to the church (see front page, February 2 issue), and one on appropriations; this last follows:

OFFICE RECOMMENDATIONS OF AMOUNTS TO BE APPROPRIATED FOR ALL PURPOSES FOR THE YEAR 1928

Administration Expense:

Executive Department.....	\$ 62,500
General Office.....	35,000
Treasury Department.....	27,500
Stenographic Department.....	21,000
Board meeting expense.....	6,000
Legal expense.....	8,000

\$155,000

Leadership and Training:

Scholarships and life service.....	\$ 15,000
Summer Training Conferences.....	15,000

80,000

Co-operation With Other Boards:

Bureau of Architecture.....	\$ 15,000
Work at Wesley Foundations.....	15,000
Foreign-language publications.....	7,000
Interdenominational work.....	7,000

\$44,000

Work Administered Through:

Department of Evangelism.....	\$ 15,000
Department of City Work.....	5,000
Department of Rural Work.....	5,000

25,000

Moving expenses of missionaries..... 2,500

Cultivation, promotion, and publicity..... 30,000

Church Extension:

For donations.....	\$250,000
Revolving Fund.....	150,000
Emergency Fund.....	50,000

450,000

Home Missions:

For Conferences and districts.....	1,640,500
Total.....	\$2,377,000

The Sunday School As a Supporter of World Service

THE Methodist Episcopal Church has reason to be proud of the contributions of its Sunday-school pupils to missions and other Disciplinary benevolences. While such offerings are purely incidental to the fundamental purpose of cultivating Christian attitudes and habits, the results in money bulk relatively large, suggesting what would be the situation if the entire church membership were established on the same scale of giving. Sunday-school offerings for missions and other benevolences increased from \$524,852 in 1907, to \$1,448,098 in 1927, aggregating the astounding total of \$21,003,122 for the twenty-year period. Especially interesting is the way in which the Sunday-school offerings have tended to stable equilibrium as compared to the total Centenary and World Service receipts. The following comparison shows the very commendable part our Sunday schools have played in supporting our great denominational enterprises:

Years	Total Distributable Centenary and W. S. Receipts	Total S. S. Offerings for Centenary and W. S.	Per Cent of Total
1920.....	\$15,241,992	\$2,000,000	13.1
1921.....	13,844,357	1,783,666	12.8
1922.....	13,276,513	1,770,048	13.3
1923.....	12,278,513	1,705,139	13.9
1924.....	8,686,818	1,566,070	18.
1925.....	8,168,563	1,450,618	17.7
1926.....	8,143,595	1,448,381	17.7
1927.....	7,359,645	1,448,098	19.6

It is interesting to note that, while in the years from 1920 to 1927 total Centenary and World Service receipts fell to as low as 39.8 per cent of an acknowledged responsibility of \$18,500,000, Sunday-school offerings for 1927 represented 72.3 per cent of an acknowledged responsibility of \$2,000,000. It will be noted that in 1927, with World Service offerings still decreasing, Sunday-school offerings showed the first increase for the entire period. The fall Conferences a year ago showed a gain, but that was more than offset by losses in the spring Conferences. The fact that this year shows a substantial net gain in World Service offerings points to a steady and cumulative tendency to recovery. It is interesting to note that our Sunday schools are now contributing *almost one fifth of the total World Service receipts*. Surely no better evidence could be found of the efficiency of our educational program. Who can compute the financial returns to the church when these boys and girls are financially self-dependent and are able to give dollars where they now give pennies and nickels and dimes?

Contributed Editorial

Restrain the Blind

ONE of the most powerful short stories of JOSEPH CONRAD is called *The End of the Tether*. In it he pictures an aged sea captain crouched at the wheel of his vessel, which he holds in a death-like grip, and refuses to relinquish, although he has gone stone blind.

The powerful horror of that tragic story of Conrad's comes to mind again and again as we read the testimony given by the Navy experts before the House Naval Affairs Committee in January, in support of the \$800,000,000 Navy-increase program. All through the testimony, particularly that of Rear-Admiral HUGHES, who is one of the most feverish advocates of the three billion dollar Navy-increase program, there were the plainest suggestions of blindness to the causes of war and the strategy of peace. These professional experts, trying to grip the steering wheel of the state, though smitten with blindness, are among the most dangerous figures loose in the world today.

Another symptom of the same blindness is that of another Rear-Admiral, whose name has already become a sinister one—PLUNKETT. His frank call, in his address of January 21, for an unsurpassed fleet in which he advanced all the ancient exploded fallacies about preparedness, woke up thousands of his fellow countrymen to the dangers of these Rear-Admirals. Rear-Admiral Plunkett has made multitudes feel that one of the most important issues in American life today is to put such Rear-Admirals like him where they belong—in the rear!

Mr. BORAH has rendered a great service in his forthright denunciation of Rear-Admiral Plunkett's speech. He calls such propaganda by its rightful name, "sheer madness." Mr. Borah said:

"A few days ago an admiral in the English navy put out a similar statement. If anything could possibly bring on war between two great nations, it is these enlarged naval programs in connection with declarations from the navies of the respective countries that war is inevitable. This was the insane policy which obtained between Germany and Great Britain from 1900 to 1914, and was one of the great contributing causes to the World War."

We have had the same sort of thing from Rear-Admiral Hughes. Evidently Admiral Hughes and Secretary WILBUR did not get together on the case they were to put up to the public. At one end of Pennsylvania Avenue in Washington, Mr. Wilbur was making the stereotyped speech to the effect that no competition was thought of by the Naval Board. But in the capitol building at the other end of the street, Rear-Admiral Hughes was letting the cat out of the bag, through the following testimony in answer to Representative VINSON of the House Naval Affairs Committee:

MR. VINSON: How did you reach the conclusion that thirty-five submarines were required?

ADMIRAL HUGHES: I'd rather not go into that.

MR. VINSON: Wasn't it a fact that Great Britain's submarine program was taken into consideration?

ADMIRAL HUGHES: I would say yes.

MR. GAMBRILL, of Maryland: Now that the bars are down on the subject, I'd like to ask if, in preparing this program, consideration was not given to the fleet Great Britain would have in 1938?

ADMIRAL HUGHES: Yes.

Here then is a frank statement that building up to an equality of Great Britain is the basis of the Navy's plan.

Is the course of the Ship of State to be determined by blind eyes of this sort? President COOLIDGE has already rebuked Rear-Admiral Plunkett for his jingoistic outburst, but so far the President has done little or nothing

to stop the big Navy propaganda. Already the voice of the Church as well as of thoughtful citizens in general is being heard. That sober but determined conviction is well expressed in a recent sermon by Dr. RALPH W. SOCKMAN, pastor of the Madison Avenue Methodist Episcopal Church, New York City:

"If we launch upon the program of naval expansion now proposed by our Secretary of the Navy, we shall lend color to the suspicion that the Plunketts, not the Coolidges, are correct. The only way to counteract the inflammatory effects of these war-expecting speeches is by concrete governmental action in the curtailment of the projected naval enlargement and in the development of some clear policy of international co-operation."

Anti-Saloon League and the Future

THE following communication has been received from HARRY W. CHALFANT, Superintendent of the Anti-Saloon League of Pennsylvania:

DEAR SIR:

In an editorial on December 29, entitled, "The Anti-Saloon League and the Future," you say, "It is obvious the Church is not always happy in those who claim to represent it in moral reform." "At times they show slight respect for the convictions of pastors and laity." "They are pontifical." "They acknowledge no mistakes." "They resent any effort to influence their franchise."

I have been in the ranks of the league workers for eighteen years and have a wide personal knowledge of my colleagues. What the editor says is true in one or more details of an occasional man among them. But it is no more true of them as a class than it is of the ministry. In the last analysis these men represent the Church, and it is just as unfair to make such wholesale charges against them as against pastors as a class.

In another paragraph we are told that "The Superintendent nominates State Superintendents and that through them he can dominate the Executive Committee, the chief controlling body of the league." This is characterized as "autocratic." It is described as resulting in an "intolerable situation," which the editor thinks could be relieved if the churches would take pains to see that "worthy men" are chosen as State Superintendents.

It is a fact that the General Superintendent does nominate the State Superintendents. The State Board elects them. If it refuses to elect his nominee, he must name a second, and if the second man is rejected, the matter goes to the National Executive Committee, which body names an Acting Superintendent until such time as the National Superintendent and the State Board can agree. The present National Superintendent, Dr. F. SCOTT McBRIDE, has been in office nearly four years, and in that time has been called upon to make nominations in more than 160 elections. In not a solitary instance has a State Board rejected his nominee. To say that under this provision Doctor McBride can dominate the Executive Committee is about as near the truth as to say that the President of the United States can dominate the Supreme Court by his appointment of a postmaster in Kalamazoo.

As to its being an "intolerable situation," the fact is that this provision of the league constitution is one of the most statesmanlike pieces of constructive work in the whole history of the organization. It ties up the State and National Boards in harmonious action. The suggestion that the churches take the matter in hand and hereafter select "worthy men" as State Superintendents is a gratuitous reflection on a group of men as consecrated, self-sacrificing and efficient as have ever attempted to do a big piece of work for the glory of God and the good of mankind.

In regard to the point which Doctor Chalfant discusses, namely, the organization of the Anti-Saloon League, with the right of the General Superintendent to nominate all the State Superintendents, a prominent life-long supporter of the Anti-Saloon League, not an employed officer, has said, "The following would be a close parallel for the present organization of the Anti-Saloon League:

"Suppose Methodism had an Archbishop. If he came up for reelection every General Conference and he had the power to nominate the District Superintendents, and these District Superintendents, almost without exception, became members of the General Conference, and the rest of the General Conference was composed of persons almost entirely chosen by these District Superintendents, and the General Conference elected the Archbishop and an Executive Committee which dominated the affairs of the league, then you would have a parallel of the organization of the Anti-Saloon League with the Board of Directors as the General Conference."

L.

Arms and the Expert

By P. Whitwell Wilson

I DO not wish to be impolite, still less unpleasant, but I have to confess that, for some time, there has been a question of importance, perhaps, to the future of the human race, which has puzzled me a good deal.

As I read the newspapers there are still a few misguided people in the world—*tuchuns* in China, for instance, or *comitajis* in Macedonia—who still indulge in the ancient amusement of killing off their fellow men; but I gather that, taking this perplexed planet as a whole, nine out of ten persons of common sanity are anxious that wars shall cease, and that the weapons of war shall be scrapped. Anyway, it is significant that, since the armistice, we should have seen a pacifist like Ramsay MacDonald appointed to be prime minister of Britain, and his comrade, Herriot, appointed to be prime minister of France. In Russia, unless I am greatly mistaken, it was as pacifists, and not as communists, that the Bolsheviki won their popularity, especially among the peasants, while in India, with 330,000,000 inhabitants, the most revered of Mahatmas, Gandhī, believes in and practices non-resistance.

Even in Germany it is hotly claimed that the late war was fought, not as aggression, but as self-defense. Indeed, the real reason—so we are assured—why the United States stays outside the League of Nations is the fear lest, under the covenant, she might be accepting a liability to engage in the disputes of other than her own continent.

Nor is this all. The objection to war is not an opinion only; it is not religion only; it is not finance only; it is science; it is engineering; it is commerce.

Fifty years ago cities like Paris could stand a siege. To-day cities are no longer self-contained. Their water comes from reservoirs, distant a hundred miles or more. Also for power and light cities depend on electricity often generated far beyond their boundaries.

It follows that, except on the basis of peace, there can be no civilization. It is not only to the ideals of Christianity that war is a challenge. It is a challenge also to the material—to commerce, to wealth, to pleasure.

Yet for some mysterious reason we are told, year after year, that peace is impossible. There are plans of peace, dozens of them. There are protocols. But they come to nothing. Somebody always objects.

The press, in its simple way, reports that it is Germany or France or Britain which will not agree to this,

that, or the other. But is it Germany? Is it France? Is it Britain? I doubt whether Germany and France and Britain have very much to say about the matter. A new authority seems to have arisen—an international authority—which decides this issue between peace and war, and decides it without any reference to the wishes of the nations themselves.

We used to talk about a trade union of monarchs. But with due respect to the emperors, I do not think that their union compares with the more up-to-date international that has arisen from its ruins. What we have to face is a trade union—not of emperors, but of experts.

Experts have their uses. But even the good may be abused. It is not enough to have knowledge. The question is what you do with it.

There are snakes which eat the same food as the rest of us and turn it into the deadliest poison. Among reptiles, these snakes are known as military experts. They have learned the most effective way of turning the best into the worst.

Edison develops the telephone as a convenience for commerce and for persons about to marry. Our expert takes the telephone and adapts it to the science of slaughtering young husbands on the battlefield.

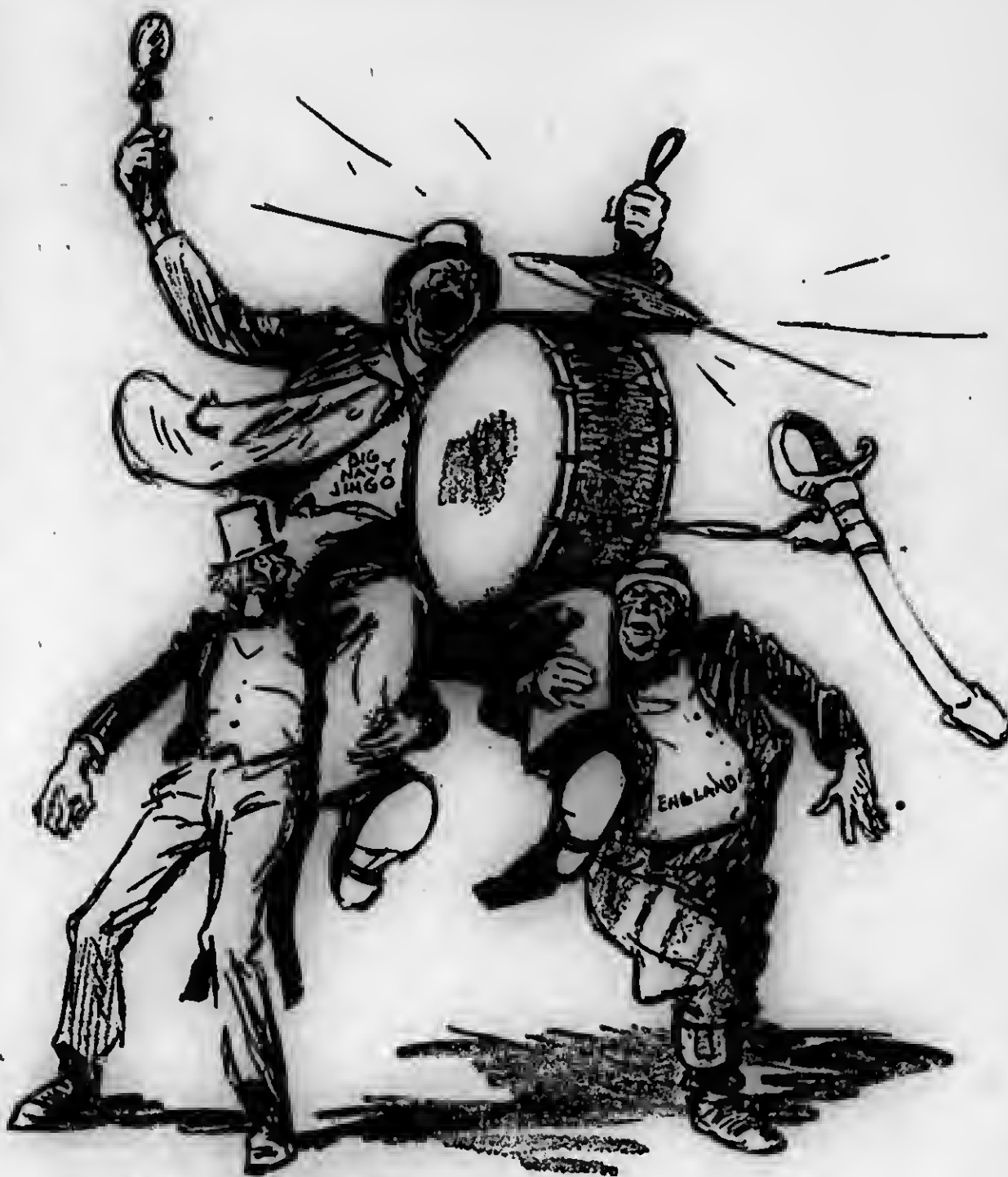
Marconi elaborates wireless by which ships in distress may be saved and sermons introduced into the most pagan of parlors. This expert comes along and applies radio to the direction of high angle fire which obliterates both parlor and pulpit and secures a monopoly for the announcer of death, disease, bankruptcy, and the blessings of blinded eyes, shattered sanity, and mutilated limbs.

The Wilbur Wrights fly in airplanes and Lindbergh carries bags of letters. "Excellent," says the expert. "Aeronautics are most important for my purpose." And he unloads the letter bags from the airplanes and substitutes bombs, which can be dropped on the heads of the very mothers who rocked the experts in their cradles.

It is so with every amenity of civilization. Steamships are built for trade. Says the expert, "We must have steam for ships which destroy trade." Dynamite is invented to blast quarries. The expert uses dynamite to blast buildings.

Doctors study germs which propagate disease and try to counteract them. The experts are already telling one another that such knowledge of germs may be used to spread disease.

It is not possible to mention one activity in life which



Rollin Kirby—New York World

THEIR COMMON BURDEN

such experts are not endeavoring to develop into an engine of death. It is their sole business as officials to substitute the suicide of man for the salvation of man. As individuals, these experts are often men of charm and character; but this does not alter the fact that in their professional capacity they are the licensed and legalized murderers of the species to which they themselves, like the rest of us, belong.

I have just been reading the life of Field Marshal Sir Henry Wilson. He was an expert, and he had an entertaining way of referring to mere civilians like Lloyd George, Clemenceau, and President Wilson as "the frocks." Is that kind of compliment wholly becoming in a field marshal? After all, presidents and prime ministers—yes, and even peoples—do not always like to be addressed as duchesses used to address their footmen.

For years the experts have been asking unkind questions about the churches and the clergy and the missionaries. I wonder how the experts will take it if the churches and the clergy and the missionaries ask a few questions about generals and admirals? The churches and the clergy and the missionaries may or may not be fulfilling the whole duty of man. But at least they exist for no other purpose save to help people. For what do these experts exist unless it be to hurt people and order them to get hurt? Sir Henry Wilson demanded of "the frocks" the right to send one million young Britons to their deaths in a few months and other millions afterwards. An officer, so costly as that, might at least be courteous to the civilians who foot his bill.

When wars break out a good many people lose either life or limb or money. I have been trying to discover what precisely is the loss that falls on the military expert.

As far as I can make out, he is the one man who gains by war. To him, a campaign means promotion, profit, the placing and receiving of contracts, honors, medals, gold lace, publicity. Under disarmament, our expert would be, I suppose, out of luck—certainly out of the limelight.

You may say that the expert risks his life. But does he? Of course, he used to. King Harold was killed at Hastings; Wolfe at Quebec; Moore at Corunna; Nelson at Trafalgar. But how many commanders-in-chief were even grazed on the skin during the late struggle? I run over the list—Haig, Tellicoe, Pershing, Ludendorff, Hindenburg, Cadorna, Petain, Nivelle, Allenby, French, Sir Henry Wilson—not one was touched by the fighting. I suppose that Kitchener was the one outstanding casualty, and this was because he happened to share the risks of the civilians who were sunk with the "Lusitania" and other units of the mercantile marine. I am not an expert, but on crossing the Atlantic, I traveled on a ship that was held up for twenty-four hours because the Irish Channel happened to be unhealthy.

Of unknown soldiers who fall in battle, either in the past or in the future, it may be said with confidence that they will never be experts. The expert is a general who, like the Duke of Plaza Toro, leads his troops from behind.

I agree that it has to be so. The army is a body which cannot move if the brain is shattered. Strategy requires that the safest place in a war shall be general headquarters. But ought not the experts—themselves immune from the risks of the rank and file—to be a little careful how they condemn millions and millions of their less fortunate neighbors to the most awful forms of death by torture? As was sung in the old French song:

Let those who make the battles
Be the only ones to fight.

That is a rule which, if applied to experts, might lead, perhaps, to schedules of disarmament.

Even the expert is human. After all, the chemist who, in his laboratory, devises some devilish variant of poison gas, cannot be wholly indifferent to the comfortable feeling that he is himself the last person on earth against whom it is likely to be used.

The other day I heard General Pershing over the vitaphone. He was addressing the American Legion in Paris. He spoke with a marked dignity and restraint and, in a few simple words, declared for co-operation between nations as the security for the future. General Pershing is an expert who has learned the great lesson. He had enough of killing.

What also interested me was the reception of his words. Any applause which there had been was as nothing to the prolonged and tumultuous cheering which endorsed the distinguished general's plea that war be abandoned. Those Legionnaires had known war, not as an art, not as a science, not as a profession, but as an ordeal, an agony, a nightmare. They had become experts in the cost of war—that one branch of the business which other experts ignore and, indeed, despise.

As one watches these experts at Geneva, checking and counterchecking one another, and so reducing disarmament to a farce, I am reminded of a scene in July, 1914, when also the experts were in power. Sir Edward Grey was sitting in the foreign office at Whitehall and warning the Austrian Ambassador that if hostilities broke out in Europe, many long familiar landmarks would disappear. Enough to add that the experts had their way and—where are the landmarks?

Are experts still to be like the Bourbons of France who can learn nothing and forget nothing? How many more landmarks are to disappear before the latest of human hierarchies is humbled into elementary wisdom?

After all, the experts have been letting us read their own account of how they managed the war. We can buy their memoirs. Indeed, we can sometimes pick them up, half price, in a drug store. How human are these great men when we see them as they really are! How temperamental! How touchy over their personal prestige! How vain over—I will not say their frocks, but—their frills! How shortsighted in their estimate of probabilities! How ready to quarrel like opera singers! How they muddled away the lives of millions! I do not say that anyone else could have done any better. But I do ask the question whether such men shall be allowed to guide mankind to a repetition of their own blunders.

I quite agree that, over the technique of massacre, the expert can give useful advice to the layman. It follows that, if and when mankind wants to indulge in further massacres, the expert will be the man to be consulted. But the real question is not that at all. What the expert is now saying to mankind is: "Thou shalt massacre. We insist upon you making massacre your business. If you try to stop the business of massacre, we will find ways of thwarting your intention and carrying on our profession with greater zeal than ever."

So be it; only do not let us be under any illusion. If mankind wishes to build homes, mankind must employ an architect. If mankind employs experts, it can only mean that the desire is that homes be blown into smithereens.

Evangelizing in Malaya

By E. Stanley Jones

Author of "The Christ of the Indian Road,"
"Christ at the Round Table"

MALAYA is one of the ripest and most rapidly growing mission fields of the world. Two hundred and fifty thousand immigrants came into Singapore last year. Some of these were distributed through the peninsula, but many stayed in this growing city. It is estimated that in ten years Singapore will have a million people. And the people who come to this land have the light of quest in their eyes. They have dared to break with the conservatism that would hold them to the ancestral lands of China and India. They usually are on a quest for economic betterment, but the fact that they would leave their homes makes them susceptible to something new for mind and spirit.

In Siam I could get eager audiences of Chinese and Indians, but the Siamese passed by on the other side, or came in driblets. In Burma the Indian and the Chinese would pack the public halls (for instance, the one in Rangoon holding two thousand people); but the Burmese would come only when pressure was brought to bear. In the Malay Peninsula the Chinese and Indians would come in crowds, but the Malay would not. The reason? The Chinese and Indians are immigrants in these lands. It is true that in Siam and Burma Buddhism holds sway, and it teaches indifference to life as the *summum bonum* and the cutting of desire as the way to release, so that the whole of the eager quest of the spirit is quenched and a slow-down of the whole of life takes place. It is true that the Mohammedanism of the Malay makes him tightly closed to the Christian approach; nevertheless, the fact that these Chinese and Indians come while the indigenous people do not, can be accounted for largely by the fact that they are immigrants. The windows of their souls are open to something new. They want progress. The indigenous people are grooved mentally and socially and spiritually. America is a nation of immigrants, hence her amazing progress in many realms.

Siam

Our greatest work in these countries was among the Chinese and Indians; nevertheless, there was somewhat of response from the indigenous people. For instance, in Siam, some of the royal family attended. A prince was chairman of the meeting one night and several of the nobility were in the after-meeting for personal decision at the close of the last meeting, and fifty-five of the Buddhist students in the Bangkok Christian College took their stand for Christ—a gratifying result when one knows the hardness and deadness of the Buddhist situation. I



E. STANLEY JONES IN A VILLAGE MEETING IN THE MEERUT DISTRICT

stopped off between boats in Rangoon, and as a result of the two-days meeting in our Methodist school thirty of the Buddhist students made decisions. But in the mixed audience of Chinese and Indians the night before there were two hundred in the after-meeting.

In Malaya my itinerary took me into the following cities: Penang, Ipoh, Kuala Lumpur, Taluk Anson, Malacca, Seramban, and Singapore. In all of these places our Methodist work is splendid. Chinese and Indian students crowd our schools, which are self-supporting. The Methodist Board gives only \$30,000 a year for all this work in Malaya and the surrounding islands, including missionaries' salaries. In four or five of these places new school buildings have been put up and the Chinese have contributed about \$75,000 on an average to each of them. Most of these contributors have been non-Christians. The government has given the rest, so that the school buildings have been put up practically with no help from America. Money is plentiful, rubber and tin being at the basis of the prosperity.

In Penang, Justice Sproule, with whom I stayed at Government House for two days, said that he had no idea before the meetings began that they could get people to come to purely religious meetings over a number of days, for the people would not come out to an address of any kind. They wanted money, and nothing more. But they did come, for the beautiful town hall was filled, and there were several hundred in the after-meeting the last night. One hundred and twenty of the Chinese girls made decisions in the meetings for the girl students, and about the same number of boys in the boys' school.

The meetings at Kuala Lumpur and Ipoh were very similar—the town hall filled, the after-meeting for unconverted Christians and non-Christians having several hundred in them and the after-meetings for the students (young men and young women) being about a hundred in each case.

The after-meetings did not vary much from each other. There was somewhat of a variation in one of them when a European engineer came full tilt down the aisle, waving his hands above his head and crying, "I've got it!" He had found *out the way*. For the most part there was a deep quietness of search and a very serious sense of responsibility, for they knew the conditions they would have to face when they got back home. But the amazing thing was that these people deciding for Christ did not create a ripple on the surface of the life of the city as far as active opposition was concerned. In India one student coming out for Christ is often enough to break up the school. Here several hundred might decide, and there is no organized opposition or open resentment. The reason seems to be that there is no caste—converts can stay in their homes and be Christians. It does not mean a social break. Caste in India holds the thing from that open break for which we long and look.

In Singapore

Statistics do not tell much, nor do we depend on them much, but altogether there were between a thousand and fifteen hundred who made decisions, most of them from paganism. Some of these will fall away—seed on shallow ground—but the rest will be gathered into the Christian church through baptism.

As I was leaving Singapore a scene indelibly wrote itself upon my mind. We had had a remarkable time. Some hundreds of extra chairs had been put in the Y. M. C. A. hall, and still it was too small. About five hundred had made decisions in the various meetings in this city. The Chinese students at Oldham Hall came down to the railway station to say good-bye. They were happy. They had found something, and they were not ashamed to express it. So at the station they burst into singing, "Oh, happy day, that fixed my choice." A few minutes before they began singing a well-dressed European helped another onto the train, for he was too drunk to walk. As the boys began singing the drunken man leered out of the window to see what it meant. I wish he could have seen what it really did mean. As I waved good-bye to them there was a lump in my throat, for I had learned to love these honest, upstanding lads, so bright and eager, as they lifted their faces out of the fears and darkness of paganism. But there was a heavier lump on my heart for the sodden European and what he represented. The stumblingblock!

Christ at the Round Table

The round-table conferences were interesting in showing the differences in outlook on the part of the Chinese and the Indian. In these conferences we ask the members, both Christian and non-Christian, to share with us what religion is meaning to them in experience. The Chinese would speak of the meaning of religion to him in some concrete interests as the putting up of a temple, giving to a school, or something of that sort. The Indian would speak of the search for realization, of his desire to merge himself with the divine. His outlook would be philosophical and mystical, while the Chinese would be practical and matter-of-fact. You cannot tell whether you are making the slightest impression on a Chinese audience. Their faces tell you nothing. I remember my first meeting with this stolidity and how it nonplussed me. I had been used to eager Indian audiences—eager while one is speaking, but not so at the place of *decision*.

Here before me was an audience that was not expressive as I was speaking. At the close I told the audience, through the interpreter, that we would sing a hymn, and those who wanted to go might go. I wanted only those who wanted to stay for decision for Christ to remain behind. We sang the hymn. Nobody went. I was sure they did not understand, so I explained very precisely that the meeting was over; that they could go; that only those who wanted to commit themselves to a decision should stay. We would sing the last verse again and they could go. We sang the verse, and they stayed on. Still I was not sure that they understood. I thought maybe they were staying for politeness' sake. So I explained that there was no disrespect; that the meeting was over and they could go; that we would sing the last verse again. We sang it again. And the crowd stayed on! They knew from the beginning what they wanted to do. It finally got through my denseness, and we went on with the after-meeting. But I was so used to emotional response that did not eventuate in decision that my breath was taken away by the very matter-of-factness of it all.

This beautiful matter-of-factness was seen in a Chinese teacher's reply to my question, "Are you a Christian?" She paused for some time. She seemed to be recalling the past as she gazed out into the blue sky above her, and then she suddenly turned to me and said with a light on her face, "Yes; and I think it is wonderful to be a Christian."

So do I! And to be a Christian at an hour like this! And in a land like this land of Malaya! Here is a great moral and spiritual vacuum. The old religions have lost their hold. They are dead. The shell of them clings on, but the soul has gone out. Here is a great emptiness. Oh, to fill it with an adequate gospel—a gospel big enough to grapple with a growing and complex situation filled with material values, deep enough really to redeem men from sin, sympathetic enough to produce a brotherhood out of his welter of races, divine enough to put a passion to serve into this scramble for the material, and God-conscious enough to lead men to God and to know Him!

I congratulate the missionaries and their co-workers for what they are doing (it was their work that made possible my work); but most of all, I congratulate them on the privilege they have of being alive, and of being alive as a Christian in this land of opportunity.

The Chinese girl was right; it is wonderful to be a Christian and to be a Christian in Malaya.

The Pastor Says:

- A fine way to enlarge the heart is to crowd in another genuine friendship.
- The wise man appreciates the good points of the worst things that happen to him.
- In the long run, your character will make you gain. In the meantime, it is gain.
- He who is able to have many things stands in danger that many things may get him.
- Have you ever noted how many sentences quite correctly begin with the words, "I don't think"?

The Real Adventure of Christianity

By Edward Hislop

Pastor First Methodist Episcopal Church, Lawrence, Kans.

ALL religions have a tendency to depart widely from the simple doctrines and practices of their founders. They begin with the passionate teachings and ideals of an individual and gradually grow into institutions. So long as the individuality and pulling power of the founder is felt, the cult remains comparatively sincere and true to its beginnings. So soon as the institution, rather than the individual, becomes predominant, we may look for wide departures from the original beliefs and practices.

Buddhism is a case in point, as also is Confucianism. Buddha certainly would not be able to recognize the religion he founded should he return to those countries in which his statue is now worshiped. Christianity has not escaped this influence. In some ways perhaps it has been held more steadily to its original ideals, because of the exalted personality of its Founder, Jesus Christ. But will anyone reading the records of the first century of Christianity assert that our Christian church has maintained the simple and fundamental teachings and practices of Jesus? We are compelled to the admission that the institution, Christianity, has overshadowed the real personality of the Founder.

This was, in a measure, inevitable. Sheer numbers compelled some change. It was all very well for a little group of Christians in Jerusalem to practice communism. Necessity may have suggested it. It is another matter entirely to persuade the nations of the world to adopt such a program, even if desirable. As the early church grew, numbers, if nothing else, forbade having "all things in common." It is not at all clear that Jesus taught communism, although He and His little band of followers seemed to have practiced it.

However, the most serious difficulty, as a movement becomes institutionalized, is that even the essential teachings and truths of the Founder become much modified, if not absolutely perverted. The recognition of such defection has called forth the reformer in all ages. Who that reads history does not know that it was a tragic hour for the church when the Roman empire took it under its protecting wing? Who that studies the pomp and splendor, sham and arrogance of the Christian church after that unholy alliance until this hour, can believe that the so-called holy universal church was the institution Jesus founded for the salvation of the world? From time to time reformers have come to call us again to the simplicities of the gospel. Even around these reformers men build institutions that at length become splendid sepulchres of the prophets.

Unholy Alliances

The anomalous situation in the Christian world today is, we have grown accustomed to operating under an institutionalized and more or less perverted ideal of Christianity so that the preaching and teaching of the plain precepts of Jesus seem, to many, as little short of revolutionary.

We talk and sing devoutly enough of brotherhood and grace, but we guardedly acquiesce in our governments' programs for enlarged navies and monster guns. Men,

even of the churches, talk glibly of the next war as if it were an assured item of the future. The preacher may preach upon the horrors of war and he will be mildly tolerated. But let him enlarge upon the horrible inconsistency of Christian brother going out to slay Christian brother in battle, and he may be made the subject of investigation by military agents. Could there be anything more incongruous than for a group of Christians to call upon God the Father of all to bless them as they went forth to slaughter another group of the heavenly Father's children?

Patronized Religion

But, like the man at the pool, we "have been a long time in that case," and there are not many at hand to help us when the waters are troubled. Kings and emperors, generals and admirals, found it ministered to efficiency in government to patronize and supervise religion. They regarded it as something entirely subordinate to national ambitions and national conduct. Religion was only religion, while national ambition and practice was "something else again." Christianity, like everything composed of human beings, gradually took its coloring from the environment that gave it sustenance.

The real adventure for Christianity during the next decade—or should we say quadrennium?—might reasonably be the adoption of the fundamental precepts of Jesus on the part of the individual and the church. It would embody the recovering of some of the lost emphasis that our Lord placed on good will, self-denial, brotherhood, peace, mutual respect, and the recognition of real values in life and character. Such an adventure would be costly, as men count cost. Some ambitions, ecclesiastical and civil, might have to be given up. Some imperialistic theories of denominational expansion might suffer, and some overinflated enterprises, based largely on materialistic pride, would pass away with a loud noise.

A Church Which Can Call Its Soul Its Own

The result would be a church who could call her soul her own and who could bring comfort and courage to every stricken group of men in the world. In such a church, prophecy would arise spontaneously. Men who wished to identify themselves with the Chinese, struggling for a half-chance at self-respecting nationhood; or with underpaid and badly housed laborers, struggling and starving to get their rights; or with those gentle spirits who believe it is not necessary to slaughter glorious young manhood in order to settle international disputes; or with those who, believing in the inherent dignity of humanity, deplore the third degree and the Jim Crow coach; such men and women, outspoken, tireless, patient, and persevering, would no longer be branded as "queer," "red," "Bolshevist," or "dangerous agitators."

Perhaps, not having prophetic insight, it is only a perhaps. God is waiting to bestow the crown of martyrdom upon the church that will make Christ's cause completely its own. Perhaps a really prophetic church is just now being born.

Facing General Conference

Delegates

DETERMINED that Methodism should not give to him more than he in turn would give back to it, Matthews Winfred Dogan has been giving to the church the best that was in him for the past forty years. Born at Pontotoc, Miss., in 1863, he attended the public schools of Holly Springs, Miss., and graduated from Rust College in 1888.

For eight years then he was professor of mathematics successively in Rust and Central Tennessee, now

Pres. M. W. Dogan

Walden College. In 1896, Professor Dogan became president of Wiley College, Marshall, Texas, which position he has held continuously to this day. The institution not then having junior college rating, stands to-day in the front rank of Negro senior colleges with recognition of several leading standardizing agencies—evidence of his ability as an educator of first rank.

Dr. Dogan has at various times been president of the Texas State Colored Teachers' Association, and of the National Association of Teachers in Colored Schools; he is a member of the State Executive Y. M. C. A. Committee, a member of the National Executive Y. M. C. A. Council, and heads up the State colored work. He is also president of the Texas Association of Negro Colleges. For twenty-eight years he has been a member of the General Conference of the Methodist Episcopal Church, having been elected seven consecutive times on first ballot, six times at the head of the delegation. His familiarity with General Conference routine and his intelligent grasp of church problems, make him at home in a Methodist General Conference; and he will be heard from at Kansas City as a delegate from the Texas Conference.

* * *

NO CONFERENCE in Methodism will send to Kansas City this May a more devoted, loyal supporter of the church, local and general, than the Atlanta Conference sends up in the person of Dr. A. M. Wilkins. By profession he is a dentist, and in his chosen field enjoys one of the most extensive dental practices in the State of Georgia.

But he has always given prodigally of his time and service and means for promotion of the interests of his church, race, and community. It would be difficult to find in the South a man more popular with both races. For five consecutive quadrenniums he has been returned to the General Conference. He is a prominent and very active churchman, being one of the first of our laymen to contribute \$1,000 to the Centenary. He was organizer and teacher of one of the most outstanding Bible classes in the South among colored men. For years Dr. Wilkins has been a trustee of Clark University, Atlanta, and is at the present time president of

Dr. A. M. Wilkins

the famous Griffin District Boys' Club, having a membership of 500 boys, most of whom have bank accounts.

As part of his wide range of service, he also was for three years president of Citizens' Trust Company, Atlanta, resigning that post for health considerations. He has traveled extensively in Europe, and has a wide and intelligent acquaintance with men and things.

His devotion to Methodism, his varied and rich experience, and his ability for worth-while achievement will make him a real asset in the General Conference. His residence is in Griffin, Ga.

* * *

THAT all district superintendents are not designated for slaughter, but some are for honor, is shown in the South Carolina Conference's election of the Rev. J. F. Page, D.D., to the Kansas City General Conference of 1928. Dr. Page, pastor now of Wesley Church, Columbia, recently served most acceptably as district superintendent for fifteen years. For more than a quarter of a century he has been one of the dependable leaders of his Conference. He, too, is one of that large number whom Claflin and Gammon have given Methodism's leadership ranks in the Southland. Graduating from both schools, he received from Claflin the additional honor of the degree of Doctor of Divinity.

For years likewise he has been identified with the general church in a larger way. For four years he was a member of the old Board of Education for Negroes, where his poise and first-hand knowledge of the problems of our Southern school work made him a valuable asset to the board. Moreover, he was a delegate to the Springfield General Conference. His present return to General Conference is an acknowledged merited tribute to one of the leaders of our Southern Conferences.

* * *

WHAT might with comparative ease have become a brilliant career in the technical field of education was fortunately, for the church, turned into a life of Christian ministry through the pulpit, when the Rev. Nathan W. Green definitely decided he would preach the gospel rather than teach the sciences.

Forty-eight years ago he was born in Orangeburg County, South Carolina, and attended the rural public school. At fifteen years of age he entered Claflin, leading institution of his county and State, graduating therefrom with the Bachelor of Arts degree in 1904. He had to work his way through. Fortunately for him, while taking the teacher training course, he had also learned the trade of masonry.

After graduating, he was called to teach chemistry, physics, and brick-masonry at the Delaware State Col-

J. F. Page



Rev. N. W. Green

lege, Dover. Here he taught one year, but gave up this position to study for the ministry. Pursuing his course at Gammon Theological Seminary, he received from that school his "B.D." degree, and went directly into the ministry of South Carolina Conference. Such cities as Camden, Florence, and Charleston have been served by him. He is now chairman of the Conference board of examiners, on which he has held membership for sixteen years. His election to General Conference was spontaneous, bespeaking the confidence and esteem in which his brethren hold him, and he will add the value of his intelligent ministerial experience to the volume of wisdom that will make up the approaching General Conference.

* * *



Mrs. D. B. Taylor

BY HER training, sympathies, and years of contact and service, Mrs. Daisy Bulkley-Taylor is a genuine product of The Woman's Home Missionary Society. She received her scholastic training at their splendid Mather Academy, Camden, S. C., her native State, and at Claflin College. For a number of years she taught in the public schools of Georgia and South Carolina. It was while she was doing a superior grade of work as

instructor at Mather Academy that she was selected by the board of trustees of The Woman's Home Missionary Society a national field secretary of that organization, which position she held from 1916 to 1927.

During this period, due to her tact, her effectiveness as a public speaker, her ability in teaching missionary methods, and her pleasing personality, Mrs. Taylor became widely known as one of the most popular secretaries of the organization, serving with notable acceptability large white Conferences as well as colored. On resignation from that position she became president of her Conference organization of The Woman's Home Missionary Society, where with admirable success she is now carrying on the work.

Her election in the group of delegates from the South Carolina Conference will prove to be no empty honor or sentimental compliment. She will ably, aggressively, and creditably represent her expectant constituency in the deliberations at Kansas City.

* * *

ANY young American might well be proud of such a record of service as that of Mr. Chas. W. Caldwell. More than half of his life of forty-five years has been given in the service of his country and his church. Born in Florida, he went to South Carolina for his education at Claflin College. Residing here ever since, he has been identified constructively with church and civic interests. His membership is with Trinity Church, Orangeburg,

of which he is a steward. For several years he has been president of South Carolina Conference Laymen's Association. In the general church, he is a member of the Methodist Men's Committee of One Hundred, and is lay



C. W. Caldwell

representative of Atlanta Area on the World Service Commission. He also held membership in two previous General Conferences, 1916 and 1924.

During the World War Mr. Caldwell saw service for two years as Second Lieutenant, Ninety-second Division of the 368th Infantry, on the Vosges, Argonne, and Metz fronts. Since 1908 he has been clerk in the United States Railway Mail Service, and now occupies the position of clerk in charge in the Florence and Augusta Railway postoffice.

South Carolina sends to the coming General Conference one of those fine types of younger men in the church who are ambitious to help shape the future policies of Methodism for larger service to humanity.

* * *

FLORIDA CONFERENCE

Ministerial—Harry W. Bartley, district superintendent, 1106 West 8th Street, Jacksonville, Fla. *Reserve*—T. H. B. Walker, pastor, 621 West State Street, Jacksonville, Fla.

Lay—Walter W. Sullivan, insurance, North Main Street, Gainesville Fla. *Reserve*—David A. Reiley, laborer, 1002 West Price Street, Jacksonville, Fla.

MISSISSIPPI CONFERENCE

Ministerial—J. Beverly F. Shaw, president Haven Teachers College, Meridian, Miss.; Delvin L. Morgan, district superintendent, 2716 12th Street, Meridian, Miss.; Major T. J. Howard, rural worker Board of Home Missions, 55 Gammon Avenue, Atlanta, Ga. *Reserves*—Wiley L. Marshall, pastor, Bolton, Miss.; John W. E. Bowen, Jr., pastor, 111 East Church Street, Jackson, Miss.

Lay—Reuben H. McAllister, manager Southwestern Christian Advocate, 631 Baronne St., New Orleans, La.; M. C. Collins, undertaker, 406 North Parish St., Jackson, Miss.; R. B. Williams, insurance, Bolton, Miss. *Reserve*—Claud N. Berry, teacher, Newton, Miss.; James A. Lagrone, laborer, Meridian, Miss.; Edward W. Barnes, insurance, Canton, Miss.

NORTH CHINA CONFERENCE

Ministerial—Chih Ping Wang, pastor, Methodist Episcopal Mission, Peking, China; Frederick M. Pyke, district missionary, Methodist Episcopal Mission, Changli, China. *Reserves*—Carl A. Felt, president Peking Theological Seminary, Methodist Episcopal Mission, Peking, China; Jung Fang Li, dean, Yenching University, Peking, China.

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[Editor's Note: Beginning with the March issue of this journal, our columns will be wide open for discussions and communications of matters of General Conference import sent in by any of our ministers or laymen. In such an open forum care must be had, of course, to our limited space and to the necessity of avoiding personalities.]

* * *

Term Episcopacy

Dear Editor:

Without entering into discussion of the merits of the question, may I call attention to paragraphs 9 and 10 of the affirmative answer to the question, "Shall we have term episcopacy?" in your issue of January 19, 1928?

In paragraph 9 the writer says: "But more important that these three great defections—1793, 1830, and 1843—combined, it must not be overlooked that there has been a continuous loss of ministers and members, totaling an unknown but appalling number. The overshadowing reason for these great losses has been none other than the autocracy inherent in life-tenure episcopacy."

Of course no one knows how many members have gone from our church to other churches, or vice versa, nor have the causes been tabulated; but the General Minutes show the number of members of Conferences who have withdrawn, and also the number who have come to us from

other churches. The first record of those "who have been received on credentials from other churches" is in 1869. During the first five years—1869-1873—the records show that in the United States 176 came to us from other churches and ninety-nine withdrew from our ministry. In 1925 the General Minutes show that ninety-seven came to us on credentials and for the recognition of orders, while fifty-eight withdrew to go to other churches. In 1926 the numbers were seventy-two to us and fifty-two away, and in the Spring Conferences of 1927, thirty-six joined our ranks, while thirteen chose to go elsewhere. The records for the seven and a half years show that 381 came to us, while 222 went out from us. This is not as appalling a loss as it might be, or as has been suggested.

In paragraph 10 the writer says: "Life-tenure episcopacy is incompatible with present demands. A recent poll of 5,000 pastors brought 3,090 replies, of which more than 96% favored an episcopal eight-year term."

But in 1926 we had 16,846 full members of Conference. Letters were sent to 5,000, or 30% of the whole number. Three thousand and ninety replies were received, or 62% of the number of letters sent out. Ninety-six per cent of the 3,090 favored an eight-year term, so that, according to the writer's own statement, the number known to favor the eight-year term is 96% of 62% of 30% of the full members of Conference, or a little more than 18%. We are not told how the 5,000 were selected, so we have no grounds on which to base a belief that the

same ratio would prevail among the 17,000 as among the 5,000.—Thos. P. Potter.

NEW YORK CITY.

* * *

Dear Editor:

In reference to the question raised by one the Rev. M. A. Workman, "Why is a district superintendent?" in the February 2 number of the Southwestern, permit me to say:

On the sleeve of that same Prince Albert coat are a few more buttons "that are of no earthly use" whatsoever. These buttons were used "when all gentlemen carried swords to show that they were gentlemen," to fasten back the flowing cuffs of their blouses. I would suggest taking them off also, and thereby disconnecting ourselves with all tradition and establish a custom with all useless trimmings left off.

We have a number of "Differentiationists" in the church just now. Some of them are saying, "Why district superintendents?" Others, "Why bishops for more than eight years?" We may expect the inevitable, why bishops at all? Then to complete the process of evolution, why episcopalian polity? Why denominational connectionalism? Why the Methodist Episcopal Church?

We ought to remind our brethren that there are a number of denominations which have a congregational form of government.—S. H. Sweeney.

CINCINNATI, OHIO.

The West Texas Annual Conference

THE West Texas Annual Conference of the Methodist Episcopal Church met in its regular annual session in San Antonio, Texas, November 30 to December 5, 1927. The roll was called and 112 ministers answered present. There were many reasons why this Conference was the most significant in its history. First, the West Texas Conference has grown to be the largest in the New Orleans Area from the standpoint of territory and one of the most outstanding in Methodism when it comes to Negro leadership. Second, this was the year to elect delegates to the General Conference, which is to be held next May in Kansas City, Mo., so from every district and every charge came not only the pastors, but the most prominent laymen to take part in the election. The third and most significant fact was the interest manifested and emphasis put on the religious education of the Negro youth. This Conference declared that the first obligation of the church is the religious nurture of its childhood.

Too much praise cannot be given to the people for their very hospitable entertainment. One of the most elaborate banquets ever witnessed by the human eye was given by the members of the St. Paul Methodist Episcopal Church in honor of the ministers and laymen of the West Texas Conference. Two orchestras were employed to furnish music, one of which was composed of Camp Fire Girls. A large white cake, containing eight lighted candles, was presented to Bishop Robert E. Jones in honor of his eighth year of service as bishop of the New Orleans Area. The entire church was decorated in ivy vines and fall flowers. One of the most attractive features of the banquet was a punch bowl made of frozen flowers. Everything was done in keeping with the occasion and bespoke

a progressive, church-loving people. A cordial welcome was extended by the loyal citizens, including a city council representative, who spoke for the late Mayor Tobin, who was to have appeared on the program. The Rev. J. T. Curry, pastor of Government Hill Methodist Episcopal Church, South, made a profound impression. Among the many good things he declared, "I don't want anything good, high, and worth while for white people that is not passed on to colored people." He continued, "It is our duty as Christians to meet the boys and girls of all races and push them on and upward."

Dr. Merrill J. Holmes, educational director of the Board of Education of the Methodist Episcopal Church, was present and said that Sam Huston College was having the problems of a growing college, making ends meet. He drew this figure: "It is one thing for a child to put his toe in his mouth, but another for a full-grown man to make these ends meet." It is one thing for a little school, but wholly a different problem for a big college with a growing student body, a large faculty, and added equipment. Dr. Holmes also emphasized the necessity of the people of Texas supporting its growing Negro colleges.

Among the prominent visitors were: Dr. I. G. Penn, E. M. Jones, R. H. McAllister, representing the Southwestern Christian Advocate; R. G. Morris; J. L. Farmer, who delivered a masterful address on "The Disciples of Christ and Their Reward."

Too much cannot be said of the masterful way in which Bishop Robert E. Jones presided over the entire session. The people of the New Orleans Area have long since realized that in this high churchman they have a leader unsurpassed by any bishop of Methodism. He knows the needs and problems of his people, and is fearless in

his efforts to have these met and adjusted. His masterful addresses were an inspiration to all who heard him.

Friday night was Education Night. The Rev. A. D. Jacques presided, while President T. R. Davis, Dr. I. G. Penn, Dr. C. R. Yerwood, Dr. Everett Gevens, and the Hon. Wm. Tears, Sr., presented the cause of education and our college. The Sam Houston College quartets and glee clubs rendered excellent music.

The Conference selected as its ministerial delegates to the General Conference the Rev. K. W. McMilian, Dr. Robert N. Brooks, and the Rev. T. B. Echols. The laymen selected were: President T. R. Davis, Prof. J. S. Henry, and Prof. R. A. Atkinson. We feel sure that this "sextet" could not have been better selected, and is fully able to take care of our interests at Kansas City next May.

Some of the outstanding features of the Conference were:

1. A resolution by the Conference for the return of Bishop Jones for another quadrennium, special mention being made of the great work he is doing.

2. A class of eight promising young men were admitted to the Conference.

3. The Camp Fire Girls' band furnished music on various occasions. This band was organized in St. Paul Methodist Episcopal Church and is still under its supervision. They presented Bishop Jones with a picture of the group and gave a beautiful bouquet of flowers to Mrs. Jones.

4. Meals were served in the basement of St. Paul Church.

5. Secretaries were at the disposal of the ministers of the Conference free of cost.

6. A large group of ushers were in uniform and present at each session; choirs and singers in robes.

7. Flowers and evergreen everywhere.

8. A large number of visitors, both laymen and ministers, were present.

After the reading of the appointments Sunday night, the Conference adjourned, to meet next year in Dallas, Texas, in the new church building of St. Paul Methodist Episcopal Church.—Reporter.

The South Florida Annual Conference

By Adam J. Coulter

THE South Florida Annual Conference was held with the Stewart Memorial Methodist Episcopal Church, in the auditorium of Bethune-Cookman College, Daytona Beach, Fla., January 12-15, 1928, Bishop E. G. Richardson, D.D., LL.D., presiding. The bishop was assisted by Dr. D. H. Rutter, of the St. John River Conference, and the two district superintendents, the Rev. J. W. Wesley and Dr. J. S. Todd, administered the sacrament of the Lord's Supper.

The Conference was organized by the election of the Rev. W. P. Pickens, secretary; the Rev. A. J. Coulter and Harry Burney, assistants; the Rev. T. A. Huger, statistician; the Rev. N. J. Currington, assistant; the Rev. W. L. Jackson, treasurer, and D. W. Demps, assistant. The Rev. W. O. Bartley was elected as reporter to the local papers, and the Rev. J. W. Moultrie as postmaster. The Conference roll was called and all the members answered with the exception of Bro. J. E. Taylor, whom the secretary reported dead. The bishop paused for a word of prayer and the Conference work proceeded. Welcome addresses were delivered on behalf of the ministry by the Rev. R. W. Logan, D.D., Allen Chapel African Methodist Episcopal Church, Daytona Beach, Fla.; on behalf of the laymen, Dr. T. A. Adams, M.D.; on behalf of the schools, Prof. L. C. James, teacher in the Bethune-Cookman College. The response by Bishop Richardson will never be forgotten. It was filled with expression of appreciation for the words of welcome.

Wednesday evening in the spacious auditorium the Rev. Harry Burney, our efficient pastor at Sanford, preached the missionary sermon, which was soul-stirring and was heartfelt to those who heard him.

Thursday evening an educational program was rendered. Mrs. Mary McLeod Bethune presided. Splendid music was rendered by the college. Dean Homer Thomas, A.M., spoke on the origin and work of the college. Dr. I. Garland Penn, secretary of endowment, who was to address the Conference, could not be present on account of illness in his family. Mrs. Bethune intro-

duced Dr. A. R. Howard, of the South Carolina Conference, who in turn introduced Dr. L. H. King, editor of the Southwestern Christian Advocate. Dr. King was introduced as one among the greatest orators on the American platform to-day. Dr. King proved himself a master of the situation, and when he had spoken for an hour and ten minutes the vast audience expressed themselves not only as Dr. King being among the greatest orators, but as though he is the greatest.

Dr. E. M. Jones addressed the Conference on the work of the Board of Pensions and Relief. This address was convincing and filled with information, which is very needful and helpful to the Conference. It also made many friends for the board. Dr. A. R. Howard, secretary for the Colored Work, distinguished himself as an orator of the first magnitude. During this session of the Conference, Mrs. Bethune's oratorical fire was kindled and she spoke as never before to the overflowing crowds of both white and colored people.

On Friday evening the Rev. Hamilton, D.D., presided, and Bishop Richardson delivered an address on "Militant Christianity." He impressed the vast audience that he was a philosopher and orator of the twentieth century, who is greater than these philosophers of ancient Greece.

Dr. John A. Simpson was elected delegate to the General Conference of 1928, and Dr. J. S. Todd elected reserve delegate. Mrs. Bethune was elected delegate to the General Conference of 1928 from the Laymen's Conference, and Mr. J. D. Rodgers as a reserve. Dr. D. D. Martin spoke on the work of Gammon Theological Seminary and Clark University. The bishop's addresses each day at noon were helpful and full of inspiration.

Saturday afternoon was recreation hour and sight-seeing. This was a wonderful event. The members of the Conference and visitors enjoyed this outing. Dr. J. W. Moultrie, the congenial pastor, and staff of officers, with the co-operation of the many friends, furnished automobiles for the guests, which was much appreciated.

Saturday evening was devoted to anniversaries of World Service and Board of Hospitals and Homes, the Rev. J. S. Todd, D.D., presiding.

Sunday morning a very interesting Sunday school was conducted by Prof. Prince Spears, of Sanford. Mr. Spears is well known throughout the South as one of Methodism's greatest lovers and enthusiastic workers. Sunday morning services were at a high point. Love feast was conducted by the Rev. W. T. Collier and the Rev. A. W. Williams, at 11 o'clock. Bishop Richardson ascended the rostrum and preached surely as never before from 1 Cor. 13. 8, "Love Never Faileth." Bishop Richardson showed himself approved by God a workman that need not be ashamed, rightly dividing the word of truth. At the close of this service, Bro. Geo. W. Alexander was ordained deacon. In the afternoon, Dr. L. H. King spoke again to the largest crowd of the entire session.

At the evening service Dr. J. A. Simpson presided at the anniversaries of the Board of Temperance and of Home Missions. Dr. A. R. Howard and Dr. W. L. McDowell were the principal speakers. Many resolutions were read thanking the members of the churches, the good people of Allen Chapel African Methodist Episcopal Church, the president and faculty of Bethune-Cookman College, and the citizens of Daytona Beach for their liberality toward the Conference. The Rev. J. W. Moultrie knows how to care for an Annual Conference, for it was the unanimous opinion that no one can exceed his entertainment. Every member of the Conference and every visitor and friend were personally cared for. The

very air was pregnated with spiritual and intellectual fervor. A committee, consisting of Dr. J. W. Moultrie, Mrs. M. M. Bethune, and Prof. P. W. Spears, representing the South Florida Conference, presented the bishop a silver cup as a token of love and appreciation. This ends one of the greatest Conferences many have ever witnessed. The Conference adjourned to meet in St. Petersburg, Fla., in 1929.

The following are the appointments:

ATLANTIC DISTRICT

W. O. BARTLEY, *Dist. Supt.*

Holopaw and Conenville, A. R. Rutledge. Cocoa, L. G. McLendon. Daytona Beach, W. P. Pickens. Deerfield and Pompano, A. T. McCaskill. Deland and Lake Helen, J. W. Zanders. Florida City, E. S. Norris. Ft. Lauderdale, J. S. Cameron. Fort Pierce and Melbourne, Albert Stone. Hollywood, W. P. Holmes. Inlet City, to be supplied. Key West, N. J. Currington. Miami, J. A. Simpson. Moore Haven and Sebring, to be supplied. New Smyrna, C. B. Higgs. New Town, Geo. W. Alexander. Canal Point, Okeechobee, and Clewiston, T. B. Hobishon. Ormond, R. T. Rivers. Sanford, Harry L. Burney. Sebring, to be supplied. West Sanford, A. J. Coulter. Titusville, to be supplied. West Palm Beach, D. W. Demps.

GULF DISTRICT

J. S. Todd, *Dist. Supt.*

Bradenton, A. L. Jackson. Arcadia and Bowling Green, Dosia Joyner. Bartow and Homeland, to be supplied. Clearwater, W. M. Brown. Dade City and Lachoochee, to be supplied. Eustis and Tavares, W. F. Wooten. Fort Myers and Maples, T. A. Huger. Haines City, to be supplied. Hernando and Inverness, to be supplied. Lakeland and North Lakeland, W. A. Johnson. Leesburg and Wildwood, to be supplied. Oldsmar and Safety Harbor, to be supplied. Orlando and North Orlando, S. P. Rutledge. Plant City and Turkey Creek, Felix Goodwin. Punta Gordo, W. A. Morgan. St. Petersburg, A. Emmanuel. Sarasota, J. S. Lucas. Spring Hill, W. S. Lockhart. Taft, Duncan McCoy. Tampa (Bowman), W. R. Stephens. Tampa (West Hyde Park), E. W. Garrison. Tarpon Springs, L. M. Cherry. Winter Park and Woodbridge, A. W. Williams. Tampa (Mason Memorial), G. A. Tyer.

New Second M. E. Church Dedicated

WITH God in our program, it can be done," was the ringing, confident challenge of the Rev. William L. Giles to a discouraged, inert congregation to which he had been appointed pastor just a little while previously. When he arrived he found less than a hundred members of the church, scattered and pessimistic as to the success of such a venture—a new church—as he proposed. Such a church was a necessity, for the former one had been destroyed by a tornado in 1924.

Self-help was the slogan. With this they themselves paid in the money to build the foundation. Then they proceeded with pledges, securing among themselves and interested friends a total amount of \$22,680 pledged. The contract was then let for a \$30,000 structure. The front is of buff brown brick, trimmed in arch stone, Gothic style. The sides are red brick, trimmed with white brick. There are beautiful art-glass windows of instructive, symbolic designs of cross and crown, the open Book, and the table of stones. The lighting scheme is Arabian gold chandeliers, with soft side lights of most pleasing harmony. In the structure are choir room, cloak room, pastor's study, and provisions requisite for modern church worship and social service. The plant stands complete except the installation of the pews.

Such a record of achievement is most creditable. This congregation was organized in 1873, in a private home, where for a long time they worshiped, the Rev. R. L. Dickerson serving as pastor. He was followed by the Rev. W. F. Carbin, who moved them into other quarters. Two years here, they moved again into an old vacant fire-

house, under the pastorate of the Rev. Brother Brooks. Taking note of their aspirations, the Annual Conference sent them a regular minister in 1896; it was the Rev. J. H. Love. Under his ministry an abandoned frame church was purchased from St. John's Evangelical congregation, and used for their house of worship. It was this house which was destroyed by the tornado of 1924. The splendor of the present artistic structure, with its main auditorium accommodating an audience of four hundred persons, far eclipses the humble glory of the former structure.

This is due to the foresight and zeal of Pastor Giles. He has made extensive material improvement on each of the four churches pastored by him: two churches in Columbus, one in Springfield, and this one at Lorain, Ohio. He believes that most men have ability and capacity for achievement if only they consecrate these to God for His glory, and urges that "old shacks be torn down and new, modern churches be erected in their stead to the glory of God by edifying the worship of the people."

This beautiful structure was recently dedicated at Lorain, Ohio, the New Second Methodist Episcopal Church, by Bishop Matthew W. Clair, assisted by District Superintendent T. L. Ferguson, of Columbus District, Lexington Conference. It was the culmination feature of an educative program covering a period of three weeks, participated in by leading church, civic, and fraternal leaders of adjacent territory. Prominent fraternal organizations joined in the festivities, emphasizing the value of the church in their midst.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

OTHER MIGHTY WORKS OF JESUS

FIRST QUARTER. LESSON IX. FEBRUARY 26

Scripture Lesson—Mark 5. 22-43.

Jesus Returns to His Task. At the prayerful request of the people of Gadara, Jesus departed their country and returned to the other side of the lake. It is, however, hardly likely that He left simply because they requested Him to leave. But if we were correct in supposing them a Gentile people, He would have soon left without any request from them. One may wonder why He made the trip over there for such a short stay. Of course, the restoration to sanity of the insane man was more than worth the trip. But one may question whether He made them specifically for that purpose, or whether He did not go for some other reason and incidentally performed the miracle while there. We know of no occasion on which He sought out the opportunity to work a miracle. But the opportunities came by chance, or He Himself was deliberately sought out. Very likely He did not know anything about this insane man before He ran across him. Jesus made this trip for the sake of the much-needed quiet rest which an evening excursion or outing on the lake would afford. He had had a pretty strenuous day on the west side of the lake. So to speak, as night came on, He was pretty well used up physically. Multitudes had been pressing upon Him all day with their troubles, and would have pressed upon Him all night had He not gone where they could not go. It seems that an evening outing on the lake was the only way He could snatch a little much-needed rest for Himself. No wonder He fell asleep as soon as the boat got away from shore. He probably was not going to any particular place in the east; but the storm drove the boat to Gadara. If that be so, then God was in the storm that night for the sake of the insane Gentile! Jesus intended to return the next day after He had become sufficiently refreshed and rested to resume His rather strenuous activities.

The Task Impatiently Awaits His Return. The multitude was longingly awaiting His return—some for one thing and some for another; but some that they themselves or their loved ones may be healed. If He has been refreshed by His outing, He will soon become fatigued again. For wherever He went, crowds followed and jammed one another trying to get as close to Him as possible. He had no sooner recrossed the lake than one of the rulers of a synagogue (!) hastened to beg Him to his house to heal his little girl. It would not be surprising if we knew that Jairus had been in that group of hostile opposers who a little while ago had accused Jesus of being in league with the devil. But even if Jesus had known that of him, that would not have chilled His great heart of sympathetic interest in the sick child and in the needs of Jairus himself. The narrowness and little-heartedness that are characteristic of most of us were entirely lacking in Him. While He is hastening with Jairus, a poor, sick woman of many years' suffering sees Him. Maybe she was in the crowd yesterday waiting her turn, but the day closed before she could get to him. Maybe she was waiting until He should come back again to take her case to Him, but Jairus got in his case ahead of her. Maybe she is on her way to Him, and maybe she stations herself by the way in which she knows He will pass. But He is already employed for the present. Feverish disappointment! She cannot reconcile herself to the idea of waiting until He returns from Jairus' house, lest some others get ahead of her again or lest He return some other way. But, insignificant as she is in comparison with the recognized community leader who has Him engaged, she lacks the courage to ask Him to stop and serve her first. What shall she do? If she does any-

thing, she must do it at once. She has no time for careful deliberations with herself, lest she lose her chance indefinitely. And she is too anxious and nervous for formalities. In such a case as this one either acts or doesn't act. But if one acts, it is upon an impulse and not upon a carefully weighed judgment. His act may be proper, and it may be improper; but if it is a woman, she is likely to act in some way. Hardly conscious of what she is doing and of the possible consequences of her conduct until after it is done, she tries to arrest His attention by secretly pulling His garment from behind as He passes. She is very fearful after she has done it. She fears lest she, poor and insignificant as she is, be sternly rebuked by both Him and the synagogue chief for interfering with such a notorious person who is in company with such a prominent citizen of the community in such a manner. Ah, but she does not know the meekness and tenderness of His great heart! Though her malady made her ceremonially unclean, He cannot be defiled through contact with her. It works. Jesus feels the pull and easily recognizes that it must have been intentional. Investigation reveals its source and its cause. Instead of rebuking, He blesses the unfortunate woman. Then He resumed His way with Jairus and healed his little girl, who by this time had been given up as deceased.

Value of His Miracles to His Ministry. Maybe the people were not deeply interested in Jesus' preaching, and gave Him audience chiefly because of His feeding and healing services. But they were certainly interested in these latter activities of His. Some who have aplenty to eat and are in good health may say that He has the devil in Him with whose help He works His miracles. But when one is suffering or has loved ones in such a predicament, and sees no other means of recovery, if there has been prejudice, one easily forgets his prejudice and cares not by whose help Jesus heals, as long as He heals. The sick and the physical and mental defectives waited impatiently until He chanced to come their way. Some come to Him. Some bring their loved ones to Him or, this being impossible, prayerfully summoned Him to their home to heal their sick. Therefore these miracles established a point of contact between Him and the people which could

not have been established by any other means. Many poor pastors are very fine preachers. And many very fine pastors are poor preachers; the people love them because of their very valuable extra-pulpit services to them.
SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, FEBRUARY 26, 1928

"Damsel, I say unto thee, arise"

(By D. D. Martin, D.D.)

Jesus hears every cry and meets every need of humanity. He is no respecter of persons. On His way to the rich ruler's house He stops to heal the incurable affliction of a poor woman whose trembling touch denoted faith in her Lord. Jesus is interested in every home and feels for family sorrows. Not more in the home of the rich than of the poor; not more in the American home than the homes of China, or India, or Africa. The center of home interest is in its womanhood. To the mother or daughter He comes with loving interest. Jesus is the great uplifter of womanhood.

It is the sad condition of womanhood in heathen lands that has moved the heart of English and American womanhood to undertake in their interest. No religion but the Christian has done much to help their condition. Women are still the burden bearers of Africa, the despised of India, the toy of China, and in all the Mohammedan world they are inferior to men. In many of the sections they are socially and politically, if not religiously, dead. It is only the voice of the Christ speaking in our lesson to-day that can bid them arise.

Jesus was serene and calm in the chamber of death, for He is the master of death's power. He is thus in the presence of the destructive power of sin in the world. In the distractions of earth's distress, we would give up hope. Not so our Christ. In spite of all the down-pulling influences, He looks with confidence to the day when earth shall be filled with redeemed womanhood, honored by a redeemed manhood, in blissful fellowship in homes made heavenlike by the touch of the Christ, who has said to every crushed life, "I say unto thee, arise."

The full gospel message is a healing message everywhere. It is in a new way, for it keeps up with the most advanced principles of health and healing. He heals now by the hospital clinic, the healing touch of a Christian nurse, and the ministry of competent physicians, not in this land alone, but in every land; and is saying to the cast down and afflicted of all the world by the best Christian education can provide, by the truest and best in science, and every hope in the gospel, "I say unto thee, arise."

OAMMON SEMINARY.

Epworth League Topic

FEBRUARY 26

By the Rev. J. W. Haywood, D.D.

HOW WE GOT OUR BIBLE

(Luke 1. 1-4)

Jesus, so far as we know, left no written record of any kind. I have often wondered why. I suspect He was so engrossed in the human problems which met Him everywhere that He didn't have time to think of writing. He seemed to have no concern whatever about perpetuating His teachings. But it was to be expected that a life such as that lived by Jesus would leave its lasting impress on folks. Not long after His departure, therefore, the followers of Jesus began making permanent records of His deeds and words.

The Gospels. The Gospels are the result of this effort to save the words and acts of Jesus. The first of these Gospels to take form was Mark. Before this there had been collected a group of "Sayings of Jesus." Mark uses these sayings and supplements them with

biographical facts gotten from Peter, with whom he was closely associated. Mark's Gospel dates back to 60 A. D.

The Gospel of Luke is probably the next to attain literary form. The compiler was Luke, the physician, who was a companion of Paul on many of the latter's missionary journeys. He gathered many of his materials from traditions current in and around Caesarea. Mark's Gospel was evidently the source of other materials.

Matthew's Gospel, the next, got much material from Mark and much from traditions that had been conserved by the Christians in the church at Antioch. This Antioch church, it will be recalled, had become the religious center after the destruction of Jerusalem.

The Gospel of John, probably written by

John, the elder of the church at Ephesus, is the latest of the Gospels. It was meant to set Christ forth in a fashion that would appeal to the Hellenic mind. The Logos doctrine, with which the Gospel begins, indicates that. This was a philosophic doctrine that had been known for years among the Greeks.

Anyone who reads these Gospels with an open mind will certainly be convinced of their genuineness. There is enough similarity between them to indicate that they are all trying to account for the same real Person. There is enough difference between them to

prove that they were not, as some smart alecks claim, palmed off on us by some designing priest of the early church.

Lamp of our feet, whereby we trace
Our path, when apt to stray;
Stream from the fount of heavenly grace,
Brook by the travelers' way.

Lord, grant us all aright to learn
The wisdom it imparts,
And to its heavenly teaching turn
With simple, child-like heart.

MORAN COLLEGE.

Little Stories of Achievement

What the Churches Are Doing

McHenry, Miss.—Ramsay Chapel Methodist Episcopal Church: The trustees of Ramsay Chapel have remodeled our church building at a cost of seven hundred dollars. The members of the church are taking on new life to do more this year than ever before.—Rev. N. Scott, Pastor; Sherman Ramsay, Reporter.

Cookeville, Tenn.—On Sunday, January 15, the Rev. J. S. Nance was present and was at his best. We have a splendid Sunday school, under the efficient leadership of the superintendent, Mr. W. L. Buck. At 7 P. M. our services were again well attended, and we were favored with another good sermon. It was full of power and the Spirit. Our collection for the day was good. We are looking forward to a successful year. Pray for us.—J. S. L., Reporter.

Center, Ala.—St. Mary Methodist Episcopal Church is working under a fine team this year—the Rev. J. A. Howard, pastor; Dr. J. W. Thomas, district superintendent. We held our first Quarterly Conference January 14, 15, and the Rev. Thomas preached a wonderful sermon. He was paid in full. We now have on a drive for Easter, at which time we hope to go over the top with all claims. The Rev. Howard has the work at heart.—C. W. Wallace, Reporter.

Ellinger, Texas—The Rev. J. S. Medlock was with us on the first Sunday in January, and the church was filled to its capacity to greet him as our new pastor. He preached from Isa. 58. 9; text, "Call, and the Lord Will Answer." The pastor won for himself quite a name as a preacher. We are well pleased with the selection of the Annual Conference. We will prove ourselves worthy of this good man by our labor. Pray for our success.—Sandy Jorman, Reporter.

Scottsboro, Ala.—The trustees' rally of Joyce Chapel Methodist Episcopal Church was a success. The reports were as follows: Wiley Whitfield, \$25; Georga Baldwin and Carrie Sanford, \$25.25; Nettie Sanford and others, \$33.50; T. M. Snodgrass, \$20; from other sources, \$25; total, \$128.75. Our church is doing nicely under the leadership of the Rev. A. D. Moon. May God bless Bishop Jones and his cabinet for sending us the Rev. A. D. Moon as pastor.—George Baldwin, Reporter.

LaGrange, Texas—The Rev. J. S. Medlock has proved himself to be the man for the place—a good preacher and well experienced in church work. The city turns out to hear him, and we predict a great year's work. After May 20, his wife, Mrs. Ruth Medlock, will be with us. She is now teaching at Leander. Mrs. Medlock is a graduate of Prairie View College. Her experience and ability in church work will mean much to our success. We are happy to have them for our leaders, and we will gladly follow their leadership.—Walter Hunt, Reporter.

Grensboro, N. C.—St. Matthew Methodist Episcopal Church: Sunday, December 25, 1927, we raised \$612.80 for World Service. Sunday, January 1, 1928, the sermon was preached by the pastor. Four persons joined the church; collection, \$60; nearly two hundred persons communed, after which we had

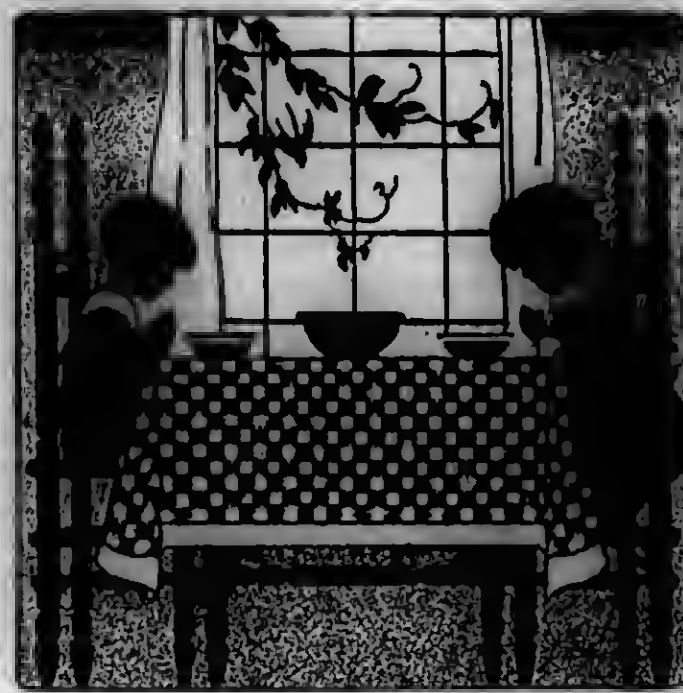
our annual get-together dinner for all persons who would eat. Between two and three hundred persons partook of the many good things prepared by the Ladies' Aid Society, Mrs. Mary T. Matthews, president.—Rev. R. T. Weatherby, Pastor; B. G. Hightower, Reporter.

Oneonta, Ala.—We thank Bishop Jones and the district superintendent for sending back to us our beloved and progressive pastor, the Rev. G. B. Morgan, one who is esteemed by all. The Rev. Morgan served Gadsden circuit four years, and this is his fourth year here with us. We have covered our church at a cost of one hundred dollars, and put in new windows to the amount of sixty dollars. This has been done since the Annual Conference. Total expended, one hundred and sixty dollars. The Rev. Morgan's Christmas sermon was a masterpiece. He preached from Matt. 2. 2; text, "For we have seen his star." Two souls were added to the church.—J. W. Porter, Reporter.

Marthaville, La.—Union Methodist Episcopal Church is happy once more. We had been laboring under a debt since 1923. The Rev. S. P. Branch inquired of the pastor the amount of debt, which was eighty dollars, and asked for permission to raise the same. The Rev. Dougherty gladly consented. This was in November, 1927. On the third Sunday in January, the Rev. Branch reported the money raised, and one subscriber to the Southwestern Christian Advocate. May God bless the Rev. Branch and his helpers, who were Mrs. J. M. Essex, E. Lynch, C. Lynch, and Mrs. Gertie Owens. We are well pleased with our pastor, the Rev. I. T. Dougherty. He is worthy of any charge in the Louisiana Conference.—Mose Essex, Reporter.

Jesup, Ga.—The World Service Council and district stewards' meeting of the Savannah District met at Emery Chapel Methodist Episcopal Church, Jesup, Ga., with the Rev. S. D. Bankston, presiding. The meeting was well attended. All charges were represented by stewards and pastors, except two. Devotions were led by the superintendent, after which the business was transacted. The brethren enthusiastically accepted the asking of the church, and went away with a determination to make a ten per cent increase over the cash receipts of 1927, also an increase in all church giving and membership. Being so much inspired by the evangelistic meeting in Jacksonville, Fla., in November, 1927, we feel that the church has put on new life.—Rev. P. E. Smith, Reporter.

Troy, Mo.—Wesley Chapel Methodist Episcopal Church has just closed a very successful meeting with three conversions and several accessions to the church. The week of prayer was observed with gratifying results along several lines. The pastor, Rev. W. H. Smith, was his own evangelist for eleven nights, supported by many of the members of the church. Following the meeting on January 22, the Rev. Alfred Clay, of Bowling Green, Mo., held the fourth Quarterly Conference. Bro. Clay gave most helpful service, and his sermons were marked with spiritual power. The day was a fine one, and all who came had a glorious outpouring of the Holy Spirit. Our district superintendent, the Rev. C. S. Webster, held the Quarterly Conference two days later; paid the superintendent in full, \$108. The amount raised on Sunday was \$57; raised during the quarter, \$234.50.—W. H. Smith.



"Every morning let us say,
'Thank you, Father, for this day.'"

The Stories in The Primary Quarterly

are written in the language a little child can understand and their purpose is to teach the great principles of Jesus—love, kindness, helpfulness, thankfulness. Children never tire of hearing them.

This periodical is for the use of pupils 6 to 8 years of age in conjunction with The Berean Lesson Pictures. The teacher's helps for this grade are The Elementary Magazine and The Leaf Cluster. The price of The Primary Quarterly is 5c. a quarter; 18c. a year. A sample copy will be mailed you upon request.

The Methodist Book Concern

CINCINNATI NEW YORK
Chicago Boston Detroit Pittsburgh
Kansas City San Francisco Portland, Ore.

Tupelo, Miss.—The good sisters of St. Paul Methodist Episcopal Church have made a wonderful start for the new year. The Ladies' Aid was highly entertained Wednesday, January 19, at the home of Sister Susie Brown, with two presidents of the Ladies' Aid Societies present: Mrs. K. C. Clifton, of St. Paul; and Mrs. Mary Williams, of Lane Chapel Colored Methodist Episcopal Church. Both spoke on "Co-operation." Mrs. Irene Wilson, of Lane Chapel Church, offered a special prayer for the sisters of Tupelo. Our good pastor, the Rev. W. H. Holden, spoke many encouraging words to the sisters. We were delighted to have as our guests the Rev. and Mrs. B. W. Wynn, and the Rev. and Mrs. Sewell, of Okolona, who spoke interestingly to us. Amount raised was \$3.25. Sister Susie Brown served us royally. We pray a special blessing upon this good family.—Mrs. Mary M. Bradford, Reporter.

Wellford, S. C.—We wish to thank the bishop and district superintendent for sending us the Rev. R. E. Bethea as pastor of Florence Chapel Methodist Episcopal Church. He is the right man in the right place. We are to do a great year's work under his leadership. He is a man full of zeal and good judgment. Our church is lifting up its head again. We have furnished the parsonage with a davenport set, which was appreciated by the pastor and his wife. A storm struck the parsonage January 14, at 8.30 P. M., and there was laid on the table many pounds of select groceries. The storm was led by Mr. Henry Gilmore; Mrs. Pauline Smith, secretary; Mrs. Lucy Ballinger, president of the Ladies' Aid; Mr. and Mrs. A. B. Bivins, Mrs. G. Bivins, Mrs. C. Paden, Misses Cora B. and Lula Mae Bivins, M. Ballinger, J. M. Ballinger, Masters Roy and David Smith. Many thanks.—Mrs. Louise Ballinger, Reporter.

Houston, Texas—January 22 was known as Rally Day for our local church expenses, which netted the sum of \$121.70, with which all bills were paid. January 29 was also a high day. Our pastor was at his best. At 10.30 A. M., Sunday school was conducted by our superintendent, Mr. Walter Lemons; at 11.30, the pastor, Rev. E. W. Summers, preached from the text, Matt. 17. 1-8; subject, "Transfiguration of Christ." At 4.30

P. M., Epworth League was conducted by its president, Mrs. Della Lawrence; Mrs. K. E. M. Summers, manager. At 7.30 P. M., our pastor preached another great sermon from Psalms 23:1; subject, "Christ's Leadership." St. Mark will not soon forget that sermon. Three came forward and joined the church. This makes a total of seven new members for January. May God bless the pastor and his devoted wife. Our motto is, "A round report for all causes by the District Conference."—John Reese, Reporter.

Willis, Texas.—A very nice surprise was given here at St. Thomas Methodist Episcopal Church, December 30, in honor of the beloved pastor, Rev. B. F. Jackson, and his good wife. This party was sponsored by Bro. J. E. Bryant, one of the leading stewards of this church, who always thinks of his pastor and church. The party took place about 8.30 P. M., with the pastor and wife seated behind the table as the presents and pounds were placed before them. A short program was rendered, conducted by Mrs. D. Bryant. Brothers J. E. Bryant, Lee Culpepper, J. Terry, and S. Micheaux spoke; duet, Mrs. R. Micheaux and Mrs. O. Devenport. A wonderful talk was made by Bro. N. E. Barnes, deacon of the Baptist Church. Those participating were Bro. L. Jones, Sister Dinah Campbell, J. E. Bryant and wife, Seth Micheaux and wife, B. Garrett, N. E. Barnes and wife, Miss G. Brown of the Baptist Church, Mrs. L. White, J. Herry, L. Culpepper, Sister O. Devenport, and others. The Rev. and Mrs. B. F. Jackson highly appreciated this surprise party. They both made responses, and invited us to come again.—D. Bryant, Reporter.

Tupelo, Miss.—The Leap Year social and beauty contest given at St. Paul Methodist Episcopal Church, Monday night, January 23, under the leadership of Mrs. G. A. McEwen, was greatly enjoyed by all present. It was also a financial success, which goes to swell the collection on the drive. In the fourth Sunday rally, January 22, Miss Jessie Gillispie was the successful winner of the prize for the highest number of votes, the prize being \$2.50 in gold. Mrs. McEwen cannot be commended too highly for her ability and loyal service in putting over this excellent program for the church. The union rally, Sunday afternoon, at 3 o'clock, was well attended by the associated churches of the city. The Rev. Isaiah Brunston, of Rising Star Baptist Church, delivered the sermon. The Rev. W. H. Golden, our pastor, is closing his second year as pastor of the church. Under his wise leadership the work of the church has prospered. It is the desire of the members and friends of the church to have him return. He has done more for the upbuilding of the people, spiritually and otherwise, than ever in the history of the church. God being our Leader and Supporter, we hope to do more this year.—Mrs. Mary E. Shannon, Reporter.

Olivier, La.—Mt. Zion Methodist Episcopal Church is progressing nicely under the leadership of our pastor, the Rev. H. L. Clark. We are indeed proud of our new leader, and are willing to follow him. Our New Year's service was quite interesting. The congregation met with eager hearts to hear the Rev. Clark deliver the message, which was well prepared and delivered. On December 24 we had a fine Christmas tree, which was laden with many nice presents. An entertainment was given by the captain of the Sunday School Club, Sister Emma Steverson. Bro. Williams led the speaking meeting on New Year's night. After the service the president and members of the Busy Bee Club laid on the table in the parsonage one hundred and twenty-five pounds of groceries of all kinds, which were gladly received by the pastor. Words of appreciation were spoken by the pastor. The Busy Bee Club made the church a present of a beautiful Davenport suite at a cost of \$185. The Sunday school is growing nicely, with Miss Victoria Steverson as superintendent, and Mr. Chester Smith, assistant. The membership has agreed to work as never before to put the job over this year, and we feel that with this stalwart leader leading, we are going on to success.—Esther C. Boasman, Reporter.

Pontiac, Mich.—St. John's Methodist Episcopal Church is still improving. On the 8th of January the Detroit group meeting of The Woman's Home Missionary Society, directed by Mrs. Davis, the district president, held a successful meeting at St. John's Church. After the meeting was over they were served with refreshments. We have just closed our bazaar, one of the greatest in the history of the church. A fine program was rendered each night for a week. In spite of the sub-zero weather, we had a good crowd every night. On the last night we had a packed house. The following participated: Mrs. Hallie Price, mistress of ceremonies; Mesdames B. Thompson, M. Mann,

M. Reed, E. Muncie, J. Montague, L. M. Gardner, M. Bell Raybon, Messrs. G. Gray, A. A. McCaskill, A. R. McCaskill, F. Caruthers, J. Wenters, J. Barber, and C. Armstrong. We have at present a fine Sunday school, with an enrollment of fifty people in all grades. The pastor is preaching wonderful sermons, which are of great benefit to Pontiac. Dr. P. T. Gorham, our district superintendent, will hold the fourth and last Quarterly Conference on February 17. He is paid up in full. We have paid our pastor up to date. We hope we will be successful in having him with us next year.—The Rev. C. J. Johnson, Pastor; J. M., Reporter.

District Activities

District Round

JACKSON DISTRICT

First Round—Pratt Memorial, February 16-19; Jackson, Central, 17-19; Jackson Ct., 18, 19; Brandon, 20; Pelahatchie, 21-26; Morton, 22-26; Forest, 23-26; Lillian, 24; Carthage, March 2; Canton Ct., 3, 4; Canton, 4, 5; Benton, 6-11; Yazoo Ct., 9; Couparle, 10, 11; Lampkin, 16; Craig, 17, 18; Yazoo, St. Stephen, 18, 19; District Steward Meeting, Pratt Memorial, February 15, at 2.30 P. M.

Dear Brethren: Our success last year should stimulate us to greater efforts. Our slogan, "Keep in the Spirit of Jesus Christ, and advance in every department of the church work." To do this we must have faith and courage. Let us make every week count. Please use all of your auxiliaries in your World Service drive. Let us clear up our World Service quota on or before Easter. Remember, I am with you to help put the program over.—J. S. Williams, District Superintendent.

Quarterly Conferences

EVANSVILLE, IND.

The fourth Quarterly Conference of St. John Methodist Episcopal Church, January 21, 22, was the best of the twelve in these three years. A full house greeted the Rev. S. H. Sweeney, district superintendent. He was at his best, outlining the task before us for the closing days of this Conference year. Reports showed an increase in everything but benevolence. On Sunday, the Rev. Sweeney brought to us a great message from St. Matt. 11:28-30. The church was crowded, and among the visitors were Prof. W. E. Best, principal of Douglass High School, and most of the teachers. Those who know St. John and the city of Evansville can say truly this has been the greatest year in the history of the church. The entertaining of the District Conference, the visit of our beloved Bishop M. W. Clair, of the Covington Area, who delivered his masterpiece, "Our Task in Liberia," and with inspiration from some of our noted pastors, namely: Dr. H. M. Carroll, Dr. G. W. Tindull, Dr. W. D. Shamborguer, and Dr. R. F. Broadus, who conducted temperance contest, brought inspiration not only to the congregation, but to the entire city. The church has been artistically decorated inside and painted outside, and a new heating plant installed. The church is now organized into two groups. The men, thirty-six in number, have seven captains, with five to each club; the women, fifty-five in number, have eleven clubs, with five women to each club. Dr. Gnull brought us a most interesting message on Japan and other foreign countries and races, showing their problems as well as ours. He is welcome to come at any time.—I. F. White, Pastor.

LINCOLN, NEBR.

On January 8, 9, our first Quarterly Conference was held at Newman Methodist Episcopal Church. The Rev. B. R. Booker, district superintendent, was on the ground Sunday morning and, beginning the day with the Sunday school, at 9.45, he was engaged almost continuously until 11.30 P. M.,

Monday night, when a banquet was held in his honor.

The district superintendent always takes an active part in the Sunday-school work on his visits to Lincoln to such an extent that the scholars look forward to his coming with pleasant anticipation.

At 11 o'clock, Sunday morning, he preached to an appreciative audience from the text, "Lord, Save Me" (Matt. 14:30). At the conclusion of the sermon the sacrament of the Lord's Supper was administered. In the afternoon the Rev. M. C. Knight, pastor of the African Methodist Episcopal Church, preached. He had quite a following of his own members. The business session of the Conference demonstrated that the church was moving steadily onward and upward. A carefully planned rally was put on for taking care of certain indebtedness, especially the World Service assessment. This rally is to terminate on Easter Day; the outlook seems very favorable for its success. The banquet had been previously arranged by the local church, commemorating the fourth anniversary of the Rev. B. R. Booker as district superintendent, and the second year of the Rev. S. H. Johnson's pastorate. It was given on Monday, January 9, and, anticipating a larger gathering than could be accommodated at the church, it was given at a hall more suitable for the purpose. Many people of the community were glad of this their first opportunity of meeting the ministry and laity of Newman Church in a social function. The honored guests were highly delighted with the affair.

This celebration put no additional expense or burden upon the church, and out of its proceeds the district superintendent's assessment was paid in full, as were also certain other accounts. It should be noted that the moral and financial support of the Rev. M. C. Knight, pastor of the African Methodist Episcopal Church; the Rev. H. W. Botts, pastor of the Baptist Church, and a number of their members were largely responsible for the success of this effort. Among the latter, we are pleased to make special mention of Messrs. C. R. Johnson, W. A. Johnson, and A. B. Moseley.—The Rev. S. H. Johnson, Pastor; G. B. Evans, Reporter.

Obituaries

CLAY—We mourn the loss of one of our veteran soldiers of the cross, who was claimed by the death angel on January 8, 1928, at 4.45 o'clock A. M. Bro. General Clay was a modern Jeremiah, who wept as he saw the great task of saving this world for his Master, and longed to see men saved by the gospel. Bro. Clay was sick only four days before his death. Lee Chapel has lost another of its pioneers. He has finished more than a half a century in the Master's cause. The funeral was largely attended. He leaves a wife, two sons, three daughters, and a host of friends. The Rev. J. L. Blue, his pastor, officiated.

HANSFORD—The omnipotent Father saw fit to call from labor to reward our friend and brother, Green Hansford, January 12, 1928. He was one of the pillars of Henson Chapel Methodist Episcopal Church, Gonzales, Texas. He was faithful and true to

the end, doing all he could for the upbuilding of the Kingdom on earth. He was church treasurer for several years, also a member of the board of trustees and president of the Men's Council, which offices he filled with credit. We deeply regret the untimely passing of our friend and brother, but we feel safe in saying that our loss is heaven's gain. His wife preceded him to the beyond several years ago. He leaves to mourn three brothers, two sisters, many other relatives and friends.—Mrs. Alberta Foster, Reporter.

JOHNSON—Bro. George Johnson departed this life for the great beyond on Thursday, January 19, 1928. He was a loyal member of St. John Methodist Episcopal Church, Luthers, Md. He gave his life for the church. His place can never be filled in his home and community. He leaves to mourn a wife, six daughters, two sons, ten grandchildren, and a host of friends. The funeral was conducted by the pastor, Rev. W. E. Williams.—Mary E. Moseley, Reporter.

KOONCE—Death claimed one of the oldest citizens of Friendship, Tenn., Salmond Koonce, who was one hundred and two years old. He leaves to mourn his passing eight children, sixty grandchildren, eighty-five great-grandchildren, and fifteen great-great-grandchildren. The funeral was conducted by Bro. Morgan Holoway, of Dyersburg, Tenn. He was the father of Rev. J. L. Walker's wife, pastor of Kenton and Sharon Methodist Episcopal Church. Bro. Koonce was a member of the church for sixty or more years.—Ida Moore, Reporter.

MORGAN—Mr. James S. Morgan, a faithful member of Wilson Chapel Methodist Episcopal Church, Raleigh, N. C., for forty years, passed from labor to reward, January 12, 1928. Mr. Morgan was confined to bed only a few days. He was married to Miss Rosa Hall, to which union were born nine children. He served in his church nearly all the official capacities: layman, church treasurer, trustee, class leader, Sunday-school superintendent, and janitor. It was in the last two capacities he seemed most interested. He was always found at his post, and we will miss him.—M. D. Thornton, Reporter.

MORGAN—There are those who live their lives in the quiet folks' ways, without benefit of the glaring publicity of modern life. There are those who live apart from the notice of the great earth, yet they rear their families in the fear of God and do a good day's work. There are those who, with singular devotion to an ideal and regular constant application to a given task, build institutions that are a blessing to the people and a benediction to themselves. There are those who follow Him, who emulate His ministry, and who bring His kingdom to come. These are the salt of the earth. Such a man was James S. Morgan, superintendent of the Oberlin Methodist Episcopal Sunday school. His was the simple, unaffected life, lived as a friend to man and a minister to the children of Oberlin. Contractor, churchman, merchant, his greatest heart recreation was in the Sunday school. This is his immortality. For more than one-fourth century he had shepherded the children of this village; led them to study, to picnic, to play, and led them to know Jesus. In a real sense he had ministered this church since every member of it has come under his direct influence. We, his children, hereby resolve to emulate his life for the Sunday school, to espouse his interest in the youth of our village, to adopt his patient forbearance and his deep sense of appreciation for the spiritual values in life.

MORRIS—Emma B. Ford Morris, born at Bryan, Texas, January 11, 1880, died in New York City, January 18, 1928, after many months of suffering from a complication of diseases. "Sink," as she was known to her relatives and friends, was known as a devout Christian, having embraced religious faith at an early age, and took pride and interest in demonstrating the Christian spirit at all times. No weather condition ever prevented her from attending the services of her church and assisting in administering to the needy. She was an active member of St. Mark's

Methodist Episcopal Church, New York, up to the time that her health failed. Yet she always expressed her desire to be able to resume her duties, and was always eager to know how they were progressing. We can truthfully state that the church has lost one of its best ambassadors. She lived to bless mankind. She leaves to mourn their loss two brothers: C. Attucks Ford, New York City; William H. B. Ford, Kansas City, Mo.; three sisters: Catherine Thomas, and Beulah Posey, of New York City; and Annie Ivory, of Cameron, Tex., and many nieces and other relatives. To them she was regarded as the Mary that was the first to arrive and the last to leave in all difficulties. She was a mother to them all, and the loss will be felt keenly. May her life be an inspiration to them and comfort them in this hour of sorrow and bereavement. She was laid to rest by the side of her mother in Canan Cemetery. The Rev. J. L. Blue officiated.—Reporter.

Cards of Thanks

I take this method to thank the good people of Blue's Chapel for a \$47.50 suit of clothes for the Annual Conference. The people of Scooba, Miss., are among some of the most loyal in Methodism.—The Rev. F. L. Williams, Pastor.

We take this method of thanking the members of Poplarville for the many pounds of select groceries given us; also the nice hat, costing seven dollars, given by Sister Rosia Doby. We also wish to thank the members of Lumberton for the ten-dollars' worth of choice groceries. We pray God's blessing upon them all.—The Rev. E. M. Dukes and wife.

I take this method to thank Club No. 2 of Military Chapel, led by Sister M. Dickerson and Sister M. Davis and others, for a nice overcoat presented me the fourth Sunday in January, to wear to Annual Conference, February 8, which convenes at Grenada, Miss. May God's choicest blessing rest upon these good women.—Rev. C. A. George, Columbus, Miss.

I take this liberty to thank the members and friends of Hughlett Chapel Methodist Episcopal Church for the nice New Year's box, which was so nicely filled by the following persons: Sisters D. Smith, T. T. Turner, J. Turner, M. Strayhorne, M. Fielder, H. Aikens, N. Connell, Bros. L. Swift and J. E. Strayhorne. May the Lord bless these good people.—Rev. I. R. Sumner, Pastor, Tigrett, Tenn.

We wish to thank the members—Sisters L. Perry, M. Williams, R. Young—and others for a box of sixty pounds of choice groceries; also Sister O. Williams and husband for a sack of sweet potatoes and pork; also Sister Sallie Williams for a shoulder of meat; Mrs. G. A. Lashington, half-gallon of syrup, and Bro. Ray Williams for one gallon of syrup.—The Rev. and Mrs. J. C. Clark, Cottonport, La.

The pastor and family wish to thank the Rev. Mrs. P. L. Jackson for sponsoring a storm of many pounds for us in the time of great need, and also friends, on January 31. We wish to thank the members of the Ladies' Aid and The Woman's Home Missionary Society; also the good members of the Baptist Church. May God bless them all.—The Rev. Tenola Edwards and family, Spring, Texas.

We wish to extend our heartfelt thanks and appreciation for the acts of kindness, messages of sympathy, and beautiful floral offerings received from our many friends in our sad bereavement in the loss of our little daughter, Geraldine Wade. She was a member of Sloan Street Memorial Church and Sunday school. She was fourteen years old and was in the graduating class of this year.—Mr. and Mrs. A. B. Wade.

The Rev. B. F. Gant and family wish to thank the good members of Mt. Zion Methodist Episcopal Church, Beaver Falls, Pa., for the many pounds of choice groceries, canned fruits, and vegetables that were left at the parsonage on Christmas Eve; also

for many useful gifts received during the holidays. Too much cannot be said of the good people of Mt. Zion. We pray God's blessings upon each one.

—I desire to thank the Bon-V-On Club of Mt. Olive Methodist Episcopal Church for the nice shower of choice groceries for the pastor, L. G. Hodges, and the nice things for the kitchen. May this continue throughout the year. The church was on a drag when the Rev. Hodges came to us, but since he has been with us all of Van Buren, Ark., has been lifted spiritually. The church is planning to do great things this year.—Miss M. E. McArn.

Another storm came to the parsonage, and many pounds were given the new pastor, Rev. E. C. Goins; also a cash purse. We take this method of thanking the good people of Franklinton, La., for their hospitality. Words are inadequate to express our appreciation. We shall strive to prove ourselves worthy of your respect, and ask God to pour out His richest blessings upon you and your homes and the community.—Rev. E. C. Goins, Pastor; C. D. C. Bryan, Reporter.

The Rev. and Mrs. G. B. Morgan wish to express their appreciation to the white friends and members of Haze and Bethlehem Methodist Episcopal Churches at Altoona and Oneonta, Ala., for 150 pounds of choice groceries and a neat purse of \$12 for Christmas. The promoters of the affair were: Sisters M. Harris, B. Williams, S. Daniel, M. J. Woods, M. Nation, R. Tatum, F. Pruitt, and others. May God's richest blessing rest upon these good and loyal people. You are invited to come again. Many thanks.—The Rev. G. B. Morgan, Pastor.

I take this method of thanking the members and friends of Mt. Zion Methodist Episcopal Church, Olivier, La., for another surprise given me at the close of our watch-night service, consisting of fifty pounds of staple groceries and a cash purse. The party was led by Miss Esther Boasman and Mrs. Laura Lewis; presentation remarks by Miss Boasman. The pastor responded. I also thank the Catholic, Baptist, and others of the community for their contributions. May God's choicest blessings rest upon these good people. Call again, you are always welcome.—H. L. Clark, Pastor.

I desire to thank the members and friends of the Huntingtown (Md.) charge for the \$50 suit of clothes given me for my home Conference, held at McDonough, Ga., December 14. I also wish to thank the members of the charge for the surprise of more than 200 pounds of groceries and live poultry. Presentations were made from Lower Marlboro by Bro. J. C. Hicks and James High; from Patuxent and Youngs by Bro. Makell, Mr. and Mrs. Jocks, Bro. Gary Smith, and Mr. and Mrs. General Chase, and a large crowd of members. Space will not permit me to mention all names. This token of appreciation and the fine attendance at church services predict a prosperous and successful year's work for the Lord.—Rev. and Mrs. H. L. Phillips.

The Rev. and Mrs. N. L. Baptiste wish to express their appreciation to the members and friends of Trinity Methodist Episcopal Church, Crowley, La., for their kindness towards us during the pastor's illness. On Wednesday night, January 18, a most wonderful surprise party was given by the Willing Workers' Club. They laid on the table 150 pounds of choice groceries and a purse. Sister Ida Green made the presentation speech, and Sister Baptiste cheerfully responded. The members of the club are Miss Doris Green, president; Ellen Lucky, vice-president; Beatrice Cary, secretary, followed by Bro. Paul Opriem, Sisters Ida Green, Mary Ogdon, E. F. Mansfield, E. Millian, and other friends of the city were present. We thank you good people, one and all. Call again at your earliest convenience.—Rev. and Mrs. N. L. Baptiste, Crowley, La.

A storm broke upon the parsonage, December 30, bringing many good things to us, for which we are profoundly thankful. It came just in time to help brighten the Christmas holidays. It was one of the largest that

we have received since we came here. Groceries of every description were in evidence. They were more valuable than the material value, as it showed the love and appreciation of the givers towards us. We can never forget these good people, who have stood loyally by us in all of our trying times. The party was led by Bro. Walker Lipscomb, James Perry, J. R. Vaughn. Those represented in the party were Mr. and Mrs. R. L. Smith, Mr. and Mrs. Steven Wynn, Mrs. Mary Jane Mosely, Mrs. W. L. Lipscomb, Mrs. Leo N. Sykes, Mrs. Bessie Washington, Mrs. Offie Griffin, Levi Dobbins, Mr. and Mrs. Randolph Young, Mrs. Susie Perry, Mrs. W. H. Sherard, Mr. and Mrs. A. C. Ruffin, Mrs. Ella McDonald, Miss Ida Lee McDonald, Porter Jackson, H. L. Murphy, Mrs. Alice Bridgeforth, W. L. Rogers, Mrs. Missouri Nelson, Hiram Hyter, Mrs. Virginia Roan, James Russell, Carl Sykes. The longer we stay here, we feel that we are growing in the affection of the good people of Decatur. King's Memorial members are very loyal to their pastor and his family.—Mrs. Dora E. Wallace, Huntsville, Ala.

We wish to thank the members and friends of Ariel Bowen Methodist Episcopal Church, Atlanta, Ga., for the splendid surprise given us on December 31, 1927. This was a cold and stormy night, but in spite of the inclement weather a band of loyal, loving members and friends came to the parsonage singing "God Will Take Care of You." They brought several pounds of fancy groceries, other useful articles, and a purse. A short speech was made by Mrs. Emma Broomhead, the leader of this movement. Words are inadequate to express our appreciation for such a deed of kindness shown us. We thank everyone most cordially who had a part in this surprise. Any group of people who brave the stormy and cold weather a night like this to storm the parsonage must have real, genuine love and care for the minister who serves them. With such a group as this we cannot retreat, but we will continue to advance the cause of Jesus Christ in the home and foreign field. We pray God's richest blessings upon them. The following persons had a part in this great surprise: Mrs. Emma Broomhead, Mrs. G. M. Holliday, Mrs. Maggie Dorsey, Mrs. Annie Harvey, Mr. Willie Andrews, Mrs. Iola Thomas, Mrs. Anna Smith, Mr. J. R. Upshaw, Mrs. Bertha Crittenton, Mrs. Mary Smith, Mrs. Janie Riley, Mr. Andrew Price, Mr. Jessie L. Person, Mrs. Mary Roberts and son, Mrs. Emma Amy, Mr. and Mrs. Theodore Idellet, Mr. Charlie Oliver, Mrs. Rebecca Smith, Mr. Alfonza Moreland, Mrs. Mary Jones, Miss Ruth Robinson, Miss Sarah Eberherst, and Mrs. G. W. Pou.—The Rev. and Mrs. H. E. Burns.

Woman's Column

W. H. M. S.

Items from January Meeting Board of Trustees

The regular January meeting of the board of trustees of The Woman's Home Missionary Society was held at the Grand Hotel, Cincinnati, January 25-28. The members present were: Mrs. W. H. C. Goode, Mrs. May L. Woodruff, Mrs. J. Luther Taylor, Mrs. J. H. Freeman, Mrs. W. R. Brown, Miss E. Jean Oram, Mrs. W. P. Thirkield, Mrs. I. D. Jones, Mrs. V. F. DeVinny, Mrs. Daniel Stecker, Mrs. M. C. Slutes, Mrs. Bessie Hochswender, Mrs. D. B. Brummitt, Mrs. S. J. Turner, Mrs. D. D. Forsyth, Mrs. M. L. Robinson, Mrs. H. D. Ketcham, Mrs. A. E. Griffith, Mrs. W. L. Boswell, and Mrs. W. F. Anderson.

The treasurer, Mrs. J. H. Freeman, reported for the five months of the fiscal year. The receipts in some respects were very gratifying. The auxiliaries of the society are learning to raise their pledges in the early part of the year, and many friends are learning that this society is a safe place in which to invest their funds for an annuity or for an outright bequest.

The corresponding secretary, Mrs. May Leonard Woodruff, reported for the departments and bureaus of the society as was necessary for the interest, information, or action of the board.

At a meeting of the Society for the Prevention of War, held in Washington in December, Mrs. W. F. McDowell, Mrs. H. S. France, Mrs. John W. Lowe, and Mrs. F. C. Reynolds were asked to represent The Woman's Home Missionary Society. Miss E. Jean Oram will be the representative in February to the meeting at Cleveland of the American Peace Society Centennial and International Conference.

Because of work conducted by this organization in Alaska, Hawaii, Porto Rico, and Santo Domingo, which in some mission boards are regarded as foreign mission fields, Miss Muriel Day, secretary of education and personnel, and Mrs. J. N. Rodeheaver, secretary of student work and life service, were delegates to the meeting of the student volunteer at Detroit.

The president, Mrs. W. H. C. Goode, also reported for the Latin-American Conference at San Antonio, which she was asked to attend with Mrs. Adelaide Hudd, secretary of Spanish work in the Southwest.

Mrs. W. P. Thirkield was named as the fraternal delegate to the Woman's Missionary Council of the Methodist Church, South, at their jubilee meeting in Nashville, Tenn., March 14-21, 1928.

Two new buildings have just been dedicated: Swartzell Home for Children, Washington, D. C., by the Baltimore Conference, and Esther Hall, Cincinnati. The old Esther Hall building will be occupied by Friendship Home and Kindergarten. Mothers' Memorial has not yet been relocated. The beautiful "Book of Remembrance" was exhibited. This contains all the names of donors to Mothers' Memorial, hand printed on velum and bound in leather, hand-tooled, with lettering of gold.

There are now twenty-four retired missionaries on the pension list. These are always held in grateful memory. Two were added: Miss Zilca Hall and Miss Cora Blood. The deaths of Miss Anna Taylor and of the husband of Mrs. Anna D. Elder were spoken of with regret. Mrs. Dearborn, who for eighteen years has been in charge of the office for the society in San Francisco, found it necessary to resign January 1. Her faithful and efficient service has been gratefully appreciated. The new secretary will be Mrs. M. E. Price. Plans were carefully considered for a strengthened program in our Deaconess Department. The new department secretary, Mrs. John W. Lowe, is especially fitted for the office because of her former intimate connection with the work, and will be most efficient in her forward-looking policies, besides being a valued adviser to the bureau secretaries in their difficult problems. Miss Grace Steiner, secretary of office and personnel, will continue the headquarter's office in Cincinnati, in connection with the office of Miss Day, secretary of education and personnel for missionaries.

Strong pronouncements are being sent from the board of trustees to the auxiliaries on the "World Day of Prayer" and on the need for the intensive study of Christian citizenship. Requests are being made through the Joint Committee on Indian Work of the Board of Home Missions and the Woman's Council for a strengthened program for our religious directors in Indian schools. Committees are studying the newest housing plans for industrial institutions; also more

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Interest in plans for the jubilee increases with each year. The new literature is most attractive. Mrs. Brummitt is deservedly receiving the hearty support of the entire constituency. Building plans are being drawn for the new buildings for Brewster Hospital, Jacksonville, Fla., and Marcy Center, Chicago.

The April meeting of the board of trustees will convene on the afternoon of the 17th, at Cincinnati—Mrs. J. Luther Taylor, Recording Secretary.

Inquiries

I wish to know the whereabouts of my brother, Louis Norwood. When last heard of two years ago, he was in New Orleans, La. Please send any information to his mother, Lucy Norwood, and to his brother, Will Norwood, Clayton, Miss., care of Her-rin Brothers.

We desire to inquire for our sister and daughter, Eloise Brown. When last heard from, her address was 729 East 70th Street, Cleveland, Ohio. Her son's name is Herbert Brown; her father, S. H. Donaldson. For awhile both were members of Cory Methodist Episcopal Church. Please send any information to S. H. Donaldson, father; Elizabeth Donaldson, sister; or Rosa E. Perkins, sister, Warrior, Ala.

THE SOUTHWESTERN
CHRISTIAN
ADVOCATE

CINCINNATI, OHIO NEW ORLEANS, LOUISIANA, FEBRUARY 23, 1928

FRIENDSHIP

FRIENDSHIP is another of these misused words which, as I have sometimes pointed out, go shorn of half their significance. A person will continually mention "my friends" when he or she means only "my acquaintances." The difference is as wide as the poles. Those whom you meet casually, with whom you exchange some conventional form of hospitality or entertainment—who, perhaps, are inclined to be "stand-offish," apt to resent any slight abrogation of what they consider their social rights—liable to shift their courtesies to somebody more worth cultivation than yourself: those who, hearing of your trouble, will express orthodox regret, and leave it at that—are these to be called "friends"? I wish there were some word more fitting, more veracious—but there doesn't seem to be.

"By Friendship," quoth Jeremy Taylor, "I mean the greatest love, and the greatest usefulness, and the most open communication, and the noblest sufferings, and the most exemplary faithfulness, and the sweetest truth, and the greatest union of mind, of which brave men and women are capable." There's a magnificent definition for you! It makes one want to exclaim, with Thoreau, "I would I were worthy to be any man's friend!"—for but few of us can, even feebly, attain such glorious heights. And yet, in those years of mud and blood which we call the Great War, there *were* examples of Friendship equivalent to the above. But the standard is a high one—heaven-high. The Friendship which has to stand sharp tests is really the only one worth the name: not that tepid interchange of platitudes which masquerades under a golden title.

Friendship is born for adversity: it thrives best in bitter weather. Shakespeare, all through his cynical "Timon of Athens," is bent on exposing the fallacy of fair-weather friends. "They were the most needless creatures living, should we never have need of them: and would most resemble sweet instruments hung up in cases, that keep their sounds to themselves." A genuine, authentic friend is one with whom you may possibly hold no communication for decades, it really being unnecessary. "Though with these outward signs we part, We keep each other in our heart: What search can find a being, where I am not, if that thou be there?" At any moment the old intercourse may be resumed just where we left it: it is a trifle scratched, perhaps, by the passage of time, but a touch will restore its burnish. "It is fit for serene days, and graceful gifts, and country rambles: but also for rough roads and hard fare, shipwreck, poverty, and persecution." And it has not the violent vicissitudes, the turbulent emotions, the fluctuating ups and downs of human Love; it stands steady and foursquare against "a' the airts the wind can blaw," the solidest thing we know. That is why a quarrel—a real, unmistakable, serious quarrel, based on apparently trivial grounds—between old friends, is so very hard to heal. Lovers' tiffs are easily mended: but a break between friends—why, it is like a fracture in the Great Pyramid. Of course, one might say, *true* friends cannot fall out: there must have been a flaw in their bond. But, after all, we are only mortal—honeycombed with flaws and frailties. . . . One there is above all others, Who deserves the name of Friend." *The Friend*, He was always termed by the twelfth-century Persian mystics: that was how they looked upon Him. Not the austere Judge, not the *Rex tremendae majestatis*, not the omnipotent Creator—but just The Friend—lovely and beloved thought! The only One with whom, because "it takes two to make a quarrel," we can never disagree. "Keep Him for thy Friend, Who, when all go away, will not forsake thee"—so a Kempis wrote, and so Richard Baxter sang—"He needs not friends that hath Thy love, And may converse and walk with Thee."—May Byron in *British Weekly*.

Upper Mississippi Conference Appointments

(Names of supplies in parentheses)

CLARKSDALE DISTRICT

C. W. BUTLER, *District Superintendent*
Clarksdale, Miss.

Beverly and Oak Grove, J. H. Gaston. Clarksdale, B. F. Woolfolk. Coahoma Ct., L. W. Washington. Clayton Mission, (F. P. Thomas). Darling Ct., C. W. Evans. Gunnison, B. L. Lec. Lambert Ct., I. R. Butler. Minter City, P. H. Lemons. Mound Bayou and Shelby, J. M. Walton. Philip, J. H. Heron. Ruleville and Drew, P. H. Jackson. Ruleville Ct., A. L. Hickman. Shellmound, D. D. Shelley. Webb Ct., D. D. Reid.

DURANT DISTRICT

C. V. HEFFNER, *District Superintendent*
Kosciusko, Miss.

Ackerman, R. B. Adams. Durant, J. H. Bynum. Goodman, W. N. Redmond. Kosciusko, J. P. Watson. Kosciusko Ct., D. M. P. Hazely. Kosciusko Mission, R. L. Howard. Lexington, F. J. Talbert. Lexington Ct., W. D. Reed. Louisville, A. A. Wright. Louisville Ct., E. M. Byrd. McCool, J. H. Everett. Pickens, B. H. Ashford. Pilgrim Rest, J. F. Weatherly. Sturgis, L. D. Campbell. Sulphur Springs, W. M. Hunt. Sallis and Ebenzer, G. W. Hunt. Welr, E. D. Cameron. West, C. L. Wright.

GREENWOOD DISTRICT

J. H. WESLEY, *District Superintendent*
Avalon and Money, W. D. Harper. Belzonia and Inverness, J. H. Tolbert. Carrollton Ct., J. W. Winbush. Duckhill, S. S. Brown. Duckhill Mission, C. H. Daniel. Greenwood, E. R. Miller. Greenville, N. G. Crawford. Morehead, A. L. Williams. Indianola, F. P. Leonard. Itta Bena, O. W. Crump. Kilmichael, W. S. Leake. Morgan City (to be supplied). Hollandale, (G. Boyd). North Carrollton, M. L. Ross. Vaiden Ct., E. H. Holmes. Winona, Z. T. Powell.

HOLLY SPRINGS DISTRICT

A. G. COLE, *District Superintendent*
Holly Springs, Miss.

Abbeville, L. I. Young. Ailesville, P. R. Jenkins. Batesville, A. B. Blewitt. Grenada, G. M. Chisholm. Grenada Ct., R. D. Gerald. Hernando and Mineral Wells, W. H. Moody. Holly Springs, E. F. Scarborough. Holly Springs Ct., J. W. Jones. New Albany, A. G. Marshall. New Albany Ct., B. S. Pegues. Oxford, M. J. Stallings. Oxford Ct., Wm. Love. Pontotoc, J. L. Glenn. Pontotoc Ct., A. Wilson. Potts Camp, S. J. Mack. Potts Camp Ct., A. E. Tyler. Ripley, M. C. Pul-

liam. Ripley Ct., G. H. Voss. Sardis and Spring Hill, N. O. Griffin. Water Valley, H. F. Bankhead.

STARKVILLE DISTRICT

D. GREEN, *District Superintendent*
West Point, Miss.

Bradley Mission, M. Hill. Brookville, J. W. Byrd. Columbus: St. James, C. H. Plerson. Columbus Ct., C. A. George. Columbus Mission, J. A. Harrall. Crawford, D. E. McNair. Eupora, H. F. Cook. Longview, C. I. Ash-

Fruitage

As the heart, so is the life. The within is ceaselessly becoming the without.

Nothing remains unrevealed. That which is hidden is but for a time; it ripens and comes forth at last. Seed, tree, blossom, and fruit is the fourfold order of the universe.

By words we know you not, but by the fruits of your life.

From the state of a man's heart proceed the conditions of his life; his thoughts blossom into deeds, and his deeds bear the fruitage of character and destiny.—Annie A. Boffman, East Radford, Va.

ford. Macon, C. W. Melton. Macon Ct., L. V. Kinard. Mashulaville, J. J. Johnson. Maben, E. G. Montgomery. Rock Hill, E. D. Montgomery. Shuqualak, W. C. Hilliard. Starkville, E. A. Mays. Starkville Ct., G. W. Weatherly. West Point, W. M. Brownridge. West Point Ct., Tom Jordan.

TUPELO DISTRICT

B. W. WYNN, *District Superintendent*
Okolona, Miss.

Aberdeen, J. L. King. Aberdeen: Second Church, N. H. Cooperwood. Amory, J. M. Marsh. Amory Ct., S. Houston. Athens, W. F. Burton. Bellefontaine, W. M. McCaskill. Corinth, C. H. Maxwell. Corinth Ct., (Vester Harris). Houston, W. B. Rogers. Houston Ct., (B. J. Marshall). Nettleton, H. Wilson. Okolona, R. L. Sweeny. Okolona Ct., J. H. Clay. Prairie, E. O. Gilmore. Pleasant Valley, J. T. Cannon. Pyland Mission, (W. A. Wandick). Strong, L. F. Jones. Tupelo, W. H. Golden. Tupelo Ct., Grant Orange.

SPECIAL APPOINTMENT

J. W. Golden, Area Evangelist, New Orleans Area; member of Asbury Quarterly Conference, Holly Springs, Miss.

In attendance that many churches have already begun intensive work along the lines suggested. When Bishop Thirkield leaves the Chattanooga Area after his retirement next May he will leave behind him a constituency that is better prepared for service spiritually, educationally, and financially than ever before in its history.

—A recent study of New York City, made under the direction of Professor Lindsay Rodgers, of Columbia University, reveals some striking facts about that great metropolis. The indebtedness of New York, Prof. Rodgers finds, is now almost equal to the total debts of the forty-eight States of the Union, and the city's annual debt service charge is now as large as its total budget was twenty-five years ago. The rapid transit trackage of the city is sufficient to reach almost from New York to Chicago. A million children attend the city's schools. The number of persons employed by the city is as large as the number in the standing army of the United States, and the annual budget of 1926 was \$100,000,000 larger than the combined budgets of Chicago, Philadelphia, and Detroit. The report does not indicate how many of New York's millions of people are at home reading the Sunday paper each Sunday morning while worship is being conducted in the churches of the city.

—His golden career of nearly fifty years as explorer, pioneer, missionary, translator of the Bible, lecturer, writer, and saint, ended on January 15, when the Rev. Dr. E. H. Richards was gathered to his final home at Oberlin, Ohio. He was born in Orwell, Ohio, 1851. He received his education at Oberlin College, graduating in 1876. In 1877 he received his Master's degree, and entered Andover Theological Seminary, from which he received his bachelor's degree in divinity. A doctor's degree was conferred upon him by the University of New Orleans in 1897. In 1880 Dr. Richards began his missionary career in Africa at a station in Natal, South Africa. The next year he was sent to Rhodesia to locate a new mission. After careful study of the field he opened a station at Inhambane, Portuguese East Africa. Here he spent thirty-five years of active service. Dr. Richards brought to his work a mind alert and penetrating, a strength and endurance far beyond the ordinary, and a spirit of broad idealism mingled with clarity. To this was added a delightful humor and a personality of such singular charm that few could know him without admiring and loving him. He was passionately devoted to Africa. Even after his return to this country his every thought was for the land and people that he loved. A life so radiant of good and so richly endowed with heavenly graces cannot but leave an everlasting impact upon its times. With the weeping wife and four daughters, all friends of the useful and the good are in deepest sympathy.

Personal and General

—The National Civic League, in co-operation with other moral reform organizations, is working for the passage by Congress of the following important moral measures: (1) A bill to strengthen the weak points in the Volstead law. (2) A bill to provide for the Federal regulation of motion pictures. (3) A bill to prohibit the shipping of gambling machines from one State to another. (4) A bill to strengthen the Harrison anti-narcotic law. (5) A Sunday rest law for the national Capital—the District of Columbia. (6) A bill to prohibit sending prize-fight films from one State to another, and to prohibit radio stations broadcasting prize fights. (7) A bill providing stricter exclusion from the mails of certain indecent articles, pictures, and prints.

—Colonel Edwin A. Parrott, of Princeton, N. J., is now the oldest living alumnus of Ohio Wesleyan University, at Delaware, Ohio, and by the death of Dr. Samuel W. Williams becomes heir to the alumni cane, which always is carried by the oldest living alumnus of that institution. The Colonel is now

ninety-nine years old. He graduated from Ohio Wesleyan in 1849. He was elected to the Ohio Legislature in 1860. When the Civil War began the following year, he organized the First Ohio Volunteers, and became colonel of the First Ohio Volunteer Infantry. He was made provost Marshal-general for Ohio in 1863. During 1866-1867 he was Speaker of the Ohio House of Representatives. The graduate next in line for the title of oldest graduate of Ohio Wesleyan is George O. Newman, Huntington, W. Va., who graduated in 1858.

—One of the most significant meetings ever held in the Chattanooga Area was conducted by Bishops Thirkield and Henderson in the First Methodist Episcopal Church, Knoxville, Tennessee, January 30 to February 1. Dr. George B. Dean and Dr. George A. Mecklenburg also rendered very helpful service. Ministers and laymen from all the Conferences of the Area (colored as well as white) spent two days discussing the need and practical methods of evangelism. So inspiring was the conference and so great the interest of those

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A Clarion Call

WHEN the executive committee of the World Service Commission met the other day in Chicago Temple, it gave itself to serious deliberation. That we face the approaching General Conference with a decided downward trend in the registered benevolent impulses of our Methodism, while no fault of our faithful executives, is none the less a cause for frank facing up to all of the facts involved as far as these are capable of being assembled and studied.

In such a procedure, several judgments have been arrived at. One concerns method. It is, that General Conference be asked to facilitate handling of World Service monies by ordering a uniform fiscal year for all local churches and general boards of the church. The other concerns life and movement—the winning of men to conscious spiritual life in God through Jesus Christ, our Saviour. This must ever be regarded as the center of gravity of our religious enterprise. The insistent repetition of this as the main business of the church shows the wisdom of the World Service Commission to whom the church has entrusted such weighty interests.

Following is the clarion call which these students of

Methodism's problems, the church's executives, are broadcasting throughout the Methodist world:

METHODISTS KEEP HOLY WEEK

Methodism has emphasized soul winning and stewardship of possessions as two supreme needs, and now she approaches the climax of the quadrennium at the coming Easter time.

Therefore the World Service Commission sends this final challenge to the entire church:

We bespeak the complete co-operation of all our pastors and people in preparing now to make the best use of the sacred season by faithful and enthusiastic emphasis upon these two main objectives:

First—Consistent evangelistic efforts culminating in a triumphant Palm Sunday.

Second—A demonstration of Christian stewardship registered in a gift for the spread of the kingdom of Christ, of at least one tenth of the week's income, brought into the church on Easter Sunday. Brethren, we are come to the Kingdom for such a time as this!

"Heralds of Christ, who bear the King's commands;
Immortal tidings in your mortal hands;
Pass on and carry swift the news you bring;
Make straight! Make straight the highway of the King."

(Signed)

Mrs. O. N. Townsend,
Rev. J. E. Skillington,
Bishop E. L. Waldorf,
Alvis S. Bennett,
Rev. W. B. Farmer,
Committee.

Florida Annual Conference

THE Florida Conference held its fifty-sixth annual session in Mt. Pleasant Methodist Episcopal Church, Gainesville, Fla., January 19, 1928, Bishop E. G. Richardson, D.D., LL.D., presiding. The divine service was conducted by the bishop, who, after a brief exposition of the Scriptures, administered the holy communion, assisted by the district superintendents and the pastor, Rev. S. B. Wilson. It was a great service; quite a large number participated. Dr. J. B. L. Williams was elected secretary, assisted by the Rev. J. B. Cook. Dr. Thos. H. B. Walker was elected treasurer, assisted by the Revs. W. P. Player and J. W. Robinson. The Rev. J. H. Madison was elected statistician, assisted by the Rev. W. A. Mitchell. The Rev. S. B. Wilson, postmaster; the Rev. J. E. A. Keeler, reporter for the Southwestern Christian Advocate; the Rev. W. A. Mitchell, reporter for city papers.

Addresses of welcome were made by Prof. G. W. Perkins, in behalf of Mt. Pleasant Methodist Episcopal Church; the Rev. T. E. White, of the African Methodist Episcopal Church, in behalf of the city churches, which was ably responded to by Dr. Thos. H. B. Walker, in behalf of the Conference. The Rev. Dr. Simmons and Dr. Long, of the Methodist Episcopal Church, South, made brief addresses. Dr. Eaddy, Dr. Hawkins, and Dr. T. E. White, of the African Methodist Episcopal Church, were introduced to the Conference.

The Conference was favored with the following church officials: Dr. A. R. Howard, Prohibition and Public Morals; Dr. E. M. Jones, Pensions and Relief; Dr. L. H.

King, editor of the Southwestern Christian Advocate; Dr. L. M. Dunton, of Claflin College; Dr. W. C. Price, Methodist Book Concern; Mrs. M. M. Bethune, president Bethune-Cookman College; Dr. I. Garland Penn, Board of Education for Negroes; Dr. R. J. Wade, World Service Commission. Each one ably presented the causes committed to their care in sermons or addresses.

The Rev. H. W. Bartley was elected ministerial delegate to the General Conference, with the Rev. Thos. H. B. Walker as alternate. Prof. W. W. Sullivan was elected as lay delegate.

The amendment, viz., "The Local Option Plan," was voted upon by the Conference. The last proposition carried. On Friday night Bishop E. G. Richardson delivered a very able and instructive lecture on "Militant Christianity." It was one of the best we have ever heard.

The Rev. Certain, of the Baptist Church, and the Rev. Boatwright, of the Colored Methodist Episcopal Church, were received into the Conference.

The following ministers were ordained deacons: H. Blunt, Geo. DeBose, Wm. Franklin, Chas. Clifton, and Robt. Neal, the last two local deacons. Those ordained elders were the Revs. R. M. Thomas, E. J. Young, Kelly Moses, Wm. Smith.

The Woman's Home Missionary Society held its annual meeting on Saturday. Addresses were made by the president, Mrs. E. P. L. Johnson, representatives of the Boylan Home, Brewster Hospital, and Nurse Training school. It was a great meeting.

The Sunday services were great. Sunday school was conducted by Prof. J. A. Williams; the Conference love feast by Rev. J. J. Williams. It was a season of refreshing in the presence of the Lord. Bishop E. G. Richardson preached to a crowded house. His sermon was a masterpiece, taken from 1 Cor. 13. 8: "Love never faileth." This sermon will long be remembered. At 3 P. M. the memorial service of the Rev. J. M. Deas was held by the Revs. J. E. A. Keeler, S. P. Pratt, and Dr. Thos. H. B. Walker. Dr. Walker delivered the main address. Sorrow flowed from heart to heart as the speaker spoke of the life work of the sainted Brother Deas.

After the ordination service the bishop administered the sacrament of baptism to the baby of the Rev. and

Mrs. D. S. Selmore. The missionary of India delivered a most wonderful and instructive sermon to a vast audience. It was well received. At 8 P. M. Dr. J. B. L. Williams preached acceptably. The district superintendent, led by Dr. Selmore, presented to the bishop a fifty-dollar gold coin, given by the members of the Conference as a token of esteem for his great and untiring efforts and fatherly care of the Florida Conference during his presidency with us these eight years. The bishop responded in well-chosen words. The reports of the statistician and treasurer were read, also the Committee on Resolutions reported, and after a brief address from the bishop, the appointments were read, and the Conference adjourned with the benediction by the bishop.

Capital Punishment

By Myrtle B. McKnight

CAPITAL punishment, to my mind, is one of the most damnable and atrocious practices engaged in by civilized nations. It is a distinct dark blot upon the annals of any so-called Christian people's history. The word meaning literally to take life, to snuff out that breath which God breathes into every human soul by the hangman's rope or by the electric current, both of which were never designed to be used in deliberate means as that of taking life.

I am not a radical in my belief, or rather my candid conviction in the matter of capital punishment, but I do sincerely believe that God in His all-wise power, is sorely displeased with this old Mosaic law practice of an eye for an eye, a tooth for a tooth, and even in a large number of our States and nations, a life for a life.

Here in our own beloved America, our laws and constitutions, national and State, are based, or supposed to be based, upon the principles of God's Word and teaching as given us in His holy Bible. If this be true, why, then, may I ask, do officials of certain States whose laws and constitutions, governing the matter of crimes of all kinds, even that of murder, continue to make and enforce laws which embody and practice those things for which, and on which, God most surely disapproves?

Some skeptic may put forth the argument that capital punishment tends to lessen crime. Others may say, and have said to me, that our Government is wholly right and justified in carrying out such law in order to so impress others with fear and dread, which is indeed barbarous, unmeaningful, and altogether a failure as to its results upon others of like character.

The man or woman who commits crimes upon the spur of the moment does so from the fury of hate, fear, or self-protection. They do not once stop to reflect upon the result of similar cases, as to the regard of law or any other rational thing. To be sure, the perpetrator of the premeditated crime has time aplenty to reflect upon the outcome.

But the question is, do they once stop to look or listen? It seems to me that in this particular age and time something more than the hangman's noose or the electric chair is needed to check or lessen the great crime evil of the country.

When the first murder was committed upon the earth, that is when Cain slew his brother Abel, there were no

civil or State or supreme court to have his hearing before. But he was given a trial (and a fair and just one, too) by the One who saw and knew all.

God Himself tried him for the offense, and meted out to him a fair and not-to-be-censured penalty. That is, Cain was denied further joys and intimacy with his fellow men. The earth cried out against him, and God set His mark upon Cain, lest any finding him should kill him. Then if God in His infinite wisdom and tender mercy committed this murderer to a life of toil and woe, but spared his life, if God saw fit not to kill, why should we poor weak mortals do so?

To take one man's life by due course of law, simply because that particular man killed not according to law, is not in keeping with God's command; and as I see it, the hangman, the man who turns the electric volt, together with those men who make the capital law, as well as the condemned criminal, will all have to give account on the great judgment day for the breaking of God's commandment, which says, "Thou shalt not kill."

Our country maintains and supports State and Federal prisons, behind whose walls and bars the criminals of all kinds should find earthly refuge, there to have time to sanely reflect and make amends, if possible, with their God. I, in my weak and humble way, shall never cease to pray for that time to come when all forms of punishment will be constructive and not destructive. Again I say, away with capital punishment! Hasten the time when men will cease to take that which they cannot give, "life."

JOPLIN, MO.

—Little sins never remain so long.

—Troubles open doors toward God.

—Platitudes are seeds that will never grow.

—Good breeding always finds the easy chair.

—Father's tracks set the direction for his son.

—The devil takes delight in a man who tries to destroy the faith of a little child.

—Some men lie down with falsehood, but you do not need to do that with a lie.



PANORAMIC VIEW OF KANSAS CITY

Why Kansas City Welcomes the General Conference of 1928

By Bishop Ernest Lynn Waldorf

WHEN the three hundred and seventy-five churches of all denominations and five thousand members of the Chamber of Commerce united with the forty Methodist churches of Greater Kansas City in inviting the Methodist General Conference to hold its 1928 quadrennial session in the city, there were many minor reasons and one major reason for the unanimity of action. These reasons are valid and sound, and consequently there has been a steadily rising tide of enthusiasm and expectancy.

Among the minor reasons, we might enumerate such as these:

The general belief that the coming to the city of nearly one thousand men and women of broad culture and noble character and Christian experience, accompanied by many additional thousands of attendants and visitors of the same kind, would in many ways, foreseen and unforeseen, prove beneficial to Kansas City's community and suburban population of six hundred thousand and to the twenty millions of people, more or less, who look toward it as a commercial center.

The business men expect it favorably to affect trade. The transportation agencies expect it to increase travel. The school and cultural groups expect light on national and international questions. Welfare workers and uplift organizations expect the Conference to raise standards of social progress and to develop new methods of maintaining the positions now held. Our great dailies and press associations expect some real news, and the reading public expect interesting descriptions of present-day situations in many lands, virile discussions of the perplexing problems of society in which the church of Jesus Christ must be a dominant factor, together with live addresses and Christian messages and sermons of a high order.

The occasional attendant expects to see representatives of many nations and races, to hear some lively debates and to watch the tangling and untangling of difficult parliamentary situations, to witness the elections, to view the celebrities present, to enjoy the special feature pro-

grams, and to feel the thrill of a great assembly engaged in great matters.

The citizens expect that Kansas City will, for the year 1928, be the capital of the Methodist world, and that multitudes of visitors from points near and far will enjoy the city's hospitality, behold its opportunities, and carry away pleasant memories.

Some Methodists are expecting to see a definite settlement of some of the denominational legislation that will bring new life and new efficiency to the church which they love. The Methodists generally around about here expect to see and to hear the denominational leaders known and loved for their works' sake, but hitherto not known personally. They expect to be henceforth better Methodists by reason of being better informed as to Methodist polity, programs, policies, and procedure. They further expect the meeting here of the General Conference to cause a better understanding between the major Methodist bodies. These two churches are of much the same strength in this locality, and though their church work overlaps, there is such sympathy and understanding between them here that these Conferences of both denominations registered decisive votes in favor of unification.

An Expected Christian Force

The *main reason* why all the Christian people of this section so eagerly await the coming of our guests next May is the generally expressed belief that the General Conference will be a Christian force that will release such spiritual energies and radiate such religious influences that Christian living will be more general and the work of Christ and His church will be given a mighty momentum which shall register in the quickening of our churches, the conversion of a multitude of souls and the deepening of the spiritual life of our people.

It is really surprising how people of all religious groups in this vicinity, whether Protestant or Catholic, Jew or Gentile, are voicing these anticipations, asserting their interest and offering support, financial and other-

wise. Not only are churches of all denominations opening their pulpits, but the great department stores, the factories, and business and social organizations are asking for religious services. Practically all of the colleges and universities within a night's ride of the city are accepting opportunities for similar services under the leadership of our visitors who may be selected for that purpose.

An Area Communion Service

The churches of the area and of this section are not only organizing to promote the attendance of their members upon the General Conference sessions, but are uniting in spiritual preparation for it which will culminate in an area-wide communion service the last Sunday in April.

The General Conference Commission, the special committee of the Board of Bishops, the Department of Evangelism of the Home Missionary Board, and the local city committee are each and all responding to this expectation by emphasizing program features in harmony with this yearning of spirit. A removable double altar, capable of accommodating one hundred and fifty people at one

time, is being planned for the great communion service the first day of the Conference.

The local committee and the official board at the Grand Avenue Temple are co-operating with the bishops' Committee on Evangelism in planning a five-days-a-week noonday evangelistic service for a period of three weeks. These meetings will benefit the regular attendants of the Conference and also thousands of people from a wide area who will be attracted to Kansas City at that time.

The local missionary agencies are co-operating with the local committee and the Department of Evangelism in special outdoor meetings on street corners and in the parks at times when such meetings will not interfere with the stated work of the Conference.

The wise use of Pentecost Sunday and the memorial exercises in memory of the heart-warming experience of Mr. Wesley, the devotional hours and the high spiritual moments of the Conference are all expected to further the ardent desires underlying this main reason why Kansas City so eagerly awaits the approach of May.

KANSAS CITY, MO.

"So This is Kansas City—"

"Where East Meets West and North Meets South"

By John B. Magee

Pastor Trinity Methodist Episcopal Church, Kansas City, Missouri

AS THE visitor to Kansas City emerges from the Union Station, the first thing he sees is an abrupt and rather sizable hill directly across the street, upon which stands the 280-foot marble shaft erected by the citizens of the city as a memorial to the heroes of the World War. Were he to wander to the far side of that hill and look back toward the north he would see something which would instantly characterize the growth and development of this interesting metropolis. There is to be found the newly erected bronze representation of "The Pioneer Mother," the creation of Phimister Proctor, which has recently been presented to the city by one of its enterprising citizens. Just yonder stands the huge monument referred to from whose crucible rises the pillar of cloud by day and the pillar of fire by night, a symbol of the new age and the answer to those longing eyes of the pioneers.



WAR MEMORIAL, KANSAS CITY

the covered wagon to what we now see—truly it is a story outrivalling even the Arabian Nights.

Those who live in the older sections of our country and who have never visited Kansas City may thoughtlessly imagine us still in the cruder pioneer stages of development. Or, because in those more closely settled regions, travel is restricted to short trips,

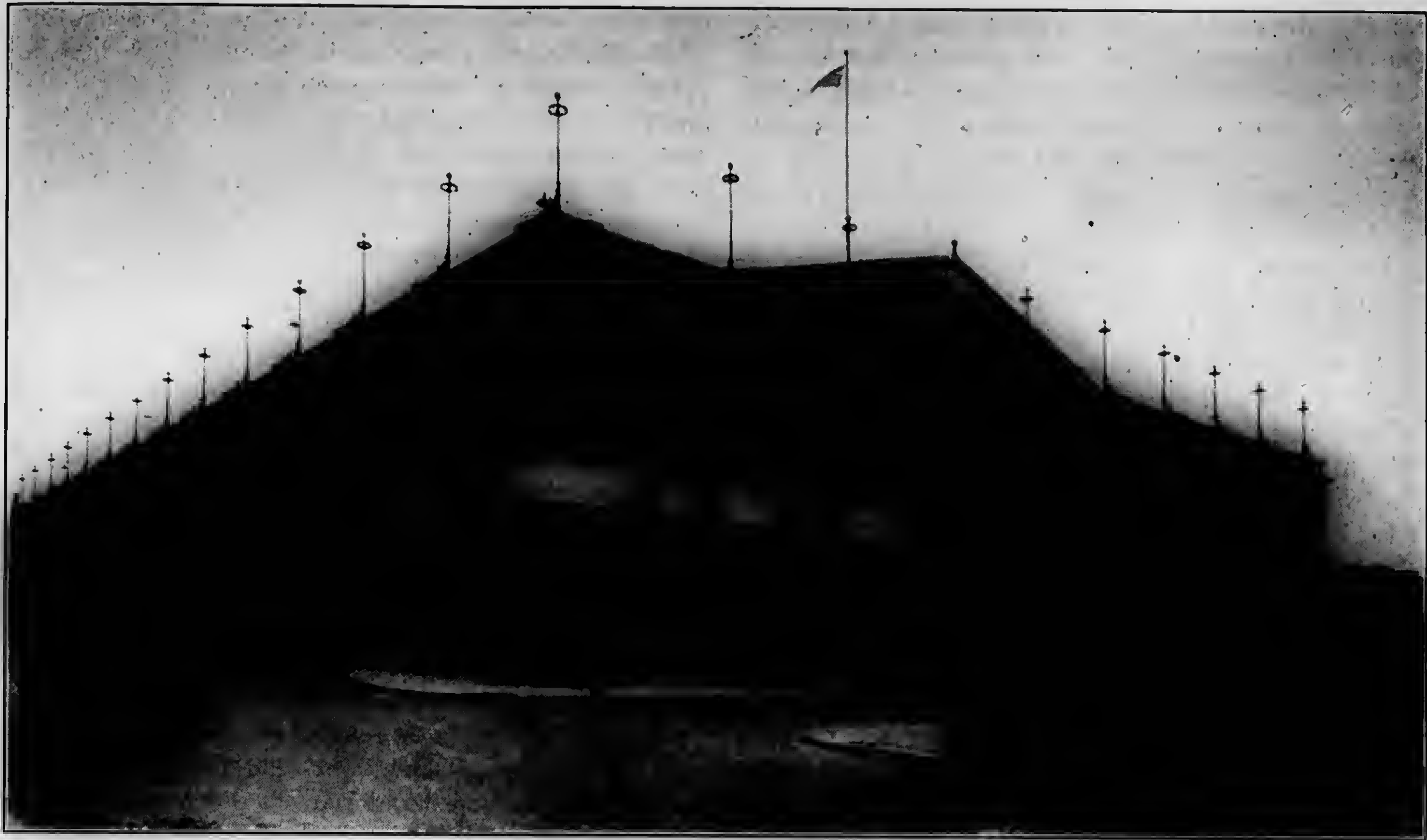
some provincial mind may think of Missouri and Kansas as far, far away. Such persons have not stopped to realize that here is the heart of America, the meeting place of the four points of the compass.

Let us, for the sake of those who may shortly pay us a visit and for whom we are preparing a most cordial reception, take a swing around the points of interest. It will cost the reader nothing but a few moments of time and, we hope, will not be accompanied by too much ballyhoo from the patterer.

Let us start from the Union Station, the fourth largest in the United States, and the largest outside of New York and Chicago. Its main waiting room is the longest in the world, built over thirty-two tracks. Here center thirteen great trunk lines, with thirty-two subsidiaries, coming in from every direction. As many as sixty-five thousand people have passed through this station in the hours between six and twelve at night. But perhaps most surprising of all is the fact that more Pullman tickets are sold here than anywhere else in the entire country.

On the Trail of the Covered Wagon

Down at the foot of that very hill, a little over a hundred years ago, rumbled the covered wagons of that group of men and women who carved out the West and paid for the happiness of succeeding generations with their blood. These having taken on supplies at the little trading post called Westport, now a part and heart of this city, wended their ways toward the uncertainties of the great frontier. Only a span of a hundred years from



CONVENTION HALL, KANSAS CITY, MO.

Here the General Conference will be held in May, and the Republican National Convention in June

The Park System

Leaving the station, let us pass into Penn Valley Park, which is only one of the thirty parks within the metropolitan area, one of which contains thirteen hundred acres. One is immediately impressed by the boulevard system which, from this point, may be followed continuously for a distance of a hundred miles without passing outside of the city limits. Cliff Drive, one of the oldest and most famous of these boulevards, is as beautiful as anything of its kind anywhere. The thoughtful arrangement of these parks and drives has provided not only for the wheel traffic, but has, likewise, made possible huge playgrounds and rest places for those who desire them.

We have now reached the Country Club residential district, so named because of the original golf course of that name, but which has since been left behind in the outward movement of things and which has been presented to the city as a park. No one comes to Kansas City without making a tour through this famous section. Three thousand acres of land have been scientifically planned with restricted residences and business houses, beautified by parks, statuary, churches, schools, and even police and filling stations. Everything utilitarian has been made to conform to the beauty of the general plan. No more picturesque or entrancing place to live can be found anywhere.

One of the things which impresses the person, especially from the far East, is that even here the historical element is not lacking. The whole Country Club district was the scene of one of the great battles of the Civil War, known as the Battle of Westport. And here and there can be found buildings still standing which saw the blue and the gray in their tragic struggle.

Four Hundred Churches

As we continue our tour, let us draw your attention to the magnificent church edifices which we so frequently

pass. Religion is paramount in this part of the country. People still go to church. And some of the most modern and artistic churches to be seen in any American city are to be found here. Four hundred churches of all denominations are scattered about, and these are united in one of the best council of churches in the land.

Let us now enter the business district with its interesting skyline which, when viewed from any one of the many hills upon which the city is built, looks most imposing. We have already passed many palatial hotels in the outlying sections, but now we see some of the most modern and up-to-date hostelryes to be found. Within five blocks of the Convention Hall, the city's largest auditorium, there are almost ten thousand well-appointed rooms, of which more than two thirds are provided with bath. No city in America is better equipped with hotels to handle the great gatherings which are soon to convene here.

Convention Hall

As we pass through the business part of town, let me remind you that with our Federal Reserve Bank and seventy-one national and State banks and trust companies, worth a capital and surplus of over \$50,000,000, that we, too, have some wealth within our gates. Let us take you by the Convention Hall, of which we have just spoken. Here the General Conference is to be held, and here, in June, the Republican National Convention will convene. The building has a seating capacity of twelve thousand, but many thousand more have been accommodated on occasion. Rooms, providing not only space for meetings but for exhibits, with roof garden, a huge dining room, and other modern conveniences are to be found here.

We have not time to more than mention other downtown buildings, such as the new Araret Shrine Temple, with its beautiful auditorium, seating three thousand; the American Royal, which is the largest building under one roof, for exhibit purposes, to be found in the United

States; the stock yards and packing industries, which rank next to Chicago in size and output; the Kansas City Club and Kansas City Athletic Club buildings, which are two of the finest in the Middle West, and a shopping district bustling with activity and enterprise.

It should be remembered as we ride along that Kansas City is known as the billion-dollar city because of its yearly business record. It is first in the distribution of agricultural implements, winter wheat, kaffir corn, lumber, seeds, feed cattle, and stock hogs; it is second as a horse and mule market, meat packing center, and as a distributor of fruits and vegetables; its flour milling, poultry, butter, and eggs put it into third place; it is the sixth city in post-office receipts, tenth in bank clearings, and nineteenth in population. Its recent census shows nearly six hundred thousand people.

Some of our more distant friends may think of Kansas City as hot in summer and cold in winter and with a wretched climate. This is not so. For thirty-two years of observation, it is shown to be one of the most even-tempered cities in America. The normal temperature for May is 64; June, 74; July, 78; August, 77; December, 33; January, 29, and with a general average of 55. California, with its frequently mentioned mildness of climate, and Florida, with its modest claims, meet in this great central country to provide ideal weather the year around.

Thus far we have seen only material things. We must, however, mention the cultural side of the city. Like every new community, we lack some of the things known to older established centers. However, the school system, with its new and most modern buildings, provides educational facilities for the young which are equal to any; with a great library and art gallery already rendering a cultural service, we are happy at the larger prospects for

the future in these directions. William R. Nelson, founder of the Kansas City Star, which is one of the best-known newspapers of the country, has left millions of dollars and his palatial mansion to be used as an art center. The estate lies in one of the most picturesque sections of the city, and is artistic in setting and landscape. The Art Institute has recently fallen heir to a vast estate across the street from the future art gallery. Art and music are being increasingly appreciated and are growing at a prodigious rate.

Kansas City, likewise, has a well-known dental school, law, medicine, and technical schools, and is soon to have a great university. No visit would be complete without journeying out to the Meadow Lake Country Club, where the site of the new university is to be, and where, within a few months, a new \$600,000 building is to be begun. No more attractive campus site can be found anywhere.

Someone has said, "See Venice and die!" Let us rather say, "See Kansas City and live!" It is the kind of a place that makes you glad you are alive. It is so refreshingly American, so clean and enterprising.

Chapman has written that well-known verse:

"Out where the handclasp's a little stronger;
Out where the smile dwells a little longer;
That's where the West begins."

That is Kansas City! That is where the West begins; likewise the East and the North and the South. It only depends upon which way you are going. Here is the center. Here is "The Heart of America." Here is where Eastern conservatism and refinement, Northern energy and wholesomeness, Southern hospitality and nobility, and Western genuineness and pioneer spirit, all blend into a delightful cosmopolitanism and American citizenship with the "world in its heart."

Kansas City Methodism

By Stephen B. Campbell

Superintendent City Missions, Methodist Episcopal Church, Kansas City, Mo.



Grand Ave. Temple and Temple Block

KANSAS CITY includes four municipal units—Kansas City, Kans.; Independence, Mo.; North Kansas City, Mo., and Kansas City, Mo. Geographically and politically they are divided; in spirit and interest they are one.

The Methodist Episcopal Church in these municipalities and intervening suburban groups is under one administrative head, Bishop Ernest Lynn Waldorf.

Beginnings

Methodism in this center dates its beginnings from 1830, when the Shawnee Mission was established at Turner, Kans.

"It was an outpost of civilization in the Missouri Valley. It was an important religious mission and much

besides. It served to establish peaceful and co-operative relations with the Indians. It helped to prepare the way for the early settlers. The buildings erected to house the mission were remarkable structures considering their location and the time of their erection." These buildings still stand and are in a

good state of preservation. The State of Kansas has recently taken over these buildings and grounds and proposes to create a park in order to insure the permanency of this historic landmark. The site of this mission is only about a half mile from the western city limits of Kansas City, Mo.

Many men and women now prominent in the church and civic life of Greater Kansas City are the descendants of those who were engaged in the work of this mission.



Independence Ave. Church



Linwood Boulevard Church

The wife of Bishop Eugene Russell Hendrix, who attained deserved prominence in American Christianity, was born in one of these buildings.

Soon after this another mission was founded. The story of

the conversion of John Stewart, and his peculiarly providential ministry to the Wyandotte Indians of Upper Sandusky, Ohio, is well known to present-day Methodists.

In the year 1843, some seven hundred of this tribe migrated to this vicinity and settled in what is now Kansas City, Kans. About two hundred of these were Methodists. They brought their pastor, the Rev. James Wheeler, with them. The next year they built a church and schoolhouse.

Owing to unsettled conditions preceding the Civil War, services for several years were held in groves, vacant dwellings, and a log church near Quindaro Cemetery. Other buildings had followed the first, but in 1856 they were all destroyed by fire. For a short period services were held in a schoolhouse. In 1857, Mrs. Lucy B. Armstrong, an "elect lady," who, in 1847, organized the first Sunday school, opened her home on New Jersey Avenue, where the congregation worshiped for several months, and donated lots for the erection of a church building.

The Washington Avenue Church is the outgrowth of this mission. It is housed to-day in a most commodious and well-equipped building recently erected at a cost of over \$250,000. The history of this movement is one of widespread and enlarging influence for righteousness. Never was its position more commanding nor its ministries so constructive as now with its unexcelled facilities and energetic membership.

Grand Avenue is the mother church in Kansas City, Mo. Its beginnings are comparatively recent. The first pastor, the Rev. Stephen Guard Griffis, was transferred from the Cincinnati Conference, in 1865, and appointed preacher-in-charge of Kansas City, Mo.

He found seventy-five Methodists. He preached in a cottage, in the open air, and in rented halls. The present site at Ninth Street and Grand Avenue was purchased in 1866. On this a "tabernacle" was erected. In 1867 the basement of the historic structure was completed and the auditorium was dedicated in 1870. This structure gave place in 1911 to the present Grand Avenue Temple and office building.

This church has had a remarkable history. For many years its Sunday school was the largest between the Mississippi River and the Rocky Mountains. Its membership included men foremost in the business and church life of the city. It has had part in the birth and growth of most of our city churches. From the first it exercised an unusual Christian influence. Distinguished men have occupied its pulpit. Their voice has gone out into all the earth.

It is no longer in the residence section. Business surrounds it. It is an island in the midst of turbulent waters. The beacon shines with steady and brilliant radiance. Crowds attend its services. Here men and women find for-

givenness, regenerating grace, and strength to live and die.

The Children of Grand Avenue Church

The "children" are lusty—a joy to the mother church. Independence Avenue Church was begun by a "swarming" from Grand Avenue Church about forty years ago. For many years it rivaled the mother church in numbers, service, and popular esteem. Its pulpit took foremost rank in the city. Missionaries, teaching and healing, have gone out overseas. Men and women who have become leaders in the business and professional life of the city received their ideals and training here. Changing city conditions have resulted in loss of membership, with the consequent struggle to maintain the old-time prestige, but this beautiful Gothic structure is still the center of activities which make for the welfare of society.

Trinity Church antedates Independence Avenue. It came up from small beginnings through a long period. It is to-day one of the most active and efficient Christian groups in the entire city. Located on Armour Boulevard at Kenwood, it is in the heart of a choice residential district. It has a beautiful new church building. The demands of religious education have received due emphasis. A beautiful auditorium induces reverence and leads the mind to nobler things.

Linwood Boulevard Church began in a tent in 1902. Bishop Quayle, Presiding Elder W. T. Wright, and Mr. M. S. Simmonds planned and financed this enterprise. The Troost Avenue and Kansas Avenue Churches sold their properties and became identified with the new church. It prospered from the start. It is at present our largest church numerically, and its Sunday school exceeds all others in numbers. It is located in the east-central section of the city. The plant is large and well adapted to its work, but contemplates enlarging its facilities. It maintains a strong pulpit which, like the Grand Avenue pulpit, has a very wide range of influence in the Missouri Valley. It has given strong support to the cause of missions in "men" and money. The Rev. Freeman C. Havighurst, of China, is on their payroll.

Recent Developments

The Country Club Church dates its birth from more recent times. It is only a child, though it has a larger proportion of men in its membership who are bound to affect civic and church life than any other of our city churches. Its buildings are inadequate to the needs of its growing clientele. However, it possesses ample grounds and proposes to build to meet every requirement of this most beautiful residence section of Kansas City.

Another of our large churches is the Broadway Church. It was located in advance of the city's growth, but has been overtaken. Here a large stone building was dedicated less than two years ago. It is a thriving and successful Christian body.

Two churches of the Kansas City (Kans.) group, Central Avenue and London Heights, occupy a large place in the religious life of that city. They



Trinity Church



Washington Ave. Church, Kansas City, Kansas

*Broadway Church*

have a progressive program which is prosecuted with zeal and eminent success.

The smaller churches, younger and with neighborhood limitations, render extraor-

inary service. Methodism here maintains the evangelistic spirit, stresses religious education, and strives to realize the social implications of the gospel.

The social aspirations find expression in two institutions which care for the sick and the poor—Bethany Hospital and the Goodwill Industries.

It contributes to the more abundant life through educational movements, such as the Kansas City National Training School—one of the best in the nation—and the new Lincoln and Lee University. While, aside from individuals, Methodism assumes no obligation in this enterprise, yet through the statesmanlike leadership of Bishop E. L. Waldorf, the Methodist people have embraced the opportunity to render a signal service to Kansas City and the contiguous territory.

Leadership in Other Years

Kansas City Methodism has been highly favored in its leadership. Among laymen, W. H. Reed, Judge L. C. Slavens, Milton F. Simmons, George W. Fuller, and Dr. C. B. Hewitt, all deceased except Bro. Simmons, the Nestor of Kansas City Methodism, were men of vision and action.

A strong pulpit has been maintained. Four of our pastoral leaders have been elected bishops—William Alfred Quayle, Naphtali Luccock, Matthew Simpson Hughes, and Charles Bayard Mitchell. Bishop John M. Walden was identified with our Kansas City (Kans.) Methodism as a local preacher. Besides these, such men as George W. Miller, Jesse Bowman Young, Daniel McGurk, Edwin B. Olmstead, Wilbur F. Sheridan, Charles B. Wilcox, John W. Hancher, J. M. M. Gray, and Edwin A. Schell have left their impress on individuals and policies which have brought a rich harvest.

Our past has been glorious; but it is not night. It is still morning. Our leadership to-day, both lay and ministerial, are devoted, intelligent, and progressive. Our pulpits—on the whole—were never so well manned. They have a vitality, up-to-dateness, and determination which is a sure prophecy of a more glorious day. It is doubtful if the Methodist pulpit of Kansas City ever had so wide a hearing as this of to-day. The city press, radio, and published books give a range of ministry hitherto unknown. The challenge of this very unusual opportunity is fully met.

It would be a grave dereliction if mention were not made of the Methodist Episcopal Church, South, which shares with us the opportunities and responsibilities which rest on Methodists in this growing center. They and we have grown from the same stock. We not only have Wesley for our father—their beginnings were identical with ours. We share in common, names, traditions, and achievements. We live in cordial fraternal relations. Our church locations witness to a fine spirit of comity. We are associated in the work of the Goodwill Industries and in the Lincoln and Lee University. Bishops E. L. Waldorf and W. F. McMurry are president and vice-president, respectively, of the board of trustees.

Referring to the book of numbers, it will be found that together we represent a very considerable proportion of the Protestant forces in Greater Kansas City. Methodist Episcopal churches

number forty-three; Methodist Episcopal, South, eighteen—sixty-one in all. Our total membership aggregates about 23,500. In church and parsonage properties we have values to the amount of about \$4,250,000. Institutions such as Bethany Hospital, the Kansas City National Training School, and the Spofford Home for Children (Methodist Episcopal, South), would increase this valuation to approximately five and three-quarter millions of dollars.

The position of Methodism in Kansas City is strategic and commanding. Its forces are united and aggressive. Its leadership is gifted and well trained. It has an unfailing faith in its divine Lord. It is girded for victory.

*Country Club Church*

What the Pastor Says:

- Good thoughts are the foothills of heaven.
- Genuine courtesy is a splinter from the true cross.
- There is nothing more appreciated than appreciation.
- All hell turns out to enjoy a war, and the devil leads the cheering.
- The favorite American indoor sport is to take an outing in a closed car.
- There is no exercise better for the heart than reaching down and lifting people up.
- At middle age the soul should be opening up like a rose, not closing up like a cabbage.
- It is not so important that we air our prejudices often as that we occasionally overhaul them.
- If trouble comes to you, make a place for her in your house, but do not introduce her to all your friends.
- It is impossible to conjugate some men except in the passive voice, the subjunctive mood, and the future tense.
- The words of Scripture, "A good man leaveth an inheritance," should be supplemented with these, "A wise man leaveth only a moderate one."
- Some lives, like a certain type of store, are full of an immense number of things and teem with excitement, yet have nothing in them worth more than ten cents.
- If we have any money left after we have purchased all the things we covet, we may give God something; but if we see something additional in a store window, God's chance is gone.—JOHN ANDREW HOLMES.

Facing General Conference

Delegates



Dr. K. W. McMillan

K. WILLARD McMILLAN, A.B., D.D., is entering General Conference for his second time, having been delegate previously at Minneapolis, in 1912, at which time he represented the Texas Conference. He was born in Minneola, Texas, in February, 1879. From the local public schools he went to Wiley College to complete his education. From this institution he graduated in 1905 with the "A.B." degree, and later received the honorary degree

of Doctor of Divinity. Since his reception of license to preach at the age of eighteen, he has been making full proof of his ministry. Received on trial in 1901, he served successively eight pastoral charges, and was then made superintendent of Paris District, Texas Conference, and elected to represent the Conference at Minneapolis.

In 1918 he was transferred to West Texas Conference, serving as pastor of leading churches and superintendent of the Waco and San Antonio Districts. At San Antonio, as pastor, he erected a \$60,000 church structure. To his credit in both Conferences stand five parsonages and two churches constructed.

Besides being registrar of his Conference, he is a trustee of Sam Huston College. He is an Odd Fellow, member of the Knights of Pythias, the American Woodmen, etc. As pastor of our great St. Paul Church at Dallas, the West Texas Conference sends him as one of its ministerial delegates to Kansas City. Dr. McMillan will permit no legislation to pass unnoticed that does not sustain a constructive relation to the well-being of the future of our Methodism.

* * *

HIS long-time identification in a progressive way with vital church interests at many points of contact is evidence of the recognized value of Mr. Samuel J. McDonald as a lay leader in the South Carolina Conference; and his election by laymen of that State to represent them at Kansas City this May is an expression of their high appreciation of his career of service in the church life of their Conference.



Mr. S. J. McDonald

For twenty-six years, after graduating from Claflin and teaching two years in the Sumter public school, Mr. McDonald has been clerk-in-charge, United States Railway Post Office Department in his native State of South Carolina. This has not prevented his giving time and attention to local and general church interests. An ardent lover of Claflin, he is chairman of the local endowment committee in his church, Emmanuel, at Sumter, which raised \$510, thus leading the State in Claflin's endowment campaign last year. His personal annual contribution for this cause is \$25. He is treasurer of the board of trustees of his church, teacher of its large adult Bible class, for twenty-three years dis-

trict president of Sumter District Sunday-school organization, vice-president of the Conference Laymen's Association, and was lay delegate to the 1924 General Conference.

His presence at Kansas City will rank him among the constructive forces whose sole objective is the advancement of the interests of the church and kingdom of Jesus Christ.

* * *

"THE mold was broken after she was made." That is the tribute of ardent appreciation and affection paid by the thousands who know her to Mrs. Hilda M. Nasmyth, superintendent of Adeline Smith Home for Colored Girls, Little Rock, Ark. This ideal institution is under auspices of The Woman's Home Missionary Society of the church and has enjoyed the superior advantage of Mrs. Nasmyth's superintendency for a continuous period of thirty-two years.



Mrs. H. M. Nasmyth

Her humanitarian spirit made her reckless of geographical and racial lines in her service of uplift for the lowly. Born in Sweden, nearly fifty-four years ago, she came in early life to America, and noting with poignant regret the pathetic condition of race discrimination, she set about to remedy the evil, as far as she was able. "I asked God," said she, "to permit me, if He could trust me, to do a little job on behalf of those who had not had a fair deal." In answer to that prayer she was constrained to go as a missionary to Africa, where she married, but shortly thereafter lost her husband, a victim of African fever.

Because of her own impaired health, she was unable to return to Africa, and was thus spared to her important work which she has been carrying on in the Southland for nearly a third of a century. In this field of social justice in race relations, chosen by her out of Christian motives, she has been honest and true, brave and fearless, standing foursquare upon every issue affecting our merited opportunity for development. Not in most vigorous health at present, she avers: "My heart is tortured with conditions as they are. Much of my breakdown this fall is due entirely to the fact that I have been under this load of unfairness to the people I love and serve."

Is it any wonder the laymen of Little Rock Conference have for successive quadrenniums sent her to the General Conference, and are doing so again this time? Her presence and words at Kansas City will be an irresistible reminder of the obligation of the General Conference to give Christian consideration to problems affecting class and race.

—Spirituality demands intellectuality.

—No man becomes a saint without a struggle.

—Good mothers make it hard for the devil to get their children.

—Be careful of your step; some man coming after you may stumble.

Annual Meeting of Board of Education

THE Board of Education of the Methodist Episcopal Church brought to a close its annual meeting at the Edgewater Beach Hotel, Chicago, on Thursday evening, February 2, after a three-day session.

The session started on Tuesday, January 31, with the board meeting as a Committee of the Whole to hear reports. On Wednesday the formal meeting opened with thirty-seven of the forty-five members present when Bishop William F. Anderson, president of the Board of Education, opened the meeting with devotionals.

"We often think," said Corresponding Secretary W. S. Bovard in his report, "of the expense of education, especially as we observe it, increasing steadily. There are other experiences of nation-wide character far more expensive than education. The modern system of health recovery and preservation runs into expense figures quite as amazing as the cost of education. The cost of crime and delinquency cannot be estimated with any degree of completeness, but a partial estimate will show that it costs vastly more for a nation to practice degradation than it does to seek enlightenment and to practice service. The classical contrast, of course, is in the expense of war preparedness over against all the educational, philanthropic, and religious expenditures. Our fears and suspicions empty our purses more readily than our love of humanity and our passion for Christian brotherhood."

Accepting the sum of \$1,060,500 estimated by the comptroller, Mr. H. K. Wright, as the amount the board will receive from the World Service Commission for the year 1928-1929, action was taken distributing this sum among the various departments of the work.

The administrative budget for the year was fixed at \$34,500, including an appropriation of \$15,000 for men's work and field cultivation.

As in former years, the appropriation for the Commission on Conference Courses of Study was fixed at 2.4% of the receipts from the World Service program, or \$25,482.

The balance of the board's share of World Service receipts, after the deduction of the two above items, was distributed among the four departments of the board in the usual way, namely 49.6% to educational institutions, 24.9% to educational institutions for Negroes, 19.7% to church schools, and 5.7% to the Epworth League. On the basis of these estimates and these percentages, the distribution of funds for the year 1928-1929 will be as follows: Educational institutions, \$496,153; educational institutions for Negroes, \$249,719; church schools, \$197,146; Epworth League, \$57,500. These amounts are subject to revision as the amount received from World Service varies.

Educational Institutions. The budget committee estimated the receipts for the department of educational institutions from World Service at \$496,152. Interest on investments amounting to \$66,000, and the estimated balance of the department of \$15,663, on May 30, brought the funds available for distribution to a total of \$577,816.

The remainder of the available funds of the department were distributed as follows: Administration, \$41,800; publicity and promotion, \$15,150; colleges and universities, \$240,750; theological and graduate schools,

\$82,408; secondary schools, \$61,700; Southern schools, \$77,008; Wesley Foundation joint committee, \$50,500; Conference loan societies, \$4,000; Council of Church Boards of Education, \$3,500; total, \$576,816.

On the recommendation of the University Senate, recognition as an educational institution of the Methodist Episcopal Church was granted the college of liberal arts of American University, of Washington, D. C.

To provide additional funds for loans to students, an increase of \$23,900 was voted, bringing the total amount for this purpose to \$291,775. An estimated balance of \$46,075 will be added to the permanent investments of the Children's Fund of 1866.

This sum will be distributed among the following groups of institutions for making loans to students: Colleges and universities, \$212,460; theological seminaries, \$30,150; secondary schools, \$7,525; schools for Negroes, \$6,640; non-Methodist institutions, \$35,000; total, \$291,775.

Through a Student Loan Fund maintained by the annual offering taken by the church on Children's Day, the board lends worthy students money to help them carry on their college work. Over 37,000 students have been aided since the fund was started in 1872. In the year and a half since the headquarters of this department has been in Chicago, a total of \$592,596.46 has been loaned to four thousand students.

Schools for Negroes. Both the official and personal appreciation of the members of the board was extended to Dr. P. J. Maveety, who retires in May as secretary of the department of educational institutions for Negroes. Dr. Maveety has been associated for twenty years in the educational work of the church among Negroes.

Approval was given to the election of Dr. Franklin H. Clapp to the presidency of Gammon Theological Seminary to succeed Dr. George H. Trever. Dr. Trever will have charge of the general administration of the seminary until after commencement this year.

Wiley College, Marshall, Texas, was authorized to formulate and prosecute plans to raise its endowment to \$600,000. The board approved the application by the college to the General Education Board (the Rockefeller Foundation) for an appropriation on the total sum raised. A committee was appointed to advise with the trustees of the college on the campaign.

The necessity of removing Flint-Goodridge Hospital, a colored hospital and nurses' training school, to a new campus, was brought to the attention of the board, and a committee was appointed to prepare a plan.

Dr. Otto E. Kriege, president of New Orleans Gilbert College, told of his trials in trying to find a new site for his institution. He has visited over fifty sites and attended the meeting to seek counsel from the board. He will be aided in his search by the survey committee of Negro schools.

Morristown Normal and Industrial College, of Morristown, Tenn., was commended to all interested in the education and uplift of the Negro people. President Judson S. Hill was authorized to formulate plans and carry on a campaign to increase its endowment.

The department of educational institutions for Negroes was authorized to make the following expenditures for the year 1928-1929: For schools, including in-

insurance, \$207,419; Interracial Commission, \$2,000; auditing and accounting, \$3,000; executive salaries, \$15,000; office salaries (Chicago and Cincinnati), \$4,500; travel expense, \$3,000; office rent and expense, \$6,600; reserved for deficit, \$10,000; total, \$251,519.

Sunday Schools. The department of church schools reported the inauguration of a plan to increase enrollment and average attendance in the local Sunday school. The department stated that all indebtedness had been wiped out on June 30, and that it had a credit balance of \$11,000 in its favor. In the twenty years that the Sunday-school work has been organized, the total enrollment has increased from 1,842,185 to 2,254,783; officers and teachers from 362,404 to 414,900, and the annual offerings for benevolences from \$524,852 to \$1,446,243.

The Epworth League being a voluntary organization, Secretary Blaine E. Kirkpatrick said that its status is constantly changing. Sometimes old chapters are temporarily abandoned and not reported, only to be reorganized again. New chapters are constantly being formed. For these reasons he stated that it was difficult to get correct up-to-date reports. The summaries of the statistics for 1926 did seem to indicate that the loss in membership suffered in 1925 had been overcome with an increase of 9,450, bringing the membership to 697,240.

"The focus of the League's interest in young people," said Dr. Kirkpatrick, "must be in the experiences that make up their everyday life, not merely in the experiences

apart at special times and places, in League or Sunday school or church only. It is in everyday life, where young people are up against problems, difficulties, situations, relationships in home, school, office, community, and the social order itself, that their real characters and personalities are being developed. . . . Christian character will develop in the process of meeting everyday situations, searching out what is the Christian thing to do, and doing it."

Men's Work. That the task of mobilizing men for action in the world work of the church is both important and difficult, the board learned from Dr. Bert M. Smith, who said: "The preoccupation of the minds of men with business interests and pleasure activities has produced in many cases a deadening lethargy along religious lines. It is to the glory of the church that this inertia is not universal. Our entire movement of the mobilization of men aims to effect organization and multiply service opportunities to make use of the largest possible number of laymen. We are asking men in local churches to organize themselves for the purpose of giving adequate leadership and support to the total program of the local church. A husky movement for the utilization of men is now in the making."

A commission of fifteen men was appointed to direct the men's work sponsored by the board. The commission was authorized to organize immediately and to seek self-support for its work as rapidly as possible.

IN WASHINGTON, D. C., the pastor of Asbury Methodist Episcopal Church, Dr. J. H. Jenkins, and his loyal officials, are still receiving congratulations from the members of the church and friends in general for the splendid improvement that has been made upon the parsonage. The house, which was once one of the fine old residences of northwest Washington, was sadly in need of repair, and the work of putting it into proper shape seemed to the new pastor to be his immediate task. So with the cheerful co-operation of the officials the work was begun, and the building was remodeled and thoroughly renovated, making it practically a new house. It stands to-day a comfortable, well-equipped home, having the most modern conveniences and most attractive appointments. It is a monument worthy of this historic church and loyal people.

It is of more than passing interest to note that all work was done under the direction of one of the trustees of the church, Mr. Wm. H. Johnson. Two things show plainly in Mr. Johnson's work—his high ideal in filling a contract, and his love for his church. It is but truth to say that he used timber and love in his work.

Upon moving into the parsonage, the pastor and his family were accorded a hearty welcome in the form of a reception. A splendid program was rendered by members of the choir and others, and the welcome address was given by Dr. W. H. Jackson, a member of the board of trustees, and the keys were presented to Dr. Jenkins, who made a fitting response. He is proving himself a safe, energetic, and progressive leader, and believes strongly in the exhortation, "Let no man take thy crown."

During the evening of the reception over seven hundred members and friends of the church called to offer welcome and good wishes to the new pastor and his family. Among these was District Superintendent Dr. R.

F. Coales, who was heart and hand with the officials in this project. He expresses himself as being very much pleased at the work done, and speaks of it as an outstanding accomplishment.



Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

JESUS AND THE TWELVE

FIRST QUARTER. LESSON X. MARCH 4

Scripture Lesson—Mark 1. 16-20; 2. 13, 14; 3. 18-19; 6. 7-13, 30.

The men whom we are studying were called disciples while they were studying under Jesus in the school which He established, and apostles after they had completed their training and had entered upon the work for which Jesus had prepared them. Disciple is of Latin origin, and means a student; while apostle is of Greek origin, and means one sent. We are now studying them as disciples, and not as apostles. We wish to point out a few of their most outstanding characteristics that we may see how well we have progressed since that day in the characteristics of the Christian disciples.

The Twelve Were Poor Men. In the first place, the disciples were from among men of the lowly walks of life. But one of them (Matthew) may be thought of as having been a fairly "good liver." And if Matthew had been considered other than a poor man by his people, it is most likely that the evangelists would have said it, as they were careful to say about other rich men with whom Jesus dealt. They were poor men who could have a vital interest in the condition of the poor among whom they were to labor. The rich sometimes uses of his means to help improve the condition of the poor; but he seldom is inspired to place himself on a level with the poor, and work among them, with them, and for them. But the rich of that day were even more unsympathetic toward the condition of the poor than the rich as a class are to-day. And they were poor men who, as the poor usually are, were likely to be the more genuinely and enthusiastically interested in religion and spiritual matters, who would more easily have the confidence of the poor among whom they would have to work, who could more easily have their ambition stimulated to make a name for themselves in life and death, and who would have the least sacrifices to make in giving up the work in which they were engaged for the new work for which Jesus was preparing them. *And it is this same class of men upon which Jesus' church has always had to depend to continue the work for which Jesus trained His disciples.* Of course, some well-to-do ones do serve well in the work to-day. But the proportion of this class to the poor ones is no greater than one to eleven—if Matthew be considered well-to-do.

The Twelve Were Poor Young Men. In the second place, the disciples were young men. Probably the youngest was hardly out of his teens, and the oldest not out of his thirties. Saint Luke says that Jesus Himself was only about thirty. The pictures of these disciples that we usually see are probably a fairer representation of their age as apostles, when they had about completed their ministry, a generation later than they are of their age as disciples. The founder of a new school, or a leader in a new movement who is to train men for this movement, seeks out young men as his students. So did Samuel. So did Elijah. So did Paul. Older men are usually pretty stubbornly established in the old principles, and can only with the greatest difficulty retain the new wine. Jesus was especially desirous to secure as His disciples men old enough to take life seriously, and yet young enough, not to be permanently set in ideas and disposition, but to be teachable—able to learn from precept, example, and experience, to be optimistic and aggressive, and possibly to have long years of usefulness in the lifework for which He was preparing them. *And His church is especially challenging young men to-day to begin training for its work, which is a continuation and development of the work for which Jesus trained His disciples.* Some older men enter His ministry late in life, of course. But the old ministers upon whom

the church can most safely depend, and upon whom it must for the most part depend, are those who, like the apostles, have grown old in the ministry.

The Twelve Were Poor, Young, Uneducated Men. And, in the third place, the disciples were uneducated men. They had not graduated from any school, and were not competent to be scribes or teachers, say, as Nicodemus or Saul. The educated Jews were educated in their religion. But Jesus had not graduated from any of their schools of higher learning. And, therefore, they would not have joined themselves to be taught by Him unless they had already accepted Him as the Messiah. Of course, Jesus was a profounder Teacher than any they had ever produced. Out of the abundance of His great wisdom and insight He taught. But because He was not a recognized doctor of laws they felt that they already knew more than He about the things of God. Somewhat as many a theological professor or graduate to-day would be toward independent ideas of a minister who has had no higher academic and theological training, they were intellectually haughty in their attitude toward Him. As a member of that educated class, Nicodemus may be considered quite liberal. But even he was never able to bring himself to the point where he could openly embrace discipleship to him. So Jesus very wisely saw that He must establish a new school rather than try to be an independent teacher in any of the old ones. He very wisely selected as His students men who did not think that they already knew it all, or even enough, but men who knew that they did not know, and were willing to be taught by Him. Otherwise His task would have been, not the comparatively easy one of educating His students, but a twofold one of uneducating and re-educating them—always an exceedingly difficult one for any educator.

Considerable progress has been made in the matter of getting educated men into the religious training schools of Jesus to-day. Some of these schools are crowded to the overflowing with students of higher academic training. *But still in many Christian denominations the number of ministers who may be considered well educated is very embarrassingly below the number of the others, though it is only fair to say that in a few denominations the well-educated minister is at least the rule.*

But never did any group, of any class, of men put over a greater program than did

those disciples of Jesus. And in no other line of work to-day do a large number of educationally poorly prepared men accomplish so much that is worth while for the welfare of society as some of these poorly educated apostles of Jesus.

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, MARCH 4, 1928

"That he might send them forth to preach"
(By D. D. Martin, D.D.)

Jesus called the twelve that He might have someone to extend the Kingdom. There is a divine call to definite service and men should not run unbidden and unprepared. Kingdom building is of so much importance that those who are to be leaders in the work should be especially called and prepared for the work. Jesus chose whom He would. He made careful selection. We are now in a time when conditions on the foreign field are such that great care should be taken in making selection of missionaries.

The twelve were to give direction to the forces that were to shape all the future of the world. They were chosen to be with Christ that He might give them special training for the work. He transformed their souls with eternal issues and made them great. The humblest men have in them wonderful possibilities when touched by the Divine. These men were chosen to be with Christ that they might be like Him. They could not make Him known to the world unless they were like Him. They were taught that they might teach; they received that they might give. So every missionary should be a living expression of the Christ.

Having called them, He sent them forth with authority. They were called that they might be sent. He sent them in pairs. The gospel is a social gospel. "Two are better than one." They can cheer and help each other and minister to each other in time of need. The plan of companions on the field is followed by all mission boards. The gospel with the disciples was guaranteed power. Every missionary has the assurance that the Word shall have power and will bear fruit. They are commissioned to touch the world with healing hands. The gospel is proving to be the power unto salvation.

The disciples were to go without visible means of support. They were to depend on offered hospitality. This may not be a principle of procedure for all missionaries, but we may have swung too far in the opposite direction and given more attention to the base of temporal supplies than we do to the power which cometh from God. They were charged not to be hard to please, and to put up with such things as were given them. It is a fine art to accept what humble people offer graciously and make it a blessing to the giver.

OAMMON SEMINARY.

Epworth League Topic

MARCH 4

By the Rev. J. W. Haywood, D.D.

BEGINNING AN EXPERIMENT

(Luke 6. 46-49)

For the next six weeks we propose to try an experiment in Christian living. We are going to take some phase of the teachings of Jesus and actually put it in practice. Doesn't it sound a little strange to be calling such a thing an experiment? Christians ought to be practicing the teachings of Jesus all the time. Well, you and I both know that we usually reflect little of the teachings of Jesus in our living. As I sat in my office yesterday busy at some materials for the new catalog, there was a knock on my door. When I called, "Come in," the door opened and a young white woman, who is not ashamed to be called a friend to me and my wife, was at the door. She came to ask me to

make a contribution to a missionary meeting which is soon to be held here. This young woman and her husband were formerly missionaries in China. They represent that small but steadily growing group of white people who are thoroughly emancipated from the normal Anglo-Saxon notions on race. In speaking of the group of women whom she represents in working up this program, this young woman made a statement like this: "These dear old souls (most of them are older than she) are as good as they know how to be, but the extent of their missionary zeal is represented when they pray for the foreigners and send a collection to them

once a year." Continuing, she said, "They believe in dishing help to the poor unfortunates in a long-handle spoon." She hit the nail on the head—smack. In my own experience, I have known white people working among us who were willing to work hard for us, willing that we should have the right to ride in Pullman cars, etc., but who were punctilious about keeping us at arm's length for fear of "social-equality contamination." In New England last week, a man who is supposed to be a preacher of human brotherhood refused to marry a couple because one of them was white and the other black. I have no brief for intermarriage of races, but if I thought this pseudo-minister represented the spirit and attitude of Jesus on this question, I would renounce Christ this day, unconditionally and eternally.

What Would Jesus Do? The Rev. Dr. J. M. Sheldon wrote a book whose subtitle was the query above. Incidentally, it is said that the teaching of that book no more represented His life than choral singing represents the normal life of a hog. This is an all-important question for Christians, and is the one we propose facing during the next six weeks. If we Leaguers can discover the will of Jesus and a few of us will follow it, for even so short a time as six weeks, this country will see strange things.

Suggestions. Take Matt. 5, 40, 41, or Matt. 7, 4, and experiment with one of them. Get some intelligent leader to explain them thoroughly in a well-planned meeting, then let the Leaguers try for a week and then report their experiences.

MORAN COLLEGE.

Little Stories of Achievement

Crawfordsville, Ark.—Vanzant Chapel Methodist Episcopal Church: Sunday, January 29, was a high day with us. The Rev. Fletcher Smith, our new pastor, was with us and was at his best. He is a very energetic pastor. With him was the Rev. J. C. Adams, one of our ex-pastors, who preached a soul-stirring sermon. Many other visitors were present. The collection raised was \$22.50, and \$20 for World Service. Pray that we may continue to look up and lift up.—M. E. Vanzant, Reporter.

Benson, Ala.—A great storm swept by the parsonage, leaving many pounds of choice groceries for the pastor and family, led by Bro. Steve Shelton. Bro. Shelton is the man for the job of the church, and always succeeds in putting over the program. "Over the top" is our slogan for Easter. Too much credit and praise cannot be given the loyal-hearted folk of Benson for the many kindnesses shown us at all times, and their strenuous efforts in putting over the program of the church. We thank them very much and welcome them to come at any time.—J. W. Knox, Reporter.

Danville, Ark.—Trinity Methodist Episcopal Church and Barnett Chapel are growing under the leadership of the Rev. A. L. Buchanan, pastor. The churches are greatly revived. Ten new souls have been converted and seven have been added to the church since the Annual Conference. The Sunday school, The Woman's Home Missionary Society, the Ladies' Aid Society, and the other auxiliaries are at work. We are going to help our pastor put the program of the church over this year. He is loved by the people of all denominations.—Florence Fountain, Reporter.

College Park, Ga.—Laster Chapel Methodist Episcopal Church is on the firing line, under the wise leadership of our beloved pastor, the Rev. E. J. Newton. We are planning a great year's work, to win souls for the upbuilding of God's kingdom. The Sunday school is progressing nicely under the leadership of Miss B. M. McCree and teachers. The Ladies' Aid Society is on the job, with Sister Willis as president, and The Woman's Home Missionary Society is not asleep. We had a soul-stirring prayer meeting at the home of Sister B. K. Johnson, led by the Rev. E. J. Newton. We are indeed glad to have Sister Newton back home after undergoing an operation in a private hospital.—S. Hines, Reporter.

Marion, Ala.—Zion Chapel Methodist Episcopal Church is making great progress under the leadership of the Rev. I. B. Points, pastor. The Epworth League and Sunday school are making great strides in progress. Mrs. Anna Lewis is superintendent of the Sunday school, and Miss Velma Young is president of the Epworth League. We had a great service on Sunday, January 15. The Rev. Mosley, of the African Methodist Episcopal Church, preached for us at 11 A. M. The Rev. I. B. Points, our worthy pastor, was at his best on Sunday night. The collection for the day was \$31. We are proud of our preacher. The Rev. I. B. Points delivered the sermon to Rising Star Society, Monday night, January

8, which everyone enjoyed.—Miss Velma Young, Reporter.

Hufsmith, Texas—Salem Methodist Episcopal Church: Bro. Walter Page, having served eleven years as Sunday-school superintendent, was tendered an anniversary reception at his home, December 7, Mrs. M. A. Pryor making a few remarks on the occasion. Sister L. J. Thompson, a member of the senior class, presented Brother Page a nice shirt and handkerchief, which were given by the members of the Sunday school. Miss Oma Pyles made a presentation speech and presented him a nice chocolate cake; Miss L. Smith spoke for the primary classes, and little Ida Mae Lakey presented him a beautiful bouquet. Our new pastor, the Rev. B. E. Williams, was present and offered a very fervent prayer. Mrs. E. D. Yates was present also. Mr. Page's speech of gratitude was very heartfelt, especially when he pledged himself, despite all obstacles, to do more in the future, with our assistance and the help of the Lord. Thus we parted, all feeling happy.—Reporter.

Barnesville, Ga.—We thank our dear Bishop E. G. Richardson for appointing as our shepherd for this Conference year the Rev. A. W. Reeves. He has things well in hand, and the church has taken on new life and is moving forward under his careful leadership. We are looking forward to a great year's work along all lines. Good reports were rendered at our first Quarterly Conference. We paid the district superintendent \$15. On the third Sunday, John Wesley paid the pastor \$10. We gave him a surprise party, which was very much appreciated. It was led by Sister A. H. Harvey and Sister Pate and others. An addition has been made to the parsonage and the same has been paid for. On a recent Sunday \$18 was raised in a rally to put concrete steps to our church. Our pastor preached for the Rev. E. D. Martin on January 22. The Rev. Martin preached for us recently and the sermon was enjoyed by all present. The Rev. Reeves is the right man in the right place.—We are proud of him and his family.—A. H. Harvey, Reporter.

Nashville, Tenn.—First of all, we have had an addition of two new souls to our membership for the new year. We had several visitors with us Sunday, January 22, among whom were the Rev. Dr. Howard, whom we are always proud to have in our presence. He always has something nice in store for us. We are much pleased to have our young preacher, the Rev. Willie Williams, who is going about his Master's business, carrying the Word. We are indeed proud of him because he is some of the fruits of our labor. He gave us an excellent sermon on the subject, "A Friend That Will Stick Closer Than a Brother." Dr. Waters, of Sparta, Tenn., was also with us. It was indeed a pleasant surprise to have him worship with us, also Mrs. Waters. Mrs. Pearl Woodard, president of the Friendship Club, is putting on the "Living Calendar," and with the co-operation of the membership and friends, she hopes to realize a neat sum. Bro. H. J. Johnson, chairman of the building committee, is ask-

ing the captains and their workers to get busy for their final reports during the month of February, hoping all will have done their best.—The Rev. H. P. Gorden, Pastor; Mrs. G. Williams, Reporter.

Silsbee, Texas—We, the members of St. Vincent Methodist Episcopal Church, under the direction of our efficient pastor, the Rev. L. A. Thigpen, have for our slogan, "Onward, Christian Soldiers," for we have an onward and upward vision. On January 12 the Ladies' Aid Society had a leap-year festival, which was conducted by Mrs. Nannie Hammonds. It was a brilliant success. On January 17, after a soul-stirring class meeting and the pastor and family had repaired to their neatly furnished parsonage, there was a noise at his door and, on opening, the members and friends of St. Vincent marched in, singing and bearing burdens, which, on investigation, proved to be some of everything edible and, likewise, good. The gifts were presented; after which the pastor expressed his gratitude for such kindness shown. On January 19 the Rev. G. W. Gilder, district superintendent, held his Quarterly Conference. He was accompanied by the Rev. Woolfolk, pastor of St. James Church, and the Rev. Mayse, the gospel singer of the Texas Conference, also the pastor of McCabe Church, Beaumont. The gentlemen came with words of cheer and pledged their support to our work here. The superintendent and his associates were highly pleased with the outcome of the meeting, as was the pastor and members.—L. A. Hester, Reporter.

Radford, Va.—On January 1 the members and friends of Mt. Olive Rock Road Methodist Episcopal Church celebrated the sixty-second anniversary of the Emancipation Proclamation. The Rev. R. M. Green conducted the devotions; Mr. C. C. Alexander was master of ceremonies. The Proclamation was read by Mrs. Elizabeth Lewis. Short talks were made by Mesdames F. Fields and M. J. Jones, also the Messrs. J. Steward and C. C. Alexander. Papers were read by Mrs. L. V. Green and the Misses B. Dobbins and M. Steward. A solo was rendered by Mr. Mason Franklin. In spite of the very inclement weather at night, a large audience gathered to witness another splendid program. Prof. John V. Bolden was the speaker of the evening. He held his audience spell-bound while he eloquently traced slavery from its earliest forms to its crisis in America, pointing out the progress of the race from the year 1865 to 1927. Too much cannot be said in commendation of our beloved, efficient pastor, the Rev. R. M. Green, who met and successfully overcame every obstacle arising in carrying out an unparalleled emancipation program. We wish to thank Mr. James Steward for his kindness in allowing us to serve refreshments in his place of business, and the good people of the Mt. Zion Baptist Church for making us welcome to their church edifice.—The Committee: C. C. Alexander, A. P. Armstrong, Mrs. F. Fields, J. O. Fields, C. P. Pettis, Wm. Steward, E. H. Fields.

Lineville, Ala.—Sunday, January 29, was a high day at Bethlehem Methodist Episcopal Church. At 11 A. M. the Rev. J. C. Chuman, superintendent of the Opelika District, preached a soul-stirring sermon. He preached from the text, "I was in the spirit on the Lord's day and heard behind me a great voice as of a trumpet," Rev. 2. 10. One member was added to the church. Excellent music was rendered by the choir. At 3 P. M. another service was held. We were highly favored with a sermon by the Rev. G. M. Bynum, pastor of the Methodist Episcopal Church, South, of this city. He brought a small congregation with him. Before the sermon, the Rev. Igou, white, retired minister of the Methodist Episcopal Church, South, prayed a very touching prayer. We were then favored with a solo, "The Great Judgment Morning," sung by Mr. Hubbard, a white business man, with Miss Annia Hudson as accompanist. The Rev. Bynum preached a very interesting sermon from Psalm 116. 12. The Rev. Chuman led in prayer. Mrs. Louise Maxwell, a member of the Colored Methodist Episcopal Church, Talladega, sang "Where We Will Never Grow Old," and led the spiritual, "Swing Low,

Sweet Chariot." At night the Rev. Chuman again brought us a soul-stirring sermon. All of these services were enjoyed by those present. Our church is progressing under the leadership of the Rev. G. W. Washington. He and his dear wife are wonderful workers among the old and young folk.—Artis G. Burney, Reporter.

Chanute, Kans.—St. Luke Methodist Episcopal Church: The Conference year seems to be a very progressive one. The Rev. A. J. McAllister, our pastor, came on time and took up the work with much faith and energy. After preaching some time, he gained a reputation as a real leader for the race. Many of our citizens were acquainted with him, being a charter member of the Lincoln Conference and one time a presiding elder, also having been pastor of some of the best charges. The Sunday school is well organized, with Bro. Fletcher Chambers as superintendent. It is growing in numbers and interest. The Ladies' Aid Society, with Mrs. Smiley Jenkins as president, has been organized and is doing efficient work. The Woman's Home Missionary Society was organized, with Mrs. A. Criss as president. She is busy with the women and is doing a good work. Mrs.

Dolly Allen gathered the singers together and organized a choir for the church, with several members. On a recent date they visited and sang for a neighbor church. The League rendered a program on Friday evening, to the delight of all. The debate was real attractive, the Rev. L. C. Allen, affirmative, and the Rev. L. Faulkner, negative, having proved themselves equal to the task. Mrs. Childs is president of the literary department of the Epworth League. The Rev. J. J. Cabbell, of Independence, Kans., preached for the Rev. A. J. McAllister last Sunday at 11 A. M. Sunday evening, the pastor preached from the subject, "The Gateway to Spiritual Power." The church has put on new life, and the congregations are growing by leaps and bounds. Nine members have united with the church since Conference. Mrs. Ada McQueen is captain of the men's club, and Mrs. Lula Shue is captain of the women's club. These two organizations are leading up to a big rally to take place during the month of February. We are planning for a new church. Dr. Franklin, our district superintendent, visited us not long ago and seems to be satisfied that some good will be done in this charge.—Mrs. Ada McQueen, Reporter.

quarter. At 11.30 A. M., Sunday, he preached at Walnut Grove Methodist Episcopal Church, and the sermon was enjoyed by all present. Bro. Griff and his good wife, who is a local preacher, had matters well planned. At 7 P. M., at Clifton, Mrs. N. Gorden called the Epworth League to order. The topic was led by S. W. Whittaker, and was discussed by many. Collection to the amount of \$1.50 was taken. At 7.30 P. M. the Rev. John Neals introduced the superintendent, who brought to us a great message; subject, "Go Forward." His hearers were lifted to a higher spiritual level. The Rev. Dowell's coming was a spiritual benediction to the town. He preached five great sermons: one for the Rev. I. C. Churchwell, Missionary Baptist Church; the Rev. Hough, African Methodist Episcopal Church; and three at our church. Amount raised, \$25.50. The Rev. Dowell is a great preacher and scholar, and we are proud of him.—S. W. Whittaker, Reporter.

GEORGETOWN, MO.

Sunday, January 22, was our fourth quarterly meeting, held at St. Mark's Methodist Episcopal Church. The district superintendent, Rev. E. L. McAllister, was at his post of duty. The day began with a live Sunday school. At 11 A. M. the Rev. Phillips, our pastor of the Hustonia circuit, preached to a large audience. The Rev. McAllister then administered the Lord's Supper. About thirty persons communed. The superintendent having another quarter to hold at Smithton, left after the morning service, paid in full. In the afternoon we were blessed with a message fresh from the fount. The Rev. Ross Brent, pastor of the Memorial Baptist Church, and choir, of Sedalla, had charge. The pastor and members of the Colored Methodist Episcopal Church were also present. The afternoon services were opened with class meeting. The spirit was high. Our program is well in hand, and the members have been loyal. We are looking forward now to our Annual Conference. We wish to thank all who helped to make our work a success. Our slogan is, "Every department of the church must function." And it cannot until every member of the local church pays and prays his part.—The Rev. C. D. Hester, Pastor.

JASPER, TEXAS

The first Quarterly Conference of the Jasper and Newton charge was held at Holmes Chapel Methodist Episcopal Church, January 28, with Dr. J. W. Gilder, district superintendent, in the chair. Devotions were conducted by the Rev. A. D. Phelps, after which the superintendent made a fine address on the program of the church. Most of the officers were present with good reports. On Sunday, at 11.30 A. M., the superintendent preached a powerful sermon to the delight of all who heard him. His message was full of thought and inspiration. We had present with us the faculty of the Jasper colored high school. It was truly a great day, and will be long remembered. At 7.30 P. M. the superintendent preached a soul-stirring sermon at Nealy Grove. We raised \$40, and paid the superintendent in full. We are proud of our new pastor, the Rev. A. D. Phelps. He is an able preacher, and we thank the bishop for sending him to us for this Conference year. We ask God's blessings on the pastor's family.—Rena Barkley, Reporter.

MARTIN, TENN.

The first Quarterly Conference of McCabe Temple Methodist Episcopal Church was held December 31 to January 1, the Rev. J. O. Dixon, district superintendent, presiding. He made a lasting impression upon all. The Conference was well attended, in spite of the sub-zero weather. The business throughout the session was very inspiring because of the reports, which showed progress along all lines. The superintendent was very much pleased with the account given of the church by our beloved pastor, the Rev. J. S. Hughlett, and his corps of officers. This is the Rev. Hughlett's third year as our pastor, and we are praying that he be left with us much longer. He is a strong preacher, and a pastor who knows no failure. The superintendent won the confidence of all in the charge. He undoubtedly is devoted to the

District Activities

District Rounds

SAN ANGELO DISTRICT

Second Round—Temple, March 3, 4; Belton, 10, 11; Bartlett, 17, 18; Moody Ct., 24, 25; Valley Mills, 31 to April 1; Llano Ct., 7, 8; San Saba Ct., 14, 15; Brown Wood, 21, 22; Abilene, 28, 29; El Paso, May 5, 6; Lubbock, 12, 13; San Angelo, 19, 20; Cleburn, 26, 27. Dear Brethren: Let us press the button from now until Easter. Let every man on the San Angelo District be one hundred per cent in raising the World Service quota. Brethren, now is a splendid time to push and watch the tick of the clock for success. After Easter, on to Brown Wood the council, with your report. Yours in His name, H. H. Qualls, District Superintendent.

WAYNESBORO DISTRICT

Second Round—Augusta, St. Mark, March 11, 12; Rocky Ford Ct., 17, 18; Newington, at Lee's, 24, 25; Statesboro Ct., 24, 25; Sylva, at Green Hill, 31 to April 1; Asbury, Haven, and Gough, 7-9; Millen Ct., 14, 15; Pulaski Ct., 21, 22; Sunday-school Convention, 26-29; Summit, Portal, and Metter, May 5, 6; Charlestown Ct., 12, 13; Dublin Station, 18-20; Hiltonia, 26, 27; Herndon and Wadley, 26, 27.

Dear Pastors and Members: Please arrange your plans to raise all World Service money by Easter Sunday, April 8. Start the evangelistic fires and keep them burning, that your membership may be increased. Do your best to put the Southwestern in every home. The District Council met January 11 and adopted the following: "That all the local auxiliaries functioning—Sunday schools, Epworth Leagues, Ladies' Aids, Woman's Home and Foreign Missionary Societies, Methodist Brotherhoods, Laymen's Associations—shall contribute at each Quarterly Conference the minimum of one dollar for ministerial support, and the Ladies' Aids and The Woman's Home Missionary Societies shall contribute ten dollars each, annually, to the World Service cause." The Sunday school and Epworth League Convention convenes April 26-29, with Horse Creek Methodist Episcopal Church, Rocky Ford charge. Make ready for a good convention. Preach the Word and God will bless your work.—W. H. Odum, District Superintendent.

Quarterly Conferences

ATLANTA, GA.

Our first Quarterly Conference convened in Arlel Bowen Methodist Episcopal Church, January 15 and 16, 1928, the Rev. J. W. Queen, district superintendent, presiding. On Sunday he preached for us morning and evening; his subjects were: "Go Forward," and

"One Thing Needful." His sermons were thoughtful, logical, impressive, and inspiring to all who heard him. On Monday night, January 16, the business session of the Conference was held. Several officers were present and rendered their reports. Although this Conference session was held shortly after the close of our Annual Conference, their reports showed a splendid advance in the work for this time. On Wednesday night, January 18, a grand reception was given at the home of Mr. and Mrs. Theodore Idellett in honor of the Rev. J. W. Queen and the Rev. H. E. Burns, our district superintendent and pastor, who have been returned to serve us this year. Representatives from all departments of the church spoke in highest terms of the good work accomplished by these servants of God during the past five years. All the officers and members pledged their loyal support to carry forward the work this year in the most advancing way possible. The Rev. H. E. Burns responded to these addresses of welcome with words of thankfulness to officers and unit leaders for such a meeting like this, and kind expressions of appreciation of service rendered. He said: "It is love that caused this meeting to-night. Love in your hearts for God, for your church, and your fellow servants. I am among you as He that serveth, coming not to be ministered unto, but to minister. In addition to all my public services of the church, the personal problems of the people have a large place in my heart. I shall render every possible service of good cheer, of comfort, of corrections and genuine helpfulness to everyone who will accept my service. I shall count it a favor from you to call me day or night, either for yourselves or for others, if you feel that my visit will be a benefit." Refreshments were served, and we all left in the finest spirit to serve God and the church this year than ever before.—J. M. Ellison, Reporter.

CATAWBA, N. C.

On Saturday and Sunday, January 29 and 30, the district superintendent, Rev. N. J. Pass, held our second Quarterly Conference. Sunday was a great day with us, though the ground was white with snow. On account of another engagement, our superintendent had to leave. The pastor preached Sunday at 11 A. M. from the subject, "Three Positive Proofs of the Divine Sonship of Christ." At three o'clock the Rev. W. M. Chavis preached a soul-stirring sermon from the text, "The vale of the temple was rent in twain." Paid superintendent, \$26.25; raised on pastor's salary, \$25; total, \$51.25.—E. M. McLeod, Reporter.

CLIFTON, TENN.

The Rev. R. A. Dowell, district superintendent, closed his second Quarterly Conference on January 16, which was a great

task of the ministry. We can hear of him over the district as ever emphasizing Kingdom building. He preached two effective sermons to the uplift of all. We are convinced that he is the right man in the right place. Total raised for the day, \$46; paid superintendent in full.—Reporter.

MT. STERLING, ALA.

The Rev. D. D. Vann, who is serving this work for the fourth year, has the work well in hand, and the people are loud in their praise of him, as a pastor and preacher. We are also grateful to the good Bishop Jones for sending to us the Rev. F. W. Williams as district superintendent. We have enjoyed the most helpful, inspiring, and uplifting Quarterly Conference ever held on this circuit—a farmer's conference and Quarterly Conference combined. Friday night, there was a farmer's conference at Wesley Chapel; the devotional service was inspiring and spiritual. The aim of the Conference was set forth by the Rev. F. W. Williams, district superintendent, who said, in part, that the object of the Conference is, first of all, to help the farmer to see and understand himself.

Bros. L. J. Jackson and Wm. Turner spoke on "How to Succeed as a Farmer." They told of how they had succeeded and urged the farmers to make farming a life task. Bro. Buck Jackson made helpful remarks.

Saturday, February 4, the meeting was continued at St. Mary's Church. There was a death in the home of Bro. Tom Ridgway, which took from them the baby girl, and this delayed the meeting; but we came together in the afternoon, and the conference was a success. The following persons spoke on the subject, "How to Keep Busy on the Farm from January to January and Make It Count for Good": Bros. Wm. Turner, L. J. Jackson, Stephen Ridgway, Mrs. F. W. Williams, Miss Daisy Lassiter, and Prof. E. J. Catchings.

Dr. Wm. Jones, D.D., spoke on the subject, "The Young People and the Farm." His talk was helpful and inspiring. The Rev. D. D. Vann made some timely remarks also. The pastor of the Colored Methodist Episcopal Church made some helpful remarks.

The Rev. F. W. Williams, district superintendent, gave some good suggestions. Then followed the business session of the Quarterly Conference. All officers were present and reports read.

Sunday, February 5, was a high day. People came from far and near and tarried all day. Sunday school was conducted by Bro. Ranson Ridgway, superintendent of the Sunday school. The lesson was reviewed by Dr. Wm. Jones. The fiftieth golden jubilee of The Woman's Home Missionary Society was demonstrated by Mrs. F. W. Williams. At 11 A. M. the sermon was delivered by the Rev. F. W. Williams. He used the subject, "The Search for a Name." The communion was served to a great crowd.

At 3.30 Dr. Wm. Jones, D.D., reorganized the Sunday school, and the Rev. F. W. Williams put on a three months' campaign to increase the membership of the Sunday school.

At 7 P. M. a sermon was delivered by Dr. Wm. Jones. He preached a soul-stirring sermon from Ecc. 12. 13.

The choirs of Wesley Chapel Methodist Episcopal Church, St. May's Methodist Episcopal Church, and the Fairview Baptist Church were on hand and led by Prof. E. J. Catchings. Dinner was served at the church. The district superintendent was paid in full. The total amount raised was \$57.80.—The Rev. D. D. Vann, Pastor; Mr. S. P. Wallace, Reporter.

MURFREESBORO, ARK.

The first Quarterly Conference of the Murfreesboro circuit was held at Ebenezer Methodist Episcopal Church, January 14 and 15, with the district superintendent, Rev. W. C. Rivers, presiding. All reports were good, and the business of the Conference was handled with ease by our district superintendent. Sunday was a very high day. The Rev. Rivers used for his subject, "Growth Should Be the Christian's Slogan for This Year." He emphasized the need and demand of the Christian's growth. Everyone enjoyed

the sermon. All present partook of the communion, totaling sixty-one. The following Monday the pastor, Rev. B. F. Littlejohn, was entertained by a surprise storm, led by Mrs. Mary Jane Polk and Mary Jane Jackson, of Murfreesboro. A number of pounds of choice groceries were given, valued at four dollars. The Rev. B. F. Littlejohn is putting forth every effort to lay the weight of hands on the young men of our communities, trying to help train them to be more Christlike. This man of God needs the co-operation of the entire congregation. We are striving to make this year's work a signal success. We raised for district superintendent, \$21.01.—Miss Rhema W. Holt, Reporter.

District Conferences and Conventions

OPELIKA DISTRICT COUNCIL

The Pastors' Council and District Stewards' Meeting convened at Kellyton, Ala., with the Kellyton Chapel Methodist Episcopal Church, January 23, 1928, with the Rev. J. C. Chuman presiding.

The World Service prayer meeting was conducted by Mrs. J. C. Chuman.

District Superintendent J. C. Chuman outlined the purpose of the meeting with burning words which set in motion the spirit of the brethren to put over the whole program of the church.

The discussion of the program of the church to save the world through the work of the different boards was the central theme of the council.

"The World Service Motive" and "Evangelism" were efficiently discussed by the Revs. D. G. Toney, C. R. Perry, G. W. Brown, and Dr. Wm. Jones, who gave information, vision, and spirit which fired the hearts of men and women to go forth to save the world.

The morning message was brought by the Rev. P. Y. Wofford, from Isa. 55.

The council reassembled at 8 P. M., with District Superintendent J. C. Chuman in the chair.

"The World Service Financial Needs and Askings" was discussed by the Revs. J. R. Houser, P. Y. Wofford, G. W. Brown, G. W. Washington, Mrs. Liddia Sims, and Mr. R. B. Sims. "The Board of Foreign Missions" was discussed by the Rev. F. F. Owens and Mrs. Maude Steed. Dr. Wm. Jones represented the Board of Sunday Schools. He wisely outlined a concrete plan for a modern Sunday school and how to increase its membership. At 7 P. M. the devotional services were conducted by the Rev. F. F. Owens. The Rev. J. R. Houser forcibly represented the Board of Education for Negroes. Dr. E. M. Jones represented the Board of Pensions and Relief. He showed the progress this important board has made in taking care of the old veterans of the church. The Rev. John McCormick, pastor of the Methodist Episcopal Church, South, delivered a wholesome address on "The World Service Program." The Rev. G. W. Brown brought his message from Matt. 26. 29.

At 10 A. M., after the devotional services, "The Board of Home Missions and Church Extension" was discussed by the Revs. G. W. Brown and L. D. Daniels. The Revs. P. Y. Wofford and J. R. Houser spoke on "The Board of Temperance." Mrs. J. R. Russell represented the Board of Hospitals. Mrs. Russell made a splendid speech. The Rev. F. F. Owens preached from John 20. 30. The council joined in giving the Rev. F. T. Thomas and his good people a rising vote of thanks for their royal entertainment.

The testimony of the laymen to work to put over the whole program of the church indicated the marked impression the council made on them.—J. R. Houser, Reporter.

The Indianapolis District Suggest-o-graphs

By THE REV. S. H. SWEENEY, Dist. Supt.

Now a brief word about our financial maintenance. Very often the finance committee is the "war department" of many a church. Inadequate financial methods are usually the

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contains the very material with which to develop the principles which are embodied in the Scout law, such as obedience, kindness, tolerance, respect for other people's property, faithfulness in religious duties, allegiance to God and country.

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cause. There is no better statement of a financial plan in a church than is found in our Discipline. But strange as it may seem, the Methodist Discipline is "taboo" to many of our church leaders. May I exhort you to turn to Paragraph No. 111, and read again, then again the "Disciplinary Financial Plan." Allow me to underscore a few basic principles, without which no church can successfully manage its finances. "Every member should be a recorded contributor." "Every member should be fully informed regarding the needs and extent of the local and world service of his church." "Systematic contributions should be sought and duplex envelopes provided." "Quarterly or semi-annual statements should be issued, and arrears collected." Do not fail to ask the children to give. Some children who give a small amount regularly, give more than some grown-ups who give just "when they feel like it." Let us venture the boldness to say that every church ought to see to it that it is worthy of support. Because Christ said, "I build my church," does not always mean that He was referring to "our church," unless it is functioning as a place of true worship and human helpfulness. What is the reason for the maintenance of the church in your community? Are these reasons evident? If it is just to keep someone from getting a good job "plowing corn," I doubt very much whether that church program is worthy of support. If it is just a "smoke screen" for unbrotherly folk, such a so-called church would be better out of a community than in it. Before a church asks a community to support it, it should examine itself, its program, and see to it that its purposes, its objectives, justify its existence.

Crescent City Notes

Williams Methodist Episcopal Church—On Sunday, January 29, at 7.30 P. M., the joint anniversary of the Jefferson Friendship and the Ladies' Jefferson Friendship Benevolent Association was held here. Welcome address was made by Mrs. Eleanor Parker, and the response by Miss Virginia Harris; vocal solo, Miss Anna Dent; sermon by the Rev. J. W. Turner; subject, "Gratitude for Divine Mercy." The collection was \$65.35. The fam-

lly rally was quite a success, \$290 being realized. We were delighted to have the Rev. J. A. Landry, of Mandeville, preach for us on Sunday, February 12, at 11 A. M. His subject was, "Minds Made Up." It was indeed a soul-stirring sermon. At night we had a rare treat. Dr. Walker, of New Orleans University, preached a very eloquent sermon; subject, "Obedience, the Key to Spiritual Success." This sermon will be long remembered.—The Rev. J. Wesley Turner, Pastor; Miss E. C. Charles, Reporter.

The choir contest of the Methodist Episcopal churches in the city of New Orleans will be held at Wesley Chapel Methodist Episcopal Church, March 26. Each choir will render one anthem and one spiritual, and prizes will be awarded for the best-dressed choir, best singing and marching, which will be based on enunciation, expression, harmony, pronunciation, processional, and recessional. The judges are: Drs. E. W. Williams, Stewart, Scott, V. M. Victor, Miss Maud Armstrong, the Rev. J. W. Lee, Dr. L. B. Landry, Dr. E. W. White, and the Rev. J. L. Burrell. The supervisors are: Miss Mary Jones, Haven, Williams, and Trinity; the Rev. W. C. Hayward, Philip Memorial, Peck, and St. Matthew; Mr. J. C. Hensley, People's, Mt. Zion, and Mallalieu; Dr. A. W. Brazier, Wesley, Grace, and First Street; Mrs. Georgia Greer, Scott Chinn, Thompson, and Hartzell. The admission will be twenty-five cents. This contest promises to excel the one of last year in every way, and the committee is looking forward to a record-breaking attendance.

Obituaries

BRYANT—Mrs. Emma Pauline Bryant was born February 2, 1883, at Madison Parish, La. Left an orphan at the age of four years, she was then reared by an uncle. She attended the public school at her home, after which, the Mary Home Seminary, which was burned during her third school year. She then attended New Orleans University, from which school she graduated from the Normal Department. Her aspiration spurred her on to more knowledge; thereupon she entered Fisk University and studied two years. At the expiration of two years at Fisk University she began teaching and was married the same year to Dr. A. J. Bryant. Again the call of the schoolroom found her active for fifteen years. After her husband had been engaged in the practice of medicine, and she in the schoolroom for a number of years, they moved to Pine Bluff, Ark., at which place she remained until overtaken by illness, of three weeks' duration, in the hospital at Pine Bluff. Her niece, Mrs. M. C. Waynes, brought her to her home in Tulsa, January 4, 1928, and here, in the home of her inseparable niece, she breathed her last the same day of arrival, January 4, 1928, at 6 P. M. She leaves a sister, brother, three nieces, four nephews, and two uncles. At an early age she became identified with the Methodist Episcopal Church and soon became a teacher in Sunday school and later, superintendent. Several times she was elected lay delegate to the General Conference, and was always found doing her bit unstintingly to spread Christianity through Methodism. Her church affiliation in St. James Methodist Episcopal Church at Pine Bluff will be greatly missed. Her funeral service was held from the Wesley Methodist Episcopal Church, Tulsa, Okla., Monday, January 8, 1928, at 3 P. M. A large number of friends of Mrs. Waynes, her niece, attended the services. The floral offerings, telegrams, and letters of condolence were many. The Rev. Alexander Talbert, pastor of Wesley Methodist Episcopal Church, delivered the funeral eulogy. Her remains were laid to rest in the Booker Washington Cemetery, Tulsa, Okla.

PERSON—Sister Sopha Person, one of the oldest and best members of the Live Oak Methodist Episcopal Church at Angie, La., departed this life on Sunday night, January 22, 1928. She was a great lover of her church and pastor. The funeral sermon was preached by the pastor, Rev. S. C. Williams, assisted by the Rev. B. Moses, pastor of the Baptist Church. She leaves to mourn their loss a husband, four faithful daughters, a son, and a host of good friends among the

white as well as the colored. Her funeral was largely attended.

PITMAN—John R. Pitman, a faithful member of the Wesley-Ray Methodist Episcopal Church, Angie, La., and a good Christian man in the church and community, departed this life on January 13, 1928. He was on his way home from the doctor's office when death called him home. He leaves to mourn his passing a good Christian wife and several children.

SOMERVILLE—Sister Lugenia Somerville, one of the oldest members of Alexander Chapel Methodist Episcopal Church of Mason, Tenn., died November 8, 1927, in full triumph of faith. She left to mourn her passing two sons, many grandchildren, and a host of friends. Her funeral was conducted by the district superintendent, Rev. J. O. Dixon, and the Rev. W. M. Burroughs. She was buried in the Robinson Cemetery at Gainesville, Tenn.—Maggie F. E. Cobb, Reporter.

Marriages

DAVIS—SMITH. The marriage of Mr. Lance Davis and Miss Ruth May Smith was solemnized quietly at the home of the bride's parents, four miles west of Carrollton, Miss., January 30, 1928. The ceremony was performed by the Rev. W. M. McCaskill. May long life and happiness be theirs.—Reporter.

McGEE—BRIDGES. Mr. P. McGee and Miss Louvenia Bridges were happily married Sunday, January 22, 1928, at 6:30 P. M., at Bridgeville, Miss. The ceremony was performed by the Rev. B. J. Cooper, the bride's pastor, in the presence of their many friends. The groom is the son of Mr. and Mrs. Henry McGee, of Florence, Miss. The bridal party consisted of Mr. J. A. Norwood and Miss A. M. Smith. After the ceremony a reception was held, after which the couple motored to their future home in Florence. We wish for this young couple a happy and prosperous journey through life.—Mrs. S. E. Rice, Reporter.

SCARBER—WILLIAMS. Mr. Scarber, of Quitman, Miss., and Miss K. C. Williams, of Stonewall, Miss., were united in holy matrimony at the Zion Chapel Methodist Episcopal Church, Stonewall, Miss., January 22, 1928, at 3 P. M. Miss Mamie McCray was the bridesmaid. The bride is the charming daughter of Mr. and Mrs. James Williams. Mr. Scarber comes from a well-known and highly respected family. Many friends were present to witness the ceremony. The couple will make their home in Quitman, Miss. We wish them a long, happy, and prosperous life. The Rev. M. Brown officiated.—Mrs. Minnie S. Reed, Reporter.

THOMAS—FISHER. The marriage of Mr. Oby V. Thomas and Miss Emma Fisher was solemnized at the home of the bride's parents, Mr. and Mrs. R. W. Fisher, Oxford, Ala., January 26, 1928, at 8 P. M. The ceremony was performed by the Rev. J. R. Taylor, the bride's pastor. We wish for them a happy and prosperous sail o'er life's sea.

Cards of Thanks

We wish to thank our many friends for their kindness to us during the illness and death of our mother. She is greatly missed in the home and in the church. "The Lord giveth and the Lord taketh away; blessed be the name of the Lord."—Nelson Bailey, H. B. Bailey, W. M. Bailey, G. B. Bailey, and Mollie Bailey, Georgetown, Texas.

I desire to thank the Ladies' Aid Society, members and friends of Shady Grove and St. Matthew Church, led by Sisters Julia Hill and L. Shade, for a forty-dollar suit of clothes given me; and Mr. Alfred London, brother of the Rev. W. R. London, for a six-dollar pair of shoes for the Annual Conference, and also twenty-seven dollars raised by him for the Ladies' Aid Society on the suit of clothes.—Wm. Jarrell, Pastor, Mansfield, La.

We take this method to thank the members and friends of Nepsy's Chapel Meth-

odist Episcopal Church, Ailey, Ga., for the many pounds of groceries which amounted to \$7.55. This surprise was led by Brother C. Wiggs, Sisters L. Williams, D. W. Griner, and Mrs. Perdue, Mr. and Mrs. I. McCloud, of the Baptist Church. May these good members and friends live long to work in the church.—The Rev. and Mrs. P. E. Smith, Mt. Vernon, Ga.

The Rev. and Mrs. G. W. Carter wish to thank the members and friends of Camphor Memorial Methodist Episcopal Church, Scotlandville, La., for a surprise given them and for the many pounds of choice groceries; also a cash purse. They also wish to thank the Ladies' Aid for a forty-two-piece dinner set and three feather pillows. The Thanksgiving dinner was well attended. Amount raised during self-denial week was \$5. We are praying for a great year's work.—J. H. Bradford.

The pastor, Rev. J. S. Dickson, and wife, of Baton Rouge, La., wish to thank the members and friends of Jordan Chapel Methodist Episcopal Church for the many pounds of choice groceries brought to us on January 17, just after class meeting had adjourned. The party was led by Sisters A. Cyrus and Anna Riley. They laid on the parsonage table 100 pounds of groceries and \$2 in cash. The pastor also wishes to thank the Church Workers' Club for the chimney that was put in the parsonage January 5, at a cost of \$58.—Bros. J. Randolph, president; Wm. Henderson, vice-president; Sisters L. Cyrus, secretary; R. Henderson, assistant secretary; Bros. Wm. Wilson and C. Brown. We are now working hard on our World Service. The pastor wishes to thank Sister Alberta Black for \$6.75 on an overcoat for Christmas. On Christmas Day the pastor and wife had dinner with Mr. and Mrs. John Randolph. Many presents were given them. Again we thank you, and invite you to come again.

Woman's Column

Athens, Ala.—Dear Co-workers in the Work of The Woman's Home Missionary Society of the Huntsville District: I take this method to remind the auxiliary presidents that the first Sunday in Lent is February 26. I earnestly appeal to all the pastors of charges on this district to please lend us your co-operation and assist us in putting over our program. We are expected to play our part in raising our Lent money. I will be glad to hear from each auxiliary on the district. Wishing you much success, I am yours, Mrs. V. D. Oatman, Lenten Secretary.

Montgomery, Ala.—To the Presidents and Members of The Woman's Home Missionary Society of the Montgomery District:

Our past year's work is one to be proud of. I feel that we are pushing to the front in our mission work. With prayer and our heavenly Father's guidance, we cannot fail. Let us renew our strength, clear our vision, that we may see the great needs of The Woman's Home Missionary Society in our local work, beginning with the new year, by putting new life into every department that is under the supervision of the society. I am asking each president to raise all of her offering, so that every charge may have a round report at our spring meeting, which will be held in Union Spring, Ala., March 29 and 30. My dear sisters, I know you will be loyal and do your whole duty to make this a banner year for the Montgomery District. Yours for His cause, Mrs. P. P. Wright, District President.

Lineville, Ala.—The Woman's Home Missionary Society, under the leadership of Mrs. Izora Austin, gave a reception at her home, Friday night, February 3, in honor of the ladies of the society. This being the first meeting, there were eleven members added. A program was rendered also. Negro spirituals were sung. Prayer was offered by the pastor, Rev. G. W. Washington; solo by Mrs. Maxwell, of Talladega; Scripture reading by Master Edward Lancaster, of Talladega; paper, by Miss Artis Burney, on "Facing the Future"; paper, by Miss L. Burney, "Honesty Is the Best Policy." We were grateful to

have with us Prof. Miller, of Talladega College, who made an excellent talk on "Education." A quartet selection was sung by the three Misses Burney and father. A plate supper was served. The Woman's Home Missionary Society seems to be wide awake. Pray for our success.—Mrs. Izora Austin, President; Mrs. G. W. Washington, Reporter.

Anniston, Ala.—To The Woman's Home Missionary Society of the Central Alabama Conference:

Dear Junior Secretaries: We have a great task before us. I hope each auxiliary and each district Junior secretary is busy on the job. Dear sisters, we have only five months to work, so please get on your job. If we would make ourselves busy in building up God's kingdom, the victory will be ours. So, sisters, let us get on our job and make this one of our greatest years in the Junior Department. I hope you have sent in your dues and thankoffering. I trust you are working on your Jubilee and membership campaign, also your Lenten fund and mite-box fund. I hope you will do your best on all lines. So you see we have a great work before us. I trust that every district will report in full in your spring meeting. Let us use as our motto, "Faithful Worker in Christ."—Mrs. M. E. Ogletree, Conference Junior Secretary, 1512 Brown Avenue, Anniston, Ala.

To The Woman's Home Missionary Society of the Kansas City District:

District Officers and Presidents of Auxiliaries: I feel that all dues have been paid up to date and your Conference secretary has the receipt for same. I am now pleading with you to please start in time to raise your Lenten offering. Observe special prayer for the world, February 24. Thank-offering reports were fine. Please do not forget your mite box. I earnestly plead with all pastors in the Kansas City District to do all you can for The Woman's Home Missionary Society and God will pay you a hundred-fold. You need us and we need you. I pray that the Kansas City District will lead out this year of 1928. Let us be prepared for General Conference. We are a loyal and consecrated district. Please put forth your evangelistic effort as never before. Please bring in a good report of the Queen Esther girls. We must not neglect our young people. Prayerfully, I am your servant for the love of Christ and in His name, Mrs. L. L. Thomas, President of Kansas City District.

Sylvania, Ga.—To the Officers and Members of The Woman's Home Missionary Society of the Waynesboro District:

Dear Sisters—We are now approaching our district meeting, which will be held at Brannen's Chapel, Statesboro, Ga., in April. We are asking that all put forth their best efforts to get our claims in full before the meeting: thank offering, Lenten fund, mite box, and Jubilee fund. We also ask that each auxiliary in the Waynesboro District send a delegate and a report to the meeting. This will give us an upward march to the annual convention in June. Let us prayerfully go about our task from now on with new zeal. We are also asking the aid of the pastors and the district superintendent in our work. Send all moneys to Mrs. Amanda Smith, 215 Johnson Street, Statesboro, Ga. She is the district secretary. It will be immediately sent to the convention treasurer; and your pastor will receive vouchers for the amount sent in. Yours for His cause, (Miss) Sadie B. Maultsby, District President, Sylvania, Ga., Route 2.

Mt. Vernon, Ga.—The young women of Mt. Vernon met at Warren Chapel Methodist Episcopal Church, Wednesday, January 25, and organized a Queen Esther Society under the supervision of the Rev. Mrs. P. E. Smith. The meeting was opened with singing, a prayer by the Rev. Mrs. P. W. Rock, and a Scripture lesson, Luke 15, by Mrs. P. E. Smith. She placed special emphasis on "Seeking That Which Was Lost." Miss Willie M. Hendrix and Mrs. P. W. Rock gave short talks on the work of the society. The Rev. Mrs. Walker, of the African Methodist Episcopal Church, visited the meeting and gave us a most excellent talk. Officers elected

were as follows: Mrs. P. W. Rock, superintendent and treasurer; Miss Inez Rock, president; Miss Elizabeth Johnson, vice-president; Miss Josephine Crawley, secretary. Fifteen members were enrolled. The society meets the first Wednesday afternoon in each month. Our motto is, "Lift As We Climb." Let all Methodism pray for the work of this organization. We at Mt. Vernon are going over the top. Watch the Southwestern.—Willie M. Hendrix, Reporter.

Memphis, Tenn.—The auxiliaries of Warren Chapel Methodist Episcopal Church met at the home of Mrs. Matilda Wilson, Monday, January 23, at 2 P. M. The meeting was presided over by the president of the Ladies' Aid Society, Mrs. J. E. Parks, and was largely attended. The lesson for discussion was, "Marching Orders of the Church." The pastor opened the topic for discussion, and the work was beautifully laid out. The church membership was divided into seven tribes, each tribe having a captain and lieutenant. We are expecting to put the program over by the second Sunday in April. Dues collected amounted to ninety-one cents. We were served with cake and hot chocolate. A rising vote of thanks was tendered Mrs. Wilson for her hospitality. On January 30 the auxiliaries met at the home of Mrs. Bettie Lucas, presided over by Mrs. Annie Bowers, president of The Woman's Foreign Missionary Society. The topic for study was, "In the World to Save the World." Much interest is being taken in these various meetings. Everyone seems to have taken on new life and started out to make this a successful year. The captains and tribes are all working and have started out to reach the goal by the second Sunday in Easter. The pastor was present. Dues collected amounted to seventy-one cents. Dainty refreshments were served.—Lillie L. Lloyd, Secretary; Dr. F. W. Davis, Pastor.


To The Woman's Home Missionary Society of the Mississippi Conference:

Dear Sisters—The executive board of our Conference society in its annual session, which met at Jackson, in connection with the Mississippi Annual Conference, January 28, elected Mrs. S. K. Trigg, of 420 East Seventh Street, Hattiesburg, Miss., as our Conference treasurer, to fill out the unexpired term of our late Mrs. Hall. You will kindly send all moneys for the society to Mrs. Trigg, who will perform the duties of the treasurer in the usual way. You will please remember that we are now in the latter half of our fiscal year, and that we have only five months in which to complete the year's work. Therefore, in the language of the apostle, "Let us run with patience the race which is set before us."

You will doubtless receive communications from your district presidents and corresponding secretaries as to the plans for your respective districts; and we trust that the work will be so well planned that no district will fail to meet its financial and evangelistic quota. Do not forget the clove gift: the fifty cents which each member is asked to give over and above your regular askings. This is for the Jubilee fund.

Our annual meeting will convene at Columbia Valley, June 21, at which time we are urging that all district officers and all auxiliary presidents and corresponding secretaries be present, and that each auxiliary be

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represented with five dollars, three of which are to be applied to the expense of the delegate to the national meeting, and the other two to be used for Conference expenses. We trust that you will prayerfully conform to every request, and, in the spirit of the poet, will

"Go, labor on; spend and be spent,
Thy joy to do the Father's will;
It is the way the Master went;
Should not the servant tread it still?"

—Mrs. W. P. C. Morrison, Conference Corresponding Secretary.

ANNUAL SESSION OF THE W. F. M. S. OF THE TEXAS CONFERENCE

The fourth annual session of this society convened at Wesley Tabernacle, Galveston, Texas, November 24, 1927. Mrs. K. E. Summers, president, presiding. After soul-stirring devotional services conducted by Sisters Dollie White, Pulliam, and Alberts, the regular business of the conference was taken up. The welcome address was delivered by Mrs. E. House, president of the entertaining auxiliary. The response was by Mrs. F. T. Lee, of Houston. This was followed by a very touching memorial service, under the direction of Mrs. E. R. Speed, who announced that eleven of our co-workers had fallen during the year. At the close of this service Mrs. White sang, "What Are They Doing In Heaven To-day?" which was very touching and effective. The roll of officers was then called and all were present, with the excep-

tion of the mite-box secretary, Mrs. L. A. Baccus, who sent her report with regrets that she could not be present. We were interrupted at this point by a happy, happy surprise of visitors in the person of our Bishop Jones and his good wife. We were beside ourselves with delight while the building appeared to rock with applause as the hundred or more women greeted them. The bishop, in making this his first visit to our meeting, spoke in highest terms of commendation of the work we are trying to do in the matter of helping God to save this old world. There is no telling how much we will be able to do if he should chance to make his visits more frequent. The most unusual treat of all was that of having Mrs. Jones with us. She expressed freely her pleasure and surprise to find such a large number of our women engaged in the work of The Woman's Foreign Missionary Society. We were charmed with her talk of stories told her by returned missionaries from the foreign fields, and the results of their sacrificial services in these far-away lands. The reports from the Conference officers were very encouraging. In spite of the many difficulties confronting them as they have gone forth on their mission of love. Four out of six of the district presidents were present and made reports with a truly optimistic ring. The following day, Saturday, found us engaged in closing up the unfinished business. Mrs. E. M. Blue read a very interesting and helpful paper; subject, "Some Problems We Meet and How to Solve Them." The spirituals, led by Sisters White, Jackson, and Hants, were among the high points of the session. The financial report of our most efficient and painstaking treasurer, Mrs. W. H. Jackson, showed an increase over last year of more than one hundred per cent. Who is it that will withhold from us the coveted "Well done"?

The election was next in order, with the following results: Mrs. K. E. Summers, president; Mrs. L. A. Pryor and Mrs. C. J. B. Hockless, also Mrs. J. R. Hants, of Jefferson, Texas, vice-presidents; Mrs. R. A. Carr, corresponding secretary, 2021 Whitty Street, Houston, Texas; Mrs. E. M. Blue, recording secretary; Mrs. W. H. Jackson, treasurer, 2221 Davis Street, Houston, Texas; Mrs. E. R. Speed, secretary of Student Work; Mrs. D. White, secretary of Stewardship; Mrs. L. A. Baccus, secretary of Mite Boxes, 86 Tudor Street, Paris, Texas; Mrs. W. D. Lewis, secretary of Extension Work; Mrs. L. A. Gilmore, secretary of Supplies; Mrs. M. Davenport superintendent of Young People's Work; Mrs. E. A. Brown, superintendent of Junior Work.

Now, sisters, our work for 1927 is a closed book. That we have put over a great program goes without saying. But let us go forth to a much larger task than the one just finished. Let 1928 be the banner year of the five years of The Woman's Foreign Mission work in Texas. This we can do, but not of ourselves. Let us look to the hills from whence cometh our help. "Our help cometh from God." Let us look carefully after our Young People's and Junior work and see that they are organized in every charge. Our apportionment for this year is \$300, the same as last year. I am sure you will raise every dollar. Remember that the first day of each month is our special day of prayer; be sure to keep this fact in mind and pray for the success of our work. Let us consecrate our lives wholly to the service of the Master, and great will be our reward.—R. A. Carr, Corresponding Secretary.

Special Notices

To Whom It May Concern.—The Rev. E. J. Millsap's address has been changed from Route 3, Box 46, Waynesboro, Miss., to Route 1, Box 55, Yazoo City, Miss.

On Sunday night, February 12, the double cottage at 2124 South Loyola Street, New Orleans, the home of the Rev. T. B. Cooper, our pastor stationed at Jeanerette, La., was destroyed by fire while the inmates were attending services at the First Methodist Episcopal Church. Most of the household contents were consumed in the fire. Mrs. Cooper is now at 2844 South Rampart Street, with Mrs. Virginia Jackson, and will leave within the next eight or ten days for Jeanerette.

Annual World Service Roll Call

APRIL 9—MAY 31, 1928



Every Methodist Episcopal Church Enrolled
in World-Wide Kingdom Extension
Through Pledge and Prayer
for World Service

REMEMBER!

Methodists Keep Holy Week!

In gratitude to God for His grace and blessings, the call is given to the entire Church to observe the Easter season in this manner:

First: Consistent evangelistic efforts culminating in a triumphant Palm Sunday.

Second: A demonstration of Christian Stewardship registered in a gift for the spread of the Kingdom of Christ, of at least one tenth of the week's income, brought into the Church on Easter Sunday.

Committee:

Bishop E. L. Waldorf
Mrs. O. N. Townsend

Alvis S. Bennett
Rev. J. E. Skillington
Rev. W. B. Farmer

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, MARCH 1, 1928

"If You Don't Read You Will Never Know"

IN ONE of Richmond's busy streets in the early morning hour you can see and hear a genial colored boy selling papers. He has the characteristic individuality of his color and sells his papers in ways different from the standard rule. The other morning he was ringing out this:

*"I know something and I will tell you so
If you don't read you'll never know."*

He is right and we would like to have him travel over our Methodism and sell our own Church papers and literature with that song. We have many people who do not know what our Church stands for, what she is trying to do, or what is going on in her borders. What a great help it would be if these people would get a Discipline and their own church literature and learn for themselves what is going on. We wish every pastor next Sunday would stand in his pulpit and sing out with great force so all the members of his congregation could hear the words of this colored boy and then take subscriptions to the Advocate:

*"I know something and I will tell you so
If you don't read you'll never know."*

—FROM *Richmond Christian Advocate*.

Voice of People Heard in Washington

Forces of Peace and Social Justice Advance

By Harry Earl Woolever

Editor, The National Methodist Press

CITIZENS of this Republic again triumph over the agents of bureaucracy in the conduct of the national government. The people of this nation are speaking their mind through letter and telegram to their representatives in Washington, both executive and legislative, and the most stupendous naval expansion program ever undertaken by any nation in the time of peace, is disintegrating. If the citizens do not grow faint in well-doing, a reasonable naval program will result. The gist of this striking episode of the attempt of the "big navy" propagandists and the shipbuilders to build a United States navy which would stir the world to a great naval construction race, and the effective protest of the Christian citizens, is as follows:

For years the advocates of a big fighting force on the sea have been spreading propaganda, and although rebuked by the President for their war-scare campaign, they have persisted. When the Geneva Disarmament Conference of last summer failed, they seized upon it as their great opportunity to frighten the people into sanctioning a huge navy. A program was pushed through the Navy Department calling for an immediate increase of seventy-one fighting ships at a construction cost of \$740,000,000. This is but a part of a twenty-year program which, if carried out, would cost the taxpayers over \$3,000,000,000 for construction and upkeep.

So eager were the advocates of force to clinch their advantage that in the House Committee they eliminated from the bill a section which would permit the President to halt or modify the ship-building program should a future naval conference vote to reduce the size of the navies of the world.

The whole world is disturbed by the unjustified size and haste of the ship-building program proposed by our "big navy" men. Peoples in other countries have expressed the fear that the richest nation in the world was looking to the time when it might use its wealth to domineer over them. Whether a great fighting force is justified or not, this is no time to undertake the building of such a world-disturbing machine. The United States is talking peace.

CITIZENS BECOME ARTICULATE

The great majority of citizens have not only become tired of paying taxes to build fighting ships and of being called upon to give sons as the victims of war, but they are convinced that force does not make right in international relations. The Protestant Church press and the peace organizations brought the facts to millions of citizens and indicated that the only effective weapon left to block this unjustified program of force was to write their representatives. The Christian citizens responded. We never have witnessed in Washington such quick and effective response on the part of the citizens of this country in defense of their principles. This even exceeded the volume of protest which came into the halls of Congress when an attempt was made to embroil this country and Mexico over religious and political struggles going on in that country.

For instance, one of the most hot-headed and ardent advocates of "the biggest navy in the world" is Congressman Britten, of Illinois. Before the committee he showed no reason in his ardor. On January 14 he declared that we must build the whole seventy-one ships at once. The naval propagandists had him completely in tow. He was against any further naval-reduction conferences and against the President having any right to hold up any portion of the program. He had been a chief advocate of striking the third section from the naval bill, which read: "In the event of an international conference for the limitation of naval

armaments, the President is hereby empowered, in his discretion, to suspend in whole or in part any construction authorized by this Act." Britten said: "I consider the elimination of the provision giving the President power to suspend the program in the event of a conference on limitation of armaments the most important action of the committee."

The letters commenced to pour in from

Notice

In accordance with the provisions of the Book of Discipline, Paragraph 381, Section 2, the Book Committee of the Methodist Episcopal Church is hereby called to meet in annual session, Wednesday morning, March 14, 1928, in The Methodist Book Concern, 420 Plum Street, Cincinnati, Ohio, at ten o'clock.

WILLIAM F. CONNER, Chairman;
EZRA S. TIPPLE, Secretary.

the citizens who are more interested in peace and conciliation than in the "biggest navy." The Illinois congressman rushed to the White House for counsel on a way out of the difficulty, and he emerged from the President's office a meeker man and sang quite a different song. He said, as he came out from this conference with the Chief Executive, within a month of his glorying over the elimination of the above clause: "I am convinced it would be unwise to limit the time for completion of these ships, and I shall now support the President's program in detail."

And when Representative Britten said this he was in a mood far different from that when he declared immediate construction essential and boasted that the best work of the committee was the elimination of any power to delay any part of the navy construction. Furthermore, the President's program which Representative Britten now supports in detail calls for only twenty-five rather than the original seventy-one which he had declared must be built at once.

Chairman Butler, of the House Naval Committee, said: "In all my experience in Congress, covering a period of thirty-two years, during which I have had continuous service on the Naval Committee, I have never known such widespread protest to be registered against any measure under consideration or about to be considered. These letters and telegrams, all voicing opposition to the bill we now have before us, come from all over the United States, and are addressed to me as chairman of the House Naval Committee. These protestants seem to have united on me as a good target."

When the editor of The National Methodist Press visited the office of an Eastern senator, he was greeted with the statement: "You ought to be made to answer all the letters which have been pouring into my office since you wrote that article on the big navy." The reply was: "You people will learn that the citizens of this country have a mind on these things and are awakening to their rights and how to demand them. The best reply you can make to those citizens who have written to you is to vote their will when the 'big navy' propagandists' bill comes before the Senate."

PROBLEMS CAUSED BY CONVICTS COME BEFORE CONGRESS

The Interstate Commerce Committee of the Senate has held hearings on a bill the effect of which would go a long way in abolishing the exploitation of prison labor by private contractors. The practice of selling the labor of convicts by contract to those who use this system to make great profit has been con-

demned for many years by social welfare, religious, and labor groups, as well as by the organized women of the country. The evil is manifold. The prisoners are often ill used and certainly not reformed. The taxpayers are victims because they pay the cost of imprisonment, while a private individual or corporation, buying prison labor at a low rate, profits.

The substitute for prison-contract labor is employment within the prison. Several States have, in recent years, made considerable advance in the manufacture of goods by the labor of the prisoners. To sell these products in the open market makes unfair competition, especially with articles made by industries employing women. To avoid such competition, many States have provided that prison-made goods shall not be sold in the open market, but to the State for use in its various institutions. This has proved an adequate solution and is economical for the State, while at the same time it brings in some remuneration for the prisoners, many of whom rejoice at this opportunity to contribute to the support of their families or to put by some savings, awaiting the time when they are liberated. However, these States are not protected against the shipping in of prison-made goods from other States, the sale of which is not regulated. It is this matter that the Interstate Commerce Committee is considering.

The bill regulates interstate commerce in prison-made goods by providing that such goods shall be subject to the laws of the State into which they come. Such legislation is necessary to the progress of industry within the prison. It would protect those States which do not sell prison articles in the open market and encourage others to introduce industry in their penal institutions.

What a field for Christian interest and reform the prisons present! The first Christian work in which we find John Wesley engaged was that of visiting and ministering to the prisoners in the jails about Oxford. Wherever there was human need, whether in the jails or in the halls of the mighty, this evangelical leader led the way for those called Methodists.

Personal and General

—Dr. R. J. Wade, Chicago, chairman of the Alumni Council of DePauw University, presided at the Founders' and Benefactors' Day, February 22. Dr. Wade also delivered an address at the senior-faculty-alumni luncheon.

—Bishop John L. Nuelsen, resident bishop of the Zurich Area of the Methodist Episcopal Church, was invited by the National Church of Switzerland to attend the celebration of the four hundredth anniversary of the introduction of The Reformation into Bern, the capital city of Switzerland. Special commemorative services were held on February 4 and 5, in the cathedral at Bern.

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L. H. KING, Editor

H. E. LUCCOCK, Contributing Editor

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Bringing Up the Reserves

INTO our "Final Drive Plan" to close the quadrennium most creditably for *The Southwestern Christian Advocate*, the Mississippi and Upper Mississippi Conferences at their recent sessions threw themselves with glowing enthusiasm to raise the needed one thousand subscriptions before May 1. Each of the pastors is endeavoring to send in five of these. And Mississippi will do it.

Their purpose, which it is urgently requested every one of our twenty Conferences will espouse, is expressed in the Report of the Committee on Periodicals: "We believe that the literature which people read exerts a great influence upon their moral and Christian life, and that we should be very careful of the kind of literature we read."

"Our Methodist publishing houses issue the very best of literature, and we should urge our people to purchase and use our own literature and periodicals in our Sunday schools and churches."

"*The Southwestern Christian Advocate*, our official Methodist organ, is the best weekly periodical within reach of our people. We pledge anew our support to it and set apart the second Sunday in March as the culmination

of a special campaign for five hundred (500) subscriptions, our share of the total number of one thousand to be raised."

In these words is the ring of the old-time loyalty of these Conferences. It should become contagious throughout every Conference of our patronizing territory. Four of these, the Washington, Delaware, Lexington, and Central Missouri, are yet to be held. Co-operation in purpose, spirit, and effort, on the part of these four approaching Conferences, will bring up all necessary reserves, and the "Final Drive Plan" will be gloriously consummated.

That intended good deed toward *The Southwestern* which a number of our pastors have been cherishing in mind for a long time is now due. The end of the quadrennium is virtually at hand. If there is any good you should do, do it now, for your church paper—your assistant pastor and the constant friend and helper of your congregation. Every pastor in our twenty Conferences sending in his five subscriptions in the next thirty days will leave nothing to be regretted in the way of unfulfilled loyalty to this church enterprise.

The Negro's Place

SO MUCH is being said to-day in both oral speech and printed articles about the "place" of the Negro in our civilization that one becomes surfeited with such discussion. And yet the augmented volume of literature upon the subject indicates real progress toward the right solution of this vexing problem of human adjustment.

When conscience is stirred, social agitation sets up. In our country's history, there once was a long period—two-and-a-half centuries, in fact—of quiescence on the question of the "place" of the Negro in the social structure. His "place" had been fixed by the logic of events. And the War of the Rebellion was precipitated by the ardent desire of secessionists to keep it fixed in a certain groove, on well-defined political and social levels universally known.

The other day, as we passed through the city of Montgomery, Alabama, we saw, facing the southern wing of the State capitol, another building of stately mien, but fortunately reminiscent of a past period, having emblazoned over its pathetic portal this designation: "The First White House of the Confederacy." It was also providentially the last one. For every brick in it and every proud sentiment that made the atmosphere in which it basked was typical of the idea of the Negro's "place." And, in uncultured sections of our nation to-day, that vicious old idea holds on with notorious vitality. As a democratic nation we are accordingly confronted with the anomalous fact that a large area of our American civilization is cluttered with institutions of social control and direction betraying their purpose to perpetuate the old idea of keeping the Negro "in his place."

Any critical analysis of this primitive idea of our inter-

group relation as held by the bourbon aristocracy of those bygone centuries, will reveal back of it a selfish group egotism based on a sense of exaggerated importance or of economic expediency. For that sense of importance which ignores group worth in the perspective, history is an excellent antidote. The recorded rise and fall of nations and races, the alternating social and political importance registered thereby, is sufficient corrective for the proud boast of any group that may at the present time hold the dominant political or economic position in any given zone of world life.

Allied with this appalling sense of group importance is the habit of auto-intoxication induced in the dominant group by its writers and propagandists who fan the destructive antagonisms between groups and classes, typified in the "literature" of the Stoddards, Grants, Van Vechtens, Evans', Heflins, Bleases, et al. By their insistent cultivation of the group illusion of superior virtue, they drive the wedge of severance deeper among groups whose every essential interest demands co-operative constructive thinking and conduct. This school of partisans magnify the things that divide, while they minify the things that foster and enhance the concept of fundamental human unity and identity of human interests.

Only by an unworthy concept of personality could one be emboldened to propagate such notions of human adjustment as a program of permanent social procedure. In the view of such fledgeling philosophers, certain human beings are mere cogs in the wheel of economic progress. These men find it easy to allocate to the Negro the position of a mere tool in the hand of skilful manipulators in the nation's workshop; but he must not exercise his thinking

apparatus and other soul qualities that conspire to urge him to share in any estate of which personality is capable. His place is to be a mere cog in the machinery; never a member of the board of directors of the nation. Or, he is suitable canon-fodder or wadding; never the directing genius to help determine whether and when the fighting decree shall be issued or even in what direction to aim at the enemy. Of course the cog and fodder function to be performed by the Negro in American civilization is a valuable one, but necessarily lends itself to that idea which ignores the inherent nature and worth of personality.

From such an unworthy view of personality as some hold concerning the Negro; from selfish group egotism and the auto-intoxication that incites them to keep the Negro "in his place," there is but a very short step to a resort to force as the most available means of effecting an unsocial group régime. But time has brought about a rationalizing process which discloses that because of the inherent nature of personality, the shop-worn idea of the Negroes' "place" is no longer possible. Most aptly in his remarks in Rochester the other day, did Stanley High declare that "the youth of Africa, India, and China are no longer willing to keep in their place, that place of inferiority to which the white man has consigned them." And with the same prophetic accuracy he might have asserted "nor is the Negro American youth willing longer to keep" the "place" designated as his by the old antebellum psychology.

Events have ushered society into the sphere of higher motives for our attitudes and conduct, higher standards of adjustment of human differences. Affected by considerations of sentiment and reason, humanity now yields to the highest motive that can actuate human conduct. That motive is Christian and its chief content is that of love. It allows for the fullest measure of values in terms of the moral worth of personality. It will be content, on the

strength of this and this alone, to assign to men their place in any social scheme. It will demand and dictate inter-group attitudes in the light of that perspective which envisages the whole human group. Color or race will have nothing to do with it. A man's value to society in view of his inherent personal worth will determine his place in world society, which may, let us hope, or may not be determined finally by what this nation shall have to say. Stanley High again delivers to this nation a wise preachment when he says: "We in America and Europe live in glass houses. Two-thirds of the human race, the men of yellow, black, and brown skins, are watching us in order to determine just how they must act if they would win their freedom. Every Gary school strike and Ku Klux Klan outrage, every outburst of our jingoes, helps to convince these people of other lands that only by the Communistic doctrine of hatred and force can they win their place in the sun."

The Negro's place in America will be fixed not by some captious critical creed that embodies a religious faith prostituted to accommodate the long-cherished traditions of social and economic expediency of an intoxicated racial egotism. At the crossroads of civilization, the bulk of the human race, the Negro American in the midst, stands, awaiting the approach of some religion or synthesis of religions that will dare to recognize colored men as such an integral part of a divine human family as will accord them their just place, not as extra, but within the circle of human interests identical with all human beings.

If Christianity is to fix the place of the Negro American, the time has arrived for Christianity "to set up a few laboratories in which it could actually be demonstrated that there were some folks who were willing not to preach but to practice Christianity" of the brand of Jesus Christ. We are waiting to discover one such laboratory.

Men's Work Advances

By Bert Edward Smith

Executive Secretary

ANOTHER chapter in the story of the expanding Men's Movement of Methodism was written by the Board of Education at its annual meeting in Chicago last week. The recommendations of the recent National Laymen's Conference held in Chicago were carefully considered and, in the main, adopted with enthusiasm.

The board voted a semi-independent relationship to the work, and placed its direction under a commission of thirty men, most of whom are laymen. Fifteen members of this commission were chosen from the Board of Education membership, and fifteen others were chosen at large throughout the church.

The commission contains such laymen as Edgar T. Welch, president of the Welch Grape Juice Company, Westfield, New York; Honorable Frank B. Willis, United States Senator from Ohio; Branch Rickey, vice-president of the St. Louis National League Baseball Team; George W. Dixon, president of the General Laymen's Association, Chicago; William Boyd, advertising manager of the Curtis Publishing Company, Philadelphia; Luren D. Dickinson, Lieutenant Governor of Michigan; Matthew S. Davage, president of Clark University, Atlanta, Georgia; Frank H. Ryder, vice-president of the Harder Refrigerator Company, Cobleskill, New York; E. C. Harley, of the E. C. Harley

Wholesale Grocery, Dayton, Ohio; A. C. Monagle, general sales manager of the Royal Baking Powder Company, New York City, and twenty other men of similar prominence.

The Board of Education encouraged the achievement of an adequate self-support by the sustaining-membership method as rapidly as possible. The commission held its first session at the Edgewater Beach Hotel, February 1 and 2. The organization was completed and plans were launched for an aggressive campaign for the enlistment of laymen. The following officers were elected: President, Edgar T. Welch; vice-president, Branch Rickey; vice-president, Luren D. Dickinson; junior vice-president, Lupton Patten; secretary, H. R. Snively; counselor, Ernest G. Richardson; membership, E. C. Harley; organization, Frank H. Ryder; activities, C. Ray Gates.

The commission authorized the executive secretary to call a Laymen's Conference of three hundred or more, to be held in Kansas City just preceding the General Conference Men's Council. This Conference will take place on Friday evening, May 11. The commission also called upon the men of Methodism to attend the Men's Council, May 12 and 13, a gathering which promises to become one of the greatest programs for men ever held in the church. The commission decided to hold another meeting on May 9 in Kansas City.

Contributed Editorial

Taking It to Heart

IN Mr. E. C. MONTAGUE's finely written novel called *Rough Justice* there is presented an unforgettable picture of a boy, the hero of the story, with a great power of love in him. "We see that boy taken for the first time to church, a church where his uncle was vicar. The preacher climbed the pulpit stairs and gave out a piece of terrible news—no doubt, Bron felt, because so many people were all there together and might help at once. It was a rending tale of some brave and kind man ferociously hurt a long time ago, and feeling a dreadful pain, even now, because there was something not done which he wanted them all to do for him. . . . Bron wept beside Nurse in the family pew, shrinking shamefacedly back into his corner. But the people seemed to be strangely tranquil. Instead of rushing out to help, they sang another hymn, quite slowly. Even when they came out of church they walked away as if nothing remarkable had happened and nothing had to be done. And Nurse, when questioned, only said we must not take things too much to heart—people would think us so odd if we did." Strange! "Why, Uncle Quentin had just said, 'We must take to heart all that Jesus has borne for us.'"

The words of the nurse in the story are very arresting—"Do not take things too much to heart—people will think it odd if we do." Those words stand for the siren voices which have gone into the ears of Christ's disciples ever since the day of Calvary. Calvary is the story of a Man who took things terribly to heart. The aching pain of the world's sin and its need rested so upon His heart that it literally broke, and as usual people thought Him odd—very odd.

Down through the centuries, and perhaps never more so than today, that voice of prudence and caution comes to every disciple of Jesus from the environment in which he lives, saying, "Don't take Him too seriously. Give Him the compliment of your homage and your praise, but don't let Him upset your whole life. We live in a practical world and we must not be odd." And so these lulling voices drown out very often the still small voice of the Master which says, "If any man would come after Me, let him take up the cross and follow Me."

We are at the threshold of another Lenten season. It is a good time to pause and ask as the days go by, How much do we take Jesus to heart? Do we listen more to the voice of the world which says, "Don't be odd," than we do to the Master who says, "Follow Me"?

It is very interesting to note that some of the most thoughtful of biblical scholars have made the conjecture that Jesus died of actual physical heartbreak. Dr. ERNEST F. SCOTT, in his book, *The First Age of Christianity*, says,

"Jesus died long before the time which was usual in crucifixion and perhaps His death was not wholly due to the effects of the torture following the terrible strain of the preceding days. The loud cry with which He died seems to betoken a sudden spasm and the fourth evangelist tells us that when a spear was thrust into His side after death there issued what appeared to be mingled blood and water. It has been conjectured, on medical ground, that the immediate cause of his death was a rupture of the heart."

That suggestion has at least a deep spiritual suggestiveness. It pictures in physical terms the broken heart upon Calvary, which took upon itself the sin and the need of the world. The only hope of ever molding the world after the mind of Christ is that there shall be an increasing

company of men and women who take Jesus and His cause terribly to heart.

Does Civilization Need Religion?

ONE of the traditions which has come down from classic times is that more than a score of great cities were built from stone quarried from the ruins of Carthage. It has been the high fate and destiny of some books to play a rôle similar to that of Carthage. In other words, to be quarries from which the materials for thinking are hewn. In thinking of books of this type, such volumes as ROBERTSON'S *Sermons*, the group of English essays of a generation ago entitled *Lux Mundi*, and WALTER RAUSCHENBUSCH'S *Christianity and the Social Crisis* come to mind. It is already evident that REINHOLD NIEBUHR'S volume, *Does Civilization Need Religion?* published a few weeks ago by The Macmillan Company, will be a great "quarry" book. It will stimulate the thinking of thousands of ministers. It is a truly great book in the literal sense of that much misused and abused adjective. It is great in its theme, "What are the resources of the Christian religion for our civilization and how may they be made available?" It is great in its ethical, economic and religious insights.

There is on a great majority of its pages enough significant and closely packed thought to create a separate book. For that reason the book requires study. It is no fit accompaniment for an easy chair and a box of chocolates. It will take mental sweat to get through with it. But in the process the mind will be expanded, the vision enlarged and the heart deeply stirred.

Mr. Niebuhr's thesis is that "a strategy must be developed to sever religious idealism from the unethical tendencies of modern civilization." He says that "a type of asceticism is needed, if for no other reason than because greed is the domination of Western civilization and nothing less than an ascetic discipline will free idealism from its entanglement of the covetousness of modern life."

Mr. Niebuhr has a mind of the first order. In logical and analytical power he ranks with the first class philosophic minds of his time. Only a few of the many penetrating discussions of present-day religious questions in the book can be mentioned. Notable in the book is the way in which he exposes the shallowness of a superficial liberalism which does not realize the extent to which it compromises both the ethical and religious aspects of Jesus. His discussion of the place which a legitimate "other-worldliness" has in the present age, his valuation of missions as the strongest modern apologetic of Christianity, his enumeration of the resources in the Christian religion, are among the memorable sections in the book.

Central to the whole position is the truth symbolized by the cross. As Mr. Niebuhr says: "The God of our devotion is veritably revealed most adequately in the most perfect personality we know, as He is potentially revealed in all personal values; and his conflict with the inertia of the concrete and historical world is expressed most vividly in the cross of Christ. When dealing with life's ultimates, symbolism is indispensable, and a symbolism which has a basis in historic incident is most effective. The idea of a potent but yet suffering divine ideal which is defeated by the world but gains its victory in the defeat must remain basic in any morally creative world view." L.

Children and Church Membership

Some Suggestions for an All-the-Year Effort and Program

By John E. Charlton

Pastor Morrow Memorial Methodist Episcopal Church, Maplewood, New Jersey



IT WAS a good day for the church when greater emphasis was placed on winning children into its membership with the idea of thus preventing them from ever ceasing to be children of God, but rather always keeping them conscious of their relationship in God's family. Much as we may rejoice in this work and in the great numbers of children who enter our membership

every year, there has been a feeling among clergy and laity that something is wanting. The lack is the absence of a clear and definite religious experience. Not, of course, a Pauline conversion—to get that one must have Paul's background, temperament, and surroundings; but sufficient knowledge of the fundamental teachings of Jesus and a sense of the presence of God in abiding companionship.

To meet this situation, it seemed to us that a much longer and more careful training than we usually give the children is necessary, and as the result of careful study, we have worked out our plan. It cannot be worked in some places at least as easily as in our suburban community, where distances from homes to the church are not great. In downtown churches or rural churches with widely scattered constituencies, the task will not be easy unless several classes are arranged in various sections of the parish. But we are sure that the plan does make great returns to the church and the kingdom of God.

A Full Year of Training

We tried out the full-year preparatory class in our church, where it has been the custom of having the children under training for about six weeks. They were received into the preparatory class on Easter morning, and into full membership at the June communion service. The first year we worked the new plan, about thirty-five or so were in the class. During the year it was quietly voiced through the parish what plan was being carried out, and on the following Easter eighty-three overwhelmed us in a rush to join the class. The reason for this large increase is to be found in the fact that our preparatory instruction has largely overcome the objection of parents that the children do not understand what they are doing when they join the church.

Decision day is held in the church school in the junior, intermediate, and senior departments. Only the juniors and intermediates enter the classes described. For four or five weeks preparation is made for decisions by superintendents, the teachers, and sometimes a five-minute talk for several succeeding sessions by different speakers. The teacher is chiefly responsible

for the results, and too high praise cannot be given their splendid work. On Palm Sunday the pastor visits each department, gives a brief explanatory talk, and as quietly and with as little emotion as possible (children are quite sufficiently emotional without effort), the call is made for decisions. Prayer follows. The reception into preparatory membership is held on Easter morning after instruction in the meaning of the questions to be answered.

They then commence a course of instruction which continues for three terms of ten weeks each, one term in the spring, another in the fall, and the third in the winter, ending two weeks before Palm Sunday, when they are received into full membership.

High Standard of Interest

The girls and boys are kept in separate classes of fifteen or twenty each. The smaller number is preferable. As to age—that depends upon the individual and previous training, particularly in the home; but the average is between eleven and twelve. One fine boy insisted on joining with an older brother when the little fellow was only eight. He went through triumphantly, doing his work well, and missing only twice in the year; but he came back voluntarily and took the first two terms' work again two years later. About twelve years of age is right, but we leave that in the hands of the parents and the children.

Thirty weeks of training makes a good test, and those who are not thoroughly interested soon drop out. No attempt is made to prevent this except the statement, made once or twice at the beginning of the course, that anyone who does not attend regularly and prepare the work, cannot continue. There are always a few who are dropped, but they come back a year or two later, and usually the second try is eminently successful. We meet after school on a week day—usually Friday, one



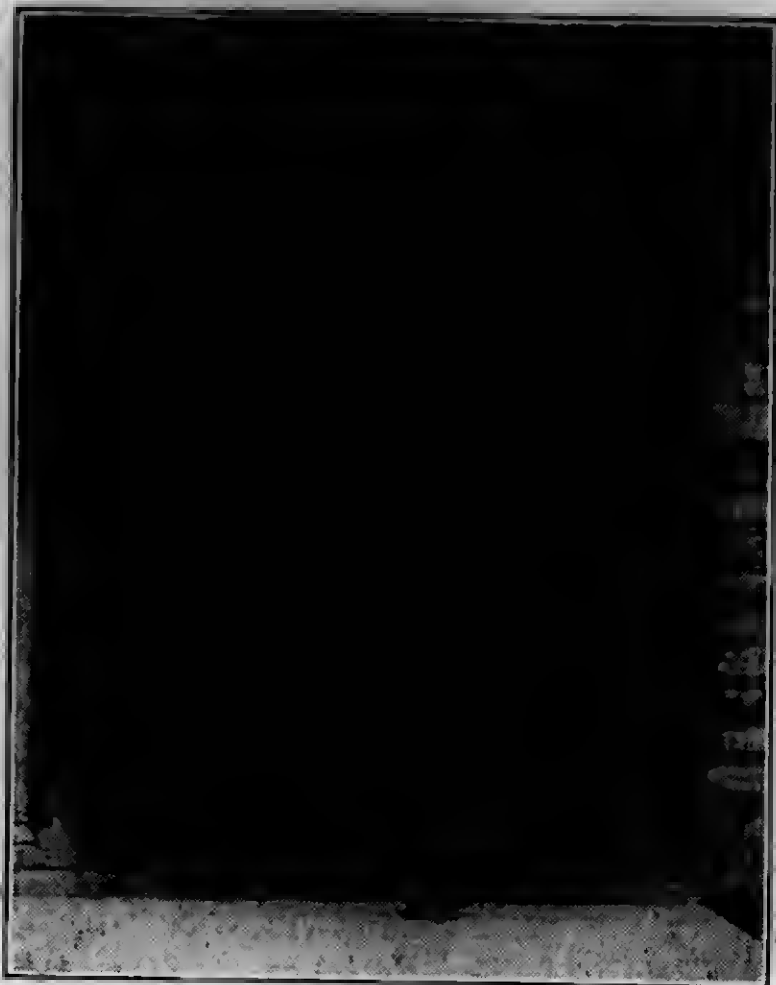
class following another, with ten minutes for the change. The class is held for a half hour, and the time is used for regular class work only. After a good deal of experiment with variations of many kinds, this has proved to be the wise method for us.

The course of study for the first two terms is based on Bugbee's "Preparatory Lessons." The pastor is in charge, and each lesson is thoroughly studied. In preparation the children are required to read each lesson carefully three times, and answer the written questions in the book. At the close of the second term the books are collected and marked. The work must be complete before the scholar is passed. To the Bugbee lessons the pastor adds several, e. g., on "The Order of Worship," "Life Service," "Hymns—Why We Use Them"; also we usually have a session given to answering questions.

In the class it is our custom to take up the assigned lesson and seek to get it explained thoroughly, go over the answers to the written questions, tell a story suitable to the lesson ("The Children's Bread," by Park, has contributed a goodly number), and have a Bible guessing game, if time permits. This last is very popular. A Bible story is told with names omitted, and as anyone thinks he knows the central character, he raises his hand, though the story continues until most of the hands are up; then the first raised has the first guess. This can be enjoyed only if we get our other work promptly done. On several of the Bugbee lessons we spend two weeks. The three on "What Do Christians Believe" take seven or eight weeks.

Religious Experience

The last term of ten weeks the girls are turned over to a godly woman, and the boys to a like man of the congregation. The main effort of this period is to get the children to the place where they shall at least know the meaning of a religious experience and how to get it. Ryan's little book, "Why We Join the Church," is given the teacher, but only as a help, and not to be studied in the class. The chief desire is that this woman and man may get the confidence of the children and lead them into vital touch with God. How far we succeed is hard to calculate, but this is clear, that no adults



have tried this task who have not been greatly benefited by it themselves, as they have unanimously testified.

Two or three weeks before the instruction is completed, a letter is sent to each member of the class with questions to be answered and returned. We have found this a safeguard as well as a reminder to the parents of what we are proposing to do. The questions are: (1) Have you consulted your parents, and do they agree to your reception into full membership? (2) Have you been baptized? (3) Do you feel yourself ready to become a member of the church of Christ? (4) Are there any questions which puzzle you? If so, state

them, and I shall try to clear them up at our final class. This is concluded with a personal note and signed by the pastor.

Finally we approach Palm Sunday. The pastor has the class for the last lessons. Some are to be baptized, and that is a class interest. A few days before Palm Sunday we have a service of our own, except that teachers and parents are admitted; all questions of the ritual and the answers are fully explained; the sacrament of baptism is administered, prayer of consecration is offered, and at last we are ready to stand in the presence of the whole congregation to be received into the church of God.

At the Palm Sunday morning service the class is called to the altar, and while they stand there the work is briefly reviewed, the questions asked, and a short charge is delivered by the pastor to the children. Then adults who are to join the church are called forward, and they are fittingly welcomed into the fellowship of the church by the pastor and church school superintendent, the people standing and singing in salutation and welcome, "Blest be the tie that binds our hearts in Christian love."

We are now in our seventh year with this plan, and about three hundred girls and boys have thus been trained. Practically all objection to receiving children has disappeared. Indeed, at times our embarrassment has been to manage such a large class and do the work well. Our aim is to make our children intelligent and loyal members of the church, trusting that they shall never become alien in any way to the family of God. It is not an easy way, but it is a fine spiritual tonic to the pastor and his co-workers.

In After Days

By Fred
Clare Baldwin

In after days we hold more dear
The things that once were poorly prized;
They served so well, and stood so near,
Their dearness was disguised.

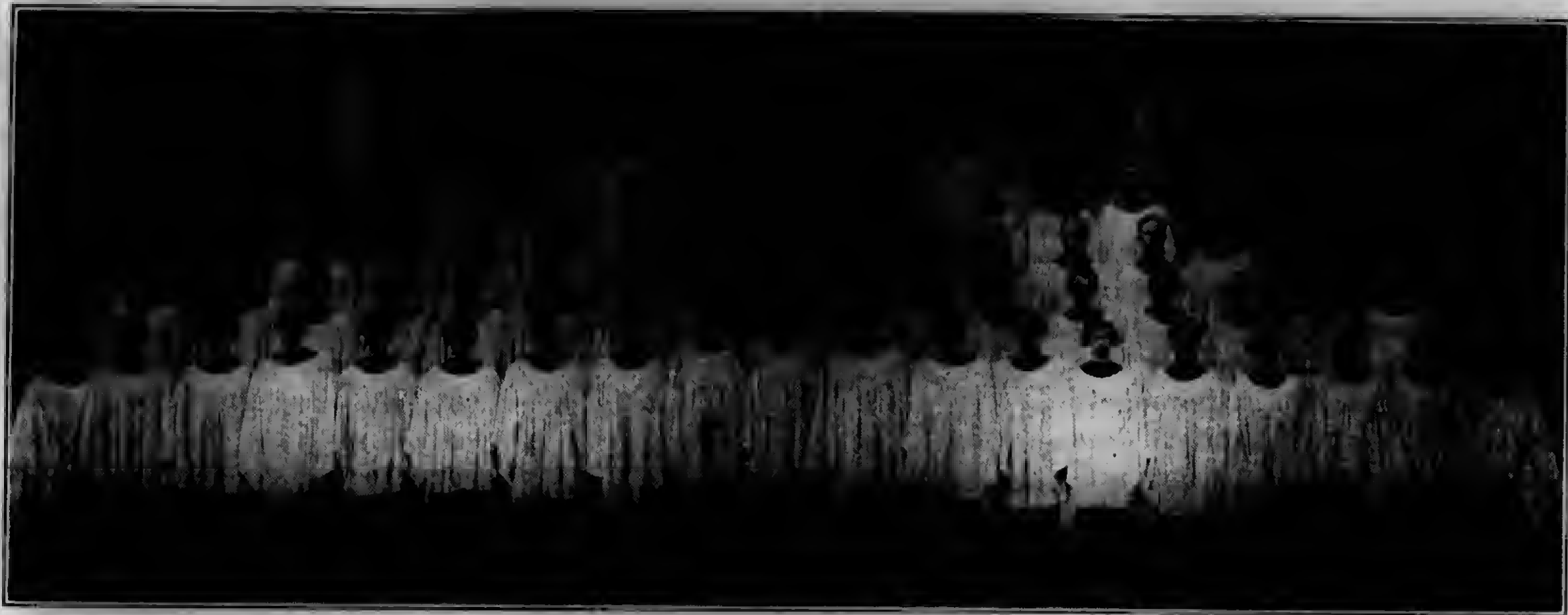
The humblest flower that hugged the path
Rough-trod by our onrushing feet,
To Memory's hungry sense now hath
A fragrance rare and sweet.

The patient hills from whose embrace
We ran to greet the world's emprise,
Have all regained their ancient grace
In our repentant eyes.

Upon the twilight's deepening hue,
How oft in cameo carve appears
Some olden friendship lost from view
In the mad rush of years.

Youth's onward urge for aye will hold
The hearts of men with strength sublime;
While age consents to sift the gold
From out the sands of time.

On life's long headland, seaward thrust,
Age builds a beacon for the night;
Comes youth's strong spirit, filled with trust,
The keeper of the light.



WESTMINSTER CHOIR, DAYTON, OHIO

Seeking Honesty in Church Singing

By Paul Hutchinson

TWO years ago an interview which I had held with Mr. John Finlay Williamson was reported in these pages. Mr. Williamson is the conductor of the famous choir of the Westminster Presbyterian Church of Dayton, Ohio. In that interview I asked him why church music, taken by and large, is so ineffective. His answer was, in brief, that so much of it is not honest. It is not given the same honest preparation that goes into other parts of the church service, or it is rendered in such a professional spirit as to take out of it all the inspiration that comes from any service rendered for the joy of service. That interview was reprinted in scores of periodicals throughout the English-speaking world, and even translated into one or two other languages. Mr. Williamson tells me that he still receives letters growing out of it.

So evident was this interest in Mr. Williamson's ideas for church music, and in the contribution of his choir, that it seems likely that many will be glad to know of the important developments that have come in the two years since that interview was written, and mark a tremendous advance in the efforts of this great choir-master to increase the worth of church music throughout the United States. When my previous article was written, Mr. Williamson's ideas, save as he had applied them in his own choir, were largely matters of personal opinion. But now there is well under way a definite enterprise by which churches in all communities and communions may soon have the musical elements in their services raised to a new importance and power.

What has happened at Dayton during the last two years? The Dayton choir, as most of the readers of this paper know, has increased its national reputation. Its concerts draw throngs in the principal cities east of the Mississippi. Next year it is to tour some of the musical centers of Europe. But this growing fame for the "touring" choir, as it is known in the Dayton church, is regarded there as of quite secondary importance.

Four Choirs in One Church

Much more store is placed on the success of the program of music that has been worked out within the church

itself. The Westminster congregation is a large one, and it has recently moved into a magnificent church plant designed by that master of ecclesiastical Gothic architecture, Ralph Adams Cram. Within this congregation there are now—distinct from the touring choir—four other choirs, the four enrolling from 220 to 270 persons in weekly practice and service. These four are the adult, the high school, the intermediate, and the junior choirs. But in addition to all this, the entire church is enlisted in the practice of singing Christian music, so that a definite part of every Wednesday church night is given to the rehearsal by the whole congregation of the hymns that are to be used in the services of the following Sunday. When the Westminster congregation stand to sing on a Sunday, a majority of those in it have been thoroughly informed as to the history and meaning of each hymn, and are able to bear a proper part in the singing of it. The effect on congregational singing has been marked.

The New Type of Sunday Evening Service

To this should be added the new type of Sunday evening service which the Westminster Church has evolved. Sunday evening services are a problem to many a congregation, and the attempts to solve that problem have involved some of them in practices that raise more questions than they answer. In the Westminster Church there has come a type of Sunday evening service which ties up the choir and the pulpit with the great music of the church in a way that is completely dignified and at the same time deeply moving. I wish I had time to tell in detail of that evening service, but the limitations of space make it necessary to pass it by with the single suggestion that readers who wish to know more of it might ask the minister of the church to tell them about it.

But all these developments, interesting as they are, are not to be compared in final importance with the development of the Westminster choir school. Two years ago Mr. Williamson was speaking of his own effort to bring honesty into church music. Now he is at the head of a great school which is preparing about 120 young men and women all the time to take the Williamson ideals and

methods into other churches and communities. In this day of experimental education, I know of no venture of more importance and promise for the churches of this country than this choir school which is being developed in Dayton.

When I say "being developed," I do not mean to give the idea that the school is still in process of formation. The faculty is complete; the student body is at capacity, with a waiting list growing; the equipment is all that the director desires; the financial need is provided. The school is running under a full head of steam. Next year it will graduate its first class. The developments of the future will be only refinements of present methods. There is enough solid achievement already to make possible this public report.

A Training School for Choir Leaders

What sort of a school is it? It is a school offering a three-year course to young men and women who have determined to devote their lives to the ministry of music with as much of a sense of Christian mission as animates any pastor or director of religious education. Most of the students are graduates of colleges, but experience has already shown that it is not wise rigidly to limit the enrollment to this class. The course of study is hard, desperately hard. For five days in the week classes begin at 7.30 in the morning and continue until noon, with required private lessons in various forms of instrumental and vocal music for the students in the afternoon, and required attendance at various rehearsals and meetings practically every night.

The course includes no electives, save as the pupil can elect between certain instruments for specialization. Not only does it include instruction in every musical matter that a director of church music might have to encounter, but there are courses in church administration, religious education, the psychology of choir members, correct English, the Bible, and the ritual of various communions, which add to its demands and its usefulness.

This is not the place to attempt a detailed description of this course. I must confess myself to have been greatly impressed with its practicability and inclusiveness, and even more with the calibre of the faculty and students who were engaged in it. To me, they seemed to be making their hours together a common, joyful adventure. But my layman's judgment is worth nothing beside that of such a man as Walter Damrosch, who, on his return to New York after his recent trip covering the country, told the reporters that the most important musical development in America to-day is this Westminster choir school.

The touring choir of the church has become of minor interest as this school has taken form. In fact, this concert choir is now only the senior students of the school, and its tours cover only the few weeks which are thought sufficient to give its members sufficient experience in this particular phase of musical life. Concert managers, who offer the choir four times as many dates as it will accept, do not like this. But Mr. Williamson, whose interest is in nothing but training directors of church music, is adamant in his refusal to extend the periods away from the classroom.

Some directors are already going out from this school, even though they have not finished the full three-year course. Next year, as I have said, the first full class of forty will graduate. There are many times forty churches

waiting to secure their services. After that they will keep coming at the rate of forty a year. Mr. Williamson says that it will be possible for these directors to go into any church and, within a few months, to provide a full program of great music, rendered joyously by volunteer children's, young people's, and adult choirs, which shall raise the level of this part of our worship to a new height. I believe him. I know of some of the churches in which the Dayton methods have been partially applied, and they work. I am sure that, under directors fully trained and with the sense of mission that characterizes the Dayton students, they will work even better.

The Great Music of the Ages

Think what it would mean if, in place of a perfunctory professional quartet, a church should have a tenth of its people gladly singing in the Sunday and week-day services! And think of what it would mean if, in place of the jingles and vocal gymnastics that pass for sacred music, a church that now has a volunteer chorus choir should hear that choir rendering the great music of the ages! The average adult choir that has been trained by a student from the Dayton school has at its command anthems by Koplyoff, Christiansen, Tschaikowsky, Dickinson, Nickolsky, Ippolitoff-Ivanoff, Woodward, Cowen, Noble, Dvorak, Bennet, Stainer, Rachmaninoff, Brahms, Mendelssohn, Neidlinger, and a dozen others, including, of course, Palestrina, Bach, and the other masters of the past. Why, even a children's choir made up of cherubs from six to twelve years of age I found singing music like Bach's "Break Forth, O Beauteous Heavenly Light," from the Christmas oratorio, or that same great German's "God, My King, Thy Might Confessing," "O Lord, Thou Hast Found My Every Part," or his "Grant Me Thy True Courage, Lord." With Bach they knew such anthems as Kremser's "We Gather Together," Wesley's "Lead Me, Lord, in Thy Righteousness," or the "To God on High be Thanks and Praise," of Decius. And, of course, there were the motets of Palestrina.

It is a temptation to go on listing at length the sort of music that comes into a church with the program of honest singing that the Dayton school makes possible. But the important thing, plainly, is not the quality of what is sung, but the new spirit that comes into the singing. When professionalism leaves the choir loft, and when a sense of seriousness and responsibility enters, the way toward making a church's praise a vital and integral part of its worship of God is opened wide. It is here that one finds the chief value of the work which Mr. Williamson is launching on behalf of our churches. He is determined that the ministry of music shall be conducted with the same sense of its importance and demanding quality as the ministry of preaching or the ministry of teaching. And he is in process of proving to discouraged churches and churchmen that it can be done.

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- Some people go to church; others go to worship.
 - No sermon seems long to the man who is interested.
 - No great soul ever laughed at anything that was sacred to another soul.
 - Profanity is a lack of reverence for God; worry is a lack of trust in God.
 - God does not continue to love us for what we are, but for what we are capable of becoming.—ROY L. SMITH.

FOR THE LENTEN SEASON

Why Jesus Is My Master

By T. R. Glover

Public Orator, Cambridge University, England

Author of "The Jesus of History," "Christ in the Experience of Men," etc.

FIRST of all Jesus is my Master because, being a modern man, and brought up with a modern education—critical, hesitating, skeptical we all are—I find that intellectually Jesus Christ is the clearest and sincerest Teacher that man has known. I find that in the ordinary things of life it is better for a man like me to see things clearly, to get at things as they are, and I find that it is not easy to get at things as they are. There is so much surface to occupy and engage and distract; and after all, it is the depth and not the surface that counts in ideas and in life. I have found, as other men have found, that when we are sincere with ourselves we have to acknowledge that, modern as we are, and ancient as He was, He sees clearer than we do. He has gone deeper, and again and again. He knows more about the truth of things than anyone else.

Not Date--But Depth

It is a mere parody of the idea of evolution to suppose that every generation is in advance of the one before it. You have seen families go downwards. Because you went to school in 1910 or 1928, it does not imply that your poetry will be much better than William Shakespeare's. It is not the date, it is the depth. Plato still has things to say to the most modern of us. The curious thing is to find that some of the most modern men of today were refuted by Plato four centuries before Christ extremely well. But when it comes to the reality of things, Jesus Christ goes deeper than Plato.

The Instinct of Righteousness

My next reason is this: All human society has been based, and is based, on man's unconquerable belief that there really is a difference between right and wrong. All society, however it organizes itself, is an endeavor after righteousness. But the idea of righteousness is not a simple thing. It is development. We are, please God, going to move further on in this matter. The distinction between right and wrong comes down from time immemorial. Most of what our political and social experiences have to teach us is to get it clearer, and I find that on that great distinction between right and wrong there is no one so clear as Jesus Christ.

One great reason for this is that Jesus has given more value to men and women than any other teacher. It is values that matter. I find historically this: that nothing in the history of mankind has done so much for ordinary people as the belief that Jesus died for them. Here is a man who thinks himself cheap, or a woman who counts herself cheap and makes herself cheap. The great message comes that Jesus died for you. Then you are not cheap. You are perhaps inclined to treat men and women

as if they were cheap, but you cannot do it when you learn that Jesus died for them.

Our Only Hope

The third reason why Jesus is my Master is this: As I look over the history of our race, and as I look out over the world that now is, Jesus Christ is the only person who really gives me hope. He believes in men and women, and these last years have made it hard. One of the awful things about the war is that we have found out so much that is wrong with men and with women. How many are there to face the future with the hope that we once had? And to us in that mood comes Jesus Christ, who lived in an age as hard as our own, where people were just as disappointing, and He believed in them. What does that mean to us?

I look back to a day in my life when I was a younger man, living in a new place, and teaching there, and rather unhappy about my work, and a colleague of mine, a man a good deal older than myself, whom we all looked up to and trusted for his gifts of intellect and character. I look back to the day when he made me see that he believed in me and in my work. Then the whole situation was altered. Here is Jesus Christ, who has come into our world, and He tells me that He believes in you, and He tells you that He believes in me. Well, now I think we can get on better. What a difference it makes, that, with all the failure in ideals and all the failure in practice of which we are guilty, and about which we are so miserable, whether in ourselves or in other people, Jesus Christ says, "All right, I believe in you."

How far did He believe? He believed right up to the cross, and that is a long way for belief to go. When one man believes in another up to the verge of dying for him, you cannot ask much more. He ministers hope to you and me for the world; yes, and for ourselves.

The Experience of the Race

My next reason is one that I find through all Christian experience. It is to me a great encouragement to find that I am repeating the experience of the great men of the past. As I go along the road and have a bad fall, as I look about I find that St. Augustine slipped just at that part of the road, and the same Person who picked him up has picked me up. The temptations with which I have had to battle, which have made me ashamed, have been shared by better men. It is not I alone who can thank Jesus Christ for answering the prayer, "Deliver us from evil." I am not the only man who can thank Him for carrying me over difficult places, for making hard tasks possible, for coming into an ordinary commonplace human life and positively using it.

Report of Secretary F. H. Butler

To the Department of the Epworth League of the Board of Education

IT IS not because our youth have freedom that there is danger, but because some are uncharted. The Epworth League aims to help that youth be fortified with standards and convictions so as to make the best use of their freedom. They should have a rich nurturing idealism and a sense of the mystic background of life that they may come under the sway of the Christ teaching. There is a place in the program of life for religious instruction and example. There is no essential education that does not recognize this and give opportunity to work it out in practical adventures. We seek to establish in the life of our youth the recognition of their relationship to Jesus Christ and the heavenly Father. This relationship has to do with vital experiences in all phases of action. In this relationship this year some have been making an adventure with a living Christ along the road of everyday contacts and accepted the challenge to grow character by practicing the principles of right living. Thus they have found their way into new and enriching experiences that have contributed to their Christian personality.

The Annual Conference Visitation Program. The Annual Conference is the one great gathering of the year for our lay and ministerial leadership. It has been some concern as to how to get some results from Conference visitation beyond those from the usual anniversary speech. We have followed this outline with some gratifying responses:

(a) Holding a round-table talk with the League officers present.

(b) Conducting discussion groups, made up of local workers where contacts are made, understanding promoted, and co-operation furthered for the work back home.

(c) Meeting the Conference board or Committee on Epworth League and reviewing plans and programs for the ensuing year, including always the institute program.

(d) Urging the district and Conference cabinets to select for Conference officers those who have had previous experience in League leadership.

(e) A brief demonstration of the work of the department, emphasized during the current year by the young people themselves at the time of the League anniversary.

Pastoral Help and Co-operation. At each institute this summer we called a conference of the ministers and representatives of the students to confer and frankly face some of the problems of young people's work. We appreciate the educational significance of all the technical methods helpful to our task, but unless the attitudes are such as to promote confidence, understanding, and co-operation, our difficulties will not be less. These conferences were well attended. Both ministers and youth were frank in their expressions. They came to know each other better, and found that they were only apart in scattered instances and in things of minor importance, and in the great essentials they were together.

Types of Work Done. In some of our churches the League working with principles, materials, and methods deemed standard have achieved such success as to be-

come outstanding demonstrations of the types of work done. In making up this report we were first inclined to name these organizations, but in each instance there is some rivalry. We are encouraging the officers of these organizations to demonstrate to those not up to their level, that thus the leaven might permeate the loaf. In city, rural, and school chapters, in district and institute organization, we have such types. A survey along this line shows that where we have the local leadership that has had contact with our religious educational program, there we are able to maintain the standards and demonstrate the types of work done.

Our Institutes. Our institute work has followed the plan outlined in our report of last year. Three new institute organizations have been added: the Winston-Salem District and the Wilmington District in the North Carolina Conference, and the Topeka District of the Lincoln Conference. The South Carolina Conference enters the institute fold with plans along lines similar to our development in the West Texas Conference. The district superintendent and other leaders of the Atlantic District of the South Florida Conference have furthered plans to make the Bethune-Cookman College at Daytona, Fla., a center of their institute program.

The Texas Project. The plan of closer co-operation and encouragement between our central office and our work in Texas was advanced this past year to further achievement. Invitations were sent to all our prominent League workers. A questionnaire touching the different phases of institute, district, and local chapter work was sent to the League officers of the two Conferences. A meeting of the leaders was held at Sam Huston College, Austin, March 1. Dr. Blaine E. Kirkpatrick and Dr. Merrill J. Holmes attended. The reply to the questionnaires gave a good base for procedure, and the conference between the central office representatives and the local State leaders proved most profitable. Tangible benefits have already accrued to the work of the two Conferences.

In the Texas Conference the institutes at Galveston—Wiley "U"—and Port Arthur were larger and more effective than ever before. Over two hundred and fifty young people registered in the two. Ninety received certificates at Wiley "U," and thirty-seven at the Beaumont District Institute.

In the West Texas Conference in 1924 there was not a single institute. The same year Prof. T. B. Echols came to Sam Huston College as the director of religious education. In 1925 the Rev. K. W. McMillan led in the organization of the San Antonio District Institute; the Austin District, under the leadership of the Rev. J. H. Childs, followed. The results on these two districts were so pronounced that a central office representative at the Annual Conference in Waco, in 1926, threw out a challenge to the other districts of the Conference to make the young people's work in this Conference an outstanding demonstration of what might be done during the present quadrennium. The challenge was accepted there and then by the district superintendents on the part of their constituencies. Sam Huston College gave

its endorsement and support. Prof. T. B. Echols, of Sam Huston College, has spent the major part of his time each summer helping in this activity. In 1927 in this Conference seven institutes were held, with an attendance running into the thousands, and a registration of over five hundred young people taking the courses.

Age Group Organization. Keeping step with the progress of religious education, our age grouping organization is creating a larger demand for trained leadership. The same age grouping now proving so successful in our church school is also obtaining in our League, and in some of our churches they are operating the four chapters to much better advantage than formerly when they operated on the basis of only senior and junior chapters. The experimentations of our new intermediate program have already been put on and tested in some of our intermediate chapters and values in experience brought out worth keeping. This will likewise be true where it comes to other age groups. In our institutes this summer we plan classes in methods for leadership in each one of these age groups.

To-morrow's Program. A closer follow-up of the findings of our life-work secretaries by our local organizations.

The multiplying of mid-winter institutes so as to help recruit for our summer institutes.

An annual campaign for membership in each local church some week during the year, since this organization is a cross section of our church life and the personnel is a changing one.

A survey of our field by Conferences and districts that we may lay hold of the most promising material for leadership and urge upon these candidates the largest preparation for service.

A closer follow-up of the age group organization of League work in our local churches so as to bring a closer correlation with our church school and public school methods in the approach to young life.

Provision for a worker during the institute season in our Texas field so as to further the helpful program started there.

The encouragement of sympathetic understanding and co-operation between our ministry and youth.

The continued co-operation of our institute work with that of our rural schools for pastors, our schools of religious education, our summer schools of theology, and all the other recognized agencies of our church, working for the furtherance of our unified program.

In this report of our stewardship we have avoided statistics as far as possible and stressed some of the human interest aspects. We ask the continued brotherly attitude and co-operation with the group among whom we labor. The young Negro is appreciative of the genius of our Methodism, and if we carry on the consecrated study of the strategy of approach to his life, he will give a response that will have the content of a spiritual value worth while in Kingdom building.

We have had the pleasant fellowship and co-operation of the staff and central office force in our work, for which we are always grateful.

Annual Report

Of the Bureau of Negro Work, Board of Home Missions and Church Extension—I

By Dr. W. A. C. Hughes

Director

OUR RURAL FIELD

Rural Education—Of the 24,079 Negro schools in the South (fourteen States), 93.4% are in rural communities. Of the 44,195 Negro teachers employed last year in the South, 73.9%, or 32,685, were rural. Of the 2,963,358 children of school age in the South, 71.6%, or 2,124,298, live in the country.

Through the generosity of several philanthropies, the Negro rural school is being constantly improved, and it is noteworthy that national and State agencies are more mindful of the needs of children in rural life than ever before in our history.

Negro schools in the South are now averaging six-month terms, and nearly every Southern State requires teachers to do some work in summer normals.

The Church Lags—We are painfully aware that the Negro church and the Negro preacher are not keeping up. A lack of program—holding hard to old methods—playing to the whims of the highly emotional element, and being unmindful of the growing intelligence of the younger people, is resulting disastrously to thousands of our churches.

A large number of our young people, not a few of whom have some kind of an automobile, are seldom attracted to these churches, and often when they go, they sit in their cars on the outside. They simply come to be

where people congregate, and not to the services of a church that has not built youth into its program. We believe this condition can be changed. First by helping the preacher; second by training some of our young people for leadership.

Pastor Training Courses—Our summer schools for the training of rural pastors have been an outstanding feature of our work for the past ten years. During this period we have granted nearly fourteen hundred scholarships to pastors serving rural appointments. In 1927 we conducted three schools. One at Waveland, Miss., to serve ministers from Louisiana and Mississippi; another at Claflin College, Orangeburg, S. C., for the South Carolina Conference; and another at Philander Smith College, Little Rock, Ark., for the Little Rock Conference.

The pastors' school at Little Rock was conducted at the same time the State Normal Summer School for public school teachers was on. We arranged for an exchange of teachers between the Normal School and the pastors' school, and also arranged our classes so that pastors could attend certain classes of the teachers' course of study; and in like manner, the teachers could attend certain pastors' classes.

The noon hour was given to an address to the entire school on some phase of community work in which both teacher and pastor should be interested. The associa-

tion of pastors training with public school teachers was new. It brought these two important leaders into close contact, and had them face the community together. We believe this to be the beginning of one of the most forward looking pieces of work we have been able to do in our training courses.

The Pastors Go Fifty-Fifty—Because of a reduced missionary income, we faced the embarrassment of having more men from Louisiana and Mississippi anxious to attend our school than we were able to provide for. So keen is the interest in this type of work, and so appreciative are the men of the training they get in the rural pastors' schools, that our brethren of Louisiana and Mississippi contributed \$600 to the support of their school this year. This, added to the appropriation of the board, made possible the attendance of sixty-six ministers at the Waveland, Miss., summer school.

In the three schools promoted by our board during 1927, 179 pastors were enrolled.

We are planning five rural schools during 1928: one at Austin, Texas, with the West Texas and the Texas Conferences co-operating; one at Waveland, Miss., with the Louisiana, Mississippi, and Alabama Conferences co-operating; one at Holly Springs, Miss., with the Little Rock, Upper Mississippi, and Tennessee Conferences co-operating; and one at Orangeburg, S. C., with the South Carolina and Savannah Conferences co-operating; and one at Morristown, Tenn., with the North Carolina and East Tennessee Conferences co-operating.

The West Texas and Texas Conferences have pledged themselves for sixty men; at Waveland we will have one hundred men; Holly Springs, seventy-five men; Orangeburg, one hundred men; and at Morristown, fifty. Four hundred preachers will be in our summer schools, and they will pay one half of their expenses.

In other words, the rural summer schools will train 400 men with an expense to the board no larger than was spent in 1927.

A Correspondence Course for Rural Pastors—At several of our fall Conferences the question of a correspondence school for rural pastors was discussed. These Conferences expressed themselves through resolutions, asking the Board of Home Missions and Church Extension to create a correspondence course, covering a four-year period. The idea is to bring to our summer school those men who have studied with us through a twelve-months' period.

GROUP TRAINING CONFERENCES

Our training centers were not confined to the three schools for rural pastors. In World Service cultivation, the Bureau of Negro Work was assigned to the New Orleans Area. Our cultivation program consisted of one or two days' conferences at several centers on a district. The pastors and local church leaders were assembled at these centers, and a course in parish administration was carried through the day, closing out with a meeting of an inspirational character at night. This work was directed by a team of three persons. We majored in Mississippi and Texas, and our attendance in regular class groups in these meetings aggregated more than 1,000 lay leaders and pastors.

TRAINING LAY LEADERSHIP

Our big missions problem is one of leadership, and our ambition is to create a local leadership which will

have had some advantages of training. The rural church in the South is terribly handicapped by an absentee pastor. Our Methodist Episcopal Church is correcting this evil, but we form a minority of our rural churches in the South.

We are, however, established in most of the small towns, and in outlying districts you can usually find a small group of Methodist Episcopalians. We have been able to maintain these small organizations because we have had missionary aid. It would seem that in a community of 2,000 people, if for example, there is a Baptist church with a membership of 500, and another church with a membership of 300, and a Methodist Episcopal church with a membership of seventy-five, to which missionary aid must be given, that it would be wise administration to withdraw missionary aid and advise the closing of our Methodist Episcopal church, turning over to the larger memberships the responsibility of religious leadership.

The only justification we have for continuing these smaller organizations is the fact that in most cases they represent the more thoughtful of the community, and are the leaven by which we hope to bring large numbers of people to a better conception of Christian life. In this we are making commendable progress.

CO-OPERATING WITH THE CHURCH SCHOOL

A shortage in ministerial leadership makes it imperative that we more thoroughly train our lay leadership. With this in mind, we have conferred with the Board of Education and several of our Southern schools, with the following result: We are co-operating with the Board of Education and the church college in several of our Conferences in developing a program of religious education, which will reach from the college to a considerable number of communities. The teacher of religious education in the college is to direct religious education in several churches nearby, and make these demonstration centers. The students who take the course will be required to do certain work in their local churches during the summer. This will be regarded as laboratory work, under the general supervision of the instructor.

In this way daily vacation Bible schools, institutes, and training conferences will be carried to the weaker charges through the summer.

Our bishops of the New Orleans and Covington Areas have heartily approved this program, and in support of the movement, the district superintendents of the Conference concerned have yielded a part of their maintenance credit to help support this type of work.

The Larger Parish Plan—The first adventure of our Negro church into the "larger parish" is "The Pocahontas Larger Parish." The parish is the outgrowth of four years of study and work by the Pocahontas Community Church in the coal fields of West Virginia, under the Rev. A. D. Williams, pastor.

There are seven charges in the parish; four ministers and two social workers make the staff. The purpose of the parish is to carry to the mining centers in the parish a type of social and religious program which will lift the standard of living among the miners and their families. The Rev. Williams has secured the consent of the Rockefeller Foundation to study the parish with the view of supporting its social and educational program.

(To be concluded in March 8 issue)

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

JESUS FEEDS THE MULTITUDE

FIRST QUARTER. LESSON XI. MARCH 11

Scripture Lesson—Mark 6. 31-44; 8. 1-10.

The Lesson in Retrospect. In connection with this lesson we ought to recall Jesus' first temptation in the wilderness—the temptation to turn stones into bread. A superficial view may understand this as only a temptation to feed Himself in a miraculous way, since He was very hungry. But this is not the case, as Jesus' reply to the tempter indicates. It has a broader and deeper meaning. It is concerned, not merely with one specific act, but with life principles and policies and programs. The specific act would be only a test of His ability to carry out such a program—a test by experimenting on stones all alone to Himself to satisfy His hunger. He was planning His messianic program to be put over among the people, and for their welfare. The idea occurred to Him that He should take as His program His life work, the supreme purpose of His messianic activities the economic relief of His poor people—the driving of hunger out of Judea. But His penetrating insight quickly saw that this impulse, this inward prompting was but a suggestion of the devil. For, although the giving to every man a full dinner pail, and the relieving of all physical distresses of His people would be in a sense a good, it would not be the greatest good; and it would little become the Messiah to make this His controlling aim in life—His program. Not the making of people better off, but the making them better should be His primary motive—the fundamental purpose of His life. It is a question of what should be made primary and what secondary in His program.

Also we ought to recall the climax to Jesus' Sermon on the Mount. In this He solemnly exhorted the people to make the chiefest object of their longings and strivings not economic welfare and security, but righteousness and goodness. Evidently this economic welfare and security was what the poor people were the most passionately hoping for from the Messiah. Always among a poverty-stricken people the desire for more and better food reigns supreme over all other desires. In both of these instances, Jesus says, not that one should not desire economic relief, but that righteousness, and not this, should be one's controlling desire.

Relation of the Lesson Incidents to Jesus' Program. Perhaps after these reminders we are able better to appreciate the place which miracles in general and those of our present lesson in particular held on the program of Jesus. They were no ends in themselves, but only means toward an end. And this end was not simply the relieving of suffering or physical needs—or He certainly could have relieved more than He did—but the establishing of the people in stronger faith in God and the persuading of them to belief in His Messiahship. This was for their spiritual redemption, that they might become more vitally and practically religious. This changed spirit would lessen their burdens in life. Everything He did was eventually for the spiritual uplift of His people. He subjugated every phase of life to the spiritual as basic. A permanent relief of all from the oppression of burdens through a change in spiritual attitude, and not merely a temporary relief of a few through an occasional miracle, was His life aim.

Significance of the Lesson Incidents. So then it seems to us that in view of the foregoing facts the chief thing to be emphasized in the present lesson is the feeding of the multitudes, not with physical, but with spiritual food. That is the kind of feeding which was foremost in Jesus' passion. He might have fed their souls without feeding them bread and fish, and would have counted the day well spent. On the other hand, had He fed them bread and fish without having en-

deavored to feed their souls, He would not have considered the day equally as well spent.

On the first occasion the people had been with Jesus from some time in the forenoon until late in the afternoon, and had not brought anything with them to eat. All this time He had been blessing and handing out to them spiritual food—the kind by which He had saved in the wilderness that man lives. They had not failed to bring anything to eat because they did not have or could not have gotten it—a few had remembered to bring a little—but apparently because they had been too much interested in Jesus to remember that they might need something to eat before they got back home. Apparently they had put spiritual things first in their thoughts and interests and desires—as Jesus had challenged them to do in His previous Sermon on the Mount. Even late in the afternoon they were still unmindful of their hunger. The few who had brought something had not taken time to eat it. So Jesus was willing to satisfy their physical needs, which they suffered because of their deep interest in Him—because they had apparently put the kingdom of God and His righteousness first.

On the second occasion the multitude had been with Jesus for more than a day and night—for “three days,” is it said—and some of them had come from a long distance. Doubtless they had brought food with them which by now had become exhausted, except in the case of a very few. For if they had not brought any food, the greater probability is that Jesus would have fed them before the third day. But His reason for feeding them this time was not because they were too poor to get something for themselves; and it was not because he just wanted to demonstrate His divine powers in that way. But it is definitely stated in Mark 8, 3. They, too, had put spiritual things first in their interests and desires—so much so that they had become forgetful of their physical welfare. So here again Jesus was willing to supply their secondary needs because they had been so unmindful of their primary ones.

Accordingly, both of these miracles or incidents are a commentary on the choice which Jesus made for Himself when he resisted the first temptation in the wilderness, and the fulfillment of the challenge which He had

thrown out to the multitude in His first public discourse: Put spiritual things first, and all the other needs will be supplied (Matt. 6. 33).

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, MARCH 11, 1928

“Give ye them to eat”

(By Rev. D. D. Martin, D.D.)

This is a hungry world. Wherever you find people you will find hunger. This is quite true in a physical sense. About three fourths of the people in this world have not enough to eat. People in our own great cities who are toiling for themselves and families, with high rent and high cost of living, are undernourished and suffer from hunger. A larger per cent of those in foreign lands suffer from hunger, and among the heathen of the earth there are millions who know not the meaning of bread, but live on insects, roots, and herbs.

It was this kind of hunger that perplexed the disciples at the time recorded in this lesson; it was meal time, and the people had nothing to eat. Jesus said, “Give ye them to eat.” They could not understand, for their supplies could not meet the physical needs of so many. Missionaries on the field often meet this same pathetic situation. They find it useless to preach to hungry throngs, and they have not provision for so many. The gospel quickly shows men how to get bread. It teaches them how to live. This is a part of the work of the missionary.

The disciples were going to make easy work of it by sending them away. Any plan that sends people away from Christ is no part of His gospel. His word to the hungry world is, “I am the bread of life.” “He that eateth of this bread shall never hunger more.” If the whole world would follow Christ and live by His gospel, there would be no one in need. He has sufficient for all. This is what He meant when He said to His disciples, “Give ye them to eat.” They had forgotten that Christ came to feed the world when they said, “Send them away.” He wanted to help them feed the multitude.

The real hunger of the world is not physical hunger, as common as that is. There is soul hunger, hunger for friendship and sympathy. This form of hunger is more general than the other, for some of the richest and most favored of earth are among the hungriest of men. Souls are dying of starvation, and Jesus is saying to us each who are His, “Give ye them to eat.” It is this kind of giving that does not impoverish. The disciples fed the multitude, and then had a full basket for each of them. Let us feed the hungry.

GAMMON SEMINARY.

Epworth League Topic

MARCH 11

THE MOTE AND THE BEAM—THE SECOND MILE

(Luke 6. 39-45; Matt. 5. 41)

THE MOTE AND THE BEAM

“And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.” (Luke 6. 41, 42.)

The Meaning of This Scripture. It is always easier for people to see faults in others than to discover the faults in their own lives. In this instance Jesus is talking to a group of people. There seem to be several possible interpretations of the passage, and all are related.

1. That it is impossible for one to make fair estimates of the character of another so long as there is a barrier of suspicion, doubt, jealousy, etc., between the two. The only way

a fair estimate of human personality can be made is on the basis, not of likemindedness necessarily, but on the basis of positive good will.

2. The spirit of constant faultfinding is a disease, and there must be diagnosis and operation. It will help us, Jesus says, if we will search our own lives and find if there are not some faults there which need to be remedied. Through struggle with these we come to understand better with what difficulty another will undertake to change certain of his habits and make them more Christian.

3. Ask yourself, What have the conditions been under which the person criticized has developed the particular faults? Would I have done better under similar conditions? You will not do this just in order to excuse the other person. That would not be Christian, either. But sincerely to ask yourself these questions will help give you a really sympathetic attitude toward the one at fault.

4. You can help remove faults from the

lives of other people only in so far as they come to believe and trust you.

THE SECOND MILE

"And whoever shall compel thee to go a mile, go with him twain." (Matt. 5. 41.)

The Meaning of This Scripture. The laborer of Jesus' day was often compelled by a Roman soldier to carry his heavy pack for a mile over the hot Palestinian sands. There were three ways to meet the soldier's compulsion. The man might obey grudgingly,

with resentment growing as he went; graciously, with a submission that made the best of a bad matter until he could stop; or *generously*, with unexpected willingness to go another mile.

The first instance marks the man as a slave, pure and simple. In the second, he is his own master in spite of the compulsion, for he masters his own inner life while he complies with the disagreeable. In the third place he is Christlike in that he gives himself willingly to greater service than is asked. —Epworth League Quarterly.

Little Stories of Achievement

What the Churches Are Doing

Starke, Fla.—We are glad to have our pastor back with us this Conference year. February 5 was a great day. The pastor's message brought gladness to our hearts. Thirty-two persons partook of the Lord's Supper. New plans have been laid for our church work this year, under the leadership of our pastor, the Rev. B. H. Debose. Pray for our success.—Reporter.

Georgetown, Texas—St. Paul Methodist Episcopal Church: Our services were good during the entire day, Sunday, January 22. A good stewards' and leaders' meeting was held Monday night, and was well attended by all officers. After the meeting, the sisters, led by Mrs. L. Davis, L. Jackson, and others, brought many pounds of groceries to the parsonage.—H. B. Bailey, Steward.

Cade, La.—St. Vincent Methodist Episcopal Church: On February 7 a storm struck the parsonage about 4 P. M. and left on the table 150 pounds of choice groceries for the pastor, and also a cash purse. The party was led by the two schoolteachers, Mrs. E. H. Stewart, principal, and Miss Edna Lambert. We pray God's blessings on these good people of Cade. Our pastor, the Rev. A. W. Johnson, was made happy.—J. McDaniel, Reporter.

Bastrop, La.—The Rev. Armstead Smith, one of the oldest members of Mt. Olive Methodist Episcopal Church, had a reunion of his family on January 22. There were seven sons, one daughter, and three grandchildren present. Each son was accompanied by his wife. They had an enjoyable luncheon and then returned to their respective homes. This is one of the largest and most highly respected families among the colored people in Bastrop.—Reporter.

Anniston, Ala.—The Ladies' Aid No. 2 was highly entertained at the parsonage of St. John's Methodist Episcopal Church by the Rev. Mrs. M. H. Redrick. We had a wonderful meeting, and the spirit dwelt in our hearts. The total amount raised was \$3.60. Miss Lulu Shock is president and Mrs. M. H. Redrick is vice-president. We wish to thank the bishop and the Conference for this good pastor and his devoted wife. We ask the prayers of all that we may do great work this year for the Master.—Mrs. Lulu L. Cutright, Reporter.

Clinton, Ala.—Oak Grove Methodist Episcopal Church: We are very much pleased with our new pastor, and also our new district superintendent. The ladies of the church have given rallies and entertainments and have raised \$57.35, the same to be used to purchase paint for our church. We are ready to begin raising our World Service quota and put over our Easter program. We intend to press forward, with the Lord to help us. We are very much interested in our church work. Pray that we will move upward.—Reporter.

Woodbine, Ga.—We are proud of our new pastor, the Rev. Thomas S. Collins, and we thank the bishop for sending him to us for this Conference year. The Rev. Collins preached a soul-stirring sermon February 5, to the delight of all. Two souls were added to the church. The choir has been reorganized and rendered splendid service. Many friends and visitors were present throughout

the day. Plans are being made for repairs on the church. Pray for us, as we are striving to do the Master's will.—Marward Sullivan, Reporter.

Mt. Vernon, Ga.—Warren Chapel Methodist Episcopal Church has taken on new life and interest since the Rev. P. C. Smith arrived. After having a nice service Sunday, February 5, ten members were added to the church. The Rev. Smith is the man for the place. The pastor's wife is on the job, helping him to put the job over. The sermons preached by the Rev. Smith Sunday morning and night made a great impression upon his hearers. We thank the bishop for sending him to us. Pray for our success.—Gertrude Rock, Reporter.

Dublin, Ga.—On February 13, another storm struck the parsonage, led by Sisters Mamie Simmons; T. M. Howard; G. Hicks; M. Hicks; Claudie, Minnie, and Annie Robinson; L. Bohannon; J. Jones; A. Jackson; A. McBride; D. Howard; M. Brooks, V. Miller; the Rev. C. McBride; M. Madlock, and R. Moss. They brought many pounds of choice groceries and were invited in by the pastor. The pastor read John 14. 3 and commented upon the same. Mrs. Mamie Simmons made the presentation in fitting words. The pastor responded. May the Lord bless the good people.—The Rev. and Mrs. J. W. Watkins.

Pineville, La.—St. Paul Methodist Episcopal Church's Willing-to-Work Club was royally entertained at the home of Mr. and Mrs. George Ingram, Wednesday night, January 18. The members of the club are: Messrs. Lewis Jackson, Austin Woolfolk, Mesdames M. A. Robinson, Georgia Mims, Katie Jackson, and the Rev. W. L. Dyas. Mrs. Ella Booker, Mrs. E. E. Prothro, and Mrs. Velma Norris were the honored guests. A Bible quotation was given by each one, and prayer was offered by the Rev. W. L. Dyas. A four-course luncheon was served by Mrs. Ella Ingram, which was enjoyed by all. The next meeting will be held at the home of Mrs. Mims.—Reporter.

Valdosta, Ga.—We, the officers and members of Trinity Methodist Episcopal Church, wish to thank our district superintendent for sending us such a good pastor, in the person of the Rev. A. L. Williams. We are proud of him, and under his leadership the church has taken on new life. He has organized all of the auxiliaries. Our rally is on, and we hope to pay our World Service quota by Easter. We are planning to do great things this year, under our new pastor and his faithful wife. We invite some of the general officers to make us a visit some time. We will be glad to have them. Our slogan is, "A Greater Trinity."—A. L. Williams, Pastor; H. Bowens, Reporter.

Dadeville, Ala.—Haven Chapel Methodist Episcopal Church is on the job. The Woman's Home Missionary Society has bought and placed in the parsonage a nice carpet square, and has replaced the old shades and curtains with new ones. Alice Bradshaw is president. The Ladies' Aid Society has purchased paint to paint the parsonage; Julia Nelson is president. Ladies' Aid No. 2 is buying lumber with which to repair the parsonage; Harriet Raney is president. On January 21 and 22 our worthy district superintendent, the Rev. J. C. Chuman, held our first Quarterly Conference, and it was the best conference held

on this charge for many years. The superintendent was paid in full, \$21.84. The pastor, Rev. G. W. Gilder, is on the job. We have taken in two new members this year, and have a one-hundred-member drive.—Reporter.

Flatwoods, Tenn.—The first group meeting was held January 24, 1928, at Oak Grove Chapel Methodist Episcopal Church, Dr. R. A. Dowell, the energetic and far-seeing district superintendent, presiding. The devotional service was conducted by the Rev. L. C. Maple, after which Miss Christian and her pupils rendered a program. The Rev. Dowell gave us an excellent lecture on the program of the church and how to put it over. We are very proud of the Rev. Dowell and our pastor, the Rev. L. C. Maple. The Ladies' Aid of Oak Grove Chapel presented Dr. R. A. Dowell some valuable gifts. After the meeting they entertained the pastor and district superintendent and congregation with a two-course dinner. The total amount collected was sixteen dollars. Mrs. L. C. Maple thanked the people for their kindness towards them.—Miss Marguerite Christian, Reporter.

Tullahoma, Tenn.—Howard Chapel Methodist Episcopal Church: The fifth Sunday in January was a high day. The Ladies' Aid Society had a rally. The eleven-o'clock service was conducted by the Rev. John Young, and was enjoyed by all present. At 3 P. M. the services were conducted by the Rev. Z. A. Brown, pastor of the African Methodist Episcopal Church, whose text was found in Eph. 4. 16. At 7.30 P. M. the Rev. J. R. Scott preached from Gen. 8. 4. A nice sum, amounting to \$20.05, was received as an offering. The Ladies' Aid Society is doing wonderful work under the leadership of Mrs. Dr. J. W. Langford as president. Mrs. Langford came to us from Clark Chapel, Nashville. We are very glad to have her, and are hoping for a great year's work.—The Rev. J. A. Burnley, Pastor; Mary Dowell, Reporter.

Roanoke, Ala.—Under the leadership of the Rev. L. D. Daniel, the members of the Mt. Olive church are about to accomplish the great work of building a new house of worship. The ring of the hammers has been heard daily, early and late. The good women have been dutiful in bringing out food and seeing that the workmen were well fed. The faithful Clint Rowe, Jimmy Rowe, William Rowe, and Father Rowe and others, who are heroes at the wheel, have their hearts and minds in the work. They have the co-operation of many of the faithful members of the church, and hope to be able to hold service in the new church in the near future. We believe that this church will amount to much in the community, as the people seem to admire it, and we believe, also, that, under the leadership of our new pastor, this will be one of the greatest years of success. New members are being added and new inspiration is being aroused. Plans are also on foot to raise World Service money. Our pastor, the Rev. Daniel, is pushing the work. We wish to thank the bishop and district superintendent for sending us this great man.—Reporter.

Linden, Md.—The members and friends of Mt. Zion Methodist Episcopal Church rejoice in that they have been able to pay off a long-standing debt that saved their church from a great embarrassment, and have recently painted and repaired church building, repaired furnace, all of which was paid for in cash when the work was completed. Recently painted and repaired the church building, and repaired the furnace, all of which was paid for in cash when the work was completed. This rural charge is going forward under the pastorate of the Rev. Walter Dorsey, who directs his attention (as would be expected) to bringing men into the Kingdom. The ladies of the church—Mrs. Tyson, Mrs. Lewis, Mrs. Lair, Mrs. M. P. and Lottie Young, Mrs. Leftwich, Mrs. McCubbins, Mrs. Taylor, with others—were very successful with a colorful pageant. Aside from an active part in the foregoing activities, Mrs. Dorsey, the pastor's wife, called the young folk and organized a club, with Mr. George Hawkins as president, and furnished the church with coal for the winter and made the Christmas cheer ring for the pastor. Mt. Zion is still in the line of march.—Reporter.

Wheeling, W. Va.—Sunday, February 5, was Women's Day at Simpson Methodist Episcopal Church. The Misses A. Turpeau and Winnie Page, members of the Lincoln High School faculty, were the speakers at the morning service. "The Responsibility of Women" and "Our Citizenship" were the subjects discussed by these talented women, who did honor to themselves and the occasion. The evening program was under the direction of Mrs. Fannie L. Turner, who presented a pageant, "World Service." The interest ran high as the audience, as never before, sat in rapt attention and visualized Methodism at her world task. Mesdames Alice Black, president, and Minnie Yates, mistress of ceremonies, graced their responsible positions with pleasing manners and executive dignity. Mesdames Nellie Mason, Arvelia Moe, Marie Dennis, Bell Curtis, Annie Williams, Eliza Lane, Eliza Bailey, Fannie Turner, Anne Massie, and Misses M. McMechen and Margaret Marshall presented to the chairman of the finance committee, Mrs. Josephine Blingham, the sum of \$570.14. Thus closed another eventful day in the history of Simpson Methodist Episcopal Church.—Reporter.

Nashville, Tenn.—Gordon Memorial, being noted for the special interest it has in the church of to-morrow, as well as the church of to-day, has set apart every fifth Sunday for our younger ministers. The young church at large has charge of that day, and they always render splendid programs. We are deeply interested in the various discussions by the Revs. B. Rouse, L. Bramlette, James Dixon, and D. B. Grisham. A solo was rendered by Miss Essie Lee Brooks; a duet by Misses Mary and Mabel Dixon, and a trio by Misses Susie and Helen Crawley and Rosetta Gordon. A new member was added to the church during this meeting, which was quite encouraging to the young folk. We are planning our spring rally and have a contest on between Mrs. H. P. Gordon, our pastor's wife, and Mrs. Smith, the pastor's wife of St. John's African Methodist Episcopal Church. It is our aim that the first prize be kept at home. The unwelcome visitor, Death, came into our midst and took one of our oldest members, Sister Ella Hartsfield, the widow of the Rev. Sam Hartsfield, an ex-pastor of this church. She was a consistent Christian.—The Rev. H. P. Gordon, Pastor; Mrs. Georgia Williams, Reporter.

Oswego, S. C.—From 1921 to 1927, there were on the Oswego charge 344 accessions, 302 baptisms, and 205 conversions. Money raised was as follows: Bishops' fund, pension and relief, 1921-1927, \$204; endowment, 1926-1927, \$105; centenary and World Service, 1921-1927, \$1,067; trustees' expenses and rebuilding of Mt. Moriah church, \$4,857; district superintendent's salary, 1921-1927, \$950; pastor's salary, 1921-1927, \$6,563.15; Sunday-school literature, \$72; General Conference expenses, 1923 and 1927, \$25; grand total, \$13,848.15. Dr. F. W. Anthony, the pastor, who has been ill since January 5, is to be congratulated on the above report, from 1921 to 1927. It is commendable. The rebuilding of Mt. Moriah church and the canceling of the debts show the ability of the man, for the success of a farmer is not altogether in the land, but in the man. It is seldom good men, who are willing to sacrifice something to improve the condition of the people, are allowed to reap the benefit of their labors. It is an honor, and creditable to any congregation, to have such a Christian gentleman as Dr. Anthony for their pastor, and will make no mistake to follow such, for he is above the average. We pray for Dr. Anthony's speedy recovery.—Reporter.

Conyers, Ga.—We, the members of Mason Chapel Methodist Episcopal Church, are elated over our new and efficient pastor, the Rev. G. W. Hatcher, who is a graduate of Claflin University, Orangeburg, S. C., and has pursued special courses of study at both Garrett Biblical Institute and Drew Theological Seminary. He is now pursuing special courses of study in religious education for his M.A. degree in New York City. With such a thoroughly prepared young man as our pastor this year, we are bound to go over the top in every particular. Since Conference convened, in December, he has had

the old building, in which we have worshiped for years, torn down, and very soon our new church will begin to be constructed. With a small membership of thirty-five, our church has been thoroughly organized and is doing effective work. We are planning to worship in our handsome new edifice by the fourth Sunday in March, and in the meantime raise all of our benevolences, not later than Easter Sunday. We are proud of our scholarly pastor and the great work which he is doing for us. We have put on a financial drive for two months, ending the fourth Sunday in March, at which time we shall raise six or seven hundred dollars, including our benevolences and church-building funds. With such a leader as we now have, victory will be ours.—Mrs. Florida McCauley, Secretary.

Shelbyville, Ind.—Wiley Methodist Episcopal Church: Sunday, January 29, was Pew Rally Day at this church. Mr. Forrest Johnson led all the captains, with thirty-four dollars as his part of the money raised on that day. Second mentioned was Mr. Ed. Sadler, with \$24.50; third, Mrs. Walter Fort, wife of our school principal, brought in, with the

aid of the children, fifteen dollars; the Rev. Holloway, with his club of basket-ball boys, raised twelve dollars, and Mrs. Holloway, with the Baptist missionary women, raised eleven dollars. Other captains were: Mrs. Edna Ramey, Mr. Charles Peyton, and Mr. Manuel Montgomery. On Tuesday night, January 31, a fine reception was given in honor of the basket-ball boys. A great time was enjoyed by all present. The Rev. Holloway and wife have done much for this community, due to their fine personality, and have also aroused the interest of the young people by taking part in their athletic games. February 11 and 12 was our fourth Quarterly Conference. The church made a creditable report and was highly complimented by the district superintendent, Rev. Sweeney. All World Service money has been raised and paid, all benevolences raised, and all old indebtedness paid. The pastor is paid to date. We have had an increase in membership, beautified the parsonage inside, and beautified the church and parsonage outside. The total raised in these few months is \$1,167.90. We will send our pastor to Conference with a clean sheet.—Reporter.

District Activities

District Rounds

DURANT DISTRICT

First Round—Goodman, March 3, 4; Lexington, 9-11; Lexington Ct., 10, 11; Louisville, 16-18; Louisville Ct., 17, 18; McCool, 24, 25; Pickens, 30 to April 1; Sallis and Ebenezer, March 31 to April 1; Ackerman, 6-8; Sturgis, 7, 8; Sulphur Springs, 13; Weir, 14, 15; West Mission, 20-22; Pilgrim Rest, 21, 22; Kosciusko Mission, 25. Dear Brethren: I trust that you have considered the lateness of our Annual Conference, and that you will launch your Easter drive immediately, as every pastor will be expected to raise the entire World Service quota on Easter. Let us look forward to victory. Let us press on until victory is ours. We urge each pastor and layman to stand by the plan of the church that we may make this the banner year for the Durant District.—C. V. Heffner, District Superintendent.

LAGRANGE DISTRICT

Second Round—South LaGrange Ct., at Burk Chapel, March 24, 25; Zebulon Ct., at Roberts, 31 to April 1; Woodbury and Manchester, 7, 8; Warren Temple, 15, 16; Arbor, Harris, and Spring Chapel, 21, 22; Columbus, 28, 29; West Point, at Cannon Chapel, May 5, 6; Greenville and Stovall, 12, 13; Leete Hill, 18-20; LaGrange Ct., at Union Chapel, 26, 27; Culloden, Russellville, and Yatesville, 26, 27; Odessa and Mountville, June 2, 3; Whitesville, Smith Cross, and Piney Grove, 9, 10. Dear Brethren: Easter is just a few days off, April 8. Let us do our best to raise the last cent of our quota for World Service on or before that day, and send it in at once and get a World Service voucher for our full apportionment, which will place us in class A. Push, push, push the evangelistic program as never before. The Master is calling. Let us answer with many souls saved in the arms of Jesus. Don't forget the endowment and expansion of our school, Clark University. We have an urgent call from it now. Let us stand by it and answer to our names, with a full quota, when the roll is called. We are also asking each pastor on our district to bring at least five new subscribers to the Southwestern Christian Advocate, to the Sunday school and Epworth League convention, April 26-29, place named below.

The Sunday School and Epworth League Convention will convene in the Methodist Episcopal Church, 640 Sixth Avenue, Columbus, Ga., April 26-29, 1928. The ladies of The Woman's Home Missionary Society will be given a chance at this convention to reorganize and line up for a great harvest this year. We are urging each delegate to be present the first day.—J. B. Maddux, District Superintendent.

PALESTINE DISTRICT

Second Round—Bryan Station, March 2-4; Bryan Ct., 3, 4; Hearne, 10, 11; Sutton, 10, 11; East Calvert Ct., 17, 18; East Mexia Ct., 24, 25; Teague Ct., 24, 25; Jacksonville Ct., 31 to April 1; Bethlehem, 6; Fairfield Ct., 7, 8; Streetman Ct., 7, 8; Normangee, 14, 15; Jewett Ct., 14, 15; Oakwood Ct., 21, 22; Palestine Ct., 21, 22; Tyler, 28, 29; Palestine Station, 4-6; Buffalo Ct., 12, 13; Thornton, 12, 13; Lovelady Ct., 19, 20; Leona Ct., 26, 27.

Brother Pastors: This round brings us up to Easter. I am sure your goal is an over-the-top World Service on this great day. Let your plan be to finish up your quota on Easter Sunday. Begin now, as we have been handicapped all winter on account of weather conditions. Organize every department, and make an extensive drive for this desired end. Push the teamwork we agreed upon at the Palestine retreat meeting. Command my services to push any program.—W. R. Robinson, District Superintendent, Box 40, Palestine, Texas.

SAVANNAH DISTRICT

Second Round—White Oak and Jefferson, March 10, 11; St. Mary's and Woodbine, 17, 18; Jesup, 24, 25; Baxley, 31 to April 1; Brunswick, Grace, 8, 9; Arco Mission (3 P. M.), 8; Brunswick Ct., 14, 15; Palen Memorial, 22, 23; Asbury, 22-24; Speedwell and Mt. Zion, 29, 30; Haven Home (7 P. M.), May 4; Waynesville, 5, 6; Hagan, 12, 13; Reidsville, 19, 20; Mt. Vernon, 26, 27; Vidalia, June 2, 3; Fair Haven Mission (3 P. M.), 3.

Dear Brethren: Take a special collection for Clark University and send in at once. Get your World Service out of the way on Easter Day, April 8. Be prepared to make World Service Report at Sunday School and Epworth League Convention, convening with Mt. Zion, Savannah, April 26-29, 1928.—S. D. Bankston, District Superintendent, 628 W. 39th Street, Savannah, Ga.

TUPELO DISTRICT

First Round—Corinth, March 2-4; Corinth Circuit, 3, 4; Strong, 9-11; Aberdeen, Second, 10, 11; Houston Ct., 16; Houston, 17, 18; Pyland Mission, 19; Tupelo, 23-25; Tupelo Ct., 24, 25; Nettleton, 31 to April 1; Okolona, 6-8; Okolona Ct., 7, 8; Pleasant Valley, 14, 15; Bellefontaine, 21, 22; Prairie, 28, 29.

Dear Brethren: The time is at hand for us to push our Easter program for World Service for all it is worth. Our success depends upon the way we plan and prosecute our work. Please let us begin now; to procrastinate is to fail. Let us profit by the mistakes of the past, and victory will be ours. It is imperative that we raise all claims in full. If I can serve you at any time, command me.—B. W. Wynn, District Superintendent.

Quarterly Conferences

BASTROP, LA.

The Rev. C. Spears held his second Quarterly Conference at Washington Chapel Methodist Episcopal Church, January 28 and 29. He preached two strong sermons, which made our hearts glad. The trustees and class leaders rendered good reports. Paid the superintendent in full. A number of people came to the altar for prayer. The trustees are busy at work as never before. The parsonage yard has been beautified, and a nice pulpit Bible has been purchased.—A. Robinson, Reporter.

BAXLEY, GA.

The first Quarterly Conference convened on this charge January 20 and 21 with the Rev. S. D. Bankston, district superintendent, in the chair. The Conference was well attended, and reports showed signs of improvement along all lines. The district superintendent preached two excellent sermons, full of simplicity and power. We all enjoyed the spiritual feast. Too much praise cannot be given this young Christian gentleman. We thank the bishop and Conference for returning the Rev. S. P. Bryant as our pastor for this Conference year. He seems to have the work at heart. We have paid the pastor this quarter, \$176.70. The total collection for Quarterly Conference was \$51. The district superintendent was paid in full.—Mrs. Jennie E. Formey, Reporter.

BLACKSHEAR, GA.

Our first Quarterly Conference was held at Scott's Chapel Methodist Episcopal Church, January 13, with our new district superintendent, the Rev. D. R. Cooper, presiding. All officers were present with good reports. Sunday, at 11 A. M., the Rev. Cooper preached an able and effective sermon from the subject, "He Gave Thanks," Matt. 26. 27. At 8 P. M. he preached another wonderful sermon from the text, "Be filled with the Holy Spirit," Eph. 5. 18. The superintendent was paid in full. Pray for our success.—Rev. P. B. Gibson, Pastor; Miss Aithair White, Reporter.

JONESBORO, GA.

Jonesboro and Red Oak held its first Quarterly Conference, February 4 and 5, at Andrews Chapel Methodist Episcopal Church, Dr. D. H. Stanton, District Superintendent, presiding. The business was conducted in a very brotherly way. Dinner was served on the grounds. The Willing Workers' Club placed a piano in the Andrews Chapel Methodist Episcopal Church on Saturday evening at the setting of the Conference. On Sunday morning a great outpouring of the Holy Spirit was witnessed at the eleven o'clock hour. The Rev. Stanton preached on the subject, "Except these abide on the ship, ye cannot be saved," Acts 27. 31. Two joined the church by conversion. Epworth League was conducted at 6.30 P. M. At 7.30 the Rev. I. C. Brown, a visiting minister, preached an able sermon. The financial report of the Conference was \$52.80. We wish to thank each of our members and friends for their loyal co-operation.—Rev. P. L. Inman, Pastor; J. H. Burnett, Reporter.

LEBANON, TENN.

Our first Quarterly Conference convened at Cross Roads, January 21, with our new district superintendent, the Rev. W. B. Crenshaw, presiding. Reports from all departments showed that we are alive. Sunday was a high day. The Rev. Crenshaw was at his best, and preached a soul-stirring sermon at 11 A. M., and another at 7.45 at Bellwood. We were all glad to greet him as our district superintendent, having once been our pastor. Raised during the quarter for all purposes, \$187.10; paid district superintendent, \$19.70. Our pastor is wide awake, and is looking after every interest of the church. The bishop made no mistake in sending us the Rev. S. M. Carmichael for our leader. He is a good preacher and pastor. We are expecting to do a great work this Conference year. We intend to raise our quota for World Service.—Mrs. Thomie Smith, Reporter.

LUCY, TENN.

Our first Quarterly Conference was held at Friendship Methodist Episcopal Church, February 4 and 5, with much success. We paid the district superintendent, Rev. J. O. Dixon, in full, and \$5.91 was given the pastor, Rev. D. E. Simmons. Owing to the inclement weather, the attendance was small. The Rev. Dixon preached two able sermons, that will be long remembered. We are proud of him, and thank the bishop for sending us the Rev. D. E. Simmons as pastor. Under his leadership the church has taken on new life. During the quarter we raised \$235.68; one member was added to the church. We are struggling to build a house for the Lord. Our pastor, the Rev. D. E. Simmons, the architect, has already drawn the plans, and we will soon begin building. We are very proud of the Rev. Simmons, our efficient leader. We feel that he has the work at heart, and through his guidance we are going over the top. We now have our program in hand for our total claims. We are praying for an over-the-top drive this year.—B. C. Tyler, Reporter.

NEWTON, MISS.

Our first Quarterly Conference was held at Sylvester Methodist Episcopal Church, February 8, with the Rev. D. L. Morgan, district superintendent, presiding. The business session was held Wednesday at 2 P. M. Most of the officers were present with good reports, which showed great work had been done for this Conference year to date. Wednesday night, at 7 o'clock, the superintendent preached a helpful and inspiring sermon. We raised thirty-eight dollars; paid the superintendent in full, and six dollars were paid on the expense of the church.—Mrs. W. L. Whitfield, Reporter.

POPE, TENN.

The Rev. R. A. Dowell, district superintendent, was on the Howard's Circuit from January 20-25. Though the weather was very disagreeable, a very good audience greeted him Sunday morning at Howard's Chapel, and he preached an excellent sermon. The Lord's Supper was administered to twenty-six persons, and \$10.05 was raised. Sunday night the Rev. Dowell preached at Houssel Chapel to the delight of all present. Collection to the amount of \$6.05 was raised. On Tuesday he went to Flatwoods, where he preached a very able sermon, and \$13 was raised. Total amount raised on the circuit was \$30.65. The ladies of the circuit presented the Rev. Dowell a gift, as this was his first official visit. He seems very much pleased with the way the Rev. Maple is handling his force. We are going to do a great year's work. Pray for our success.—C. L. Howard, Reporter.

SLIDELL, LA.

The second Quarterly Conference was held at Hartzell Methodist Episcopal Church, January 21 and 22. Conference opened at 7.30 P. M., Saturday. After devotions, conducted by one of the local preachers, Bro. Austin Williams, the district superintendent came forward, and after a wonderful address to the Conference, the business session was held; all reports were good. Our pastor, the Rev. I. H. Catherine, has the work well in hand and lined up for our Easter drive. We also had some brief remarks from the Rev. W. C. Haywood, of the Lafon Old Folks' Home, New Orleans. The Rev. J. D. David, district superintendent, preached an able and effective sermon from the subject, "Selling Religion," found in Mark 1. 15. At 7.30 P. M. the Rev. W. C. Haywood preached at Mount Zion, Slidell. His subject was in Psalms 11. 12, "What shall I render unto God for all his benefits toward me?" After which an old-time love feast was conducted. The spiritual tide ran high throughout the day. Collection for the day, \$29. Paid superintendent in full. Our pastor is planning a great year's work. Pray for our success.—Nancy Hyde, Reporter.

SYLVANIA, GA.

The first Quarterly Conference of the Sylvania charge was held at St. Andrews Methodist Episcopal Church, Saturday and Sun-

A NEW FEATURE OF The Church School Journal

is an administrative message from the Department of Church Schools. It began in the February number and will appear each month.

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day, January 14 and 15, with the district superintendent, Rev. W. H. Odum, presiding. The reports from class leaders, Ladies' Aid presidents, Woman's Home Missionary presidents, and Sunday-school superintendents, showed that the charge is progressing under the pastorate of the Rev. J. F. Robinson. On Saturday afternoon an elaborate dinner was served on the lawn, after which the regular business of the Conference was taken up. The district superintendent was very much elated over the budget system throughout the charge. Under the auspices of the Laymen Association, no more public collections are being taken in the Sylvania charge. On Sunday morning, after a lively Sunday school, the district superintendent preached an able sermon to a large audience, after which dinner was again served on the lawn. At 4 P. M. the Epworth League was held, and at night the superintendent preached another soul-stirring sermon to a still larger audience, and one soul united with the church. We raised \$90.65 during the session. Thus ended one of the most successful Quarterly Conferences ever held on the charge.—Sadie B. Maultsby, Reporter.

District Conferences and Conventions

CLINTON, LA.

The Baton Rouge District Group Meeting, No. 2, met at Macedonia Methodist Episcopal Church, January 25, the Rev. W. H. Davis, president, presiding. The meeting was opened at 10.30 A. M., with prayer by the Rev. A. P. Robinson. Scripture lesson by the Rev. Davis, from Matt. 26. 36. The following ministers were present: W. H. Davis, A. P. Robinson, F. Green, J. D. McCrory, G. W. Sanders, H. Lucius. Each brother paid his dues of twenty-five cents. A delicious dinner was served. The meeting reassembled at 2.30 P. M., the Rev. W. H. Davis, presiding. A general discussion was the feature of the afternoon session. Some helpful thoughts were brought out. The night session was postponed on account of the weather. We adjourned to meet at Mt. Carmel, February 8.—The Rev. J. D. McCrory, Pastor; the Rev. G. W. Sanders, Secretary.

THE GAINESVILLE DISTRICT WORLD SERVICE COUNCIL

The Gainesville District World Service Council met in the Jonesville Methodist Episcopal Church, February 6, 1928, at 10 A. M. The district superintendent, Dr. D. S. Selmore, presiding. Dr. S. B. Wilson was elected secretary, and the Rev. H. M. Trapp was appointed reporter to the papers. The devotions were conducted by the superintendent, assisted by the Rev. F. E. Welch, superintendent of the Ocala District. The World Service chart was displayed on the wall of the pulpit and every phase was carefully explained, and we saw the church and its needs as never before. The apportionments for the year were read. The sum of \$1,600 was apportioned to the district by the commissioners and was gladly accepted and on the 9th of April will be put on the table for the kingdom of Jesus Christ. In addition to this, five hundred souls and five hundred new subscriptions to the Southwestern Christian Advocate by the setting of the next Annual Conference. Addresses were delivered by the Revs. S. B. Wilson, W. H. Player, H. M. Trapp and F. E. Welch. Remarks were made by the Revs. B. E. Hale, J. R. Rutledge, W. M. Murry, R. Neal, G. R. Niblack, and several others. The Revs. K. W. Moses and B. J. Boatright were introduced to the council as new men on the district. An altar service was held for the new ministers, who have just become members of the Conference. At 1 P. M. the women of the church served a very palatable dinner. The entire council went into a testimonial meeting and each minister told his determination for the new year and paid high tributes to our district leader. Truly, Dr. Selmore is a leader of men. We regretted that Bishop Richardson was not present to witness this great meeting. Our superintendent, though not a delegate, will attend the General Conference at our expense, a check of one hundred dollars having been offered him by the Rev. B. E. Hale.

The Rev. G. R. Niblack and his good members have raised a flag at Jonesville in the way of hospitality. By the request of the Rev. Welch, Dr. Selmore was to lay a memorial stone at the head and feet of his (Rev. Welch's) sainted mother and father, who had crossed the river. Around the grave stood twenty-one ministers and fifty-three laymen. Remarks of appreciation and gratitude were made by the Rev. F. W. Welch, and the benediction was given by Dr. S. B. Wilson. Thus ended one of the greatest meetings that we have ever attended on the Gainesville District. Our next meetings will be held as follows: The Woman's Home Missionary Society, Newbell Church, May 24-27; Sunday School and Epworth League Convention, Otter Creek, June 21-24; The Woman's Foreign Missionary Society, Orredondo, July 5-8; the District Conference, at Sanpulaski or Nebo, August 22-26. On the 9th of April we will meet at Mt. Pleasant, Gainesville, and put on the altar \$1,000 for World Service. Pray for our success.—Harry M. Trapp, Reporter.

THE ROME DISTRICT STEWARDS' AND PASTORS' COUNCIL

The Rome District Stewards' and Pastors' Council met in the Rome Metropolitan Methodist Episcopal Church, of which Dr. J. W. Tharpe is pastor and Dr. J. F. Demery is district superintendent. The meeting was opened at 11 A. M., February 10, the Rev. J. F. Demery presiding. By request of the council, Z. K. Gowen conducted the devotional service. The Rev. A. L. Haywood was elected secretary. The district superintendent made some helpful remarks on the work of the general church and urged that the pastors push vigorously every claim of the church. Committees were appointed on evangelism, Clark University, and the District Conference program. Dr. M. S. Davage, president of Clark University, and the Rev. C. O. Thomas, pastor of Thankful Baptist Church, were introduced. President Davage spoke on the merits of the church and emphasized the fact that Clark University is in class "A," and urged on the pastors to be loyal to the school and liberal in their givings, that he may be able to maintain the standing which this school so honorably holds now. At 1:30 the meeting adjourned for dinner. The ladies of the church showed how to entertain a meeting.

Everything was in grand style. Dr. Tharpe is the popular pastor, and the church now is enjoying one of the best years in its history.—The Rev. Z. K. Gowen, Reporter.

Ocala District Letter

Dear Brother Ministers: I congratulate you for your good work during the last Conference year, and in helping to make the district work a success. You will note that up to setting of the Annual Conference our district givings for World Service, in the regular monthly report, comes up in the class of gain. That is fine, but let us not rest until every dollar of our apportionment is collected and paid. To do this collect monthly and send to Dr. Orrin W. Auman, 740 Rush Street, Chicago, Ill. Another year's work is before us. Let us not wait until Easter. Begin now and make every day count. Remember, our district group meeting will meet at Rochell, Hall Chapel, the Monday after Easter, April 9. Let each pastor and the treasurer of the local committee be present, at which time we hope to pay in our district full assessment, and having made Easter a big day. Come prepared to spend the day; dinner will be served at the church. Also the program committee is asked to be there to arrange our Sunday School and Epworth League Convention programs. The committee is composed of J. W. Robinson, R. K. DeBosc, S. F. McCoy, Prof. A. C. Kelly, and F. E. Welch.

Work and pray for the largest results. Keep the revival fires burning, brethren; put the Southwestern Christian Advocate in your sermons, talks, and prayers, and make it a worth-while object. Remember what Dr. King, our worthy editor, said in regard to the part we must perform in making the paper self-supporting: I shall always remember those great addresses, will you? Last, but not least, remember, our good Bishop Richardson is expecting every man to do his duty. Let us not fail him. The Lord is expecting the same. If you need me, call and I will answer. Yours sincerely, F. E. Welch, District Superintendent, Alachua, Fla., Box 512.

Obituaries

ALLEN—Mrs. Maria Allen was born at Courageville, Va., in the year 1852. She departed this life January 16, 1928, at 2 P. M., at the age of seventy-six years. She professed religion when a child, came to St. Louis in 1897 and chose the Methodist Episcopal Church as hers, because her son was associated with the missionary work of the Methodist Episcopal Church in Africa. She attended regularly, when her health would permit, and contributed when she was unable to attend. Sister Allen had been in poor health for several years. She was a kind, devoted mother, and each child, from the great grandchildren to the oldest daughter, was equally devoted to her. She leaves two daughters, one son, eleven grandchildren, five great-grandchildren, and a host of friends to mourn their loss. The Rev. G. D. Hancock, superintendent of the St. Louis District, served as master of ceremonies; the Rev. T. H. Parrish, pastor of Crosby Union Methodist Episcopal Church, of Howard Place, delivered the eulogy.—Reporter.

DOBY—Bro. W. M. Doby departed this life November 9, 1927. He was a faithful member of Smith Chapel Methodist Episcopal Church, Hagan, Ga., for twenty-three years. He was a class leader, steward, and trustee, and was faithful until death. He leaves to mourn his passing a devoted wife, four daughters, several grandchildren, and many friends. Bro. S. H. Daughton spoke on the deceased as a church member; Bro. Frank Paul, as a Knight of Pythias; the Rev. D. Sapp, as a Mason. The funeral was largely attended, and was conducted by the Rev. W. R. Dixon, pastor of the Greenville and Stovall charge. Other ministers assisting in the service were the Revs. E. L. Macon, J. H. Mimms, D. Sapp, and Rev. Rivers, of the Baptist Church.—Mrs. R. Daughton, Reporter.

DOY—Daniel Randolph Doy, the only son of Reuben and Cora Doy, and grandson of

the Rev. Daniel Wheeler, one of the pioneer ministers of the Washington Conference, died January 3, 1928, at his home in Washington, D. C., age twenty-two years and six months. He was born in Washington, D. C., and educated in the public schools and Howard University. Being reared in a Christian home, he early decided for Christ and joined the Mt. Zion Methodist Episcopal Church, taking an active interest in the Sunday school, choir, and Epworth League. At the boys' conference, held in Baltimore, Md., in 1924, in connection with the annual session of Washington Conference, Daniel Doy was elected president. All who attended that session of the Conference can never forget the enthusiasm when he addressed the ministerial Conference and said, "Where you ministers lay the work down, we boys will take it up, carry on, and amplify it." After finishing school he selected music for his life's work, and, following this career, he traveled through Europe, Northern Africa, and South America. He came home from his extended trip and prepared to do special work in music in Baltimore, Md., but early in the autumn his health failed. Regardless of medical skill and attention, he gradually grew weaker. The funeral, largely attended by relatives and friends, was held Sunday, January 8, 1928, at Mt. Zion Methodist Episcopal Church, and was conducted by the Rev. B. T. Perkins, the pastor, assisted by the Revs. W. H. Howard, J. A. Jackson, and J. H. Wood. He leaves a wife, a daughter, his parents, and a host of relatives and friends to mourn their loss.—Reporter.

DUBERRY—On December 24, 1927, death claimed Bro. Sandy Duberry, of Darling, Miss. He was a member of Duberry Chapel Church, of which he was founder some twelve years ago, on the Darling and Falcon charge, Clarksdale District, Upper Mississippi Conference. He will be sadly missed for his good works and financial donations. He was laid to rest on his home place, beneath a bed of flowers, by Woodmen of Union. More than five hundred members paid their last respects to his remains. The funeral was attended by his district superintendent, the Rev. C. W. Butler. He leaves to mourn his passing a dear wife and two brothers.—The Rev. A. Marsh, Pastor; Willie B. Suggs, Reporter.

DUNCAN—Sister Fannie Duncan departed this life January 29, 1928, in full triumph of faith. She leaves her husband, ten children, and a host of friends to mourn her passing. She was loyal to her church, and was a true friend. We extend our sincere sympathy to the bereaved family.—Rev. Z. A. Batiste, Pastor; Blanche Smith, Reporter.

FOSTER—Wm. Foster, the son of Sister Magnolia and John Foster, faithful members of the Mary Chapel Methodist Episcopal Church at Varnado, La., departed this life on December 26, 1927. He was a fine young man, and leaves to mourn their loss four sisters and two brothers, father and mother, and a host of friends.

GOOSBY—On February 6, 1928, death entered the home of Mrs. Goosby, in the Centerpoint Settlement, Pittsburg, Texas, and claimed the Rev. G. W. Goosby, the father of Centerpoint school and community. He was a local preacher and a member of Morris Chapel Methodist Episcopal Church. He leaves to mourn his passing, wife, six children, and a host of friends. The funeral services were held Tuesday, at the high-school auditorium. To the family we extend our heartfelt sympathy in this, their hour of bereavement. The funeral services were conducted by his pastor, the Rev. James Clark, assisted by the Rev. E. D. Johnson, pastor of the Centerpoint Baptist Church, and others.—Reporter.

HART—Sister Eliza Hart, a member of Sylvester Methodist Episcopal Church, Newton, Miss., departed this life, February 14, 1928. She was born December 25, 1872, age fifty-six years. She was the youngest of fourteen children of Mr. and Mrs. Hamp Berry. She joined the church, in the morning of her life, at the age of thirteen years, and was faithful until death. She leaves a devoted husband, one brother and one sister, and a host of relatives and friends to mourn their loss.—Mrs. W. L. Whitfield, Reporter.

HOUSTON—Mrs. Hope S. W. Houston departed this life January 31, 1928, after an attack of heart failure. Mrs. Houston was a devout Christian, whose very life was one of sunshine, and was a most lovable neighbor. She was a very cultured woman, having graduated from one of our best institutions. Her work was chiefly in the department of domestic science. Her passing away will be keenly felt by the community and also the Houstonian Industrial High School, of which she was a part. We have lost one of our greatest women, who was giving actual service in the community where she lived, and was respected by both colored and white, who brought many beautiful floral offerings. The funeral was largely attended, and was conducted by the Rev. J. W. Gilder, superintendent of the Beaumont District, Beaumont, Texas. She leaves to mourn her husband, three children, a sister, and other relatives, besides a host of friends.—J. W. Walker, Reporter.

JOHNSON—Sister Lizzie Johnson, of Grangeville, La., died January 20, 1928. She had been ill for some time. Sister Johnson was a faithful member of the church and was loved by all who knew her. She died at the age of sixty-eight years. She leaves to mourn one daughter, husband, and several grandchildren.—The Rev. E. H. Knox, Reporter.

MITCHELL—Mrs. Virginia Victoria Mitchell, sister of the Rev. H. J. Wright and mother of Mrs. Dr. Frank J. Spellman, died at Alexandria, La., Saturday, January 28, 1928, aged seventy-seven years. The funeral took place from Newman Methodist Episcopal Church, Sunday, at 3 P. M. The A. W. M. Obee, pastor, assisted by the Revs. G. W. Davis, of the Union Baptist Church; J. W. White, of the Rose of Sharon Baptist Church; and C. C. Raymond, of the Progressive Baptist Church, conducted the funeral. The family received many messages of condolence, and the floral offerings were beautiful. By the deceased's request, her favorite hymn, "How Firm a Foundation," was sung by the choir. Sister Mitchell was a faithful and consistent Christian worker for the church for the last fifty-seven years. She received her education at New Orleans; St. Louis, Mo.; Alton, Ill.; and Baltimore, Md. She leaves a brother, Rev. H. J. Wright, retired minister of the Louisiana Conference; one daughter, eight grandchildren, son, daughter-in-law, son-in-law, and many other relatives.—Reporter.

NELSON—We, the officers and members of Bethel Methodist Episcopal Church, Birmingham, are grieved over the death of our beloved pastor, the Rev. A. L. Nelson, who died January 2, 1928. We will never be able to evaluate the loss of the Rev. Nelson as pastor, husband, father, and citizen of Memphis, Tenn. He was a true minister, gentle and lovable. His heart and soul were centered on erecting a church, making every effort possible to do something that would add to the building. Those of us who were associated closely with him, knew him as a Christian pastor and minister. He possessed those outstanding characteristics that were not commonly found in all persons. To the bereaved family: Cheer up, lean on God's everlasting arm, and weep not.—Reporter.

SHEPARD—On January 8, 1928, death claimed Sister Jane Shepard, the wife of Bro. Andrew Shepard, one of the oldest members of McCabe Temple Methodist Episcopal Church, Martin, Tenn. She was born in Trenton, Tenn., in 1859, and was married to Andrew Shepard, November 6, 1875. To this union eight children were born. Of that number three have preceded her to the grave. She leaves three sons, two daughters, one sister, one brother, and a host of relatives and friends to mourn her passing. She professed a hope in Christ when quite young, joined the Methodist Church, and lived a faithful member for many years. She was president of the Ladies' Aid Society for a number of years and a class leader at the time of her death. Her funeral was largely attended by both colored and white. The eulogistic service was conducted by her pastor, the Rev. J. S. Hughlett, with the following ministers assisting: District Superintendent J. O. Dixon; the Rev. J. P. Price; the

Rev. P. E. Womack, pastor of the Colored Methodist Episcopal Church; the Rev. R. H. Peoples, pastor of the First Baptist Church, Milan, Tenn.; and the Rev. D. Mays, pastor of the African Methodist Episcopal Church, Martin, Tenn. The floral offerings were beautiful. Many telegrams were read, as well as letters of condolence, from the white friends of the city.—Reporter.

SOMERVILLE—Sister Pollie Somerville, daughter-in-law of the late Sister Lugenia Somerville, and wife of John Somerville, died January 7, 1928. She was converted when quite young, and joined Alexander Methodist Episcopal Church of Mason, Tenn. She lived a consistent Christian until death. She leaves a husband, four children, four grandchildren, two sisters, one brother, and a host of relatives and friends to mourn. Her funeral was preached by our pastor, the Rev. A. D. Butler. The remains were laid to rest in Robinson Cemetery, Gainesville, Tenn.—Maggie F. E. Cobb, Reporter.

STRINGFIELD—On Monday night, January 16, 1928, death entered the home of Peter Stringfield, Escatawpa, Miss., and claimed one of his beloved daughters, Corene, age twenty-seven years. Corene was loved by all who knew her, was faithful and loyal to her church, and when death came she was ready to meet her God. For some six or seven years she had been laboring for her Master, hoping to meet her loving mother, who had gone on before. She leaves five sisters, father, and many relatives and friends to mourn her passing. The funeral service was held on Thursday, January 19, at 3 P. M., at her home church. An appropriate program was rendered by the Sunday school. Services were conducted by the pastor, Rev. Emmer-son, and the pastor at Moss Point. The body was laid to rest in the home cemetery.—Jessie May Canfield, Reporter.

WILLIAMS—Mamie Williams, one of the best members of the Wesley-Ray Methodist Episcopal Church at Angie, La., departed this life on January 23, 1928. She was a good woman and a faithful worker in the church. She will be missed and her place will be hard to fill. She leaves to mourn her passing a husband, two sons, daughter, mother, two sisters, and three brothers. The funeral sermon was preached by the pastor, Rev. S. C. Williams, who is loved by all of the people for his shepherd-like way to all in the community.—S. L. Brown, Reporter.

WINBUSH—Gladys Gertrude Winbush, daughter of the Rev. J. W. Winbush, was born in Grenada, Miss., March 21, 1911. She was converted and joined the church in Aberdeen, Miss., under the pastorate of her father, when quite young. She attended Mary Holmes Seminary, at West Point, Miss., one term; from there she went to Rust College, at Holly Springs, Miss. She was very studious and was a member of the graduating class at Rust College for 1928. She became ill in August, 1927, which resulted in her

death, January 3, 1928, at 6 A. M., at Ita Bena, Miss. She bore her sickness with patience and without complaint. Before she died she requested her sister to sing "My Faith Looks Up to Thee," and requested her father to sing "Trust and Obey," in which she took part. Peace be to her ashes. Her funeral was conducted by the Rev. B. F. Woolfolk, of Clarksdale, Miss., before a large congregation. She was carried to Winona, Miss., for interment.—B. F. Woolfolk, Reporter.

Cards of Thanks

We wish to express our sincere thanks to the Rev. Lindsey Lawrence for the service rendered us after the death of our beloved pastor, the Rev. D. Ray. We also thank the elder, E. A. Wilson, for sending him to us.—Pinkie Williams, Richton, Miss.

We take this method to thank the members and friends of Holmes Chapel Methodist Episcopal Church, Pearlinton, Miss., for a nice suit of clothes, presented to us just before going to the Annual Conference. May God's blessings continue to shower upon Bro. Elijah Peters and his co-workers for this kind deed.—The Rev. Frank Smith, Gulfport, Miss.

We take this method to thank the good people of Baldwin and Drake Hill churches for the many pounds of groceries and for a handsome purse on a suit of clothes and a hat given me. The people of this charge have been very loyal and faithful during our seven years in their midst, and we pray God's choice blessings upon them.—The Rev. and Mrs. J. W. Byrd, Brooksville, Miss.

We take this method to thank the good members and friends of St. Paul Methodist Episcopal Church for their many presents and good things given us during the Christmas holidays. We also thank them for a pound party on January 17, and a cash purse, led by Mrs. Ruth Peacock, president of The Woman's Home Missionary Society, and Mrs. Mary J. Stevenson, president of the Ladies' Aid Society. The presentation speech was made by Mrs. C. K. Alee, and a solo was sung by Mrs. Allen, of the St. Peter Baptist Church. The response was made by the pastor. We pray God's blessing upon you. Come again.—The Rev. and Mrs. S. M. Garner.

We wish to thank the good people of Heck Methodist Episcopal Church and the members and friends of the sister churches—Baptists, Methodists, Episcopal, and others—for the grand surprise party that visited the parsonage, 202 East Broad Street, Griffin, Ga., on Monday night, January 23, 1928. The party, consisting of about fifty persons, was led by Mrs. Ella Phillips, and included in the number were: Dr. A. M. Wilkins, Bros. Bill Sims, Joe Beeks, A. J. Banks, Madison Nimmons, Wm. Adams Evans, Mr. and Mrs. Jeremlah Brown, Mr. and Mrs. Henry Andrews, Sisters Lula Shepherd, Mary Gray and children, Hannah Spikes and daugh-

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ter, Fannie Grant, Josie McLendon, the Rev. E. H. Lee, Mrs. Washington, and others. The party left a table laden with more than 150 pounds of choice groceries and provisions. Call again, friends.—The Rev. and Mrs. N. A. Bridges.

To the district superintendent and ministers of the Meridian District; the ministers and friends of the city; the president and faculty of Haven Teachers College; the visiting ministers and friends from the Hattiesburg, Gulfport, Jackson, and Brookhaven Districts and our many friends throughout the State and other States; every department of St. Paul Church, members, and friends: Please accept our thanks for the beautiful expressions in words and songs, letters and telegrams, of sympathy in our hour of bereavement when the Master saw fit to take from us our husband and father, the Rev. R. N. Jones, who was dear to us by the ties of nature. We also want to express our sincere thanks for the beautiful floral offerings given by the members and friends. May God's richest blessings rest and abide with you each day. We wish to especially thank the members and friends of St. Paul Methodist Episcopal Church for their kindness during the eleven-months' illness of our husband and father. They did everything possible to make the family comfortable. We feel that we have some real friends here who stood by us even unto the grave. We ask God's blessing upon you.—Mrs. R. N. Jones, Mrs. Ethel M. J. Ray, Miss Della P. Jones.

Marriages

ESSEX—DRUMOND. Mr. Paul Essex, of Chunky, Miss., and Miss Mary A. Drumond were united in holy matrimony at the home of the Rev. and Mrs. S. L. Harrison, pastor of Hickory Methodist Episcopal Church, Hickory, Miss., on February 11, 1928. The Rev. Harrison officiated.—Mrs. W. L. Whitfield, Reporter.

VINCENT—BLACK. The marriage of the Rev. James A. Vincent and Mrs. Patsy Black was solemnized at the beautiful home of the bride, in Dazelle Street, Shreveport, La., Thursday evening, December 22, 1927. The ceremony was performed by the Rev. James C. Calvin, district superintendent, who was assisted by Dr. Cornelius Johnson, pastor of Johnson Church, of which the bride is a faithful member. The bride was beautiful in a powder-blue crepe gown. Several ministers and a select group of relatives and friends enjoyed the reception and wished the happy couple "many happy returns of the day."—Reporter.

Woman's Column

Cotton Plant, Ark.—To the Stewardship Secretary of Auxiliaries and Districts: Will you kindly remember that our quarterly reports must be in your Conference secretary's hands by March 15? Please hurry and send them to me, even if you have done but little. Just make up your minds to report each quarter promptly. Dear Women of the Foreign Missionary Society of the Little Rock Conference: Do you remember the obligation you took upon yourselves to go back to your different fields of labor and put new life into your societies, and organize where there were none and do better work than you have ever done? God is watching as well as listening. Wake up and send your report to me, and your money to Mrs. J. A. White, 3003 Cross Street, Little Rock, Ark. Let the junior secretary do the same reporting. I am still your secretary for the Conference.—Mrs. F. E. Darby, Secretary of Stewardship and Corresponding Secretary of The Woman's Foreign Missionary Society of the Little Rock Conference, Box 453, Cotton Plant, Ark.

The Ministers' Wives, Mothers, Daughters, and Sisters Alliance was organized October 31, 1924 at the Texas Annual Conference, held at Texarkana, Texas, by Deaconess Rosa Simpson, for their mutual benefit and to help spread and encourage religious work among women generally, and co-operate with other Christian agencies for the good of childhood and higher ideals of womanhood. The fol-

lowing officers were elected: Mesdames E. W. Kelley, president; M. C. Gillispie, vice-president; M. J. Baker, recording secretary; E. H. Holden, corresponding secretary; L. A. Pryor, treasurer; P. E. Gabrell, chaplain. Thirteen ladies enrolled, each paying one dollar. Before the next session of the Texas Conference, held at Orange, Texas, October 21, 1926, death claimed one of our brightest jewels, Mrs. E. H. Holden. Seven new members were added to the roll. At the next session of the Texas Conference, held at Paris, Texas, November 20, 1926, twenty-seven members answered the roll call. At the last session of the Texas Conference, held at Galveston, Texas, October 23, 1927, we were able to gain six new members, thus increasing the total membership to twenty-five. The treasurer's report, brought forward from last year, was \$42; dues collected, \$28; total amount in treasury, \$70. The officers elected were: Mesdames E. O. Woolfolk, president; J. R. Hants, first vice-president; J. P. Patrick, second vice-president; M. Blacknell, third vice-president; M. J. Baker, recording secretary; F. E. Holden, corresponding secretary; L. A. Pryor, treasurer; P. E. Gabrell, chaplain. Roll of members: Deaconess Rosa Simpson, Mesdames W. J. King, E. D. Gunn, M. A. Pryor, A. E. Beicher, Rosa Beal, L. B. Warren, A. D. Logan, L. V. Harrison, J. O. Williams, E. Jones, A. Taylor, M. D. Robinson, G. A. Clemons, M. E. Henry, M. Marshall, and S. E. Thomas.—Mrs. E. O. Woolfolk, President; Mrs. M. J. Baker, Secretary.

Special Notices

To Whom It May Concern: The address of the Rev. S. S. Brown has been changed from P. O. Box 7, Smithville, Miss., to P. O. Box 121, Duckhill, Miss.

To Ministers and Friends: I would thank any of you who read this notice and know the whereabouts of Mrs. W. M. Chappell, the wife of the late Rev. W. M. Chappell, to send any information to me and the same will be highly appreciated.—The Rev. J. W. Winbush, Carrollton, Miss.

SHREVEPORT DISTRICT

All of the pastors, district stewards, and deeply interested laymen of the district are called to meet in the "District Retreat," at Mt. Zion Church, Logansport, La., Wednesday, March 14, 1928, at 10.30 A. M. Each pastor is expected to bring two copies of a five years' program for his present charge, covering evangelism, debt paying, physical improvement of property, unit church organization, community service, general claims, Southwestern, and goal for the Sunday school, Epworth League, and brotherhood, etc. The same to be approved by his official board later.—J. C. Calvin, District Superintendent, 1836 Hotchkiss Street, Shreveport, La.

Inquiries

I wish to inquire for Willie Taylor, who, when last heard of, was living at 3720 Savannah Street, El Paso, Texas. Please send any information to Lizzie Terrell, Newnan, Georgia.

I desire to inquire for my brother, Austin Claborne. He was reared in Macon, Noxubee County, Miss. When last heard of he was in Silver Creek, Miss. Please send any information to Mrs. Martha Frierson, P. O.

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Box 274, Macon, Miss. The same will be very much appreciated.

I wish to inquire for my brother who left home about twenty years ago, at Austin, Texas. His name is Essex Brown; his father's name is Damon Brown. Last heard of at Navasota, Texas, working in the depot. I will appreciate any information as to his whereabouts.—Sallie Brown, R. F. D. 6, Box 16, Crockett, Texas.

I wish to inquire for my mother's sister, Martha Randle, and her husband, Eddie Randle. My mother's name was Calline Burnett, and she had three sisters and one brother—Martha, Eliza, Luberta, and Charlie. They are now all dead, but my aunt, Martha Randle. When last heard of she was in Texas. Any information as to her whereabouts will be very much appreciated.—C. C. Clay, Route 1, Box 7, Okolona, Miss.

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, MARCH 8, 1928

"This is All I Have in the World, But I Want You to Have It Because You Have Lost Everything"

WITH these words an aged Chinese servant gave her last three dollars to a Methodist missionary who, like many others, had lost literally everything in the looting in Nanking. The Chinese servant gave all she had.

What are we Methodists saying to that heroic company of our missionaries, many of whom lost everything? Are we saying what this Chinese Christian servant said, "I want to share with you"?

Frankly, up to the present, only a few of us have said anything of the kind. Clearly, the vast majority of us do not know the suffering and loss which have come to our missionary families.

Read these letters: (The names of the writers will be furnished on request.)

"I left my home in Nanking with nothing but the clothes I was wearing. A faithful and heroic Chinese boy salvaged a shirt and some socks from the week's wash; everything else was lost."

"The oldest suit and sweater I had, shoes, shirt, and underwear—these constitute the sum total of this world's goods I now possess."

"We lost everything of a material sort, except what was on our backs. One Chinese brought me his overcoat that I might not suffer from the cold."

"Our house was burned and we lost everything we had in Nanking except two trunks."

Bishop L. J. Birney writes: "I hope it will be kept in mind by the church that Nanking missionaries have lost practically everything they had, and if there is any possible way to give them a lift it ought, in the name of humanity, to be done."

In addition to personal losses, there has been a large emergency expense for removal, for medical treatment, for the support of missionaries in the port cities in China, for maintaining some in Japan and the Philippines, and for the homecoming expenses of a large number.

We cannot believe that our Methodist people will leave this burden upon our missionary families.

The Board of Foreign Missions has no money with which to relieve this distress. Of the \$150,000 appealed for and urgently needed, only \$37,784.25 have been received.

With faith in our fellow-Methodists and sharing your high pride in the heroic spirit of our missionaries, we, the members of the China Emergency Committee of the Board of Foreign Missions, make this appeal.

We ask for at least \$1.00 for every member of a family. Only a general response will meet the need. It is a debt of honor.

Clip and fill out this convenient coupon.

Signed:

David G. Downey,
James R. Joy,

John W. Langdale,
Halford E. Luccock,
John H. Race.

Date.....

To the China Emergency Fund,
Board of Foreign Missions,
150 Fifth Avenue, N. Y.

Enclosed please find (check), (Money Order) for:

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Name.....

Address

Notice

In accordance with the provisions of the Book of Discipline, Paragraph 881, Section 2, the Book Committee of the Methodist Episcopal Church is hereby called to meet in annual session, Wednesday morning, March 14, 1928, in The Methodist Book Concern, 420 Plum Street, Cincinnati, Ohio, at ten o'clock.

WILLIAM F. CONNER, *Chairman*;
EZRA S. TIPPLE, *Secretary*.

Personal and General

—Mr. Louis M. Potter, vice-president and sales manager of the Spencer Lens Company, Buffalo, N. Y., and a member of the Book Committee, Methodist Episcopal Church, was a pleasant visitor to the offices of the Southwestern Christian Advocate last week.

—St. Mark Church, Chicago, is stressing in its program this year the development and conservation of children and youth. One of the surest ways of doing this is to win and hold the interest of the young people to the church and her ideals. As a means to this, St. Mark maintains a Sunday-school orchestra. It works.

—More than twelve hundred people attended the mid-winter Boys' and Girls' Day, January 9-15, at Calvary Church, Cincinnati, in which two hundred young people participated. Dr. Turpeau, the pastor, sees great possibilities in young life, and diligently harnesses it to the Kingdom enterprises.

—Doctors Willis J. King, D. H. Stanton, and F. J. Handy represented our group at the annual council of deans of summer schools and chairmen of Conference boards of examiners held in Evanston, December 27-29, 1928. Their contribution to the deliberations received favorable comment. Dr. King gave a formal address on "The Education of Negro Ministers."

—Dean J. R. Reynolds, of Haven Teachers' College, Meridian, Mississippi, delivered the address on Negro Day at the South Florida Fair, at Tampa, February 2, and filled a lecture tour under the Williams Lyceum Bureau on the west coast of Florida, from Tampa northward. He was also the chief speaker at Rust College, Holly Springs, Mississippi, during the Negro History Week program.

—President J. O. Spencer, of Morgan College; and Mr. David Jones, of Bennett Woman's College, were elected president and secretary, respectively, of the Association of Presidents of Colleges for our group within the church at their annual meeting in Atlanta in January. The one woman president in the system, Mrs. Bethune, of Bethune-Cookman, addressed the association on "The Educated Negro Woman's Responsibility."

—Condolences of this journal are hereby given to Mr. Arthur F. Stevens, executive manager of The Methodist Book Concern, whose mother, Mrs. John E. Stevens, passed to her final reward on February 13, aged ninety-one years, at Elizabeth, N. J. During his whole business life, Mr. Stevens has been connected with the Book Concern, and directly much of that time with the Southwestern Christian Advocate in a very generous way.

—Running true to form, the Rev. W. H. Dean, district superintendent of Pittsburgh District, has been conducting with unusual success revival meetings at several points within the bounds of his district. Besides, at Bidwell Presbyterian Church, Pittsburgh, Dr. B. F. Glasco, pastor; at Ivey City, D. C., the Rev. A. J. Carr, pastor; at Fairmount, W. Va., the Rev. E. L. Lofton, B.D., pastor. In these meetings there were more than one hundred and fifty conversions and accessions to the churches.

—Because of unforeseen circumstances, Bishop Matthew W. Clair found it necessary on

landing safely in Monrovia, January 21, to change the date of Liberia Conference to February 1. The seat of the Conference is Edina, about sixty miles south of Liberia. Since his landing, the bishop found time to attend an important meeting of the Board of Education of the republic, at which also His Excellency, President Kling, was present, giving most sympathetic co-operation with the educational program of the church. Prospects for Liberia are increasing in brightness and hope.

—Dr. Henry H. Meyer, besides giving to the church and the Christian world the finest type of Sunday-school literature published anywhere, extended the sweep of service of these publications by featuring in the January issues of the church Sunday-school quarterlies and monthlies every phase of the World Service activities of the church. It was a fine idea, happily and effectively worked out, carrying in readable form the essential features of the missionary enterprise of the church to its youth, since in these must be built up the missionary mind and attitude of the future efficient church.

—Monday, April 30, is the date of meeting for the World Service Commission, to be held at Kansas City. Bishop Hughes, president of the commission, will deliver the anniversary address of the commission on Friday evening,

Jesus, the Universal Man

BISHOP WILBUR P. THIRKIELD

There was a spirit of profound humanity which led the fathers of the church to say of Christ that in coming to earth—"He put on humanity."

Jesus is so identified with all humanity that we think of Him as the universal man. We do not think of Him as a European, an Asiatic, or an American. He is the one universal man. And this is because Jesus gathers up in Himself all men; clothes Himself with humanity as with a garment, so that whether it be to Greek or Jew, barbarian, Scythian, bondman, freeman, Christ is all and in all. He thus cares for all, whether yellow, black, brown, or red. He came to be the Saviour of all men.

May 4. On this occasion a display of charts will be made, showing areas that on May 1 are in excess of remittances for the third World Service year, also those Conferences and districts. The special honor roll will consist of those charges paying in eleven months more than in third World Service year. Let there be a large number of our colored units that shall qualify for the honor roll exhibition at General Conference.

—Our denominational and race pride exult in the fine reports that are being constantly made concerning Methodism's latest experiment in education for her colored membership—Bennett College for Women at Greensboro, N. C. Secretary Bovard, of the Board of Education, reporting to the annual meeting of that body on February 1, declared: "Our experiment in co-operation with The Woman's Home Missionary Society in making the Bennett School a college for women has more than justified the undertaking. The president, Dr. David D. Jones, assisted by his talented wife, is presenting a conspicuous example of progress by courageous adaptation."

—Bishop J. F. Berry was tendered a beautiful and lasting tribute to his sixteen years of service as resident bishop of Philadelphia Area when, on February 5, the new \$150,000 church at Fifty-eighth Street and Springfield Avenue was dedicated to his memory as Berry Memorial Church. Two churches were merged to form this fine project, one of the most unique in the denomination. In the structure are included more than fifty memorials. The bishop retires from active service in May, and his labors of love will be perpetuated not merely in this temple, but in the thousands of lives into which he has

built the noble Christian ideals so resplendent in his own character. Bishop W. F. McDowell preached the dedicatory sermon for the memorial church.

—A remarkable union conference on evangelism was held between the white and colored groups of Chattanooga Area under the wise direction of Bishop Thirkield, recently. Eighty-five colored and two hundred twenty-five white churchmen met in great First Church at Knoxville, Tenn. One attendant describes it as "deeply impressive and most helpful, without a single thing to mar the elevated atmosphere and spiritual helpfulness of the conference." The addresses for our group were delivered by the Rev. C. K. Brown, D.D., of Willey Memorial, Chattanooga, and President David Jones, of Bennett College for Women at Greensboro. Bishop Thirkield hails it as the beginning of "an epoch in interracial fellowship and co-operation in our church in the South."

—Mount Calvary Methodist Episcopal Church, New York City, received its new pastor, the Rev. E. W. Rakestraw, with an enthusiastic welcome that bespeaks a most successful year's work. On January 9, he was tendered a formal reception in the nature of a "get-together and home-coming social," with ample refreshments and a choice literary program. The Committee of Arrangements was composed of Mr. Edward Montgomery, president; Miss Eloise Hunt, vice-president; Mr. Leroy Bradford, secretary; Miss Lillian Simpson, treasurer; Mr. Paul Hargrove, chaplain; Mr. Lloyd Mitchell, honorary member; Wesley Young, Fannie White, Julia Newkirk, Helen Jones, Olivia Montgomery, David J. Greene, Helen Scroggs, James Cropper, Cora McGimpsey, Rosa M. Jones, Carrie Matthews, Ethelda Green, Ida Johnson, Mary Brodis, Harry Saunders, Fanny Rayford, Flora Young, Minnie Segunda, Alice T. Simmons, Edith Laurie, Ora Brown.

Hundreds of Easter Orders

More than half a million Easter offering envelopes were ordered by Methodist Episcopal pastors within ten days after the first mailing of samples by the World Service Agencies, according to reports received from Executive Secretary R. J. Wade. This record far surpasses that of any previous year.

"Within ten days after the first mailing of Easter offering supplies was sent out," said Dr. Wade, "our office received orders from 1,877 churches for 327,725 Easter offering envelopes, and 191,365 Holy Week title envelopes, or a total of 519,000. We expect that the total orders will exceed one million envelopes. Other churches planning to devote their Easter offerings to World Service should send in their orders at once so that their supplies may be on hand in ample time."

SOUTHWESTERN CHRISTIAN ADVOCATE

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Fishers of Men

TWO evangelists, Matthew and Mark, report Jesus as recruiting the number of His followers by addressing men thus: "Come and follow me and I will make you fishers of men." This formula seems to have been effective. The record continues, "At once, they left their nets and followed him"; and in case of others subsequently being likewise called by Jesus to follow Him, these also even left their father, toiling with hired servants at the trade of fishermen, and followed Jesus.

This constant, familiar call of Jesus was a challenge to fellowship with Him. In it was an authoritative force, because of the values inherent in Jesus' character. Such values found an appreciation in those to whom Jesus spoke and inspired in them faith and confidence, which led to surrender of their wills to His. Herein lies the import of the call of Jesus: to create confidence in Him through appreciation of spiritual values; to capture the individual's heart loyalties and attach these to Him. What Jesus did was to convert men to an experience of faith and conduct that finds its only focus and source in Himself. Such an experience gives to life a new sense of values, a new dynamic, and a new goal of attainment. "Old things are passed away; behold all things are become new." The newly generated powers of the soul have wrung out of the old world a new set of values and a new motivating force that ever afterwards give moral and spiritual direction to the life of the individual who chooses to follow Christ.

This new personal experience is first, basal, and most desirable in Jesus' ideal and plan of human welfare. But it is neither the whole nor even the final aspect of it. Jesus' challenge here considered was, "Follow me and I will make you fishers of men." In its classic form the sentence means, it is fair to infer, that personal attachment to Him was but the conditions and prelude, the experience and requisite for attaining the higher goal, the larger purpose in His mission "to seek and to save that which was lost."

The plan of God encompasses the universe as the object of redemption. Through Jesus, His Son, God envisions all human beings as the subjects of His divine solicitude. Reconstruction of the whole of human society upon the basis of the new moral idealism revealed in Jesus is the task set for Himself by Jesus Christ. Assistance, co-operation, in the task is the privilege of every follower of Jesus—everyone who has been won to Him by reason of His marvelous, matchless values. Jesus, the center of my personal world, must become the center of the world group, of all personality. Conversion, personal loyalty to Jesus, is thus the initial entering by the individual into fellowship with Jesus upon the superb adventure of winning the entire range of human society to moral unity with Him and attachment to His purpose.

Conversion is thus a moral means to a sublime spiritual purpose. Personal experience is not an end in itself; it does not find its highest expression in mystical musings; its supreme value is not in states of ecstatic emotion.

It is not subjective only, and even then, only that it may become an outward expression of moral purpose and conduct toward others' welfare. It is the test of religion that the more of personal perfection it experiences, the more it is under obligation and inclined to abandon itself to the interests of the moral order which Jesus came to create among men. He who follows Jesus, answering the challenge, "Follow me," experiences the inescapable moral urge to acquiesce in the expressed purpose of the call, "And I will make you fishers of men."

"To be fishers of men," then, is the designation Jesus would give to the Christian's main business, that is, to get other men to come into this fellowship of loyalty and love which we experience with Jesus. We must do so because our conversion is to this end, and because Jesus wills it so. He can have no interest in our conversion as an end in itself. Chiefly as it serves to identify us in purpose and deed with His comprehensive program of human salvation can Jesus underwrite the conversion of the individual. Not that the individual is without personal worth, but in the new schedule of Christian values every other individual also has infinite worth. Personal attachment to Jesus vitalizes our social imagination so that we see every human being in the perspective of his worth in Jesus' scale of values. When we ponder the fact that Jesus came to save the humblest and most needy human being we realize the infinite and eternal worth of every human soul as equal to that of our own.

In this fundamental fact, most vital to the Christian theory of life, does the individual follower of Jesus find his motive and mission to recruit all other men to the Fellowship of Followers of Jesus Christ, the symbol and source of which is the Cross. The blood of Christ is the price of redemption and admission to its mysteries. The holy passion for realization of a similar experience in others is its infallible sign. As men rise in our estimation of their personal worth, in that scale of value of which we have become conscious through our new experience in personal contact with Jesus, our love for them is scarcely surpassed by our love for Him and we "become all things to all men in the hope that in every one of these ways" we may save some.

That the followers of Jesus are catching men in such relatively small numbers is distressing, to say the least, if not destructive to faith. The time is here for serious examination of the whole enterprise of fishing for men to be followers of Jesus. Of course, it is obvious that the total results of our Christian enterprise can never be tabulated in mathematical figures, being moral and mostly intangible. But this concession even cannot sufficiently account for the amazing lapse in the number of recruits to the organized Christian church. There is no dodging the fact that Jesus manifested an eager interest in numbers. Mathematical formulas, expressive of His interest in the multiplying numbers that followed Him, frequently fell from His lips. He was concerned for recruits. To multiply the number of points of contact through whom He might influence and win men to Himself, was an ob-

session. To preach the gospel to *every* creature was, and is still, the program of Jesus for His followers. When His enterprise lags, He is aggrieved. What, then, hinders Jesus' conquest of still wider areas of our modern life? What? What?

Some light may be shed upon this increasingly baffling situation by the following questions: Is it that humanity is demanding new expressions of the old values, or is it that the nature of these old values we have cherished and preached have lost their application to modern experience and cannot give to men adequate satisfactions to provoke men to accept them? Does Jesus Christ, for nineteen hundred years experienced by men as adequate for their lives, hold in His teaching and personality the same essential values for men? Do those who profess to have heard His call and to be followers of Him, have within us that vital experience which inspires in others confidence in us and faith in Jesus Christ as an adequate

Saviour for their lives? May the explanation not be found in that too often we professors of the Christian experience fail to offer Him to others in the spirit which He specifically enjoins—wisdom, harmlessness, unity. For even a fisherman must be characterized by the right "tactics" if he would catch fish.

To be "fishers of men" we must be wise as serpents; we must be harmless as doves going as sheep among wolves.

To be successful "fishers of men" Christ's followers must "all be one" that the world may believe. Jesus' formula is: "That they may be one, just as we are one: I in them and thou in me; that they may stand perfected in one; that the world may come to understand." In the absence of a Christian fellowship, in which runs this fundamental identity of holy purpose and participation for the glory of God, the Christian church is realizing the disconcerting failure at present as "fishers of men."

Importance of Pastor in Kingdom Building

By the Rev. Gloster R. Bryant, D.D.

THE social life of the church, especially the young life, is seeking unquestionable recreation, which is very essential to the individual's moral, mental, and spiritual welfare. If the church does not furnish it, they will seek it elsewhere. This doubtless is the cause of the loss of so many bright minds to Christianity. If this much-needed want is supplied, the pastor is the key to the situation. He has, or should have, the ear of his flock and the directing of the lambs to the fold. It is interesting to note how well many of the pastors are providing for these present-day needs of the people.

If a competent person is found in the charge to take care of the Cradle Roll, the pastor should know the fitness of such individual. The pastor appoints suitable superintendents for the Leagues and uses his better judgment in the selection of teachers for the baptized children in the charge. This is his duty, and no one else, if he is equal to the emergency, could do this as well as he. The Sunday school or present-day church school, which holds the destiny of the future church, is in the hands of the pastor. His judgment is sought in the selection of superintendents, teachers, and the formation of men's and women's Bible classes. He should have the directing of teacher-training classes and daily vacation Bible schools. From these we get our teachers, our doctors, our lawyers, our preachers, and all the men and women who are to direct the affairs of church and state in the future.

If sinners are to be converted, believers strengthened, and the church edified, it must be done by the pastor. If wandering sheep are to be brought back to the fold, the pastor must do it. Much is said about special meetings, where evangelists come and sometimes gather in a large number of converts. When this is true, if these converts are to be trained in Christian duty and loyalty to the church, the pastor, more than anyone else in the church, has to do it.

When men and women, like lost sheep, go astray, does not the pastor spend nights and weeks seeking the lost? And when he finds them he not only rejoices, but calls his neighbors, saying, "Rejoice with me, for I have found my sheep which was lost."

When sinful men and women curse the church, scorn the ministry, debauch their lives in crime, reach the end

of revelry, and are hustled away to the hospital to die, the pastor feels it his duty as well as a pleasure to go to the bedside of these erring ones, point them to a loving Saviour, and implore His blessings on them until the Son of Righteousness smiles their sins away.

When churches and parsonages are to be erected and paid for, the community and the superior officers of the church as well as the congregation expect the pastor to secure the funds or at least manage the campaign through which the necessary funds are raised. If he does not accomplish this he is pronounced a failure. When funds for building and equipping schools are to be raised, it does not matter how many agents there may be in the field, the pastor has to prepare the way.

The pastor advises the people to take our church papers by soliciting subscribers and making the way for agents and the editor to reach the people.

How much world-service money would be raised if the pastor did not put forth his best efforts to make the people see the necessity of contributing to this cause? Not a few pastors have spent sleepless nights planning to raise World Service money, while a few people in the charge whom he has not pleased, some of whom he has kept from extracting funds from the church treasury, were trying to prevent his raising the money as an excuse to have him moved. How could the District Superintendent succeed without the pastor? How many charges would pay his salary on his merit if the pastor did not see that the money is raised? Who collects the salary, the house rent, the traveling expenses of the Bishop? The pastor, of course.

All evidence from time immemorial shows that the pastor is the most important man in Kingdom building. Since this is true, should he not be justly dealt with by his superiors in office? Should his worth to the church be overlooked by the people whom he serves and those under whom he serves? Is not the future of the pastor, who has spent many years preparing for the ministry and the destiny of his wife and children, too sacred to be handled by men who think more of their power to rule than they do of the Sermon on the Mount? Oh, Consistency! Consistency! Thou art a jewel!

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Contributed Editorial

A Chance for the Soul to Grow

IN his very stimulating volume of Cole lectures, *Present-Day Dilemmas in Religion*, just published by the Cokesbury Press, Dr. CHARLES W. GILKEY quotes the following verses with the comment that "they might easily pass for the diagnosis of many American women in our major centers today":

"On Monday she lunched with a Housing Committee,
With statistics and stew she was filled;
Then she dashed to a tea on 'Crime in Our City,'
And dined with a Church Ladies' Guild.

On Tuesday she went to a Babies' Week lunch,
And a tea on 'Good Citizenship';
At dinner she talked to the Trade Union bunch
(There wasn't a date she dared skip).

On Wednesday she managed two annual dinners,
One at noon and the other at night,
On Thursday a luncheon on 'Bootlegging Sinners,'
And a dinner on 'War: Is It Right?'

'World Problems We Face' was her Friday noon date,
(A luncheon-address, as you guessed),
And she wielded a fork while a man from New York
Spoke that evening on 'Social Unrest.'

On Saturday noon she fell in a swoon,
Missed a talk on the youth of our land. . . .
Poor thing, she was through! She never came to,
But died with a spoon in her hand."

These verses may, at least, stand as a picture of some of the dangers to the life of the spirit in our strenuous and motor-minded age. One of the most insistent needs to today is for leisure for the discovery of one's soul. JAMES TRUSLOW ADAMS, the historian, has recently said: "Perhaps it would be a good idea, fantastic as it sounds, to muffle every telephone, stop every motor and halt all activity for an hour some day, to give people a chance to ponder for a few minutes on what it is all about, why they are living and what they really want."

We miss the finest opportunity which Lent affords if we do not use it for the very purpose which Mr. Adams suggests—some real thinking on what life is all about. We should seize the opportunity it brings, if rightly used, of locking the door on the crowd and as much noise of the world as we can keep out, in order that the inner life may have a chance to expand. The great danger that most of us are in is that the ideal of the market place, *quantity*, may be substituted for the ideal of Jesus, which is vastly different—that of *quality* in the inner life.

The sin which doth so easily beset us all today is the sin of "busy-ness." It is important that we recognize it as a vice, harmful to the soul. Dr. GEORGE JACKSON, that wise and mellow leader of British Methodism, thus comments on this truth: "I have seen in the window of a place of business this notice: 'We never close.' Think of it—the doors never shut, no sabbath of the mind; always the shuffle of feet on the threshold, always the hum of voices in the house: 'we never close.' And that is the open tragedy of some men's souls today. "We see all sights," said MATTHEW ARNOLD—and here at least he had his finger "on the place," he read aright the wound and weakness of our modern life—

"We see all the sights from pole to pole,
And glance, and nod, and bustle by;
And never once possess our soul
Before we die."

An imperious "good-bye" to the world of noise and fluster is the only word which will save the soul alive. On

our busy calendars of appointments there must be wedged in an appointment with ourselves, an appointment with God, against the conspiracy of modern civilization against our privacy. There must be a conspiracy with God, as Jesus conspired, ascending the hills of solitude that we may come down into the thronged plain of life with something to give. Without that approach to life, we become like the futile, flustered busybody of COLTON's picture:

"Like a turnstile, he is in everybody's way, but stops nobody; he talks a great deal, but says little; looks into everything, but sees nothing; and has a hundred irons in the fire, but very few of them are hot, and with these few that are he burns his fingers."

The high usefulness of Lent has never been better put than by JAMES RUSSELL LOWELL:

"If chosen souls could never be alone
In deep-mid silence open-doored to God,
No great thing ever had been dreamed or done,
The nurse of full-grown souls is solitude."

Facing the Major Issues

WILLIAM BUTLER YEATS once in a very suggestive and poetical phrase defined genius as "the art of living with the major issues of life." On the terms of that definition the volume of sermons of Dr. ERNEST F. TITTLE, which has just been published by the Abingdon Press under the title *The Religion of the Spirit*, is an undoubted work of genius. For these stirring sermons live with the major issues of life. Doctor Tittle has small interest in side streets. His mind and spirit live on the main highways of human interest and need. The major questions of our time both in regard to Christian thinking and living are faced with frankness, with courage, with keen insight and moving passion.

The French statesman THIERS once made the conjecture that the morning prayer of NAPOLEON III must have been, "Give us this day, O Lord, our daily platitude." The pulpit has suffered much from "seventh-daily" platitude. One of the many reasons why this book of Doctor Tittle's will be eagerly welcomed is that the sermons do not analyze even one-half of one per cent platitude. Here is present-day preaching at its best and highest. If we dare sacrifice dignity to enthusiasm, we would be led to express our appreciation in terms usually reserved for a baseball pitcher: "Tittle has everything—speed, curves and control." His spirit is bound to be contagious to every reader.

Sound Proof

WORD comes to us from Kansas City that the auditorium in which the General Conference will meet is being fitted with a sound-proof room for the use of the bishops. Perhaps this is a very thoughtful ministry embodying that beautiful picture of the Old Testament, "a pavilion from the strife of tongues." Anyone who has ever attended a General Conference can recall occasions when a half hour of sound-proof silence would have descended like the very peace of God. There are times, even in Conferences, when the most attractive feature of heaven is the "silence for the space of half an hour." However, we hope the engineers on the job won't get it too sound proof, for the bishops will want to know what is being talked about in the main tent. Perhaps it is just as well that they should.

L.

FOR THE LENTEN SEASON

Can Christ Save Civilization?

By Bishop Charles Wesley Burns

THE gospel of Christianity is the gospel of a Person. The only revelation of God we can know is a personal revelation. True, "to the plant, a god may be an infinite plant; to the stone, its god may be an infinite stone; to a force, its god may be an infinite force," but to the spirit God must be an Infinite Spirit. The last word of all we know in the heavens above and the earth beneath is personality. The kingdom of Christ, like society, is built upon human nature. Every institution is but "the lengthened shadow of a man." The influence of Jesus to-day is the impulse of His personality, life touching life throughout all generations. The great Christian dynamic is love for the person of Christ as the world's Redeemer. Professor Clark in his book, "What Shall We Think of Christianity?" says that Jesus left three things: a people, a teaching, a power. Bishop McDowell, following Dr. Van Dyke in his "Gospel for an Age of Doubt," rightly insists that His chief bequest was a Person. His personality was the inspiration of His people, the embodiment of His teaching, and the radiant center of power.

In view of this great central truth of the Christian faith, three propositions seem fairly just conclusions:

First, the philosophy of Christ is the supreme social solvent and dynamic of good will. The church's progress has been from the individual emphasis on an evil world to a social emphasis with personalism dropped out. The need of the hour is a synthesis of the two into a spiritual brotherhood.

Dr. Timothy Tinfang Lew, dean of the School of Religion at Yenching University, Peking, recently spoke of the "divided Christianity partly responsible for a divided China and the confused national ideals. The contorted Western culture must be fused into a brotherhood apart from creed, color, or race. The personal Christ is the only power equal to this."

Christ is the only power for uniting men into a world brotherhood. To Him we look not only for the ancestry, but the inspiration of peace.

Wells speaks vascular words when he declares that the tragedy of the modern Christian world is this, "the Galilean is too great for our small hearts." His is the better way. His is the only way to world peace. His personality is redeeming and uniting power.



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CHRIST AT EMMAUS

By Velasquez

Second, the Christian social order comes as men bring it in their hearts.

The First Century Like the Twentieth

Our century is like unto the first. It is strikingly true that the problems that confronted Jesus are the problems that confront us. The air was filled with questions—political, social, economic, ecclesiastic, international. They brought to Him the ever-recurring problem of the right distribution of property. Evils lifted their hoary heads on every side—slavery, Roman tyranny, social evils, intemperance, false customs, economic tragedies. No age had more problems than the age of Jesus. But to Him there was but one problem, and that was the problem of the human heart. When Jesus lived, war was universal, two thirds of the race were slaves, three fourths were drunkards, nine tenths led openly impure lives.

Search the gospel story from beginning to end, and you will not find one word of Jesus against social impurity, nor a word against drunkenness, nor a word against slavery, nor a word against war. He did not lift His voice, nor cry from the street corners. He did not rail against the evils of the day. What does it mean that the embodiment of all purity, the divine impulse of all social regeneration, the dynamic of all human goodness did not grip the so-called problems of His day and had no programs for reformation, no solutions for the world's evils, no zeal for the great social movements of the day? It means just this, that Jesus saw that the great problem was the problem of sin; that the estrangement of the heart from God was the root of all tragedy; that the rebellion of the soul against the Good

Father was the source of all woes. He saw that back of the manifestations and the outcroppings of evil was the human heart. Out of the heart proceedeth the evil of the world, and He gave His life to provide a cure.

The Necessity of an Adequate Motive

It follows from such philosophy as this that any movement that will redeem society, any program for the salvation of the race, any scheme for the uplift of humanity, any plan for the world brotherhood, must be born of a motive that reaches men's hearts and changes their lives. The salvation of society is in direct ratio to the salvation of individuals who compose society. The redemption of the race is dependent upon the redemption of the units who compose the race. Always and for evermore, personality is power. Because Jesus saw further than anyone else, saw life more clearly and steadily and as a whole, He went on founding His kingdom upon human hearts. The prophets aimed at social and political reforms, but never Jesus. He placed the emphasis upon right living.

As a world reformer, Jesus aimed at a new social order; but it was not an abstract society, it was concentered in folks. Reconstruct people, and you have reconstructed society. Jesus abolished slavery, outlawed war, by creating new hearts. His new heaven and new earth were first new hearts and new minds. It is the doctrine of Jesus that produces the type of character that puts an end to wrongs—chattel slavery, wage slavery, and slavery of greed and appetite. His Golden Rule applied will bring the golden age. This is the only way out for society in its industrial, social, national, and international relations. There is no other way. The kingdom of holiness, the kingdom of helpfulness, the kingdom of peace, the kingdom of good will is in you!

The Struggle for a Warless World

Third, a warless world will come as men can develop warless hearts.

The Romans had taken the fight out of the Jews of Jesus' day. Their shoulders and hearts were galled with oppression and tyranny. They were not a warrior folk, but hatred slumbered in their hearts. In a day reeking with Roman militarism, He not only forbade to kill, but commanded His followers to love their enemies and pray for their revilers. He taught and exemplified the "other cheek" and the "second mile." He pronounced a blessing on those who sought to achieve peace. He was not only the Prince of Peace, but to Him we trace the ancestry of peace. All life was sacred, therefore all war was wicked. The imagery of the Kingdom was of swords gleaming bright as plowshares, and all nations at peace forming a Christly kingdom.

Dean Inge in his "Platonic Tradition" says: "The history of a church ought to be a biography of ideals. It is actually a history of controversy and creeds."

Too many of our preachers have more sermons on war than on peace. A kingdom of peace among men is deeper than the reach of resolutions, the barring-of-war gestures, and the pointing out of the failure of militarism to make peace. The will to peace is first born of love. The warless kingdom will never come by proclaiming a "white, Protestant, American native-born God." The education of public opinion must come by correction of heart attitude. A love of man must be followed further into a love of humanity. The World

War shook the world profoundly, but it threw the world together. Our neighborliness now must be followed by brotherliness or a greater disaster. Nor may we expect much help from the churches, until the heart of the church is changed, turning from its aggressive negative attitude toward war to an aggressive positive dynamic of good will.

Jesus taught that wars and murders were in the heart. They grew out of fear, ignorance, suspicion, hate. When men love their enemies, they end personal wars. Nations are groups of folks. Our assumption that war is the ultimate arbiter is wrong. The whole system is contrary to Jesus. Following Him, we should seek international agreements, outlaw war, and the church adopt a new shibboleth—"No more war!" This can be done, however, only as a warless world comes through warless hearts. Reconstruct folks, and you reconstruct a nation. Build a new people, and you build new governments. A Christianized people presupposes a Christianized social order. Obedience to Jesus leads to a reconstructed character and a reconstructed society of good will.

The basic reason why men hate each other and are willing to fight each other is because they do not know each other. The heart attitude of the average man and woman must be changed toward the race.

The Victory of "The Terrible Meek"

Charles Rann Kennedy, in a one-act drama called "The Terrible Meek," with fine dramatic sense writes against force as an instrument of social and spiritual progress. In the drama, the chief figures are a woman, a soldier, a captain, and three gaunt crosses against the sky on which are hanging three men—"one of them like unto the Son of man." He is a martyr to the fallacy that force is an instrument of progress. He is being killed by the men He called brothers. "Through a peculiar kind of fear they call courage," they have killed Him. Mob psychology has prevailed, and mob hate. Blind Samsons have pulled down the pillars of the social order. Violence has done its worst. Hatred has done its worst. Racial antagonism has done its worst. Then, in lofty dramatic values, love is introduced as the antidote to the sin of force. Looking across the hill to the light in radiance round the cross and the dawning of a new day—"It's coming light again," said the soldier. "Eternally," said the captain. Force? Futile! Love? Irresistible!

"And we ourselves? Are our hands clean?
Are our souls free from blame
For this world tragedy?
Nay, then! Like all the rest
We had relaxed our hold on higher things,
And satisfied ourselves with smaller.
Ease, pleasure, greed of gold—
Laxed morals even in these—
We suffered them, as unaware
Of their soul cankerings.
We had slipped back along the sloping way,
No longer holding First things First,
But throning gods emasculate—
Idols of our own fashioning,
Heads of sham gold and feet of crumbling clay.
If we would build anew, and build to stay,
We must find God again,
And go His way."

SAN FRANCISCO, CALIFORNIA.

The Episcopacy and the Future

The Case for Life Tenure in the Episcopacy

By George Elliott

Editor "The Methodist Review"

EPISCOPACY is the most ancient and amplest ecumenical form of organization in the Christian church. While no Scriptural basis can be claimed for the so-called historic episcopacy of apostolic succession, the Bible does give the name bishop a traditional significance, which comes out more fully in early patriarchal literature.

In the New Testament the elders (presbyters) are the governing power of the church, a form probably derived from the Jewish synagogue. Some of those elders are called bishops, a well-known official title in the labor guilds and other organizations of that period. Two offices were created in the early church by presbyter choice, bishops for administration and deacons for more subordinate service. There is a somewhat less distinct intimation of the appointment of these officers by the apostles themselves.

Practically all the most able modern scholars agree as to the non-existence of any uninterrupted successional episcopacy, and they also recognize that the presiding officers of the church called bishops or patriarchs could be created and consecrated by the elders or by the church membership itself. The record of the Alexandrian church in the second and third centuries and the absence of other ecclesiastical proofs sufficiently confirm this belief. In the eighteenth century this became well known and widely recognized because of the able book on the subject written by Lord King, and Bishop Stillingfleet's "Irenicon."

The Church Polity of Wesley

John Wesley having read these works, held with Bishop Stillingfleet that "neither Christ nor His apostles prescribe any particular form of church government, and that the plea of divine right for diocesan episcopacy was never heard of in the primitive church." Nevertheless he did maintain a high estimate of that episcopal form of government. It was this conviction that made him assert, "I verily believe that I have as good a right to ordain as to administer the Lord's Supper."

The title bishop (Greek, *Episcopos*), means in Anglo-Saxon English, overseer; in Latin-English, supervisor or superintendent, and in American slang, "boss."

Wesley disliked the term bishop, probably because of the prelatical spirit with which it had been used, and he evidently regarded the word superintendent would be better understood in its meaning and use. As Wesley preferred the word elder to either priest or presbyter, so he chose the name superintendent to be used by the Americans.

John Wesley ordained Thomas Coke bishop for American Methodism. He called him superintendent, but did it because, as he states in his official letter, the Protestant religion in America had no bishops, and by his emphasis of Lord King's argument he vindicated his right

as an elder to consecrate a bishop. Wesley had even tried to save the Anglican relation to episcopacy in America by trying to secure Bishop Lowth, of London, to ordain an American presbyter. When this failed, he rightfully assumed his own apostolic relationship.

The Emergency of Episcopacy in America

There was an Episcopal church in England which was Protestant, but no Protestant Episcopal church in America, and Wesley felt that he had real apostolic authority to furnish its Methodism with leaders who had authority to create orderly sacramental service in the United States. Therefore he accompanied his official message with a Sunday service based on the Anglican liturgic prayer book, including ordination services for superintendents, elders, and deacons.

Wesley knew himself to be the human founder of our American Methodism, and this was his real basis for creating an episcopacy in American Methodism. Coke was an elder already, and therefore this can only be regarded as a real episcopal ordination.

It is an utterly reckless and ignorant error to use Wesley's rebuke to Coke and Asbury for their use of the term bishop rather than superintendent as a repudiation by him of their episcopal office. Even his brother Charles, who was a high churchman, understood his purpose, which he did not personally approve, and criticized it in this quatrain:

"Such bishops are so easy made
By man or woman's whim;
Wesley his hands on Coke has laid,
But who laid hands on him?"

To dare to impeach Coke and Asbury as having wrongful pride and ambition is therefore an utter historic falsity and insult to our holy history, much like that given by the present decadents in literature to the life of George Washington and others.

Francis Asbury, who realized the honor of his appointment by Wesley, but nevertheless requested and secured election by that Conference of 1784. To him the church was greater than any superintendency; it had instituted episcopacy and continues to create it, and in our church to-day the elders have extended to laymen a partnership in that power.

The denomination called the Protestant Episcopal Church was organized shortly afterwards, but rather questionably, because it was not primary, but second in our church history. For our own episcopacy is as valid as if it came from an Anglican archbishop, a Roman pope, or a Greek patriarch—and some of us feel that it is far fuller of grace.

Methodism began in the United States

In the Advocate for January 19 Dr. Ray Allen presented arguments in favor of a term episcopacy. In the present paper Dr. George Elliott presents the opposite side of the question, arguing in favor of a life tenure for bishops.

as an Episcopal church. The absence of any Protestant bishops in this nation had given them that right. We need not call them an order, for that sacerdotal term has little meaning with regard to any ecclesiastical rank today, but apart from its prelatical and autocratic use in the past, it did accept the bishopric as a governmental form of great memorial dignity and active worth. And its superintendency was in many ways far more apostolic than the diocesan plan, for like the apostles of Jesus Christ they were invested with co-ordinate authority as general superintendents. By their complete church organization as realized in the General Conference of 1808, it was made a permanent form of church government.

The Life Tenure Question

Is there a legal sanction as to the life tenure of our bishops? Custom does make law, and what the word bishop meant when our third restrictive rule was adopted cannot be altered by manufacturing some new episcopal theory which utterly cancels the historic sense of that office.

Therefore to do away with the life tenure would violate the third restrictive rule which forbids the General Conference "to do away episcopacy." The proposed eight-year term would be an actual cancellation of the meaning of episcopacy as regarded in 1808, when the restrictive rules became the primary law of the church.

There is also a phrase in the episcopal credentials which first were delivered in that same year to William McKendree, which reveals the actual meaning of the holy office as held at the time and defines the significance of superintendency in our constitution. The bishop is authorized "to preside over and feed the flock of Christ so long as his spirit, practice, and doctrine are such as become the gospel of Christ." The General Conference, therefore, has the right to retire any bishop at any time on account of his failure in effective service, but has no right to submit a faithful superintendent to the chance of partisan dismissal by an election vote.

To call such a tenure "a relic of bygone days" is a cheap cancellation of the meaning of episcopacy when our restrictive rule was adopted. What general superintendent then meant to Methodism cannot be changed by mere legal definition, but by a constitutional act or by organizing an entirely new form of American Methodism.

Is relic a word to be applied only to worthless memories? Much of old tradition has present worth. To destroy the original ideal is to begin to do away with the form which is a most important element in that office and

in the very life of our church. The largest measure of our present wealth, whether material or spiritual, is an inheritance from the past. We may add something to it in each generation, but dare not do iconoclastic disruption of all which strong and holy hands have handed down to us through centuries and millenniums.

The Present Need for a Lifelong Episcopacy

The real value of the life tenure does not rest on its constitutionality, but on the larger fact that episcopacy will lose much of its best worth when it ceases to be a life career. A brief term by demolishing the richness of its historic meaning will destroy its value. It would transform it into a merely mechanical administration. It would both lessen its value to the bishops themselves; and, more than that, lower its regard to many others.

We are suffering to-day from a nervous restlessness. It has a source in the worldly temperament of both ministry and laity in a church which has lost too much both of evangelical passion and emphasis on the holy life.

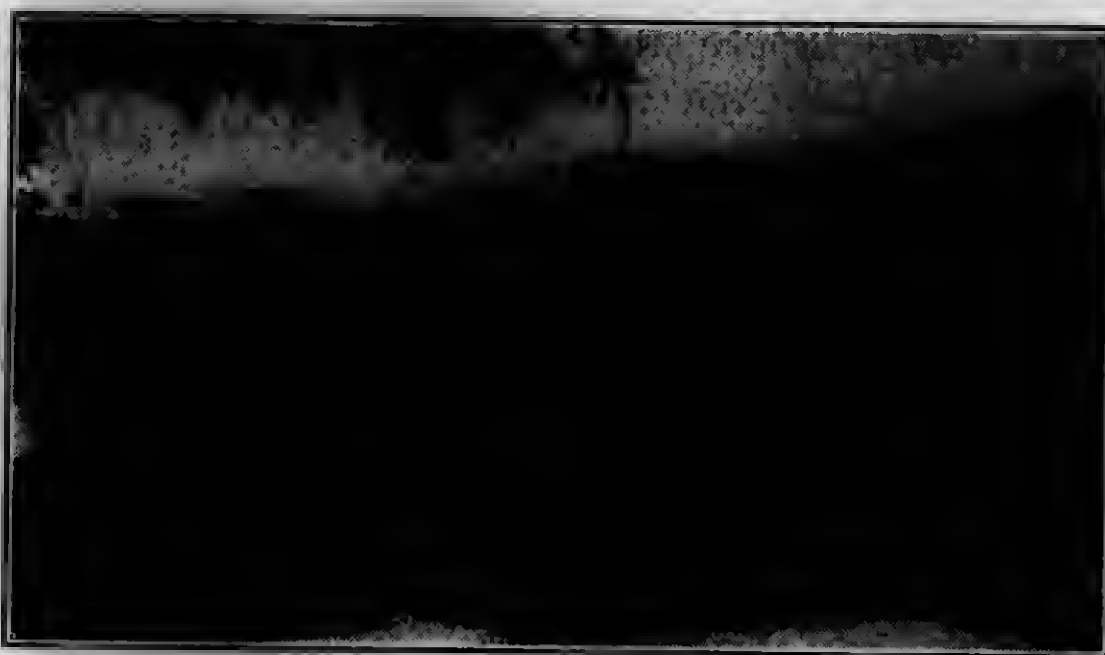
The word democracy is being seriously discussed in the life of the Christian church. Divine democracy is wholly different from political democracy. Its spiritual ethics place the emphasis on duties rather than rights. Even its human government is that of sacrificial service rather than autocratic rule. Every religious act is for

a holy purpose, and not for personal profit. This applies to every part of that body of Christ we call the church. A political organization is largely a machine, but the church is a living organism, with life from God, who works in and through it. Paul pictures it as a body composed of many members. No true democracy ever demands constant choice of officials for

important intellectual and moral purposes. Even a policeman does not have a time limit, and a college professor or president never serves on the basis of a calendar. There is something in wise judgment to settle all appointments rather than the mechanistic dependence upon the almanac.

Pious authority need not be a demigod. A king governs men in the mass who are ruled by necessity of birth and residence, and whether they do or do not like it. A bishop is overseer of a select body of those who have voluntarily united with it. He is not crowned with coercive power, and is compelled to use moral influence far more frequently than authoritative methods. He becomes weaker and not stronger by despotism.

The democracy demanded in the proposed changes, which would fix eight years as episcopal term, is that sort of a pluralism which may become demagogic and far more tyrannical than our present system. A "many-headed multitude" can be as mon-



The Boon of Bethany

(To All Good Homes)

BY MADELEINE SWEENEY MILLER

*With dust of steep Judean road
Upon His sandaled feet,
The Friend of Lazarus tops the hill
Where waits His dear retreat.*

*Jerusalem, with all its feuds,
Lies hid by Olivet,
Her temple-courts and stifling streets
That His own tears have wet.*

*But here refreshing calm will come
And understanding hearts,
Where meditative Mary sits,
And Martha plies her arts.*

*Good neighbors will attend His talk
To learn Jerusalem news,
And children in His aba hide,
Or dust His weary shoes.*

*At dusk, alone, on Martha's roof,
When cooling olives wave,
He'll watch strong shepherds leading home
Their sheep to rocky cave.*

*Your home may be a Bethany
For those your city spends
With toil and clash and rush of gain
And din that never ends.*

*Your personality may be
A ministry as blest
As theirs whose hospitality
Had Jesus for their Guest.*

BROOKLYN, NEW YORK.

archic as a czar or pope. Elections should be as few as possible. With our present number of bishops, the proposed eight-year term would compel the election of nearly twenty superintendents at each General Conference. Partisanship in the past has not infrequently been bad enough, but this short tenure would tremendously blot out the religious spirit of a General Conference. It would give little attention to evangelism, religious education, and world redemption. It is excessive partisanship, and too many matters submitted to election that mars the beauty of democracy and makes voters less careful. Secular politics are handled too much in this fashion, and we should not similarly mismanage the Lord's business.

The Present Area Plan

That term, general superintendent, is in utter opposition to a strictly diocesan episcopacy. The present area plan was not proposed as a demolition of that restriction. Methodist bishops still retain their universal presidential rights. The area has simply united the world-wide vision of our whole Board of Bishops to that narrower walk in detailed service which brings every smallest circuit more and more in contact with our patriarchal leaders. World Service and home mission have thus been brought together.

Scope, which means sight, is the supreme syllable in the word *episcopal*. Our present plan has widened the scope of our superintendents. The general superintendency is a telescope that looks not only across all America, but around the world. The area residency makes it a microscope that should see with sacred interest the needs of every community. The Methodist bishops of to-day are both presidential and residential. It is that letter "P" which saved in the area plan the constitutional ideal of general superintendency.

Bishops receive their residential appointment every quadrennium from the General Conference, and their presidential duties each year from the Board of Bishops, just as ministers are appointed each year to their pastoral charges. But neither superintendent nor preacher should be limited in his term by the almanac.

The Value of Our Episcopacy

Episcopal Methodism is far stronger in its organized and connectional strength than any other of the Wesleyan churches. Losses came to it by such revolutionary schisms as that led by the fiery O'Kelly, but such new societies have not grown with any equal vitality.

The highest honor should be given to the Methodist Protestant Church, with its religious membership and noble leadership, which has not reached its centennial. Notwithstanding its high value, it has not attained any such widespread ecclesiastical dominance or numerical strength as the Methodist Episcopal Church. Some of its great and holy men would certainly have been made bishops in our denomination. The Methodist Protestant Church would be a most useful home for all American Methodists who do not desire episcopal leadership. But no one has the right to so belittle or destroy our own episcopacy as to leave no Methodism of that type and strength. We who value the bishopric have the right to claim the permanent maintenance of our church in its present ecclesiastical form. Doubtless we shall have tomorrow, as yesterday, losses caused by dissatisfaction with our present plan; but to change it so radically would put an end to its greater gains.

Moreover, to do away with the life term of our bishops would be an almost complete obstacle to our unification with the Methodist Episcopal Church, South. Northern and Southern Methodism are high up in the world-wide growth of Christianity to-day. Their union as one Episcopal church would greatly advance its inward spirit of Christian character and its outward power as a body of Christ. While the episcopacy must not be used to prevent universal church unity, nevertheless the episcopacy of Methodism gives it a high, leading place in the marvelous Faith and Order Movement, one which possibly more than any other form of Protestantism stands between the Anglican and Oriental churches on one side, and the Presbyterian, Congregational, and other Free Churches on the other.

While we should freely allow all forms of church government for the expression and growth of the Methodist spirit, it would be almost a sin to abolish the strongest form of its life as an episcopal organization for nearly a century and a half.

Let me repeat that the special form of government is not based on any divine authority. To us all, George Fox and John Bunyan, with their absolute nonconformist views, are as genuinely Christian as St. Francis or John Wesley. But the church, for its full success in World Service, needs both spiritual passion and sensible program. Episcopacy is not a religious necessity, but a most valuable instrument of the spiritual power.

My Personal Experience and Conviction

May I add to this general discussion of the episcopal problem the personal experience which has been a basic element in the creation of my conviction?

Our church, in the 144 years of its present organization, has elected ninety-eight bishops. I can claim a various familiarity of acquaintance with all but twenty of them, and friendship with a large majority. All of the present thirty-eight in the effective relationship have been elected at General Conferences of which I have been a member in the past seven sessions. I did not vote for all of them, nor have I approved all the administrative acts of even some of the ablest and best. But with only two exceptions in the whole list (and these two, I am confident, are now learning their fault and repenting it before the Lord and Master of us all) have I been quite certain of any autocratic spirit. Whatever difference of opinion we may have as to the perfect wisdom of all deeds in their career, it is foolish to publicly criticize them, as is being rather recklessly done to-day by some whose performances in their own pastorates reveal qualities of character quite as imperfect as those charged on bishops.

Some things are certain in my own observation. On the whole, no masters of any sort in business or political bodies have acted more fairly in purposes and plans than these governing elders of our church. Their mistakes really have been of little permanent injury even to preachers unwisely appointed, certainly not if the latter went to work to make their poor charge a point of spiritual power and effort. I dare to say this, having undergone a number of similar experiences myself in more years of pastorate than have been held by anyone of the non-jurors who are making public protests against well-nigh all forms of episcopal action. I have felt perfectly free to present private complaints to our bishops when I thought they needed such exhortation.

Facing General Conference

Delegates



Timothy B. Echols

IN THE veins of Timothy B. Echols from infancy has coursed the red blood of ambition for worthy achievement. Though born just thirty-four years ago in a rural section of Texas, he has already attained a very creditable degree of achievement in culture and service within our Methodism.

For fifteen years he attended school at Sam Huston College, completing there the grammar school and high-school courses; then taking his "A.B." degree in 1918. After one year in the United States Army, he entered Gammon Theological Seminary, from which in 1922 he received the "B.D." degree. The next year was spent in Boston University School of Theology, with the "S.T.B." degree bestowed in 1923.

Swift his movements and full his schedule since that year. For the next two years he was Bishop Jones' private secretary; one year was professor of Religious Education and dean of men at Wiley College; married in 1925; dean and instructor in ten Epworth League Institutes. In 1924, he was elected to the chair of Religious Education in his alma mater, Sam Huston College, Austin, Texas, where he has ever since been rendering valuable service to his native State. In electing him as one of its ministerial delegates, West Texas Conference makes a splendid contribution to Methodism's legislative body which convenes in May.

* * *

HONESTY of purpose and dogged determination to find a way or make one gives a cue to the successful career of this leading lay character of Upper Mississippi Conference. The oldest of six small children left to his widowed mother, this twelve-year-old lad became the prop in the family. When, seven years later, he married, his responsibility was augmented. Circumstances reduced him to the privilege of only eight months' schooling in public schools. But of the seven children born to him all attended Rust College, the youngest now pursuing his college course there.



R. L. Williams

Mr. Williams has lived thirty years in Lexington, Mississippi, near where he was born, enjoying the confidence and respect of the entire section. As the leading fraternal man of W. O. W. of the State, he enjoys State-wide contacts and confidences. Born in the very year Rust College was established, he is an interested trustee of that institution, and likewise actively promotes the interests of every welfare agency of the churches of his Conference.

He was delegate to the last General Conference, and will bring his valuable practical experience to the problems confronting the approaching General Conference, counting one for Upper Mississippi.



Mr. L. W. Lynn

MR. LEE W. LYNN enjoys the much-coveted distinction of a sure place in the confidence of his white neighbors, as is evidenced in the fact of his holding the position of shipping clerk in a Southern white firm in his home town of Gadsden, Ala. A graduate of Tuskegee, he found employment with this firm, beginning at the bottom and working his way up to his present coveted position, the only colored man that firm ever employed in this capacity; and here he is shown due courtesy in his department.

Mr. Lynn enjoys such civic and fraternal connections as notary public, worshipful master of his local lodge of A. F. and A. M., also king of the R. A. M. of the same craft. His church affiliations are sustained in the Sweet Home Methodist Episcopal Church, Gadsden, where he is teacher of the young men's Bible class in the Sunday school.

* * *

THAT laymen's associations are increasing in popularity and power among us is attested in that so many of these are sending their officials as delegates to General Conference. Mr. William Copeland illustrates the fact. He is president of the Laymen's Association of Tennessee Conference, and leads his delegation. Previously also he was a delegate.



Wm. M. Copeland

Mr. Copeland, a real estate dealer in Nashville, stands high as a churchman and business man. For twenty years he has been superintendent of the Sunday school of his church and vitally interested in the religious development of the youth. He is well acquainted with the spirit, polity, and program of Methodism, and will bring to his task as delegate creditable consideration of all the questions likely to arise at the Conference.

* * *

The Greatest Task for the 1928 General Conference

By the Rev. E. P. Moon, LL.B.

GIVE the Negro self-government. If he is too weak, cowardly, and ignorant to ask for it, then, as the church has always been wise, kind, and good enough to give to the Negro what he ought to have, let the church now be brave and honest enough to tell the Negro that his time is up.

And that if he has any race-manhoo, and race- and self-respect, he show it by accepting self-government; learn the meaning of religious manhood, self-reliance, and a race's chance to learn economics at first hand by practice. The 1928 General Conference can do nothing greater if its sessions should hold six months.

NEW WINDSOR, INDIANA.

Annual Report

Of the Bureau of Negro Work, Board of Home Missions and Church Extension—II

By Dr. W. A. C. Hughes

Director

(Continued from March 1 Issue)

THE NEGRO IN THE CITY

More than thirty per cent of our Negro population live in cities of 2,500 inhabitants or more. Among white people the percentage is slightly more than fifty per cent; but the Negro, like the white man, is looking to the city as the ultimate place for a career. He finds the monetary return for his labor in the city is larger, educational advantages are superior, and health is better protected, housing more attractive and comfortable, and social life more congenial.

Dr. George E. Haynes, of the Federal Church Council, strikingly says: "The Negro is part of this whirl toward the city. He cannot keep out of it if he would; he would not be out of it if he could."

In this urban trend of population, it is very apparent that the Negro is a part of a general trend of American economic life which is pushing him in a steady stream toward urban life.

Headed Toward Industry—The last ten years reveal the fact that the Negro has gained a permanent hold in the industries of the Southern cities and in the great industrial and commercial cities North. He has convinced himself that he can make good and live in the North. He can stand the climate and meet the exacting conditions of community life. Less Negroes are going South in the winter than at any time in the last ten years. Indication of his disposition to remain in the North is the fact that he is developing business enterprises, such as banks, insurance companies, and a few industries, which give assurance of permanence. By far the greatest investment he has made in Northern communities is in churches. In many cases groups of Southern people have bargained to invest more than \$100,000 in the buying of churches from white congregations who have moved to suburban localities. Devoted as the Negro is to his church, the buying of these properties is the finest argument we have for his permanence in Northern centers.

In 1910, for example, ninety per cent of the Negroes in Northern cities were engaged in domestic and personal service. To-day in cities like Cleveland, Toledo, Buffalo, Detroit, Chicago, and smaller cities, there are as many, and in some cases more, men and women in manufacturing, mechanical, and trade and transportation pursuits than in the personal domestic service group. Statistics show that the Negro worker is rapidly increasing in the industrial occupation. Government reports show that between 1890 and 1910, Negroes increased in manufacturing and mechanical pursuits 165.3 per cent, and in trade and transportation, 129.5 per cent. In other words, as far back as 1910, Negroes were going into industrial and commercial occupations as rapidly as they were entering domestic and personal service. That period from 1910 to 1930, when the facts are assembled, will show a remarkable change in Negro employment. All of this faces the Negro church up to a new challenge,

and Negro leadership must be taught to appreciate this fact and adjust their ministry to meet what may almost be a new social order.

Training Our Leadership in the Cities—Through the Department of City Work, we were able to have a considerable number of our pastors in the summer school at Drew Seminary and Union Theological Seminary. Those in attendance say that the attitude of the faculty toward them and the course of instruction carried was the finest contribution to their equipment for ministerial service that they had received during their active ministry. We have witnessed the results of this training in the communities served by these men.

St. Louis Conference of City Workers—It is our custom to assemble city pastors, social workers, and leaders of our city societies in an annual study of the task of the city church. This year we met at Union Memorial Methodist Episcopal Church, St. Louis, Mo. Twenty-six cities were represented, and there were in attendance eighty-six delegates. The meeting was of the institute type. The studies included church building, finance, community work, race relations, youth, industrial relation, religious education, and evangelism. We were supported in this meeting by such leaders as Bishop Clair, Dr. E. D. Kohlstedt, Dr. F. D. Newell, Dr. Guy Goodsell, Miss Mary E. Samson, Dr. M. A. Dawber, Dr. Merrill Holmes, the Rev. E. M. Conover, Dr. George E. Haynes, Mr. George Arthur, Dr. George B. Dean, Bishop Robert E. Jones, the Rev. J. T. B. Smith, Dr. D. D. Turpeau, Dr. B. F. Abbott, and others. The Conference of City Workers is responsible for the setting up of more social programs in our churches than any other agency we have.

CITY SOCIETIES

Our city societies in distinctly colored fields are doing a commendable work. In every case all of the money they have handled has come through local channels. We have not administered our board funds through this agency. But the fact that they continue their organizations and are raising funds locally, which they are administering wisely, suggests that at an early date our programs for city work must be written in conjunction with the responsible city societies. A program is to be tried out between the Board of Home Missions and Church Extension, the Philadelphia City Society, and several mission churches of the Philadelphia District, Delaware Conference. The plan is to group several missionary projects under a director of religious education. If this experiment succeeds, we have in mind carrying a similar plan to the cities where we have city societies organized and a number of charges which might be grouped for a program of this kind. This will require a number of trained workers, and to this end we expect the Board of Home Missions and Church Extension to continue scholarship aid for colored youth.

We heartily record our appreciation for the very

large service rendered our Negro people through the well-established city societies of New York, Chicago, Philadelphia, Brooklyn, Detroit, Pittsburgh, Youngstown, Cincinnati, Denver, and those other cities which have made our colored work a feature of their city mission program.

SCHOLARSHIPS

The scholarship committee of the Board of Home Missions and Church Extension has been generous in its consideration of colored students. We have instructors of religious education at Wiley College, Sam Huston College, Clark College, Rust College, and we are about to place one in Philander Smith College, all of which are products of the Board of Home Missions and Church Extension.

The time is here when districts must have the benefit of trained men and women in the field of religious education to lead in the development of a program which will be distinctly youth's. There is no question about our pastors and district superintendents being ready to support such a program. We must get promising young men and women ready for this service and work out a plan for their support.

CHURCH EXTENSION

With a large number of unfinished buildings throughout the country, and with others that have gone on to completion and are carrying heavy debts, the large reduction in church extension appropriations has been a

source of constant uneasiness. We have often been compelled to request the transfer of some of our maintenance appropriations to church extension, so as to keep the field encouraged and to save some of our building situations. We do not approve this policy, but there was nothing else to do. The transfer does not mean that the field could afford to surrender any of its maintenance, but it does mean that with a desperate situation facing us in some quarters, this was the only source of finding even a little help. The Department of Church Extension has given careful and sympathetic consideration to our interests.

EVANGELISM

In our group evangelism has usually been interpreted in terms of a periodical revival. We are coming to the place where we are believing with others that evangelism must include the whole round of human activities. Salvation of the soul must be linked up with the saving of the body, the health, the habits, the labors, the ideals, and the interests of the entire man. We are believing that the evangelism that has no concern for the activities of children in and outside of the church, the income of families, the social relationships of all people, young and old, is not adequate. Through an arrangement with the Department of Evangelism, the Rev. M. T. J. Howard and the Rev. Gammon Morris have worked in our Southern rural field and have contributed largely to the development of that type of evangelism which makes for a full, rounded service seven days in every week.

General Conference Legislation Suggested by the Committee of Nine

THE Commission of Nine was appointed by the World Service Commission, at the direction of the General Conference of 1924, "to study the needs of further reorganization and closer co-operation of the Constituent Boards, such report to be reviewed by the World Service Commission and sent to the next General Conference." The Commission of Nine, therefore, having in mind the consolidation of Benevolence Boards, accomplished by the General Conference of 1924, finds the possible field of further consolidation limited to the Board of Pensions and Relief, the Board of Hospitals, Homes, and Deaconess Work, and the Board of Temperance, Prohibition, and Public Morals. It recognizes at the same time the existence of widespread questioning throughout the church at large as to the advisability of continuing these as separate boards among the World Service activities.

After two meetings, given to thorough discussion of the issues involved, and data laid before it by its chairman, Bishop McConnell, the Commission of Nine is of the opinion that little dissent will be raised to a proposal that, in the event of the inauguration of the new plan of the Board of Pensions and Relief, the operating expenses of the said Board shall be provided out of its own funds, such action rendering the Board of Pensions and Relief independent of the Co-operating Administrative Staff.

The situation in which the Board of Hospitals, Homes, and Deaconess Work is found is, however, so debatable that the Commission of Nine finds itself facing a question as to whether, in view of the work it has accomplished

in its strengthening of the various institutions of which it has oversight, and the maintenance of constructive and profitable co-operation with The Woman's Home Missionary Society, any change in the identity or organization of this Board is wise.

Likewise, while the Commission of Nine recognizes the fact that the work of any denominational agency in the present stage of the prohibition movement in America must primarily be educational, leaving the enterprises of agitation and reform to interdenominational agencies, it is not wholly clear that the Board of Temperance, Prohibition, and Public Morals should be merged into some other Board rather than that such adjustments should be made in its organization and policy as will put its emphasis upon educational effort, while co-operating with interdenominational agencies in the furtherance of legislative and reform programs.

The following conclusions, however, seem to the Commission to be well worth the consideration of the church:

1. Pastors and officials shall constantly emphasize through the church and in the mind of our membership that effective and wisely directed administration of our benevolences depends upon their securing the largest possible amount of undesignated funds to be distributed among the constituent boards.

2. The World Service Commission shall determine each year the amount which shall be asked of the church for the support of the work of each of the constituent boards. The ratio of the amount of this authorized asking for any board to the total askings for all the boards shall

determine the percentage of distribution of undesignated funds to that board.

3. Total undesignated receipts for World Service shall be distributed among the several boards in accordance with the ratios fixed by the World Service Commission.

4. Gifts designated by individual donors to specific objects under any World Service Board shall be applied directly to the objects designated, and shall not be shared in any proportionate distribution among the several boards.

5. Credit shall be given to the local church on its apportionment for all payments to World Service, either undesignated or designated to specific objects included in the program and budget of any World Service Board, except for moneys received from bequests or estate notes, or subject to an annuity contract.

6. Annuities and bequests shall be acknowledged by what shall be known as an "Honor Voucher," and shall be listed in a second World Service column in the Conference Minutes, headed "Annuities and Bequests."

7. The World Service Commission shall be authorized to set aside out of undesignated moneys an equalization fund for the relief of any Board which, through shortage of income, is suffering hardship, it being understood that such relief is in the nature of aid to meet a bona fide necessity, any unused portion of such fund to be returned for distribution at the end of the year, according to the established ratio.

8. The Commission of Nine feels very strongly that, in view of the changes in names and organizations in our benevolence activities during the past twelve years, further readjustment should be kept to the minimum compatible with effective service, while at the same time the reduction of personnel should not deprive the Boards of their representative and democratic character. It feels also that with the constituent Boards left free to promote their own special causes throughout the church at large and to

make their distinctive appeals to the churches, there will still be the necessity for a separate and authoritative agency to determine the ratio of distribution of the undesignated benevolence funds to the respective Boards, to decide questions affecting the common policy on which the Boards are not able to agree, and to guard our constituency from the unhappy results of too eager competition among the Boards in the presentation of their financial appeals.

Disregarding the expense of promotion, literature, etc., which the constituent Boards would have borne if it had not been a charge against the World Service Commission, the cost of the World Service Commission, compared to the value of the services rendered, such as have been suggested, has been notably low. For the third World Service year, ending May 31, 1926, the total cost of the World Service Commission's annual meeting, the meetings of its executive committee, the salary of the executive secretary and his secretarial force and office, was \$15,308. Small as this is, the Commission of Nine is, nevertheless, persuaded that the operating expense can be still further reduced, with no loss of effectiveness in the service to be rendered, by reducing the size of the World Service Commission by approximately one-half; and is directing its thought toward the readjustment by which the World Service Commission shall be continued, but its membership be reduced as follows: That of the members-at-large, the reduction be from five ministers to three ministers; from five laymen to three laymen; from five Bishops to three Bishops; and from the field outside the United States, from six representatives to three representatives; that the area representation be reduced from two to one, according to any approved plan that will secure approximate equality between the ministers and laymen in representation.

EDITOR'S NOTE.—Brief comments upon the proposals herein set forth are invited by the Commission, in order that the mind of Methodism may be registered on this matter of such moment to the future benevolence policies of the church.

Not Theology, But the Living Christ

By Bishop Wilbur P. Thirkield

THIS is the day of the Jesus of the Gospels. The Christ of ecclesiastical theology is well enough in its place, but to multitudes it is only a stone of stumbling. All men like flowers. Few understand or care for botany. Most men are inclined to religion in the serious hours of life, but they get lost in the mazes of theology. On that first Christmas the Wise-men simply came into the presence of Jesus in reverence, bowed at His feet and worshiped. No doctrine had been formulated, no such thing as theology born. They just saw Him, believed, and accepted Him.

So also the disciples, in the simplicity of faith, accepted Christ as Saviour and Lord. They came to know Him, not by the study of doctrines about Him, but by living with Him. Jesus did not teach them any system of doctrines, no formal creed or theology. He simply showed them the way of life and service. Even when Thomas was perplexed with doubt, Jesus did not argue with him, but simply showed him His bleeding side and His pierced hands and feet. The creed of Jesus was one of life and not of doctrine: "Leave all thou hast, take up thy cross and follow me." How different from our state-

ment of doctrines, and how they did follow in His steps, as has been said, these men saw something in Christ that drew them, mastered them, compelled them to give up their all for Him. They risked for Him, dared for Him, lived for Him, lost for Him, died for Him, blithely and glad-heartedly, for something in Him that won them; for something, just what they themselves could not tell, it was just Christ. This was all they could say in their dumb, untheological way, which, none the less, worked out and won the world.

—Wealth and health do not always go together.

—Whiskers may be ornamental, but they are not always deceiving.

—A man does not say "good-bye" to the devil when he joins the church.

—Overindulgence on the part of parents is the greatest sin against the home.

—You cannot understand a sheep until you have some time or other loved a lamb.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

JESUS TEACHES SINCERITY

FIRST QUARTER. LESSON XII. MARCH 18

Scripture Lesson—Mark 7. 1-23.

Understanding the Question. Superficial thinking will easily misunderstand the question involved here. It is not whether one should be sanitary or not. Ordinary decency, to say nothing about the requirements of health, would prescribe that. No civilized man to-day would gainsay this, even though he may at times behave otherwise. And although the Pharisees lived long before our modern scientific knowledge concerning the provisions of good health, and although they may have gone to extremes along this line, they are not to be condemned but highly commended for their insistence on cleanliness, which we to-day say is "next to Godliness." And it may be that they went to extremes in insisting on washing before using in connection with food, even though the thing be already clean, in order to insure cleanliness in every case. For it is an easy temptation to consider the thing clean because we do not care to be bothered about cleaning it. And it may also be that they gave this regulation a religious backing to make the appeal more persuasive.

But you know one may be very fastidious about cleanliness and yet be grossly immoral, irreligious, and unsocial along other lines. And when men think enough of a new regulation to give it a religious sanction, it is very easy for them to be so insistent on getting this regulation obeyed that they will ignore the violation of some other more fundamental religious principle of long standing. We are not guiltless of that, as we shall later see. So Jesus grasped this question as He grasped all questions, not in any detached way, but in its relation to fundamental principles. The question with Him was not whether this sort of cleanliness was good in any sense, but whether it was to be so greatly stressed by religious teachers as a religious duty while internal filthiness was either to be winked at or to receive but secondary emphasis—whether cleanliness was to be considered *next to Godliness or before Godliness*.

Jesus' Answer to the Question. Jesus had no time to spend on secondary matters. He hadn't time to teach everything or to do everything good. So He always kept His thoughts centered on and His efforts directed toward fundamental principles. And it always aroused His bitterest indignation when His enemies, as they were wont to do, picked flaws in His conduct over some comparative trifle—when they found fault with Him for doing or not doing some comparatively insignificant thing, while they themselves were continually and without any compunction of conscience violating and teaching to violate fundamental principles of moral and social righteousness—when they found fault with Him for doing something which was no violation of any law of God, while they themselves violated the accepted laws of God and held in high respect him who violated these laws as long as his conduct was in keeping with their man-made traditions. Jesus does not say that these acts of external cleansing are wrong in themselves. But when they are used as a substitute for inward purity, or when they cause men to lose sight of the necessity for inward purity, then they are evil because they lead to evil consequences. And doubtless He did not encourage His disciples to follow these regulations because of the danger, that they might thereby lose sight of the more fundamental inward purity of heart.

Boomerang Twirlers. Many teachers of this lesson are not apt to mince words in denouncing these Pharisees. And they deserve to be denounced as Jesus denounced them. But are we as qualified to denounce them as Jesus was? May it not be that our denouncement is a perfect boomerang? Jesus denounced them to their face, and they could

not answer Him a word. But, if we could, would we dare denounce them to their face with Jesus as the Judge of the controversy? Could they not accuse us of twice as much insincerity as we could accuse them? We are guilty of acts similar to theirs. And then we are insincere in condemning them for doing the things of which we are guilty.

It would not give us great comfort to look over the list of our religious prohibitions and things religiously disapproved and see how many of them are man-made traditions, like the traditions of the Pharisees, and are not found in the word of God. Sometimes some of us twist a word of God out of its evident meaning to make it support our tradition. Moreover, we sometimes say what the word of God would have said had it been written in our day. And so on. We are not denouncing our tradition. That would be as useless as it would be unjust. Jesus did not denounce the Pharisees' traditions: He denounced the Pharisees for their comparative attitudes toward their traditions and the recognized and accepted laws of God. That many of these traditions of Jesus' church have served and still serve a good end, there need be no doubt. But not infrequently the same thing happens as happened among the Pharisees: the traditions which deal with outward and sometimes personal conduct have gained greater sanctity and are held more inviolable than the most fundamental moral laws of God themselves. Sometimes punishment for the violation of one of them is sure. But not infrequently one may violate with impunity and even with distinguished and promoting honor some of God's basic moral laws, such as against lying, honesty, etc., and some of the fundamental teachings of the New Testament, if he is only straight in relation to our man-made traditions.

Now if those Pharisees were wrong in allowing their traditions to outweigh in practice God's fundamental principles of life, then we cannot be right in allowing ours to do the same thing. Jesus condemned them to their face; and we do not have to handle

Scripture in a sleight-of-hand manner to discover what the rigidly sincere and consistent Christ thinks about us who are guilty more than they were. But what of it?

SAMUEL HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, MARCH 18, 1928

"Why walk not thy disciples according to the tradition of the elders?"

(By Rev. D. D. Martin, D.D.)

The Pharisees were fussy concerning traditions and disregarded the weightier matters of importance. The disciples had been called to a great work, and their manners and habits betokened their zeal. Some people are so particular regarding their appearance and manners. The cleanest hands are those not defiled with sin and devoted to the labor of love and human redemption. The best manners are when we behave as becometh the followers of the lowly Nazarene.

The washing referred to by the Pharisees was the ceremonial cleansing which they had attached to the formalities of their religion. Theirs was a theology based on the outward signs and had little to do with inner experiences. The tendency is with any system of theology to become attached to terminology and smother the spiritual reality, putting the symbol or the language in place of the substance. If this were true with the missionary, they have nothing to offer. Just as well let the heathen alone with the gods they have as to carry them a lifeless form of religion.

The whole Kingdom of grace and power was at stake in this controversy of Christ with the Pharisees. The value and significance of missionary work must be here expressed and maintained. It was clear in the quotation of Christ from Moses that by the Pharisaical ruling a child obligated to its parent could say, I have satisfied the obligation by a gift to God, and the parent would have no further claim. But with God all moral and social claims are binding, and He will not be a party to any such religious bargaining.

Likewise many called to service in the mission fields or elsewhere say that they have satisfied this claim by the gift of money or some other form of compromise, but we cannot so bargain with God. There must be an absolute surrender of our wills to work out His purpose in our lives in the way He has called us to serve. We must test our preferences and traditions by the searchlight of His purpose concerning us.

OAMMON SEMINARY.

Epworth League Topic

MARCH 18

By the Rev. J. W. Haywood, D.D.

LOVE YOUR ENEMIES—THE TWO MASTERS

(Luke 6. 27-35)

Be sure to read the Scripture reference. It is strong, strange language, isn't it? Our practice nowadays is to paraphrase it, tone it down, make it figurative, do anything to it that will make it easier.

The Plain, Unavoidable Meaning. There are no difficulties involved in interpreting this passage. The language is not figurative; it is literal, its meaning is unequivocal. Jesus means just what He says here. And, when He talks about love He doesn't mean a negative, vapid sentiment. Loving your enemy does not mean merely refraining from doing him bodily injury or injury to his reputation. Jesus means active, positive, good will. He means that we must be so thoroughly bent on doing others good that we will not allow their wrongdoing towards us to stop us. This is high and difficult ground, but that's where Christianity calls us to walk. That's the distinctive mark of the religion of Jesus.

Is It Possible? Jesus certainly has set us to a difficult task here. But the Christian religion is no armchair affair. It challenges us to tasks that test our metal. Herein lies our guarantee that it will win the young

and adventurous spirits of our day. The task is not at all impossible. We are quick to say that about any task that runs counter to our rampant selfishness. How quickly we croak, "War can never be stopped." That's because strong people want to continue to exploit weaker ones. Robbers must always keep the fighting psychology. Suppose we should make up our minds nationally and internationally like many of us have made up our minds conjugally. Many of us made up our minds when we married that we would not settle our difficulties by war. We have had our disputes, but we have managed to settle most of them by arbitration; the others we have simply forgotten. This sort of thing can be done in all human relations. Persistent good will can beat our war implements into plowshares and pruning hooks. The late Booker Washington used to say that he would not allow himself to hate any man. He just about lived up to his preachment at this point. He would not allow himself to feel ill will towards the whites of the South. He conquered the petty envy of the poor whites in the little village of

Tuskegee by the sheer magnanimity of his soul. He was criticized unceasingly and with the most virulent spleen by certain of the sophisticated Negroes of the North. They called him an opportunist, a cringer, a bootlicker. I do not remember that I ever read

a word of criticism from Washington concerning these high-browed critics of his. He won his way to matchless service and immortality by common sense seasoned with good will.

MORAN COLLEGE.

Little Stories of Achievement

What the Churches Are Doing

Palentine, Texas.—St. Paul Methodist Episcopal Church has taken on new life under the administration of our new pastor. In the first quarter we raised \$57.70; paid the superintendent in full, \$25, and paid the pastor \$32.70.—Winnie Langston.

DeSoto, Miss.—We are grateful to the members of St. John Methodist Episcopal Church for the nice suit of clothes, two nice shirts, a pair of shoes, and hat, given our pastor for the Annual Conference. May God bless these good people. We also thank the bishop for the return of our pastor. We are planning a great year's work.—Reporter.

Liberty Hill, Fla.—Our new pastor, the Rev. B. J. Boatright, was with us last Sunday for the first time. The League and Sunday school are the best in ten years. God bless the bishop and district superintendent for sending us this wonderful pastor. We have pledged to stand by him in putting the program over.—Ed. Jonas, Reporter.

Lake Arthur, La.—Our Young People's Club was organized January 8, 1928. Bro. Alfred Moutry was elected president; Mr. Charlie Mathis, vice-president; G. Moutry, secretary; L. G. Johnson, superintendent. Our young people have taken on new life. Every Wednesday night we meet in our regular session. A brief talk was given on February 8 by the Rev. P. M. Johnson.—Alfred Moutry, President; Vivian M. Collins, Reporter.

Rocky Ford, Ga.—A great surprise was given the Rev. W. A. Holmes, pastor of the Charlestown charge, by the members of Golder church, January 18. Many pounds of meat and a selection of groceries were brought. The pastor wishes to thank them and invite each member to come again, even if no gifts are brought, for they bring cheer and happiness to him and the home since the death of his loving wife, November 29, 1927. May God bless each member! We are striving to make this year one of the best in our church work.—Mrs. Bertha L. Walker, Reporter.

Paw Paw, W. Va.—The Girls' Club, under the management of Miss Ann Harmon, assistant teacher of our public school, held a fine valentine social on Tuesday evening, February 14. Those taking part were Misses C. Hamilton and K. Powell, sandwich booth; Misses L. Bullett and L. Washington, lemonade and cake booth; Misses M. Robinson and H. Anderson, fruit and cake booth; Misses N. Bullett, F. Miller, and M. Gales, post-office; Miss T. Hamilton, gypsy; Miss D. Miller, ice cream. Ten dollars were realized and applied on pastor's salary.—Mrs. E. Fields, Reporter.

Clinton, La.—Macedonia Methodist Episcopal Church is doing nicely under the leadership of our pastor, the Rev. J. D. McCrory, and wife. God bless our dear Bishop Jones and his cabinet for sending us our pastor. The church has taken on new life, souls have been added to the church, a new stove purchased for the parsonage, windows put in, and a garden planted. The church steps have been repaired and a new flue built in the church. Some World Service money has also been raised. We have ten captains appointed to raise our World Service quota on or before Easter, with God as our Helper. Pray for our success.—W. R. Roberson, Reporter.

Palentine, Texas.—Beginning Tuesday, January 31, 1928, under the direction of the Rev. J. C. Stripling, the popular pastor of St. Paul Methodist Episcopal Church, a series of meetings was held, ending February 6.

The Rev. W. R. Robinson, the efficient district superintendent of the Palestine District, held a group meeting in connection with the pastor's services. During this meeting the Holy Spirit was in evidence. The Rev. J. C. Stripling seems to have things in splendid shape for a successful year. All forces are working together. The Quarterly Conference was a decided success. The pastor and district superintendent were paid in full. The amount raised during the quarter, ending February 6, was \$246.87.—W. L. Manning, Financial Secretary.

Smyrna, Tenn.—Elder Memorial Methodist Episcopal Church is alive and doing real work under the leadership of the Rev. L. K. Hawkins. We are striving to make this a successful year. Sunday, January 14, was a high day with us. The members of the Mt. Zion Baptist Church worshiped with us. A storm was given to the pastor by the girls' club. The members contributing were: Mrs. L. Ridley, Mr. and Mrs. L. Elder, Mr. and Mrs. J. T. Stokes, Mr. and Mrs. Alonzo Ehta, Miss K. Martin, and Mrs. V. Young. The members of Mt. Zion Baptist Church contributing were: Mr. Turner Peeble, Mrs. L. Jordan, Mrs. E. Hill, and Mrs. G. Battey. From other churches and friends were Mrs. N. J. Glass and the Rev. D. Wynn. Our membership is few but loyal.—The Rev. L. K. Hawkins, Pastor; Miss Katherine Martin, Reporter.

Eupora, Miss.—The Young People's Education Convention took place, January 27-29, at Liberty Methodist Episcopal Church, and was a great success. The service opened January 27, at 3 P. M., with a large attendance, including the faculty and entire student body of the city school. The topics for discussion were fully discussed by county teachers and delegates: "The Purpose of Education" and "The Primary Needs of a Race." Prof. H. L. Thompson, principal of Armory High School, Armory, Miss., gave the educational address. His wonderful message touched the hearts of all the people, young and old. The last service, January 29, at 7.30 P. M., the Rev. Scoggins, of Little Rock, Ark., preached a sermon that was appropriate for the occasion. The services were well attended, and we were successful in raising a sum of \$37.—Miss Jessie Mae Bays, Reporter.

Huntsville, Ala.—Lakeside Methodist Episcopal Church is being spiritualized through the regular services. Three converts have been taken in this year, and four accessions. The family altars are being established in the homes. The Woman's Home Missionary Society has been organized by Mrs. Williams, the pastor's wife. The Boy Scouts are being organized by the pastor. The Busy Bee Club has furnished the living room, dining room, and kitchen with new furniture. On January 23 the Ladies' Aid Society stormed the parsonage and left on the dining-room table an abundance of choice groceries for the pastor's family. The Busy Bee Club donated a ton of coal for the parsonage. These good people are trying to make the pastor and his family feel happy. The pastor and wife thanked these good people for their kindness toward them and invited them to come again.—Reporter.

Craig, Miss.—The leaders and officials of the Craig pastoral charge were called together Friday, at 2 P. M., by Dr. Gammon Morris. After making a survey of the entire work, Dr. Morris brought sunshine to us once more in the plans of renovating our church and parsonage since the flood. Dr. Morris was with us throughout the week, and on Sunday, at 11.30 A. M., preached from Luke 15. He was at his best. Dr. Morris will live long in the memory of the people of Craig. May God bless him! Our pastor, the Rev. Hammon, preached his first sermon

for us Sunday, at 7.30 P. M. A large number partook of the Lord's Supper. Collection for the day, \$38.50. We hope to go over the top by Easter. We pray God's blessings upon our former pastor in his new field of labor. We also pray God's blessings upon our present pastor, and hope to bring more souls into the Kingdom.—J. A. Woolfolk, Reporter.

Reddick, Fla.—The first meeting of the Methodist Episcopal Sunday School and Epworth League Congress and the Baptist Sunday School and Baptist Young People's Union met at Mt. Zion Methodist Episcopal Church, February 12, at 3 P. M., with the president, Bro. Ed. Johnson, presiding. This congress was organized by Bro. B. J. White. The welcome address was made by Sister Kate L. Simmons; response by Bro. E. Heath. The program was enjoyed by all who were present. Mrs. Lecora Boiden was mistress of ceremonies. After the program, Mrs. Idelia Kelley lifted the collection, which amounted to \$8.40. The officers are as follows: Mr. E. Johnson, president; Miss Maggie Lewis, vice-president; Miss C. Reid, secretary; program committee: A. Thompson, chairman; B. White, author; K. L. Simmons, reporter; M. Richardson, pianist; ushers—C. Rutledge, A. L. Jackson, L. Bolden, E. Thompson, M. Hart, B. J. White, W. H. Simmons, M. Rogers, E. Lewis, L. Evans, M. M. Jackson, D. Johnson.—Reporter.

Tupelo, Miss.—The Epworth League of St. Paul Methodist Episcopal Church is doing great work. We had a debate on Sunday evening, January 29, sponsored by Mr. M. J. Shannon, the efficient superintendent of our Sunday school. The subject was, "Resolved, Which is of the most benefit to our church, the Sunday school or the Epworth League?" The affirmative, Sunday school; negative, Epworth League. The speakers on the affirmative were Misses Amanda Abbott, Evelyn Brown, and Louise Johnson; negative, Messrs. O. J. Gladney, L. Z. Ellison, and Mr. Lowe; judges, Miss Wildine, J. McClain, Mr. B. O. D. Hayes, Miss Lenora Gladney. The judges decided in favor of the affirmative side. We have purchased a new Bible for the pulpit, bought by the Epworth League. We are planning to do great things this year. Mrs. L. J. McDonald is our efficient president. The following are giving us fine musical service: Misses E. Brown, E. Hayes, M. Miller, L. Gladney, M. Abbott. Our motto is, "Look up and lift up."—M. J. Shannon, Reporter.

Pelham, Texas.—Wesley Chapel Methodist Episcopal Church: We have our same pastor, the Rev. L. E. Muse, for another year. We were much pleased to have him return to us. This is his third year with us, and we are hoping for great success this year in our church. The pastor and members of The Woman's Home Missionary Society met and laid their plans for the year. The pastor made an illustration of a wheel, the wheel representing a train. The members of the society were to represent the parts of the train, and the pastor chose the brakes. The members of the society pledged to do their part in making this train run smoothly. The Ladies' Aid Society met at the parsonage, and also made their plans for the year. At the close of the meeting, Mrs. L. J. Blair, president, after dismissing the pastor and wife, made plans for storming the parsonage. On Wednesday night they brought \$3.65 worth of good things to eat. We are asking your prayers that our church work may be a success this year.—Rev. L. E. Muse, Pastor; Mrs. J. P. Martin, Reporter.

Nashville, Tenn.—Sunday was a day of real feasting at Gordon Memorial Methodist Episcopal Church. The Rev. H. P. Gordon, pastor, was before us at the 11 o'clock hour with a soul-stirring sermon. We were pleased to have Dr. W. A. C. Hughes worship with us at 7.30 P. M. He brought to us a great and wonderful message. A large audience was present to hear him. After looking over the city, Dr. Hughes was taken to the parsonage for dinner, which was prepared by a committee who spared no pains in making it a nice affair. The guests of the evening were Drs. W. A. C. Hughes, E. A. Ford, the Rev. and Mrs. Crenshaw, and Dr. and Mrs. G. H. Martin. Several compliments were paid the pastors and the members for the

lovely parsonage and the great program they are now struggling to put over, that is, to build a large church. We are working hard for this purpose. A valentine social was given for the benefit of building a new church, which netted a neat sum. We are proud to have Sister Marlah Dobson back home from the hospital, and to note that Bro. G. W. Williams is improving nicely. He has been in for quite awhile.—Sister Williams, Reporter.

Ocean Springs, Miss.—On Wednesday evening, February 8, the Ladies' Aid Society gave a social at St. James Methodist Episcopal Church parsonage in honor of our former district superintendent, the Rev. E. A. Wilson, who was appointed at the recent session of the Annual Conference to preside over the Hattiesburg District. A delightful program was rendered. Addresses touching on the life and conduct of the Rev. Wilson by Messrs. H. Carter, J. C. Jacobs, B. Smith, J. Baker, the Rev. Frank Smith, Mmes. J. M. Thompson, E. H. Keys, C. Andrews, and the Rev. J. B. Campbell. The Rev. Wilson responded with a deep feeling of appreciation and gratitude for the many favors and acts of kindness which have been tendered him by the people of Ocean Springs in the hour of grief and trial. He commended them for their heroic efforts in putting over the program of the church, and closed with God's benediction upon this little band of loyal members, after which refreshments were served. It was a delightful repast. Several pounds of groceries were laid on the dining room table for the pastor and wife; also a cash purse was contributed by Mr. Nat. White and others. May God's blessings rest and remain with these loyal people. We cordially invite you to come again.—Rev. and Mrs. J. B. Campbell.

Luling, Texas—Luling circuit has taken on new life under the administration of our new pastor, the Rev. R. S. Mosby, who has shown himself to be the right man in the right place. The officials of the circuit first suggested and finally launched a proposition to call the entire membership of the circuit together for a general reunion, making welcome the pastor and family and giving vent to their appreciation for the Rev. Mosby's present position and service. The reunion was held February 10, from 7.30 to 11.30 P. M., at the Colored Club room. A very splendid program was rendered, stressing the importance of co-operation and unity on the part of the membership and its constituency as being important agencies in helping to carry forward the work of the church. Representatives from sister churches took active part in helping to make the occasion a success. With the dignity of a prince, the eloquence of a statesman, and the assurance of a loyal captain, the Rev. Mosby assured those present that he would never retreat nor deceive them as long as they remained true to the cause which they represented. After the program was rendered, the social feature became the center of attraction. Friends extended greetings to each other and to the pastor and family. A first-class plate lunch was served the guests, which they enjoyed very much. The Rev. Mosby has launched a wonderful program for this Conference year. As far as we can understand now, his people are with him, hence we are looking forward to a great year's work on the Luling circuit.—Mrs. Ida North, Reporter.

Richmond, Ky.—Wednesday night, February 1, 1928, the East End Methodist Episcopal Church of Richmond, Ky., was the scene of one of the most elaborate banquets ever held at that institution. The Rev. Edgar Emery Hamblen, pastor of the church, was the master of ceremonies. Mr. Arthur Reid, chairman of the board of trustees, was the first speaker, as the idea of this banquet was a child born of his brain. Mr. George Fox, secretary of the board, next stated the urgent and pressing needs of the church and insisted upon every member doing his duty and standing up to their pledges. Mrs. Laura Chenault, chairman of the board of stewards, made an interesting talk on her phase of the work, and Mrs. Lula Noland, the district steward, added interest and enthusiasm to the program of the evening by her pointed talk. Next, Prof. H. A. Laine, our poet-laureate, spoke

on the Sunday school and its importance and significance, after which the master of ceremonies called upon different representatives of the various churches for brief talks. Among the many visitors present were: the Rev. Detroit T. Woods, pastor of the new Bethel African Methodist Episcopal Church at Concord, and the Rev. Wade Thompson, pastor of the Kirksville Baptist Church, both of whom made timely and fitting remarks. We were delighted, as usual, to have with us Mrs. Carrie Gibbs with her melodious voice. The tables were appropriately decorated, and the four-course menu was expertly prepared and served by Sisters Elizabeth Jefferson, Laura Chenault, Lula Noland, Katie Derrick, Maggie Deatheridge, assisted by Messrs. Fox and Reid. The occasion will long be remembered as one of the most enjoyable feasts ever held at the East End Methodist Episcopal Church. Forty dollars was realized.—Reporter.

Charlotte, N. C.—The members of Simpson Memorial Methodist Episcopal Church have, under the persevering leadership of their able leader, just completed a handsome six-room brick parsonage. We have had for a long while a magnificent church edifice, but have stood in need of a parsonage. The former building was an ancient structure and was not a fair representation of the church and people of this, the leading city of the Carolinas. Bro. Jenkins, soon after coming to this charge, set his face to replace the old parsonage. In the face of some obstacles and encumbrances, he has succeeded, and now occupies this cozy home, erected at the cost of \$4,300. The various auxiliaries of the church, especially the stewardess board and pastor's social club, with many friends, have seen to it that the parsonage has been nicely furnished. No pains have been spared to make things comfortable for Bro. Jenkins and his wife, who has also been an able helpmate to her husband and of great service to the church. They have both found a large, warm place in the hearts of the people. The parsonage was dedicated Sunday, January 8, 1928. The following program was rendered: Organ voluntary, Mrs. C. Collett Hunter; music by the choir; Scripture lesson, Dr. S. J. Howie; prayer, the Rev. A. G. Jenkins; solo, Mr. C. A. Bowen; "Relation of Home to the Church," Dr. B. K. Mason; music by the Johnson C. Smith Glee Club; presentation of parsonage for dedication, Mr. W. S. Terry, chairman of the board of trustees; dedicatory service, Dr. G. M. Phelps; music by the Johnson C. Smith Glee Club. Mrs. B. Watkins, parsonage committee; Mrs. A. G. Hearn, building-fund committee, in charge; Mr. W. S. Terry, chairman of board of trustees; Miss F. Bowen, secretary, and the Rev. A. G. Jenkins, pastor.—Mrs. C. E. Collett Hunter, Reporter.

Martins Ferry, Ohio—Second Methodist Episcopal Church: We are placed out here on the extreme end of the Lexington Conference, but we aim to make our presence felt, though not in the center of activities. We have a program with which we think the Master will be pleased. Our pastor, the Rev. J. A. James, spent three weeks at Springfield, Ohio, doing evangelistic service, and twenty-three more souls are added to the Kingdom. The Rev. E. W. Lee supplied the pulpit during the pastor's absence, and services were not interrupted. Our church is advancing in all departments, including the Ladies' Aid, Sunday school, and other auxiliaries. Last Sunday, Dr. Cogar, of Wheeling, was with us, and a spiritual feast was enjoyed by all. Four basket-ball teams, under the guidance of the church, have been organized. Mrs. Florence Neal is leader of a division of debaters; D. W. Neal in charge of the choir; Mrs. James, the pastor's wife, in charge of the Dorcas Club; Richard Yates, the Saturday night social hour; Mrs. Leavitt, in charge of week-day Bible school, which is a part of the public-school curriculum and insures advancement of the youth in Bible knowledge. The Rev. Lee and Mrs. Neal are using every effort to advance the Sunday school until it will stand out as the leader of the entire Ohio valley. Our revival services started February 19 and will run two weeks. The are being conducted by the Revs. James and Lee. Following the revival a joint Quarterly Conference will be held, lasting two days. It will

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be our district superintendent's last visit for the present, as he leaves the district after six years of untiring, faithful service. We pray for Dr. Ferguson's continued success wherever his labors might carry him. We will soon close our first Conference year on this work with advancement along all lines, and it is not being kept any secret by the entire church that we want our pastor back after Conference.—The Rev. Earl W. Lee, Reporter.

Livingston, Texas.—The Livingston circuit is undergoing a transformation under the pastorate of the Rev. G. W. Carter. He came to us with a real constructive program, covering every phase of church life, and including all ages and sex groups. In two months he had gotten the officials of the church so well organized, and in line with his building program, that the old, dilapidated "shack," which had served us for a number of years as a parsonage, had been supplanted by a beautiful, new parsonage with six rooms, and in every way modern. It is said by all to be the best parsonage on the Beaumont District. Then, too, it will not be a millstone about the necks of the people to pay for the building, for through the financial ability and influence of our own matchless layman, Jno. F. McGowen, the entire amount was borrowed from a bank, at eight per cent interest, with three years to pay. The Sunday school has been reorganized according to the latest program of the church, and is taking on new life. The pastor believes in the proper religious and social training of the young people, and has planned a program to that end. The greatest visible success achieved during this brief period is that which came through the Ladies' Aid. The pastor organized all the women in small groups to meet weekly in the homes, render programs, collect weekly dues, and use such other devices as they may desire to raise funds. The first week in each month, all the groups meet in a big inspiration meeting at the church and report amounts raised and methods employed. After one month's work under this new plan, five groups reported \$42.20, with six others to be heard from. This circuit will take its rightful place under our present pastor's administration.—Mrs. Ella F. Thomas, Reporter.

District Rounds

AUSTIN DISTRICT

Second Round—Wesley Chapel, March 11, 12; Simpson Tabernacle, 18, 19; Lockhart, 24, 25; Luling, 31, April 1; Hutto Ct., 7, 8; LaGrange Ct., 14, 15; Austin Ct., 21, 22; Georgetown, 29, 30; Winchester Ct., May 5, 6; Smithville Ct., 12, 13; San Marcos, 20, 21; Giddings Ct., 26, 27; Fayetteville Ct., June 2, 3; Cedar Creek Ct., 9, 10. The Austin District Conference and District Stewards' meeting will convene in St. Paul Methodist Episcopal Church, Georgetown, Texas, April 25, 29, inclusive.

Brethren: Remember every department of the church, and, for goodness sake, put your people to reading the church paper that they may see what the other churches are doing. We are expecting every auxiliary head, district steward, local preacher, exhorter; in fact, every one concerned, to attend the District Conference. We are also expecting a large number of visitors. The Rev. T. M. Bruton will assist in taking care of the Southwestern. Yours for success, S. E. Blacknell, District Superintendent.

FORT SMITH DISTRICT

Second Round—Danville and Plainview, March 10-12; Roland and Natural Steps, 17, 18; Little Maumell, St. Paul, 18, 19; Little Maumell, Marks Chapel, 24, 25; West Rock, 28, 29; Lonoke Ct., 31, April 2; North Little Rock, McCabe Chapel, 8, 9; North Little Rock, Adam Chapel, 8-10; Marche Ct., 14-16; Morrilton Ct., 21, 22; Conway, 22, 23; Center Ridge, 28, 29; Springfield (Union Chapel), 29, 30; Cleveland, May 1-3; Solgohachia, 5, 6; Fayetteville, 10, 11; Bentonville, 12, 13; Van Buren, 17-20; Fort Smith, 18-20. Group meetings: Group No. 1, Danville, March 14, 15; Group No. 2, Lonoke (St. James), April 4, 5; Group No. 3, Cleveland, May 1-4; Group No. 4, Fayetteville, June 5, 6.

Dear Co-workers: We have made the first round a success under some disadvantages. You did well, but let us renew our strength for the task of the second round and pull as never before. Let us turn our attention to our Easter program and make it a high day, both spiritually and financially. Let us crown our altars Easter Sunday morning with people for admission into the church. We can do it in the name of Him who said, "Follow me and I will make you fishers of men." Dear brothers, we can crowd our churches if we plan to that end. The people are in our reach, and we must reach them; so let us organize our forces and go after them. Catching men is our only proof that we are following Him. Let us push our World Service, raise at least seventy-five per cent of it on Easter Sunday. Remember the Philander Smith College Endowment drive, the area budget expense, the Pine Bluff property; let each pastor collect ten cents per member for the Pine Bluff property; and last, but by no means least, do not forget the Southwestern Christian Advocate. Let our slogan be, "The Southwestern in every home." Let us do our best for every interest of Kingdom building. Preach an uncompromising gospel and God will bless your work. Yours in His name, J. L. Bryan, District Superintendent, Box 333, Conway, Ark.

VICTORIA DISTRICT

Second Round—Alleyton and Eagle Lake, March 10, 11; Columbus Ct., 17, 18; Weimar Ct., 17, 18; Schulenburg Ct., 24, 25; Oakland Ct., 31, April 1; Garwood and Ganada, 7, 8; Columbus, 14, 15; Hallettsville, 21, 22; Sublime, 28, 29; Yoakum and Sina, May 5, 6; Wharton and Elcampo, 12, 13; Edna Ct., 19, 20; Cologne Ct., 26, 27; Victoria, June 2, 3; Sweet Home and Breslan, 4.

Dear Pastors and Members: Please plan to raise all World Service money to-day, not knowing what to-morrow may bring. In 1927 we did a splendid year's work. Let us not be content. Let's do a bigger job this year. We put it over last Easter; let's put it over this Easter, April 8, and meet the District Conference and World Service Council on April 11 at Columbus, Texas, with round reports.—W. M. Ellison, District Superintendent.

WAYCROSS DISTRICT

Second Round—Liberty Hill, March 17, 18; Macon Station, 18, 19; Forsyth, 24, 25; Barnesville, 31, April 1; Blackshear, 18-15; Waycross Station, 20-22; Patterson, 28, 29; Valdosta, May 4-6; Bainbridge, 6, 7; Waycross Ct., 12, 13; Folkston, 19, 20; Cordele, 26, 27; Eastman, 27, 28. City pastors will plan well their spring revivals. Over the top for all Easter. An Easter report is requested of all pastors Monday after Easter, so that I shall be able to report for the district to those in authority. Remember the Southwestern Christian Advocate, brethren, for she is a mighty force within the bounds of your charges. We are making our own appointment. Your for His cause, D. R. Cooper, District Superintendent, 407 Blackwell Street, Waycross, Ga.

Quarterly Conferences

BLOUNT SPRINGS, ALA.

Blount Springs and Colony: Our second Quarterly Conference was held February 4 and 5, with the district superintendent, Dr. J. W. Whitfield, present. The business session was one of the best in the history of the church. The trustees' report showed that the church indebtedness was \$200. More than \$250 had been raised for other claims. On Sunday, at 11 A. M., Dr. Whitfield preached a wonderful sermon, using for a text, "Watch ye, stand fast in the faith, quit yourselves like men, be strong." Dan. 1. 20; subject, "Daniel's Wisdom." At the night service we were favored with the same highly spiritual fervor as at the morning hour. We paid the superintendent \$40; raised during the Conference, \$49. This has been a very good year with us, with a number of outstanding accomplishments, for which we are grateful to everyone who in any way contributed toward this end. This is our second year at Blount Springs and Colony.—W. H. Langford, Pastor.

BROOKHAVEN, MISS.

The first Quarterly Conference of the Brookhaven circuit was held at Crump's Chapel, February 14, with Dr. G. W. Coleman presiding. Dr. Coleman opened the Conference in his usual brotherly way. After the devotional service, the roll was called, with most of the officers present. The reports of the pastor and officers showed some progress, and bid fair for a greater year's work over last year. Dr. Coleman gave an inspiring address on the duty of each officer to the church, and put much emphasis on raising World Service money by Easter. The Conference was enjoyed by all present, and we all pledged our loyal support to stand by the church.—Walter Brewer, Reporter.

OLINTON, MO.

St. James Methodist Episcopal Church is alive and all the departments are at work. Sunday, February 12, was a high day spiritually, being the close of our fourth Quarterly Conference for this Conference year. We had with us our district superintendent, the Rev. E. L. McAllister. He took his text from Exod. 15. 4; subject, "The Bread of Life." It was inspiring and soul stirring to those present. In the afternoon we enjoyed an old-fashioned class meeting. Thirty-six persons partook of the Lord's Supper, and \$55 was taken in for the day. Our district superintendent was paid in full and was presented a purse of \$7.60 from members of St. James Church. Too much praise cannot be given our pastor, the Rev. D. J. Mitchell, and wife for their leadership in leading us to certain victory. We are looking forward to the Annual Conference with all claims raised in full.—M. McKay, Reporter.

CALVERT, TEXAS

The first Quarterly Conference of St. Paul's Methodist Episcopal Church was held January 14 and 15, with the district superintendent, Rev. J. W. Downs, in charge. The business session was well attended Saturday night. Nearly all the officers were present with reports. The district superintendent seemed to have been very much pleased with the work which has been carried on and looked after by our worthy pastor. On Sunday the Rev.

Downs preached a wonderful sermon, and we had a spiritual feast. At 8 P. M., the churches of the city worshiped with us, and some of the city's enterprises were represented on our program, as follows: Music was furnished by the Bethel Baptist Church choir; sermon by the Rev. W. O. Sample, pastor of the African Methodist Episcopal Church; remarks by Prof. C. H. Johnson, of the Independent Baptist Church; by Prof. A. G. Robinson, grand secretary, W. W. O. W., and Mr. S. Branch, city undertaker. The district superintendent was paid in full—\$40. Offering for the quarter, \$52. We have a wonderful Epworth League. On January 29 more than seventy-five were present. All were interested in the debate. We are very proud of our good superintendent, for we feel that he has the work at heart, and with our good pastor, the Rev. W. W. Baker, and wife, we pray that much good will be accomplished this year.—Jas. Woodley, Reporter.

FARGO, ARK.

On February 5, 1928, the first Quarterly Conference convened in Beauty Spot Methodist Episcopal Church, with our honored district superintendent, the Rev. J. H. Hatchett, presiding. The official staff was present with commendable reports. The weather being bad had nothing to do with the crowd. The superintendent was paid. The Rev. J. H. Hatchett preached a sermon full of power; text, Psa. 119. 151, "Thou art near, O God"; subject, "Nearness of God." The sermon was a burning message to all. Two members were added to the church. Thirty-seven communed. Collection was taken by President Floyd Brown, of Fargo Agricultural School. The message received will ever be remembered by the members of Beauty Spot. With much zeal and encouragement from the members, there is growing strength to the pastor.—The Rev. C. W. Thompson, Pastor; Sister C. W. Thompson, Reporter.

GOLIAD, TEXAS

On February 11 and 12, 1928, our first Quarterly Conference was held at Fannin Street Methodist Episcopal Church, with our new district superintendent, also our ex-pastor, the Rev. C. W. Franklin, presiding. The business session was held Saturday evening at 7.30 o'clock. Most of the officers were present with satisfactory reports. Sunday, at 11 A. M., the district superintendent preached a helpful and inspiring sermon. The spirit of the service ran high and everyone was filled with the Holy Ghost. At 8 P. M. the Rev. Franklin preached again to an appreciative audience. Those who heard the wonderful sermon were filled with a more determined resolution to take on new faith. We are indeed grateful for the return of our pastor, the Rev. R. W. Allen, and our ex-pastor, the Rev. C. W. Franklin, as district superintendent, who expressed himself as feeling very much at home among Goliad people, whom he served as pastor for four consecutive years. We had a great session. The district superintendent was paid in full, with a surplus for the pastor. An after-collection was taken for our friend and brother, the Rev. G. B. Gray, of the Missionary Baptist Church, who has been ill for several weeks, which was \$4.30. Total collection for the day, \$35.57.—(Mrs.) E. M. Whithy, Reporter.

KENTON, TENN.

Kenton and Sharon Circuit: Our second Quarterly Conference was held January 28 and 29, with the Rev. J. O. Dixon, district superintendent, presiding. We were more than glad to welcome our new superintendent. He preached for us two able sermons that made our hearts glad. Our churches are doing nicely under the leadership of the Rev. J. H. Walker, our beloved pastor, and his good officers. We feel grateful to Bishop Clair for sending our pastor back for another Conference year. All auxiliaries are working nicely. At Kenton, we had a wonderful Christmas tree, laden with many presents. A very interesting quarter was held at Sharon, and the officers made good reports. We succeeded in raising our full quota for the district superintendent. We are going to do our best to put the program over. We ask your prayers.—M. L. Johnson, Reporter.

LAKE CITY, FLA.

Bland Chapel: The first Quarterly Conference was held February 12, the Rev. J. W. Wesley, district superintendent, presiding. Our pastor, the Rev. H. J. Blunt, was present and joined Dr. Wesley in perfecting the Conference organization. Mrs. Fannie Jones was elected secretary and reporter to the papers. The reports from the several officials of the Conference indicated that they were ready to go forward into a larger program. The district superintendent preached two able and inspiring sermons during the day, at which time large crowds gladly heard him. All Quarterly Conference claims were paid and a donation given to our pastor.—F. A. Jones, Reporter.

LITTLE ROCK, S. C.

At 2.30 P. M., Saturday, February 18, the Rev. J. D. Whitaker opened the first Quarterly Conference in Little Rock Methodist Episcopal Church. At the sound of the gavel, the Rev. L. S. Selmore led the march, followed by a group of well-trained officers and members, all of whom pledged their loyalty to Dr. Whitaker to stand with him in his efforts to put over the top the program of the church. The estimating committee recommended an increase in the pastor's salary. The report showed that they had paid the Rev. Selmore, since December, \$131.50; raised for World Service, \$12; moving expenses, \$25; sick and poor, \$15.80; total raised since December, \$184.30. The district superintendent said this was the best report he had received since he had had charge of the district. However, Dr. Selmore has always rendered good reports, and he and his members intend to stand by the Rev. Whitaker. Associated with Dr. Whitaker in this Conference was his devoted wife, Mrs. J. D. Whitaker, who also left words of greetings with the Rev. Selmore and his people for the splendid session of the Conference. We paid the superintendent \$12.—Y. W. Bethlea, Reporter.

MANHATTAN, KAN.

Our second Quarterly Conference convened February 10-12. It was the best we have had during my pastorate here of fourteen months. We made an effort to raise the district superintendent's allowance through the class leaders, which we did, leaving the Sunday's collection to apply on the pastor's salary. This achievement was far in advance of former results. Sunday was the day of high spiritual feasting. The superintendent preached at the morning and afternoon services, in which pastors and members of the other churches took part. This visit of the district superintendent put new life in all our interest. Detailed reports of the major phases of our work were made by the pastor and the officers, of which the district superintendent expressed himself as being highly pleased. The young people, mostly college students of K. S. A. C., rendered a very fitting program Sunday night. This program is in keeping with our plan, which gives to the young people the second Sunday evening of each month for their programs. Miss Anna M. Lyons conducted an excellent program, January 15. Prominent young men and women featuring in these programs are: L. Clem, P. Green, R. Young, S. Swaney, A. R. McDaniel, H. Gary, W. S. Scott, Misses Lois and Matilda Saxton, A. M. Lyons, V. White, E. Johnson, C. King, L. Brandon, Edward Dawson, and others. The Epworth League and Junior League are making great progress. The Junior League is under the direction of Mrs. E. F. Saxton, the pastor's wife. She is also president of the Ladies' Aid. She reported for the society this quarter, \$71.51. Assisted by the faithful women, she is doing a good work.—G. T. Saxton, Reporter.

POPLAR BLUFF, MO.

McCabe Temple Methodist Episcopal Church: The fourth and last Quarterly Conference was the best in all the years. We paid our district superintendent in full and had the full co-operation of the people of the city. The Rev. Dr. Mays, of the African Methodist Episcopal Church, opened the service with a song; the Scripture lesson was read by Rev. Dukes, of the Colored Methodist Episcopal Church, and the Rev. Carrington,

pastor of Pleasant Hill Baptist Church, led in prayer. The minister of the Central Baptist Church was also present. The Lord's supper was served to forty-two persons. Dr. G. D. Hancock was loud in his praise of the co-operation of the people. He is the district superintendent of the St. Louis District.—The Rev. L. C. Hawkins, Pastor; C. L. Dawkins, Reporter.

RICHMOND, KY.

The fourth Quarterly Meeting was held Sunday night, February 5, at the East End Methodist Episcopal Church of Richmond, Ky. The district superintendent, Dr. L. E. Jordan, was at his best and preached a great sermon. In spite of the inclement weather, a good crowd attended the service. Our superintendent always has a crowd of hearers, regardless as to the weather. Our Quarterly Meeting was quite successful indeed, and we are glad to close the year with the district superintendent paid in full.—Reporter.

SAYRETON, ALA.

The Mt. Pleasant Methodist Episcopal Church is moving along nicely under the leadership of the new pastor, Rev. E. Mixon. The membership feels that it has a worthy minister, and one that should be loved by all. The second Quarterly Conference was held on February 12, with the most pleasing results. It was presided over by the superintendent, Rev. J. W. Thomas. A royal reception was given for the pastor and district superintendent by the ladies. The Rev. J. A. Howard, of the Center circuit, was present with us and expressed himself as being well pleased with the manner in which the quarter was carried out, and the good feeling existing among all. The superintendent was paid in full. Sunday was Rally Day and we raised \$128. On Sunday night the district superintendent preached a wonderful sermon, which was enjoyed by all. On the following Tuesday night the Ladies' Aids, Nos. 1 and 2, stormed the pastor with fifty pounds of choice groceries, also a box of handkerchiefs and socks. The first Sunday in April will be the big day, when we are expecting to bring our rally to a close, and we are expecting to raise \$1500. We are asking your prayers for our success.—Z. H. Walker, Reporter.

WEST POINT, GA.

Whitesville Charge: The first Quarterly Conference convened February 11 and 12, with Smith Chapel. On Saturday, February 11, at 12.30 o'clock, the district superintendent was present and the service was opened by the pastor, after which the Rev. J. B. Maddux announced his text from Luke 9: 62; subject, "Don't Look Back." He preached to the delight of all who heard him. The pastor made brief remarks, after which we adjourned for dinner. The good sisters of Smith Chapel served a well-prepared dinner. About 3 P. M. the congregation was called together by the Rev. Maddux. The Conference was well attended, and a number of officials were present with splendid reports. We cannot say too much for the fatherly way in which the Rev. Maddux conducted the business. Raised on Saturday, \$18.10. On Sunday morning, at 10.30 o'clock, Sunday school was conducted by Sister Maddux. The Rev. Maddux preached at the morning service from Rev. 3: 11; subject, "Hold Fast." We are more than proud of our district superintendent and beloved pastor. Total collection, \$24.—J. M. Williams, Reporter.

District Conferences and Conventions

McCOMB, MISS.

The ministers and district stewards of the Brookhaven District met in McComb City, February 22. The Rev. G. W. Coleman, district superintendent, presided. Devotional services were conducted by the Rev. J. B. Brooks, and prayer was offered by the Rev. W. H. Smith, after which the Rev. Brooks gave to the assembly a very touching and inspiring message. D. R. Bentley was elected secretary, and thirteen pastors answered the roll call, together with their district stewards. Introductions as follows: The Rev. W. H.

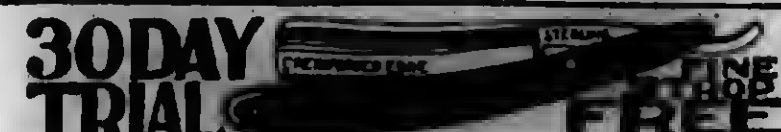
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Smith, ex-district superintendent, Hattiesburg District, now pastoring at New Zion and Zion Ridge, made some very interesting remarks assuring the pastors and the district that he was with them heart and hand for putting the great program of the church over the top; the Rev. N. Scott, Crystal Springs circuit, told the brethren how he puts the program over; the Rev. E. M. Dukes, of Huh, spoke interestingly. The question of the shortage of the Sunday-school scholars was discussed. The session accepted and determined on a ten per cent increase. By motion, we accepted a ten per cent increase in membership. The World Service quota was taken up and discussed, and the Conference went on record for a ten per cent increase in World Service. The Southwestern Christian Advocate, the official journal, was brought up. Many of the pastors already had notices and have gone to work to help put that program over. Many thanks to the Rev. P. R. Stevens, members, and friends for their Christian hospitality. Thus closed another brotherly session. Benediction was pronounced by D. R. Bentley.—Reporter.

THE GAINESVILLE DISTRICT WORLD SERVICE PARADE, APRIL 9

From All Parts of the District to Mt. Pleasant Methodist Episcopal Church

You will know the churches by the following "cars":

Alachua, Cadillac; Arredondo, Paige; Archer, Buick; Brooker, airplane; Benington, Chariot; Burnett's Lake, Pinellas Special; Cedarkey, Studebaker; Gulfhammock, Dodge; Gainesville, Chevrolet; Hainesworth, Essex; Jonesville, Star; Liberty Hill, Durant; La-Crosse, Overland; Mt. Brook, Ford; Newberry, Lincoln; Newbell, motorcycle; Otter Creek, submarine; Pinesville, torpedo; Sandhill, Miami Special; Sanpulaski, Hudson; Texann, Reno; Union Bethel, truck, and Williston, buggy. Each car will carry a sign showing the number of converts, probationers, accessions, and dollars secured for the kingdom of Jesus Christ. Each pastor will be seated by the side of his driver, with his unit leaders sitting in the rear. Our aim that day is one solid victory for the Master. We want every man, woman, and child on the Gainesville District to rally on Easter as never before, so that our bishop and delegates can tell the news on the General Conference floor that his area went over the top on Easter Sunday for World Service. We are not only calling for dollars, but souls. We want every child in the Sunday school to take a decided stand that day for

Christian service in this world. We must have five hundred new workers for the Kingdom on Easter Sunday. This must be the banner year for souls on this district. Don't forget the time and place: Mt. Pleasant, Gainesville, April 9, at 10 A. M. Dr. Willson and his army of loyal workers bid you welcome to the church all day. The Rev. H. C. Green, at Alachua, has adopted the new system in his church. All collections will go into one treasury, and all bills will be paid by checks from the bank. Now, brethren, I have said enough at this time to let you know that I am on the job and mean to put the program over. I want you to help me. Preach the gospel and live the same. We will soon have a new church at Trenton, Fla. The Rev. Debose is there preaching under an oak tree. Great crowds are attending his services. If you need my assistance, let me know and I will come and help you at any time. Pray for me. Your brother in Christ, D. S. Seimore, District Superintendent.

Obituaries

NELSON—Alonzo Nelson was born in Macon, Ga., March 15, 1865, and joined the church when quite a boy. His mother, a widow, moved to Tullahoma, Tenn., where he was reared. After finishing the public school he entered the Tennessee Central College and graduated from same. After being admitted to the Tennessee Conference, he served many charges successfully and built many churches—Braden Memorial and Hubbard Chapel. The Rev. Nelson was ordained deacon October 28, 1888, at Martin, Tenn., by Bishop Isaac W. Joyce; ordained elder by Bishop Mallalieu at Centenary Methodist Episcopal Church. In 1911 he came West as pastor of Burdett Chapel, Capleville, served five years. At his death he was pastor of Bethel Methodist Episcopal Church at Binghampton, or northeast Memphis, Tenn., where he had successfully erected a very modern two-story structure, nearing completion. In the passing of the Rev. Nelson, January 2, 1928, the Tennessee Conference lost one of its outstanding men. He possessed wonderful traits, stood firm against evil, was a lover of education, being a trustee of Walden College, and was a tireless worker. The family has lost a loving husband and a devoted father. He is survived by wife and one son, Dr. Jno. Ira Nelson. The funeral services were held at Centenary Methodist Episcopal Church, Memphis, Tenn. Those who took part in the eulogies were: Dr. E. J. Cox, Dr. S. M. Utley, Nashville; Dr. T. W. Davis, Dr. Dixon, Dr. Ford, Dr. Moore, Dr. Fields, and Judge Clifford Davis. The choir rendered excellent music. Burial took place in Mt. Carmel Cemetery, at Memphis.—The Rev. Ford, Reporter.

WILKS—Frank Wilks, of Greenville, Ga., departed this life January 9, 1928, at the age of sixty-five years. He was a faithful member of Rust Chapel Methodist Episcopal Church for forty-five years, of which he was a local preacher, steward, and chairman of the trustee board. His life was beautiful. He was ever ready to be placed anywhere that he could serve. He will be missed by all who knew him. He leaves to mourn their loss a wife, daughter, thirteen grandchildren, brother, sister, and a host of friends. Eulogies were offered by the Rev. W. S. Simmons, the Rev. J. H. Hall, Messrs. Lonnie Hill, J. R. Lovejoy, Henry Coleman, Raleigh Parks. Funeral services were conducted by the pastor, Rev. W. R. Dixon. His text was taken from Rev. 8-11: "Behold, I come quickly: Hold that fast which thou hast, that no man take thy crown." He was assisted by the Rev. J. B. Maddox, district superintendent.—Sister R. H. Dixon.

Special Notice

LEXINGTON CONFERENCE

To the Retired Ministers' Widows and Guardians of Ministers' Children: Kindly send to me your proper address by April 1, that we may send to you your money after the adjournment of the Conference. Yours, D. E. Skelton, Treasurer of the Board of Stewards, 206 West Eighth Street, Paris, Ky.

Woman's Column


Bastrop, La.—To The Woman's Home Missionary Society of the Monroe District—Dear Sisters, Pastors, and District Superintendent: Through the Woman's Column of the Southwestern Christian Advocate, February 2, 1928, our beloved Conference president urged each president to begin our work and raise our thank offering, Lenten offering, mite box, and membership dues. We did not do very much last year, but this year we should co-operate. So let us start in time to raise our expenses. I have been ill for three months or more, but I thank the Lord that I am better. I am calling a meeting for March 23, 1928, at Bastrop, La. I would like for all the district officers to be present on that day. For the success of the work, and in His name, I am, Ida M. Evans, District President.

Shreveport, La.—Dear Sisters of The Woman's Home Missionary Society, Shreveport District: We are looking forward to our annual meeting and are appealing to you to make a special effort to make this our banner year. Please let us have a report from every church on the district, little or much. Let us know where you are. If you cannot pull, please push; if you cannot push, please pull; and if you cannot do either, then please get

out of the way and let us move on. We are asking the district superintendent and pastors for their co-operation, for to succeed we must work together. I have asked that each auxiliary, at least, get three Jubilee members. Now, dear sisters, let us have all claims raised and in the treasurer's hands before June. Yours for service, Susie H. Day, District President.

Richmond Ky.—Mrs. Florence Gaither, deaconess of The Woman's Home Missionary Society, according to schedule, visited Richmond, Ky., on February 8 and made a stirring and thrilling address to the members and friends of the East End Methodist Episcopal Church, and held them spellbound for an hour and a half. The senior auxiliary of The Woman's Home Missionary Society was reorganized, with Mrs. Elizabeth Jefferson as president. A large group of young people were present, and were organized into The Young Woman's Home Missionary Society, with Miss Mildred Stone as president, and Mrs. E. E. Hamblen as directress. They were legally installed by Mrs. Gaither, who thoroughly explained the work of the Society and laid it upon the hearts of the people. We ask your prayers, that these two added auxiliaries may prove a live asset to the church and continue to function throughout the coming years.—(Mrs.) Christine Mebane Hamblen, Reporter.

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CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, MARCH 15, 1928

Ode to Paul Laurence Dunbar

BY THE REV. DANIEL LYMAN RIDOUT

Death came too soon to claim thee, noble son,
Thy race was short—thou'dst just begun to run;
We need thee now, thy voice and pen of fire,
To lead us to new heights, our souls inspire.
God called thee home too soon, it seems, but still
He never errs, and this was but His will.

Thou from the bottom of the ladder came,
Yet, through thy verse, wrote thy illustrious name
Beside the greatest bards of every race,
Though low thy birth, and black as night thy face.
And when thou liftedst up thy mighty pen,
Men who had hated us declared us men.

Thou wert our champion, our brightest star,
Thou wert not bitter in thy pleading for
Thy mother race, thy words were gentle, mild,
Though firmly spoke, in language of a child.
And when words flowed from thy majestic lips,
How sweet the sound—"the passing, passing ships"!

If we should go on battlefield to-day,
"The colored soldiers" would our fears drive 'way;
And if the enemy should press us strong,
Lead us to victory with cheering song.
Sweet singer of thy race, do thou prepare
Us for each battle with "The Warrior's Prayer."

Sleep on—"beneaf de willers in de grass,"
We hear thy whispering message as we pass—
"Go on and up," and where thy feet have trod,
We follow on, led by the hand of God.
Yet, may we hear still calling from afar,
Thy voice, most gifted son of God, Dunbar!
—(From "Verses from a Humble Cottage.")

Personal and General

—Mrs. J. N. C. Coggin, wife of the late Dr. J. N. C. Coggin, is now residing at 6045 Loomis Boulevard, Chicago, Ill. All mail will reach her at this address.

—Prof. and Mrs. W. C. Strickland, of McDonough, Ga., announce the birth of a daughter, Nancie Laurela, born February 10, 1928. Prof. Strickland is principal of the Henry County Industrial Training School of McDonough.

—Among the principal speakers for the historic men's mammoth mass meeting scheduled for May 12 and 13 in connection with General Conference at Kansas City is Dr. Chas. A. Tindley, pastor of the world's largest Negro Church, Tindley Temple, Philadelphia.

—Assistant Corporation Counsel William E. Kling, of the city of Chicago, a visitor recently to Louisiana, his native State, while in New Orleans, worshipped at Mother Wesley Church on February 5. He is a subscriber and admirer of the Southwestern Christian Advocate.

—A communication from Professor C. F. Simms, of Oklahoma City, veteran educator, states that Dr. I. N. Young, of that city, has been physically indisposed for several weeks. Dr. Young is lay delegate-elect from Lincoln Conference to General Conference in May. It is hoped that he will speedily recover from his present illness.

—Dr. Will W. Alexander delivered the address on Good Will Day at Bethune-Cookman College on Sunday, March 4. Other features of note were the annual bazaar, under auspices of the ladies of the advisory board, March 6, and the recital by Mrs. Anita Patti Brown, one of the race's leading soloists, on Wednesday evening, March 28.

—As ministerial fraternal delegate to our General Conference, the Wesleyan Methodist Church of England is sending the Rev. T. Ferrier Hulme, A.M., LL.D., Bristol, England. This is his fiftieth year in the ministry, his twenty-fifth year in the city of Bristol, and his twentieth year as chairman of the Synod of the Bristol and Bath District.

—The Missionary Education Department has issued an attractive pamphlet, entitled, "The Church School of Missions," and accompanied it with suggestive sermons on "The Divine Commission," by Dr. John Timothy Stone, of the Fourth Presbyterian Church, Chicago; and on "The Sword of the Spirit," by Dr. Ernest F. Tittle, of our First Church, Evans-ton.

—The Rev. Eugene Williams, our pastor at Sykesville, Md., thinks that our people everywhere should be aroused to the economic propriety and importance of less costly and pretentious funerals and of supplanting this extravagant tendency with the more praiseworthy task of promoting and co-operating in better kept graveyards and cemeteries. His suggestion is not superfluous.

—Bishop William Fraser McDowell preached the sermon on occasion of burning of the second mortgage of Leigh Street Memorial Church, Richmond, Va., on March 4. Special invitations were issued, special music was rendered, and an unusual response of satisfaction was expressed regarding the bishop's discourse. The Rev. Robert M. Williams is one of Methodism's most progressive pastors, of whom Leigh Street may well be proud.

—Lincoln's Day, February 12, was given over very appropriately at St. Mark's Church, Montclair, N. J., as men's day. Both morning and evening services were featured with a special program built around the inspiring theme of Christian citizenship. Brief addresses also were delivered by leading local laymen, showing the relation of an efficient local church to the Christian solution of civic problems and as an instrument in citizenship building. The project showed the wisdom of the successful pastor, Dr. J. W. Jewett. Mr. Lewis Jackson presided in the forenoon, and Dr. A. C. Thornhill in the evening. The appeal for World Service was presented by

Messrs. W. H. Foster and G. G. Taite. The splendid music for the occasion was directed by Mrs. Alice L. MacDonald.

—Seven and one half millions of dollars have been distributed to the Conferences of Methodism for deserving claimants of the church from the proceeds of the Book Concern during the remarkable history of this institution. To-day it has assets of upwards of eight million dollars, employs more than a thousand persons and carries a payroll of more than a million dollars annually. As a tree of life, its leaves are literally for the healing of the nations. Last year its presses turned off over a billion pages of Sunday-school literature, besides two million five hundred thousand bound volumes of good books.

To General Conference Delegates

General Conference delegates who prefer to go to Kansas City by auto may do so, and their expense accounts will be audited on the basis of the letter of instruction recently sent them.—Oscar P. Miller, Treasurer.

—Whoever has read E. Stanley Jones' "The Christ of the Indian Road," will read with a keener relish and sense of delight his latest book—his best—"Christ At the Round Table." This last book reveals the novel approach Dr. Jones made to the religious life and consciousness of mystical India. As a clinic in religious values, it sets at rest those critics of religion who constantly inveigh against the alleged unscientific method of religion. Dr. Jones makes out a great case for religion as revealed in experience rather than in external authority, whether that authority be politico-religious, egotistic nationalism, or even formal and vapid ecclesiasticism. In the chapter on "The Growing Saviour," he rises to superb heights. Verily, Christ possesses for the modern world all the freshness and fullness of fundamental value craved by human experiences.

—"Adventuring With Christ," the current Epworth League theme, was splendidly set forth in the mid-year community institute, held February 16-19, at Union Memorial Methodist Episcopal Church, St. Louis, Mo. Secretary F. H. Butler, of the general office, led the round-table discussions and the final message, "Adventures in Christian Living." Dr. B. F. Abbott, the pastor, conducted the Bible discussions. Pastor Reynolds, of Samaritan Church, conducted the church leadership group. Two competent young women, Misses Hazel Smith and Arsonia M. Williams, were valuable, the latter in her church school conference hours, the former in her leadership of the discussions on "The Negro In American Life." Social inspiration was afforded the groups through the annual institute dinner and the closing fellowship reception. Awards were made to the church having the largest enrollment of leadership and young people, also to the League Chapter having the largest enrollment.

—Dr. James Hardy Dillard and Mr. Julius Rosenwald were granted the Harmon awards in the field of race relations for their outstanding contributions toward improving relations between white and Negro Americans during the year 1927. The awards, made on January 23, were the only ones in the series of Harmon awards open to white and colored alike. Mr. Rosenwald's activities are too well known to need comment. He has made extensive use of his wealth in promoting better relations between white and colored folk. Outstanding are his gifts toward Negro Y. M. C. A. buildings in Chicago, Atlanta, Philadelphia, New York, Detroit, and ten other cities, and his provision of better school facilities for the colored children in the rural South. On January 1, 1927, there had been completed 3,598 such rural school buildings through the aid of funds furnished by Mr. Rosenwald in co-operation with public funds and money raised by the colored people themselves. In both cases his donations have resulted in definite co-operation between white

and colored people, and in changing attitudes toward Negro groups generally. As president of the Jeanes and Slater Funds, Dr. Dillard has led the South to increase the number of county training schools for Negroes, which are rural high schools, from four to more than three hundred. He has also won for these schools an increase in public appropriations from a little more than three thousand dollars to over a million dollars annually. He initiated the University Interracial Commission in the South, and was one of the founders of the Commission on Interracial Co-operation. In his study of race problems he visited Africa in order that he might build up a background of more complete understanding of the Negro. Before entering upon his present work, Dr. Dillard was dean of the Graduate School of Tulane University, New Orleans. He is rector of the board of visitors of the College of William and Mary, and a member of the general education board. These awards bestowed for such outstanding merit will enhance in dignity and significance for possible and prospective candidates. Else they will suffer in prestige and fail in their purpose to stimulate to excellence in achievement.

Final Revision of the New Reserve Pension Fund

BY DR. J. B. HINGELEY

Since the August printing of the complete text of the plan of the Ministers' Reserve Pension Fund, a copy of which was sent to all the preachers, a number of valuable suggestions have come to me, all of which received careful consideration by the Board of Pensions and Relief at its February meeting. In addition to editorial corrections, two important changes were made in the plan:

(1) All references to probationers were stricken from the plan, because the pensions provided under the new plan are *contractual*, and a probationer is not a legal member of an Annual Conference.

Note that this does not affect the present legislation concerning Conference claimants, which will not be referred to the Committee on Pensions and Relief, but to the Committee on Itinerancy, which will consider the legislation in paragraphs 333, 334, and matters of a general character relating to Conference claimants. Only chapter 8, paragraphs 484-489, will be considered by the Committee on Pensions and Relief; also paragraphs 590, 591, which relate to the new Reserve Pension Fund.

(2) Matters related to transfers properly belong to the Committee on Itinerancy. Hence, paragraph 495, sections 4, 5, have been stricken from the text of the new plan.

We welcome questions concerning the new Pension Fund, but are convinced that a careful rereading of the plan as revised for the General Conference will answer all questions.

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Feeding the Lambs

SOME significance must be attached to the magnificent increase in gains recorded in the business world. Expanding commerce, domestic and foreign, has brought this nation into the position of a creditor nation, the richest in the world. In every material way we seem to be making headway.

But in the realm of religion, where spiritual interests are supreme, those instruments of religion, our churches, are everywhere singing the refrain of deficits and decreases and dismal defeats. It is true of both funds and followers. It is cause for concern that our own church shows a steady loss in Sunday-school enrollment during the four consecutive years just passed. But the total loss was more than two hundred thousand, while during that same period the population of the nation increased more than seven million. Is human nature proving less susceptible to religious influences, or is there some defect in the modern approach and presentation of religious values?

General Conference will find in this situation a problem that will require some adaptation of our enterprise more fundamental and far-reaching than tinkering on machinery merely. It is barely possible that youth does not see in the experience of their elders a convincing witness to the practical values of religion. A study of the problem is urgent as in it is wrapped up all the future of the Christian enterprise. Both because of the inherent value of their own personality and their worthfulness to his heralded Kingdom, Jesus bade His followers, "Feed my lambs."

We must believe that spiritual hunger is characteristic of these lambs because they certainly have spiritual capacity. Similarly it must be allowed that there is in the food Jesus advocated and exhibited in His character elements essentially nutritive, palatable, and satisfying. With these assumptions some adequate method and means must be found by the church to conserve the youth of the present day.

Of Course We Will

WHATEVER speculations there may be as to the final attitude of the Negro American on the question of enforcement of the prohibition amendment, and as to the evils of the liquor traffic, it may be assumed that the race, as far as its leaders can make effective their influence, will be unequivocally on the side of those uncompromising forces that are striving to outlaw the notorious liquor traffic. Of course, in a free society absolute control of the masses cannot be guaranteed or assumed by any group of leaders. But the thing that counts is the ethical purpose and its social trend. And in this crisis it is just that which is our great asset, lending assurance to the nation in this common battle against this destructive moral foe.

No other conduct of the Negro American could be ethically right, than that as a man and an American citizen he should stand firmly for enforcement of the Eighteenth Amendment. Even in the brief years of its life the amendment has easily justified the wisdom of its enactment. Our economic gains therefrom are reflected in the growing volume of our business and in the healthy prospect of material advancement of the group. Socially we have been relieved from the constant pressure of a debasing, debauching agency, sapping at the roots of our racial integrity, and a menacing challenge to individual manhood. The liquor traffic kept constantly over our heads the keen sword of moral temptation to unethical conduct, to which all too often too many yielded to their hurt and to the discomfiture of loved ones and dependents. The Eighteenth Amendment removed from American life that brazen, aggressive, relentless, indefensible institution that ever was permitted to prey on the economic foundations and vitiate the moral ideals of any nation, with the possible exception of human slavery. Of course, we stand

for the most rigid enforcement of this measure which has brought to humanity such a social benefit.

Moreover, every social good that has come to the Negro American has been derived from the principle of the moral emphasis. This procured a degree of humane treatment during the slave régime, it brought final liberation; it gave the post-slavery follow-up system, which, though notoriously unfair, allows a measurable degree of industrial, economic, and political consideration; it has given modern society a system of public institutions, which, though supported by taxing the Negro American and debarring him from direct participation therein, nevertheless affords him indirect benefits in the nature of by-products. Even the American church, founded upon the rock of race prejudice, has benefitted the Negro American by its semi-serious emphasis upon the value of the moral basis of society. There can come to society no permanent progress, no real gain in any other way.

It stands to the credit of the Negro church and ministry that, as our most potent agencies, they have ever stressed for our group the strict necessity of adhering to this principle of social progress against all odds even when the current social processes afforded scant evidence of sanctions for such teachings. Still the Negro American leadership knows and counsels the absolute necessity of upholding the Eighteenth Amendment, and can be counted on to champion its cause and vote for its perpetuation.

But the Negro American is not blind to the unmoral predicament into which the nation has precipitated itself by a half century of condoning the sectional sins and racial rancors against us. We know we are being robbed of that citizenship protection which the American ballot is designed to afford; but the nation's attitude has

kept us helpless in the hands of our avowed enemies. When we have cried out repeatedly against this flagrant despoliation, partisan publicists and little statesmen of the type of the Heflins and Bleases have vociferously accused us of being "agitators." Prior to the enactment of the Eighteenth Amendment, where were these scrupulous moralists and strict law enforcers while the Thirteenth, Fourteenth, and Fifteenth Amendments to the Constitution were being made dead letters in the Federal Constitution by the selective anarchy of the solid South?

How many law enforcement officers have been appointed; how effective a system of espionage; how many tens of millions of dollars have been appropriated by the Congress of the United States during the past fifty years of their existence to enforce these amendments that were forged out of the fresh national ethical impulse to correct conditions at whose base were monumental sins against humanity? Why has the nation permitted to rest so long in its scabbard that sword of law enforcement which it now draws and whets and brandishes in holy horror against violators of the Eighteenth Amendment, but which for fifty years has hung innocently inoperative in defense of those other amendments protecting the Negro American? With comic deliberateness these advocates of the prohibition amendment strive to dissociate these two subjects of law enforcement as though they were separate; when fundamentally there is only one question involved in the whole situation, viz., the will and attitude of every American to regard and obey the Constitution of the nation as a sacred instrument guaranteeing the liberties due to every American, the basis of orderly society.

No fact of American life is more distressing than that our institutional religion, supposed to be promotive of personal and social justice, has evidenced but little, if any, ethical conscience about this confirmed immoral aspect of our national life. An incisive critic, to whose prophetic voice many are now giving the ear, says of the

churches, "I cannot perceive that they are really preaching or practicing Christianity or offering it to mankind. . . . My concern is that the great church should arise, wholly Christian in its outlook and values, divorced from false nationalism, over-emphasis on intellectualism, and that love of position and prestige which, at the moment, is in the blood of every church." The silence of the American church on the moral issues involved in the matter of nullification of the Thirteenth, Fourteenth, and Fifteenth Amendments is ominous and is resulting reflexively upon the churches themselves.

For the whole situation as it has developed at present is a blow to national self-respect and reveals the subservience of the church to a species of traditional expediency rather than her courageous alliance with Him whose evangel she is expected to herald. In consequence, the church has well-nigh lost the faith of the multitude in the trustworthiness of her character as a witness for Jesus Christ.

All of which—lost prestige of the church and our oblique national morals, the result of winking at evil in the matter of racial partisanship—acts now as the boomerang which makes difficult our enforcement of the Eighteenth Amendment, and of all law. This is because law enforcement in America needs at this very period those moral sanctions which the nation has permitted to be juggled in the interest of one group against another.

The will of the citizen to law enforcement is an achievement built up by a long process of civic and moral discipline. Like all other human functions, it is subject to the laws of habit. One breach influences another. One suggestion to the contrary endangers the whole process. The riot of anti-Negro lawlessness tolerated by this nation will for a long time find its expression in wanton infringement by these same offenders on the Eighteenth Amendment, but the Negro American unqualifiedly casts his lot for enforcement of the Eighteenth Amendment nevertheless. Of course, we will.

Upper Mississippi Annual Conference

THE Upper Mississippi Annual Conference met in Grenada, Miss., February 8-12, Bishop C. L. Mead presiding. The sacrament of the Lord's Supper was administered by the bishop and the district superintendents. After the roll call the Conference was organized by the re-election of Dr. B. F. Woolfolk as secretary; the Rev. J. H. Wesley, statistician; and Dr. J. W. Golden, treasurer.

The Conference was welcomed to the city by the mayor and many other prominent citizens, both colored and white. After which the bishop called on Dr. L. H. King, editor of the Southwestern Christian Advocate, to respond. His response made a lasting impression upon all who heard him. The Conference then proceeded to business. Six district superintendents made their reports, which showed that the Conference had made an increase in World Service and other Conference collections, despite the fact that two of the districts were in the flooded area. There were two deaths during the year: Dr. N. R. Clay and Brother H. C. Lee.

Representatives from all the various boards of the church were present and presented their causes. Among those present were Dr. R. J. Wade, World Service Commission; Dr. Johnson, of the Board of Foreign Mis-

sions; Dr. W. A. C. Hughes, Board of Home Missions and Church Extension; Dr. E. M. Jones, Board of Pensions and Relief; Dr. L. H. King, editor of the Southwestern Christian Advocate; Dr. A. L. Howard, Board of Temperance, Prohibition, and Public Morals; Miss Nellie E. Carson, superintendent of E. L. Rust Home, Holly Springs, Miss., and others. Rust College, the pride of all Mississippians, was represented by the president, Dr. L. M. McCoy, and Prof. Murray, music director, who, with his quartet, charmed the Conference with their selections of song and music. Bishop R. E. Jones, our resident bishop, was with us one day, to the delight of the brethren. The Conference was highly elated over the presence of Bishop Mead as president of the Conference, and expressed their desire for his return again.

The Conference was highly entertained by the pastor, E. A. Mays, and his good people. A resolution was unanimously passed asking the return of Bishop R. E. Jones for the next quadrennium. One new district superintendent was appointed, the Rev. J. H. Wesley. It goes without saying that this session just closed was one of the best in the history of the Conference. The next Conference goes to Kosciusko, Miss.—E. F. Scarborough.

Contributed Editorial

The People Are Heard

THE reduction of the big navy program by the House of Representatives Naval Affairs Committee from the \$740,000,000 proposed by Secretary WILBUR to \$274,000,000 is a heartening evidence of the power of public opinion. The original program as approved by the Naval Board called for seventy-one vessels. This was reduced to sixteen in the Navy Bill as it emerged from the House Naval Affairs Committee.

This is another instance similar to the effective expression of public opinion last year when there was a threatened break in our relations with Mexico.

Both of these incidents are evidence that neither the executive or legislative branches of the government will ride roughshod over the forceful expression of the mind and conscience of a large section of the American public.

We may well take to heart in this connection the words of ARTHUR HUGH CLOUGH,

Say not the struggle naught availeth,
The labor and the wounds are vain,

For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back, through creeks and inlets making
Comes, silent, flooding in, the main.

The Ball and Chain on the Movies

THE Brookhart Bill, on which hearings were recently held in the Senate, is one very closely related to the moral welfare of the country, dealing as it does with the moving picture industry and affecting practically the entire population of the country. This bill is designed to outlaw the present practices of "block booking" and "blind booking" forced on moving picture exhibitors by the producers of pictures. These sound like technical terms of little interest to the general public, but the trade practices they represent have proved pernicious to every attempt on the part of a community to secure moving pictures of higher quality.

"Block booking" is the method by which the producing companies force the exhibitors to take a whole group of films, in order to get those which they desire to exhibit. Thus in order to get such films as "Ben Hur" or the "King of Kings" or "The Big Parade" the exhibitor has to show a dozen offerings of fatuous Hollywood drivel of the "Purple Passion" and "Life in a Night Club" variety, or miles of inane vulgarity technically known as custard-pie comedies.

"Blind booking" is another variation of the same evil, by which exhibitors are forced to contract for films not yet finished. It is the forced buying of a cat in a bag, and many of the "cats" are mangy objects.

Mrs. RUFUS M. GIBBS, of Baltimore, a worker for better films for the young, testifying before the Senate committee, said:

"If exhibitors of small theaters which cater to 'family trade' were not tied up by block contracts with producer-distributor interlocking groups they would heed popular opinion and keep undesirable pictures off their screens. Local exhibitors would be glad to co-operate with popular movements to clean up the 'movies,' but were unable to do so completely.

"I feel that the public ought to have some say as to what pictures will be exhibited. It is a menace to have the exhibitors shackled by these block contracts."

The Brookhart Bill, which aims to outlaw these evils,

deserves the support of all those concerned over the moral and spiritual influences of the moving pictures.

Dynamite!

THERE are many increasing indications that the churches, temperance organizations and interested citizens generally are approaching with a new vigor and a new sense of its urgency the task of educating or re-educating the public on the evils of alcoholic liquor.

Now that eight years have gone by since the prohibition amendment was adopted, there is a whole generation of youth on the scene who have never known by personal experience or observation the evils of the saloon. This generation of youth, to say nothing of their elders, are not to be won to an understanding or sympathetic support of the prohibition amendment merely by thundering "Thou shalt not!" There must be a presentation of convincing and conclusive evidence.

Dr. L. P. JACKS has wittily said that the communication of people in these days is not "yea, yea" and "nay, nay," but "how? how?" and "why? why?" The great need which an adequate program of temperance education will supply is that it will answer the "why? why?" The strategy of such a program is well put in a little parable:

Once upon a time there was a town on the outskirts of which a large field was enclosed by a high fence with signs to "keep out!"

As a consequence of putting up the fence, many people wanted to get in. They hated the prohibition, "keep out!" and saw no reason for it.

The fence was nearly battered down, whereupon the sign was changed to "Danger, Keep Out!" Even then some people resented the sign because they did not understand what the danger was. Finally over the sign was placed: "Dynamite stored here." Then all but a very few foolhardy people were content to "keep out."

Those few who still insisted on their "personal liberty" to enter were restrained by the majority who said: "We would not prevent your entering if the result would be to blow up only yourselves. The reason we insist on compelling you to obey the law is that your disobedience would endanger the lives of others. Call it a restriction of your 'personal liberty' if you will, but it is no real deprivation to you and it is a very real safeguard to us."

People cannot be made to keep out until they know they are playing with dynamite. With large numbers of people education is needed more than force. Force can be relied upon only partially to diminish the supply of liquor. Education can diminish the demand.

"I Speak Plainly"

OUR attention has been called to a startling address by one Lieutenant-Colonel C. SEYMOUR BULLOCK, given before the Government Club, an organization of New York women.

The Colonel's subject was "Playing with Dynamite," and he lived up to his subject. After taking the customary fling at JANE ADDAMS (despite his Commander-in-Chief's high estimate of Miss Addams, publicly expressed), and the usual reference to "red-blooded men," and the expression of his judgment that an Army Chaplain has no right to render spiritual help to soldiers if he disapproves of war as a method of settling disputes, he went on to say, "I speak plainly because the time has come for the utmost plainness of speaking," and then declared: "Madam Chairman, it was *never the business of the Church to prevent war.*"

The Colonel's subject, "Playing with Dynamite," was rather more appropriate than the imprint on the document, which was published by the Military "Intelligence" Association of Chicago.

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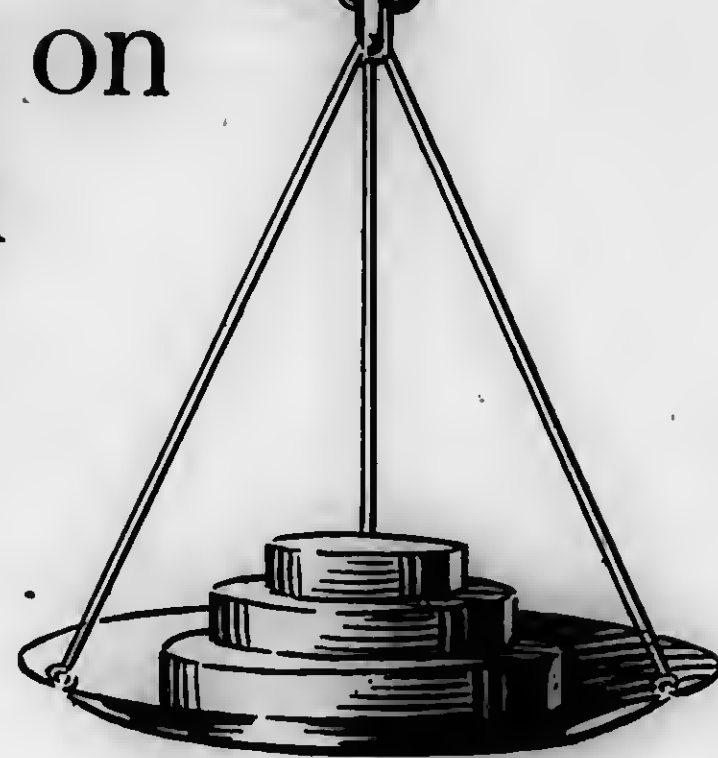


Try These Tests on Your Church

By H. A. Overstreet

Professor of Psychology, College of the City of New York

Author of "Influencing Human Behavior" and "About Ourselves"



THIS particular minister shakes his head dubiously. Perhaps it is because he is super-honest. "No," he says, "I don't think there is much spiritual vitality in my church." This other smiles happily. "Spiritual vitality? In my church? Man alive, my church is just overflowing with it!"

Is there any check-up on judgments like these? Who knows but that both men are mistaken? Is there, in fact, any test at all for so elusive, so unseeable and untouchable a thing as "spiritual vitality"?

One test has hitherto been in vogue—numbers. How many new souls have been added to the flock? How many come regularly to the church? But we are beginning to believe that that test does not signify much. Joining the church and attending it may be due to many motives, some of them, perhaps, not spiritual at all. And after the joining and during the attendance there may be an almost complete spiritual let-down. And what of those who have long since joined? Have we any means of knowing whether their spiritual life has been kept vital? Nor are church dinners a test, nor church fairs, nor the state of the church's finances. Nor the eloquence of the minister. Nor the sweet singing of the choir. Nor the satisfaction on the faces of the congregation, as, with polite anticipation, they make their way down the aisle to their Sunday dinners.

What is spiritual vitality? How can it be known, if it can be?

Looking for the Meaning

We speak of the individual as body, mind, and spirit. What do we mean by that threefold division? Apparently, as I see it, we mean this. With his body, a man adapts himself to physical conditions; with his mind, he searches for the facts that will enable him to perfect his various adaptations. But obviously if a man were solely body and mind, he would not yet be fully human. He might be a brilliantly successful destroyer of his kind, a monstrous Frankenstein. To be really human, it would seem, a man must have something more—a sense of better and worse, and a wish to strike out for the better rather than the worse. "These things," he says, "are low, degrading, inhuman. These other things are what ought to be. They are good. They are great." When a man talks in that way, he talks as more than body and mind. He then talks as spirit.

To be sure, there is another meaning of spirit which has been in use. It is one which, I suppose, has done more to confuse the whole religious issue than almost

anything else. Spirit has meant a subtle essence, a kind of disembodied ego in us, not-seen by the eye nor touched by the hand. A man would be regarded as the more spiritual, in this sense, as he sloughed off the body, became interestingly thin, became sunk within his ineffable, "unworldly" self.

If we should adopt that meaning, then the man, for example, who worked hard to build up a business so that he might serve his fellow men with the life-necessities, would not be a spiritual man. He would be a materialist, immersed in the bodily life.

I am rejecting outright this metaphysical meaning of spirit—as a kind of disembodied *substance*—chiefly for the reason that it leads us in no fruitful direction. Historically it has resulted in the excesses of asceticism. It has also led to a faith without works. Above all, it has developed in its followers a kind of perverted, occult egocentricity.

I am, then, assuming that we mean by the spiritual life a *way of living*, a *kind of behavior*. Spiritual life, in short, is the life which *evaluates*, the life which judges the better and the worse, which sets itself a goal of the better and strives for the reaching of that goal. Or to put it most briefly, it is the life *which shapes and pursues ideals*.

Applying the Tests

With that meaning in mind, then, we return to our problem. How can this power in us to shape and strive after ideals be tested? How can we tell whether there is much of it in this person or in this church?

Obviously our tests must—if I may use the term in a very broad sense—be behavioristic. We cannot accurately explore the spiritual insides of people. Suppose, for example, we were to put this question to each church member: "Are you eager to follow the better and shun the worse?" Of what use would the answer be to us? The humble would answer too humbly, and the self-righteous too self-righteously. And there we should be, with no accurate test at all!

No—we must find out what people—our church people in this case—actually *do*. Even that may have its inaccuracies; but it will probably get us farther on the way to an objective test than the way of subjective exploration.

To the following tests all address themselves to the *outside* behavior, with the hope that the outside will reveal with fair accuracy something of what goes on inside.

Let me suggest Test I. *Has the church done anything differently during the past year?*

Why such an apparently irrelevant test? For this reason. I suppose that a basic human ideal is to keep growing. As soon as one's mind or one's efforts become fixed into a permanent pattern, one ceases to develop into what the next stage demands. Fixation is death-in-life. If, then, a church goes on placidly doing the same things over and over again, untroubled by any thought that perhaps new procedures may better meet new situations, it would seem to be as effectively dead as a tree which ceases to push up its vital tip.

Our first test, then, is for *growth*. What new, worthwhile ways of doing things have been attempted?

Then Test II. *Has the inspiration for these new things come solely from the top down—from the minister—or has it, time and again, come from the group members themselves?* A top-down group is a spiritually moribund group. It receives, it does not give. It accepts, it does not create. It is like a flabby child, too lazy to use his muscles. So we must ask rather searchingly, "Is there in this church a kind of polite and acquiescent pew-willingness, but no pew-initiative?"

Test III. *During the last year, let us say, has the group concerned itself with anything outside the church itself?* The group which misses taking part in the movements of life outside itself is spiritually provincial. It tends to become a pseudo-spiritual, ingrowing, pietistic, mutual admiration society. Hence the test: How effectively has the group taken active part in the furtherance of the wider community life?

To make this test more specific, How many members of the congregation belong to non-church groups that are actively functioning for human welfare? If there are immigrants in the community, how many members belong to a group that aims at bettering the condition of a downtrodden race? If there is obvious poverty, how many have extensive personal knowledge of the conditions that exist? How many have made visits to jails or prisons? How many, by personal investigation, know the conditions in the factories? If there are boys congregating on street corners, how many members reach out beyond their own circle of young people to see these mal-adjusted ones? If there are girls running wild, who in the church knows anything about these girls, save through hearsay?

The question might be put to each member: "What specific things are you doing now outside the church to help out where help is needed? Are you doing these things by yourself, or are you seeking the greater vitality that

How Does Your Church Meet These Five Tests?

1. *Has the church done anything differently during the past year?*
2. *Has the inspiration for these new things come solely from the top down—from the minister—or has it, time and again, come from the group members themselves?*
3. *During the last year, let us say, has the group concerned itself with anything outside the church itself?*
4. *How many members belong to the prejudice-fostering groups, groups that breed hatred through a distortion of fact? On the other hand, how many members belong to groups that are organized for the deliberate purpose of finding out the truth about human matters?*
5. *Is this particular church tribal-minded? How many members belong to world associations—associations for promoting world peace, for developing the international mind?*

comes from doing them with your fellows?"

Test IV. How many members show by their actions that they take seriously the words of Jesus, "Ye shall know the truth, and the truth shall make you free"? *How many members belong to prejudice-fostering groups, groups that breed hatred through a distortion of fact? On the other hand, how many members belong to groups that are organized for the deliberate purpose of finding out the truth about human matters?* Is there a truth-seeking atmosphere in the church? Are the sermons simply listened to and then respectfully forgotten, or are they eagerly and openly discussed? How many members belong to any discussion group whatsoever? Discussion is the very heart of the truth-seeking attitude, for discussion opens the mind to other minds, makes

for mutual understanding, tolerance, good sportsmanship. Are there any vigorous discussion groups in the church itself? Has anyone expressed a desire for discussion? Or is there a complete apathy towards the truth-seeking activities?

Again, how much active interest is there in the educational institutions of the community? Are the schools taken for granted, allowed to go their way as they wish? Are the schools encouraged to seek and teach all kinds of truth, or is there an insistence that they bind themselves to the teaching of what the public have believed—old customs, old prejudices, old misconceptions? How many members belong to groups that promote progressive ideas in education?

Test V. The greatness of Christianity was that it substituted for a tribal, a world God. Is this particular church tribal-minded? *How many members belong to world associations—associations for promoting world peace, for developing the international mind?* What specific things during the past year has the church done to encourage movements looking toward world unity? What specific things have any of the members done? How passionately, in short, is the church more than national-minded? How effectively has it freed itself from the idolatry of a purely nationalistic patriotism and carried itself forward to the development of a world ideal?

The Love of God

Here, then, are five objective tests. The informed reader, of course, can shape many more. But these five are, I believe, fairly searching in their test of the spiritual vitality of a congregation. They all have to do with what is deeply essential if we are to seek the better and deny the worse. It is better, in short, to grow than to fixate. It is better to give than to receive. It is better to reach out than to remain enclosed within one's self. It is better to be vitally part of the life of one's community than to be isolated within one's

set. It is better to seek the truth than to rest in placid ignorance or to generate hate-breeding prejudice. It is better to live and move and have one's being in the wider life of the world than to build exclusive devotions that set nation against nation and race against race.

When is one spiritually vital? At least, I should say, when one is able to pass such tests as these.

"But," cries the reader, "there is no test here for the love of God?" I tremble now. I am afraid I am undone. But let me raise a timid head. What, really, is "the love of God"? When we were little children, we thought of God as some giant-like person who was to be loved as one loves a human father. Most of humanity have never grown beyond that childish view of the love of God. They have indeed repeated, but they have never seemed to understand the whole import of those revealing words, "Inasmuch as ye have done it unto the least of these my children, ye have done it unto me." What do those words really mean but that the love of God is, the love of all that is fine, all that is noble, outreaching, upbuilding, helpful *in relation to all lives*?

If I work hard to kill an ugly slander, am I not,

in that, loving God? If I work passionately to cast out the curse of war, am I not loving God? If I join with two or three of my fellows quietly to search out the truth, is not God in our midst? Am I thereby not loving the God that is in our midst?

Inasmuch, then, as I love all the fine things, all the upbuilding and ennobling relationships, I am thereby loving God. Hence the test of my love is found in what I *do*. To be sure, I must have the inward attitude. But the test of my attitude is the action to which it leads. "By their fruits ye shall know them."

So spiritual vitality, I take it, is not quite as elusive as searchingly and powerfully outer. We cannot explore the inner—save each for himself. And even then we do it with a good deal of self-delusion. But if it is true that by their fruits we do know what is deep down in human beings, then objective tests of spiritual vitality can assuredly be made.

I have suggested five such objective tests—five among many others that are possible. It would be profoundly interesting, in the light of them, to know how the churches of America stand. For such knowledge would tell us much about their real vitality.

Larger Recognition of the Teacher of Religion

By Foster C. Anderson

District Superintendent Mansfield District, North-East Ohio Conference

"TAKE thou authority to teach" is found nowhere in the Methodist ritual? But why not? Is not the call to teach the Word of God as Scriptural, as sacred, and as important as the work of others who are set apart by the laying on of hands? Clearly, it was the Master's command to "make disciples" by "teaching them to observe all things commanded" by Him (Matt. 28. 20). And St. Paul in writing to the Ephesians of the gifts granted gives the teaching mission an honored place. "And he gave some to be apostles, some prophets, some evangelists, some pastors and teachers . . ." for the building up of the body of Christ.

Surely there is no more sacred work than that of rightly dividing the word of truth, which is committed alike to the Christian teacher and preacher. And how necessary is the task of the teacher since the parent so often neglects to instruct the child, and the preacher has so few of the younger folks in the public services! Regrettable as the conditions are, nothing is gained by blinding ourselves to the fact that many of the oncoming generation will never know adequately, if at all, what the gospel is save as the teacher in our schools faithfully and effectively presents the Word of God.

Recognizing all this, how can we expect those who occupy the positions of teachers in our church schools to be moved by profound conviction and to make the most of their providential opportunity when all the circumstances connected with their selection for this work are so lacking in sacred influences? Are prospective teachers exhorted to teach because of divine call, and are they led to feel, "Woe is me if I teach not the gospel"? And when they respond to the invitation or appeal to teach,

are they granted authority as teachers in any formal way which is sufficiently impressive?

What contrast in this respect between the experience of a local preacher or a deaconess! The local preacher must express the conviction that he is called to preach, and when the course of study is completed an impressive ordination service follows. Likewise a deaconess is led to feel a call of God to her work and, after special training, is set apart on Conference Sunday in a public consecration service. Why all this for the deaconess or for the local preacher and nothing of the kind for a teacher of the Word? Undoubtedly, in these days of remarkable progress in religious education, with training classes and training schools multiplying, the time is past due for the introduction into the Methodist Discipline of a form for the consecration of a teacher. The Mansfield District Conference, in session at Mt. Vernon, Ohio, unanimously approved of this proposal and the Department of Church Schools, at Chicago, is giving favorable consideration to the same.

Details of a practical plan may be left to the proper General Conference Committee for determination; but what is here suggested is something more than an installation service. Quarterly Conference action granting authority for those who feel called to teach the Word and public consecration by church authorities, pastor or district superintendent or bishop, are important. Anything of this character which will help to produce a body of teachers who are not merely technically trained but divinely called and truly consecrated should and would be welcomed throughout the church and would do a greatly needed service to the Kingdom.

FOR THE LENTEN SEASON

Can the Jesus of History Be the Jesus of Faith?

By James Moffatt

*Professor of Church History, Union Theological Seminary.
Author of "The New Testament, A New Translation"*

With all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours. 1 Cor. 1. 2.

* * *

"THE name of Jesus," said Emerson once, "is not so much written as ploughed into the history of this world." Emerson would not have gone on to call Jesus "our Lord," as the Christian church does; but this was his picturesque way of recognizing how deeply the name of Jesus had sunk into the life of mankind.

The Apostle Paul does not use this phrase elsewhere, about "calling upon the name of the Lord Jesus"; but the thought and truth of it lies at the heart of the Christianity which he inherited and expanded. To call on the name of Jesus was to invoke Him as divine, in prayer and adoration to worship Him.

So here, in addressing "the church of God which was at Corinth," together with all other Christians, he defines such Christian members of the church as "those who in every place call upon the name of Jesus Christ our Lord." Faith in Jesus has from the first been the essential characteristic of the Christian church. Men have often differed, as they still differ widely, in explaining what that faith implies. But wherever the church has preserved its identity, wherever it has refused to become an ethical society or a school of religious philosophy, it has maintained faith in Jesus Christ as vital to its existence.

This is the Lenten season. We are thinking of the vocation of Jesus as the Saviour of men. Like every vocation, this meant that He had to work Himself into our lives, to go down among men in a real experience, living and suffering as they did, sharing their lot to the uttermost. The church from the first has insisted on this faith. Sometimes in superstitious adoration or in ecclesiastical orthodoxy it forgot the historical Jesus in the figure of a celestial Christ, who was either the stern Judge at the end of the world or little more than a functionary in the divine scheme of salvation. From that the historical criticism of the Gospels has forced the church back, by

showing that Jesus was a real person. Hence, in wiser ways, the church to-day says over and over again: "This actually happened; this was true; Jesus *did* live and die; Jesus *did* rise; Jesus *did* teach this and that." Such was the faith of the first century, the faith of those who "in every place" called on the name of Jesus Christ our Lord.

But this is the twentieth century. Can we to-day in America call thus on the name of Jesus, not simply because others have done so in the past, but because we can and must do so in our mental life, in the order of modern civilization?

You know how two currents of thought have been running against this faith.

Currents of Thought Running Against the Christian Faith

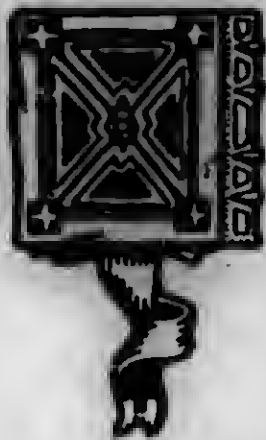
(1) One is impatience with the past. Sometimes the Christian religion has been so presented that it amounted almost to a literal reproduction of Palestinian life and thought in the first century, as though we had to think of the world in terms of that pre-scientific age, even to dress and talk like Jews of that age, or to believe that nothing was permissible except what was laid down in the Gospels. Such a misrepresentation provoked reaction. Revelation had not ceased, men said, when the first century ended. Why drag us back to these far-off days, to follow in the footsteps of Jesus, who had His own environment in a provincial social order which no longer exists? Not long ago an English traveler in Russia overheard one peasant muttering to another, "Jesus Christ lived a very long time ago, and he was not so well educated as Lenin and Trotsky," which was a crude way of expressing this impatience with an artificial imitation of the historical Jesus. Now the historical criticism of the Gospels has delivered us from such errors. We now see that Jesus lived—for denials of His historicity may be left on the level of denials that the earth is round.

It is one emancipating result of historical criticism that we are better able to understand the exact function of Jesus in His day, and further to recognize that Christianity was not the deification of a noble man, the prophet of Galilee, but rather that our New Testament represents the first classical effort to express the significance of Jesus as divine. He was so divine that from the very first the church had to think of Him in the closest communion with God. He appeared in history for a few years. He was in time. But there was a timeless element in Him, an eternal significance, which has moved the church to call Him Christ and Lord. The church has never lived on mere memories of the Jesus of history. From the



By S. R. Vinton

first there was faith in Him as the *living Lord*. When Tiberius was emperor of Rome, strange things happened in a corner of Palestine—strange things that have altered your life and mine. Jesus gathered round Him a company of followers who believed in Him, and never since He left this earth has there been a Sunday when that company has not met to call on His name, worshiping Him as the Son of God, the Saviour of men. The Roman empire has gone; so has the Jewish state. Every power in the world round Jesus has perished. But this remains: the Lord's Day, the Lord's church, the Lord's worship.



What Historical Study Has Done for the Christian Faith

For our critical study, which is still so suspect in some circles of the church, has revealed this, that Jesus was never thought of in the church as a mere genius, as a good teacher or prophet, who was unhappily murdered. From the very outset He was acknowledged, somehow, as divine. So much our modern study of the Gospels has done for us. It shows that the church never lived on a biography of Jesus, for the Gospels are not, never were meant to be, biographies in our modern sense of the term. The faith of the church has been in One who became man, even *more than man*. That, you may say, is vague. It is not vague, except as the supreme truths of life are not to be put into fixed formulas. It implies that Christianity, or a belief in Jesus, does not amount to a copying of this external historical life, nor to a commemoration of His existence as though His birth was an ordinary human birth and His death just another murder, like that of Socrates or Savonarola.

(2) The *second* current running against belief in Jesus as Lord has been started by the very criticism of the Gospels to which I have referred. It is no longer possible to believe that the stories in the Gospels are in every detail literally correct, or even that Jesus said all that He is reported to have said. The atmosphere in which the traditions of Jesus have been transmitted is now known, and the knowledge of it shows that some assertions about Him which were thought in all good faith to be historical are not historical, in our sense of the term.

Now, it is, I think, futile to argue that faith is one thing, and historical criticism another; that no matter what results the historical critic reaches, faith in Jesus remains secure. This is far too easy-going a solution of the problem. Christianity is bound up with faith in Jesus as a historical person, and it is a contradiction in terms to say that criticism may come to any conceivable conclusion about the history without affecting the religion. Our modern criticism in its saner moods has been a real aid to faith. It has made Jesus more real and definite. But the church can never be content, for example, with a criticism which makes the Gospel stories merely poetic symbols of ideal truth, as though from the very first the story of Jesus had been so idealized by faith that we can no longer be sure of anything. The Jesus of history must be accessible to faith. There must be a reliable nucleus of historical truth in the Gospels, if Christian faith is to survive.

The Deep and Divine in Jesus

Such, I believe, there is. Recently I have read three modern lives of Jesus, written from good scholarship,

seriously and cleverly. But not one of them gave any satisfactory explanation why such a figure as they describe ever became the Lord and Christ of the church. Their reading of the history was inadequate. They put forward a most ingenious figure of Jesus, but of a Jesus who could never have started Christianity. Had Jesus been no more than they see in Him, His name would never have been ploughed into the history of the world; it would have been rubbed out lightly in less than a single generation. And there is no use of writing biographies of Jesus which fail to *account for* Christianity. That merely leaves us face to face with the incredible supposition "that the memory of an obscure Syrian devotee, poor and miserable and ruined, floated up by accident, by the chances of an age of Oriental fanaticism, no one can tell how, to the summit and control of all those forces which shape the world." No, intelligent faith in the historical Jesus carries us beyond itself into the recognition of something deep and divine; the views about Jesus in the Gospels and epistles are not to be explained merely as the result of a contemporary ferment, which created this theology as a halo round the human Jesus.

The Reality of the Living Christ

The one historical explanation of them is that they were stirred by something creative in Jesus Himself. The net result of reading modern lives of Jesus seems to me to be this: that Judaism could not have produced Him; He was in Judaism but not of it; as the prophet said, He was "*a root out of a dry ground*." That in the first place. And this in the second. That the living Jesus meets us to-day in the records of His life as He met men in the days of His flesh. He is real to us, as we bring to the study of Him open minds and a real life of honesty. There are some things in the Gospels uncertain, that we would fain have certain; other things are obscure, as any ancient history is liable to be, at this distance of time. Learned persons debate such points, and will continue to debate them; but a dozen difficulties do not blur the impression made by the personality of Jesus on an unprejudiced mind. He stands out, real and commanding.

I recognize frankly the difficulties, difficulties some of which no amount of honesty and moral sympathy can solve, uncertainties under which we must be content to live. But as one whose business it has been to live and work among such problems for over thirty years, I desire openly to testify that the more we study the limitations and historical exigencies of the life of Jesus on earth, the more it becomes evident that His life was not cribbed, cabined, and confined by them. He started from them, and He rose above them. To put it in a single sentence—and with this I close—when Jesus said, "I am." "I am the light of the world, I am the Christ." When He spoke of Himself as God's Son or the Son of man, He was conscious of a unity of will with God the Father which invested Him with resources and responsibilities infinitely larger than any ever enjoyed by the most godlike of our human race. Only on such a supposition is His career, to my mind, intelligible. There is no other clue to the origin and meaning of the Gospels which record His life. And it is such a belief which still justifies us in numbering ourselves heartily and humbly among "those who in every place call on the name of Jesus Christ our Lord."

Facing General Conference

Delegates



Rev. H. W. Bartley

CONVERTED while serving as postmaster at eighteen years of age in Hogan, Fla., where he was born, young Henry W. Bartley joined the Methodist Episcopal Church, resigned his federal office, and entered the ministry of his church. Cookman Institute, from which he graduated with high honors, now Bethune-Cookman College, claims to have given him to Methodism.

During his twenty-three years in the ministry, the Rev. H. W. Bartley spent thirteen of these in the pastorate, and is in the midst of his eleventh year as district superintendent. His ministry has been in the ranks of both the South Florida and Florida Conferences, where he is regarded as a church and parsonage builder. It would be difficult to find a man whose contribution to Florida Methodism has been greater than his.

He is a strong preacher, eloquent and forceful. As a leader he is competent, enjoying the love and confidence of both the ministry and laity of his Conference. And so, for the second time, they have bestowed upon him this honor of representing their Conference, the Florida, in General Conference. His geniality, poise, and progressiveness make him a valuable asset to Methodism's law-making body.

* * *



Mr. W. W. Sullivan

THAT they builded more wisely than they knew must ever be affirmed of those pioneers in education who established in the Southland in the dark yesterdays those institutions of learning that have done so much to popularize education for the Negro. Those schools have given basis and trend to the course of Negro life that has shown such remarkable growth during our freedom.

The subject of this sketch, Mr. W. W. Sullivan, is but one illustration of this general observation. Born in Florida, forty years ago, he attended school at Claflin College, graduating there in 1910. Subsequently for ten years he was a merchant. He then entered the insurance field as agent. Studiously he acquainted himself with every department of that business and worked his way up to the presidency of the Congressional Industrial Life Insurance Company, Gainesville, Fla.

No less active has he been in the local church. Every lay office has been held by him. He was for nine years Sunday-school superintendent; is now president of the Gainesville District Sunday School, Epworth League, and Laymen's Association, Florida Conference. He is a ready speaker, and his presence will enliven the debates on General Conference floor.

IT IS interesting to note the contribution to Methodist progress which the several Conferences of our group are making through the increasing number of young educated men being sent to General Conference. Excepting one year, when he was instructor for United States soldiers in the State school at Huntsville, Ala., Mr. Wysinger has been on the faculty of Rust College since 1911, and now has charge of the engineering department. He was educated for his work in Tuskegee Institute and in the schools of Wisconsin.

His active interest in Christian service and his worth to the cause are attested by the number and variety of activities to which he lends his efforts. In his local church, Asbury, at Holly Springs, Mississippi, he is Sunday-school superintendent, secretary of the board of trustees and recording secretary, president of the brotherhood, of the District Sunday-school Convention, of the Laymen's Convention, etc. He was a logical choice as delegate at the recent session of the Lay Electoral Conference of the Upper Mississippi Conference, and will bring to Methodism at Kansas City the point of view of the educated young Negro membership of Methodism.

* * *

IT WOULD be difficult to find a tribute of appreciation more deserving than that paid by the Texas Conference in their election of Deaconess Rosa Simpson to represent their splendid body of laymen in the General Conference. Confirmation of this fact is seen in that "Deac," as she is affectionately called by us all, *leads* the delegation, and this is the *sixth* General Conference to which they have elected her.

Her worth is in the bigness of her heart. Her multitude of virtues are all shot through with the spirit of sincere benevolence. With unstinted, unpretentious devotion she has given her life in Christian helpfulness to those who were in need. Laying no claim to school advantages, she has just gone about doing good. After two years in the Riley Training School for deaconesses she became Conference organizer for The Woman's Home Missionary Society, in which capacity she has served for many years in Texas Conference. Scarcely a worth-while church or community project within the bounds of her Conference has been projected and prospered that is not under obligation to the faithful services of this consecrated deaconess for the success attained. As usual, "Deac" will be a favorite at Kansas City.



Prof. S. W. Wysinger



Rosa L. Simpson

—Mercy never frowns.

—Dig in and remain in.

—Beauty is not a thing to toy with.

—Some men learn to smile; other men are driven to it.

Triumphant Translation of the Rev. Frederick M. Gordon

By the Rev. H. E. Burns

THE Rev. Frederick Murry Gordon, of Cave Spring, Ga., has made a record as a minister, an educator, and citizen of which the race is proud. He was born in Screven County, Ga., August 14, 1854.



Rev. Frederick M. Gordon

His parents were Frederick Baltimore and Rosa Gordon. His father was a Methodist Episcopal minister and a mechanic. Young Gordon's education was obtained from the public schools of Screven County and from private teachers, among whom were Profs. G. R. Block, a graduate of West Point School, New York; John Connally, a graduate of the University of Georgia; Mrs. Estella Spellman, a

white woman of Indiana, and O. C. Calaham, educated for a priest. He also took a course in theology at Clark University, Atlanta, Ga., now known as Gammon Theological Seminary, and completed a course at Chautauqua University in 1892. It was necessary for him to work his own way through school, which he did by doing various odd jobs until he was able to obtain a teacher's license, when the way became easier. After that his vacations were spent in teaching summer schools. He attributed his success in no small degree to the teaching and example of his father and mother and to the men whom he came in contact with at Clark University.

From boyhood he gave evidence not only of talent and energy, but of striking business ability. He was converted at the age of fifteen and was appointed to the pastorate of a church even before he had definitely decided to enter the ministry. He taught the public school at Marietta for four years and entered the regular work of the ministry in 1875, and joined the Conference at Augusta, Ga., in 1876. He preached at Cave Spring four years and taught public school at Cartersville, Ga., two years.

By the year 1881 he had demonstrated such ability as a teacher, and had so won the confidence of those in authority that he was selected by Prof. W. O. Connor and the board of trustees for the Georgia School for the Deaf as principal for the colored department, which position he had held for forty-six years at the time of his death; also he had served as secretary of the Rome District Conference for fifty-two years.

He was married twice. First in 1875, to Miss Lucinda Jackson, daughter of Nathaniel and Sandal Jackson, of Marietta, Ga. She died September 24, 1893, leaving eight children. On October 24, 1894, he again was married to Miss Maria Leigh, a daughter of Mrs. Esther Leigh, of Newnan, Ga. Of this marriage there are two sons. The names of the children are: William

Murry, associated with the Dallas Express, Dallas, Texas; Edward Lansing, executive secretary Y. M. C. A., Gary, Ind.; Sydney Baltimore, dentist, Chicago, Ill.; Clyde Alexander, principal of Deaf and Dumb School, Jackson, Miss.; Leigh Walton, clerk in postoffice and studying pharmacy, Detroit, Mich.; George Quintine, studying dentistry at Meharry, Nashville, Tenn.; Estelle Willard Rice, wife of the Rev. J. D. Rice, Y. M. C. A. secretary, Dallas, Texas; Rosalie Thompson, wife of Dr. H. E. Thompson, Detroit, Mich. The two deceased sons by his first wife were Frederick Samuel Taylor and Eugene Gammon. All of his children have college and normal education, and they are acquitting themselves nobly in the different communities in which they are living.

On Tuesday morning, January 24, 1928, surrounded at his bedside by his wife and children, this mortal soul slept away into the kingdom of God. Prior to his death, Frederick Murry Gordon had selected his own hymns and text, "To live is Christ, and to die is gain." His last sayings were: "I am winding up my Christian life; put a Discipline in my casket." A few nights before the end came he called the teachers to his room to sing for him. He got out of bed and prayed, and told them to retire to bed. He named several songs for them to sing. Among them was, "My Latest Sun Is Sinking Fast." He repeated his text often. He made a triumphant entry into that "city which hath foundation, whose builder and maker is God."

Funeral exercises were held at the Methodist Episcopal Church at Cave Spring, Thursday, January 26, at 3 o'clock P. M. His lifelong friend, Bishop I. B. Scott, preached the funeral sermon. Discourse and an address in appreciation of the services rendered by him to the education of the deaf children of this State was delivered by Prof. J. C. Harris, principal of the Georgia School for the Deaf. The obituary was read by Mrs. Mary Pitts, and the Rev. H. E. Burns, of Atlanta, Ga., concluded the services. The remains were shipped to Marietta, where they were deposited.

Memorial services were held in the Methodist Episcopal Church at Marietta, Friday, January 27, at 2 o'clock P. M., which was attended by many ministers who took a part. The six sons were pallbearers, and they consigned their father to the bosom of the earth.

He liveth long who liveth well;

All other life is short and vain:

He liveth longest who can tell

Of living most for heavenly gain.—Bonar.

Mrs. M. A. Mason Transported

MRS. JENNETTA B. MASON, wife of the Rev. A. M. Mason, was born in Cuero, Texas, May 11, 1895. She passed to her heavenly home, February 17, 1928, at Flatonia, Texas. Her funeral was held at her home, Cuero, Texas, from Brother's Chapel Methodist Episcopal Church, Sunday, February 19, 1928. The Rev. W. B. Lott, pastor, had charge of the service. The following persons took part: Music by the church choir; hymn, "I Heard the Voice of Jesus Say," lined by the Rev. S. D. Mosley, of Victoria, Tex.; prayer by the Rev. D. C. Carroll, of Schulenburg, Tex.; 90th Psalm was read by the Rev. G. W. Shepherd, pastor of Macedonia Baptist Church, Cuero, Texas; song, "Is There Anyone Can Help Us?" by the choir. Tele-

grams were read by Mr. Wm. Mooney. Resolutions on behalf of Mt. Bethel Baptist Church by Miss Esther Styles; paper, Mrs. Naioma Bibbs, Schulenburg, Tex.; solo, "Face to Face," Mrs. N. M. Harmon; resolutions from the Ministers' Wives' Association, Mrs. J. H. Swann, of Yoakum, Tex.; resolutions from The Woman's Home Missionary Society, Mrs. D. N. Swann, of Victoria, Tex.; solo by a member of the Schulenburg circuit; resolutions from Macedonia Baptist Church by Miss Ada Parish; resolutions from Brother's Chapel, Mrs. M. B. Cooke; solo, "What Are They Doing in Heaven To-day?" Mrs. Lillie Mike Johnson; resolutions, Sisters of the Mysterious Ten, by Mrs. Emma Legendre; lodge ceremony by sisters. The Rev. J. H. Swann, pastor of St. John's Methodist Episcopal Church, Yoakum, Texas, delivered the eulogy; solo, "He Watches Me," the Rev. G. W. Shepherd.

Mrs. Mason was converted at the age of twelve years, and joined the Baptist Church. She was baptized by the Rev. H. M. Sinclair and proved to be a faithful member. She was a graduate of Cuero High and Prairie View College. She was a very successful teacher, having taught for fourteen years. She was a member of the Flatonia High School faculty, when she became ill Tuesday, February 17, 1928.

Mrs. Mason was united in marriage to the Rev. A. M. Mason at her home in Cuero, Texas, Wednesday, June 28, 1922, by the Revs. J. G. Browne and J. H. Swann.

A few months prior to her wedding she joined Brothers' Chapel Methodist Episcopal Church, under the pastorate of the Rev. Swann. She was a very active worker and helper in the church work with her husband. She played and sang well and was ever ready to do what she could for Jesus and His cause. She willingly and cheerfully endured the joys and sacrifices of the ministry with her husband until her death. Mrs. Mason was the efficient district secretary of The Woman's Home Missionary Society of the Victoria District.

The funeral was very largely attended; people came from all of the near-by towns; the florals were beautiful. Her remains rest in the Hillside Cemetery, Cuero, Texas. She leaves to mourn their loss, her husband, the Rev. A. M. Mason; mother, Mrs. Amy Gafford; one brother; two aunts: Miss Louise Sweeney, Mrs. M. B. Duncan; two uncles: Mr. Fred Sweeney and Mr. Emmanuel Sweeney, and a host of other relatives and friends.

She sleeps the eternal sleep,
But she shall never be forgotten;
We still hear her sweet voice,
We still see her smiling face.
Some bright day we shall meet her,
When the mist has cleared away.

—Mrs. J. H. Swann, Yoakum, Texas.

The Rev. W. L. Stewart Passes

ON SATURDAY, January 7, 1928, the body of Rev. W. L. Stewart was laid to rest at Hillsbury, Va. His life extended over the short period of forty-two years, two months, and twenty-eight days, and some few of them, approximately four, he gave to the service of his church and his God in the service of the Christian ministry. On September 27, 1885, God gave him to the keeping of Francis and George Stewart, who at that time lived at Hillsbury, Va. Six years later the

family moved to Montclair, N. J., where they gave to their boy the opportunity to embrace every advantage of school that was possible. Early in his life God spake to him, and pointed out before him the way of eternal life. He accepted, and joined himself to St. Mark's Methodist Episcopal Church, Montclair, N. J. Later, in preparation for the ministry, he entered Gammon Theological Seminary in the early fall of 1921. There, for three years, he applied himself to study, and in the spring of 1924 that institution felt that it did itself no harm in sending him forth with its blessings as one of its sons.

In the spring of 1924 he was admitted into the Delaware Conference on trial, and in 1926 was given deacon's orders. From school he came to the Crumpton charge of the Wilmington District, where he spent the first three years of his ministry. Though young in the work, he proved himself to be a master of situations, and made himself a record worthy of copy by any; for which reason, if no other, the Conference was justified in its last session in assigning him pastor of the Bridgeville circuit, whence on Monday morning, at 2.45 A. M., December 26, 1927, God called him, and his spirit shook off the mortal body and went to answer the summons of its Maker.

Those of us who touched him in his life, both as student and minister, appreciated him, and saw beaming forth from his life the moral spirit and beauty of the much quoted stanza of Bryant's "Thanatopsis."

He preached two sermons on Christmas Sunday, and retired that night, only to answer to the call from beyond this life in the early hours of the approaching morning. His life was one well spent. The funeral services were held at the Trinity Church of the charge, under the supervision of the Rev. Dr. Woodley, district superintendent of the Wilmington District, assisted by Prof. John Horner, principal of the Trinity school. These brethren could not have been any more attentive if the deceased had been their blood kin. We commit the care and keeping of the bereaved wife, Mrs. Mary E. Stewart, to the God of her husband, our God, the eternal God.—Evan M. Hurley.

Morgan College Notes

THESE are busy days at Morgan. Midyear examinations are just over, and the work of the second half year is getting under way. As regards the freshman class, there were few eliminations this year. The explanation is, doubtless, the fact that we are selecting more carefully, are getting students who are better prepared to do the kind of work that a Liberal Arts College calls for.

The male quartet is greatly in demand these days. They have been filling a Saturday night engagement of the WBAL broadcasting station since the last week in November. From Monday, February 20, to Wednesday, the 22d, they were in Philadelphia to sing at the sessions of the Council of Home Missions.—Reporter.

A recent week-end conference was held at Princeton University on religion and religious education in the colleges of this Eastern section. About 250 delegates, composed of the presidents and professors of such colleges as Columbia, Harvard, Yale, were present. Morgan College was represented in this meeting by Prof. Herculson, of the department of chemistry and Dean Haywood.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

REVIEW: JESUS PROCLAIMS THE KINGDOM OF GOD

FIRST QUARTER. LESSON XIII. MARCH 25

Characteristics of the Period. Our lessons took us through the Galilean period of Jesus' ministry when His activities centered in Galilee, with Capernaum as His headquarters. This may be called the period of His aggressive ministry among and to the people in general. It is the period when practically all of His miracles were performed, His sermons preached, and the fundamentals of His religion taught the public. After this His miracles were very few. After this He preached to no great multitudes; and after this His discourses were chiefly to His selected disciples, except those in controversy with the Jewish leaders. And it is the period of the greatest optimism in His work. This statement does not imply that He ever became pessimistic; but after this His discourses took on a more solemn and pathetic tone. The one note which sounded like a diapason through them all was His death. So we may say also that it is the period when He thought but little, if at all, about death, but much about life on the earth. He proclaimed the nearness of the kingdom of God on the earth. And to a large extent His life work was accomplished during this period. [We emphasize "accomplished" because we are not speaking of what was unsuccessfully undertaken. This will be spoken of presently.] If at the end of this period He had been put to death and had arisen, we would have Christianity in all the essentials in which we now have it. Barring His crucifixion and resurrection, without which we would not have had Christianity at all, let us ask, What were the accomplishments of Jesus which made the rise and spread of His religion a possibility?

That Important Lesson 10. They may be boiled down into one. This was the selection and training of a number of men who could continue the preaching of His principles after Him, and so convincing them of His Messiahship that after His death they could preach a gospel about Him in such a way as propriety, modesty, and the lack of egotism would not permit Him to preach it about Himself during His life. He convinced them of this especially through His miracles, His great wisdom, and His sterling character. Without His crucifixion and resurrection Christianity would not have been possible, even with the training and persuasion of these men. But it is even more emphatically true that without the preparation of these men Christianity would not have been possible even with the crucifixion and resurrection. So, then, if either of our lessons may be considered more important than another, historically speaking, lesson 10 was the most important of all; and the Sunday-school teacher may well use this lesson as a challenge to young people to enter a Christian school and prepare for a more serviceable life which may later be revealed to them—that is, if this teacher is not a young person who lacks the training herself. When these men entered Jesus' school they little thought that they were being prepared for such a great work as it became their privilege to perform in later life.

Jesus' Program During the Period. We said that to a large extent Jesus' life work was accomplished during this period. And the truth of that statement lies in the fact that it was during this period that His disciples received the fundamentals of His religion, and became convinced of His Messiahship. But He did not, as during the next period which we are to study, center His interests on their preparation for work after His death. Apparently he was training them to be His helpers during His life. During this time even His prayers were all private

His interest seems to have been centered on winning the people in general, including the disciples, to belief in His Messiahship and in the fundamentals of His religion. Accordingly His teachings were not, as afterwards, to them directly, but to the multitudes in the hearing of the disciples. This partly accounts for the fact that His miracles practically ceased after this period: they were no more needed to convince the disciples, and He had given up hope of convincing the people in general by that method. So then we may also say that during this period He purposely directed His unsuccessful labors toward the persuasion of the people in general to belief in Him as the Messiah. For this purpose lessons 2-4, 7-9, and 11 are equally significant. Lessons 6 and 12 are controversial. Lesson 5 shows the popularity as a benefactor which His service won for Him, and lesson 1 is important as an introduction to the entire life work of Jesus.

Summary of the Period. To summarize, John the Baptist introduced Jesus to an audience at the Jordan as He who would be the Spiritual Leader of Israel, and would do a far greater work for the people than he himself could possibly do. Some of those who heard this introduction by the popular leader were later chosen among the disciples of Jesus. After spending some days in the wilderness, working out His program, Jesus went to Galilee, which He made the center of His religious activities. He chose twelve men to undergo training as His assistants in the work. By teaching and other miraculous services He tried in vain to persuade the people to believe in Him as the Messiah without telling them plainly who He was. Only His disciples were convinced of it, however, though He became very popular with the common people because of the very helpful service which He rendered them. But the more popular He became with them, the more hostile their leaders became toward Him because they maliciously considered Him a heretic who was making capital of the people's ignorance and leading them religiously astray. They could not refute His arguments. But they persistently put heads

together to accomplish His destruction. The first period of His ministry closed with this state of affairs prevailing.
SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, MARCH 25, 1928

"Jesus went about all their cities and villages"

(By the Rev. D. D. Martin, D.D.)

The Gospel of Mark gives us a series of vivid pictures, some of which we have had before us in the Sundays of the first quarter of 1928. They all illustrate the missionary phase in Christ's earthly ministry. We will briefly review them to bring this aspect of their teaching again before us.

Lesson 1. John the Baptist was presented as the great missionary in the wilderness.

Lesson 2 presents Jesus as the Healer, or the great Medical Missionary of the ages.

Lesson 3. Jesus is with the publicans and sinners at a fashionable dinner party on the ground of human friendship, and is trying to lift them up.

Lesson 4. Jesus is illustrating that the acceptable fast is in doing good rather than in afflicting the body. You cannot put new wine in old bottles. He came to do away with some old customs.

Lesson 5. Jesus retires to the open country, but the people follow Him. They were hungry for His message, just as millions in the heathen land are to-day.

Lesson 6. Jesus meets with opposition. He is misunderstood, and those who should be His friends become suspicious. This often happens to missionaries in both the home and foreign fields.

Lesson 7. This is a lesson of parables by which Jesus makes His teaching plain to the untrained as well as the trained mind.

Lesson 8. This is a lesson of miracles. Jesus quiets the stormy sea, and He can quiet this story world if His gospel is given a chance.

Lesson 9. Jesus shows His love for children, and rewards the Gentile father's faith by healing his little daughter.

Lesson 10. Jesus chooses His twelve followers from the common people that He may train them to be real Kingdom builders throughout the world.

Lesson 11. The hungry multitude appeals to Jesus, as does the whole world in its need. He ever feeds the hungry who come.

Lesson 12. Jesus tells the Pharisees of the emptiness of their traditions, and the reality of spiritual power.

GAMMON SEMINARY.

Epworth League Topic

MARCH 25

By the Rev. J. W. Haywood, D.D.

SEVENTY TIMES SEVEN—WORRY OR TRUST?

(Matt. 18. 21-35; Luke 12. 22-34)

How often must I forgive one who wrongs me? Jesus answers, "Not seven times, but seventy times seven times." It seems to me that a good interpretation of "seventy times seven" would be to forgive as often as the offense is committed. What Jesus is trying to get us to do here is to seek some constructive way to stop a fellow's wronging us rather than meeting that wrong by ill will and protracted hostility. Jesus teaches that we must persist in our good will towards others in spite of their conduct. This sort of thing not only saves the wrongdoer, but also saves the wronged. Hate paralyzes the soul. The man who allows himself to hate is always injured more than the man whom he hates. Jesus knew the unspeakable damn-

ing power of hate. He also knew the irresistible saving power of good will.

WORRY OR TRUST?

When times are bad and folks are sad
And gloomy day by day,
Just try your best at looking glad
And whistle them away.
Don't mind how trouble bristles,
Just take a rose or thistle;
Hold your own, change your tone,
And whistle, whistle, whistle.

What will you do when things don't go to suit you, whistle or "cuss"? Jesus says it is best to have the whistling mind. What can

worry do besides giving you the headache and a bad case of indigestion? God is on our side; what need is there for worry? He clothes the grass and feeds the ravens; will He forget His own children? The man or the woman who faces the vicissitudes of life trustful of the Father of us all has solved the secret of happy living.

Though I'm least of all His children,
So unworthy of His love,
Yet for me there is kind remembrance
In the Father-heart above.
Let me, like the little sparrow,
Trust Him where I cannot see;
In the sunshine and the shadow,
Singing, "He will care for me."

sending us this good man. With him as our pastor, and looking to Jesus, our Captain, we are sure of success. We are asking your prayers.—Mrs. M. J. Koontz, Reporter.

Lawrenceburg, Tenn.—The Epworth League of St. John Methodist Episcopal Church rendered a splendid program in connection with the lesson on February 12, under the supervision of the president, Mrs. Agnes Wigfall, conducted by the district president, Mr. O. Z. J. Summerhill. Some Negro spirituals were sung; among the number were: "Steal Away," "Swing Low, Sweet Chariot," and "I Couldn't Hear Nobody Pray." There were also select readings by Miss Willie Mae Parker, Mrs. A. Buchanan, Mrs. M. Davis, Mrs. M. B. Jefferson, Mrs. S. O. Parker, and the Rev. G. L. Cleggett. A talk was made by Mr. J. A. Bumpuss on "The Negro in the Making of America." The president of the Coleman Memorial Methodist Episcopal Church Epworth League, with his first vice-president, visited our League service. The president, Mr. T. G. James, said many encouraging things to us. The things emphasized most were the loyalty of each Epworthian, and that the Lord was looking for the personality in the Christian life of an individual and not the color of his skin. We wish to have Mr. James and the other friends with us again.—M. F. Thornton, Reporter.

Ailey, Ga.—Nepcis Chapel Methodist Episcopal Church is yet progressing nicely under the leadership of our pastor, the Rev. P. E. Smith. We are indeed proud of him and are willing to be led by him, because he is the right man in the right place. The second Sunday in February was a high day with us. The Rev. Smith preached a soul-stirring sermon at 11 o'clock, which will live in our memory. Forty-seven persons partook of the sacrament. We paid the pastor \$25. We are expecting to pay every assessment that is placed on us. Sunday school was held at 3 P. M. The pastor seems well pleased with the progress of the Sunday-school and church work. At 7.30 P. M. we celebrated the birth of Abraham Lincoln. Mrs. Mamie Carswell, of the African Methodist Episcopal Church, was mistress of ceremonies and conducted the program for us. We had a contest between "Bishop Clair" and "Bishop Flipper." Mr. Neal Collins and Miss Sallie Edgerton represented Bishop Clair and wife; Mr. Aaron Williams and Miss Eloise Bolher represented Bishop Flipper and wife. Both parties raised \$3.60 each; total, \$7.20. After the collection, the Rev. Smith spoke on World Service, and this amount was applied to that fund. One of our ex-pastors rendered us excellent music at 11 A. M. Sister P. E. Smith and the choir furnished music at night. We hope to do more this year, God being our Helper.—C. Wiggs, Reporter.

Charleston, W. Va.—Simpson Methodist Episcopal Church: The year's work at Simpson Methodist Episcopal Church is drawing to a close. The Rev. J. D. Brown has had a very successful pastorate at Simpson for the past three years. He will leave for his Conference in Baltimore on March 21 with the church in all of its departments running smoothly and with the confidence of the membership and their hope for his return. On the 17th the membership met and elected J. H. Love to represent the church in the Lay Electoral Conference, which convenes at the seat of the Annual Conference in Baltimore. A few nights ago the ladies of the church surprised Mrs. Brown with a birthday party, and many beautiful gifts and a purse of money was made up for this good pastor's wife. No, Mrs. Brown did not tell her age; few women will. On Sunday night, February 18, The Woman's Home Missionary Society had their anniversary. Mrs. Lula Johnson is president. The society had the honor of having the governor of the State to address them. Governor Gore gave a splendid talk to the women of the society and praised them for their unselfish Christian work. A great crowd that taxed the capacity of the building greeted the governor. The splendid music rendered by the vested choir, under the direction of Miss Maude J. Wanzer, brought forth unstinted praise from

Little Stories of Achievement

What the Churches Are Doing

Wilson, La.—Wesley Chapel Methodist Episcopal Church: The Ladies' Aid gave the pastor a surprise party and presented him 250 pounds of groceries and a nice cash purse. We are doing big things, and have the best charge in the rural district. We thank the Conference for the return of our beloved pastor, Rev. R. B. Sandford.—W. M. Terrell, Reporter.

Georgetown, Texas—Monday night, January 23, after the official board meeting, quite a crowd of the officers and members of St. Paul Methodist Episcopal Church came to the parsonage singing, and when the pastor opened the door more than fifty persons walked in with more than 200 pounds of groceries. One of the committee made a short talk, and the pastor responded, expressing his appreciation of the kindness shown him by the committee and officials.—Jesse J. Hardeman, Pastor.

Eclectic, Ala.—We, the members of the Benson circuit, are very thankful to Bishop Jones and our good district superintendent for sending back to us our beloved pastor, who is a Christian gentleman and a gospel preacher, the Rev. J. W. Knox. He and his wife are doing all they can for the cause of Christ, for the betterment of the church, and for the upbuilding of the community. Under their leadership we are going to complete our church this year. Plans are being made now to begin work soon. Pray for our success.—M. E. Brown, Reporter.

Paw Paw, W. Va.—The members and friends of Mt. Olive Methodist Episcopal Church were glad to have with them the beloved pastor, Rev. L. A. H. Moore, who had been very ill for several weeks. Through the good prayers of the members and friends, and the will of our Lord, our pastor was able to be with us and preached an able sermon at 3 P. M. At night he preached to the women, the occasion being Woman's Day. He spoke many words of encouragement. The women raised \$33.50.—Mrs. E. Fields, Reporter.

Marion, Ala.—Zion Chapel Church is still at work. A hanquet was given by the church, Mr. Bennie Sims, leader, on February 9, which netted \$17.50. A Democratic and Republican contest was held February 27. Mrs. Willie Mae Thomas, Republican; Miss Velma Young, Democrat. A sum of \$23.10 was received from this effort. Mrs. Willie Mae Thomas sold seventy-one votes, \$7.10; Miss Velma Young, 160 votes, \$16. The Rev. I. B. Points, our pastor, is making every service count and very interesting. He sees no failure. The long-standing note at the bank and the "white-way light" have been paid for. Everything looks bright for our church.—Veima Young, Reporter.

Kingsport, Tenn.—Every member has pledged to stand back of our pastor in the \$600 drive which he has launched for the fourth Sunday in March. Captains are busy and are working and praying that we may reach the goal. Expressive of an appreciation for the leadership of our pastor and of what he is trying to do for the church and community, every month a storm hits the parsonage. So in keeping with the above, Monday night, February 20, while our pastor was away, the members took the parsonage, and many choice things were left for the comfort of our pastor and family. Sunday morning, February 19, our pastor

preached a forceful and interesting sermon from the theme, "A Threefold Character." Sunday night he spoke as never before on "The Faith of God," to a crowded house. On Wednesday night, Mrs. Vina Waiden and the pastor's wife, Mrs. Whitten, gave an inspiring program on "George Washington's Birthday and Its Significance."—Preston Collins, Reporter.

Lanett, Ala.—Goodsell Methodist Episcopal Church is advancing very rapidly under the leadership of our new pastor, the Rev. P. Y. Wofford, who has the church and its members at heart. We are proud of this good man, and as members of the church we are willing to do all we can for the upbuilding of God's kingdom. At 11 A. M., the Rev. J. W. Holley, a missionary from China, lectured to us about China. One was added to the church in the person of Miss Fannie Greenwood. Collection, \$41.85. At 3 P. M., the Rev. Panham, from Manuel Chapei Colored Methodist Episcopal Church, preached for a club. His choir furnished music for the occasion. The Rev. Panham spoke from the subject, "What Is Man That Thou Art Mindful of Him?" Collection, \$9. At 7.30 P. M., the Rev. J. W. Holley spoke on the conditions of China. Collection for the day, \$88. We also have launched a great Easter day rally with all the clubs busy at work. Our aim is, "Over the top."—E. E. Wright, Reporter.

Belton, Texas—President T. R. Davis and the board of trustees of Sam Huston College made a wise selection when they elected the Rev. Jesse J. Hardeman as general manager of the Sam Huston College Choral Club, 1928. The Rev. Hardeman brought the Choral Club to Belton on Friday, February 17, and we were favored with the best program ever rendered here. The president, faculty, and students crowded Baylor College Chapel until there was hardly standing room. The president of Baylor College was so well pleased with the program that he made a special donation of \$25 to supplement the other door receipts. The Rev. B. A. Byas is a live wire in Belton, and is verily on the job, and the people realize that he is a preacher and a pastor, and knows how to put the program of the church over. If you wish to hear a real program, excellent singing that the people will appreciate, write the Rev. Jesse J. Hardeman, general manager, P. O. Box 83, Georgetown, Texas, or President T. R. Davis, Austin, Texas, and have him bring the Choral Club to you. Total amount of door receipts was \$126.60.—Reporter.

Blackburn, Mo.—Young's Chapel Methodist Episcopal Church, under the leadership of the Rev. A. Gamble, our new pastor, is putting on new life. The Rev. Gamble came to us with a program. He has succeeded in organizing his forces to put on a drive for money which closed Sunday, February 19. At 11 A. M., the Rev. Gamble preached from Heb. 12, 1, 2, which everyone enjoyed. At 3 P. M., the Rev. Dreams, of the African Methodist Episcopal Church, preached a soul-stirring sermon. The pastor preached again at 7.30 P. M. The captains reported as follows: No. 1, Mrs. Mildred Smith, \$128.25; No. 2, Mrs. Georgia Guthrie, \$108; No. 3, Mrs. Harriett Garner, \$44; No. 4, Mrs. Ora Koontz, \$33.75; No. 5, Mrs. Ella Thompson, \$6.50; public collection, \$60.15; total raised in drive, \$380.65. As the District Conference will convene with us in July, we are beginning now to prepare for it. The Rev. Gamble is proud of his members and we are proud of him, and thank Bishop Clair for

the governor. Simpson boasts of the greatest choir in the State and one of the great choirs of the country. The Ladies' Aid Society gave a beautiful Martha Washington dinner at the church on the 23d. It was a great success.—J. H. Love, Reporter.

Scotlandville, La.—Sunday, February 19, Camphor Memorial Methodist Episcopal Church added another exceptional day to its history. The early morning prayer service was conducted by the pastor, Rev. Geo. W. Carter, at 5 o'clock, the usual hour. The Sunday school at 9.30 was well attended, and the program carried out by our efficient superintendent, Bro. James Bradford. Our pastor, the Rev. Carter, delivered a soul-stirring, inspiring message to a very appreciative audience. In the afternoon at 4 o'clock Miss Rosa Mae Dilworth, our president, a splendid young woman, conducted the Epworth League, at which time inspiring subjects were discussed. Our League is a drawing power to the Southern University students and the people of our local community. At 7 P. M. the trustees had a fine contest rally with much interest and enthusiasm, under the leadership of Bro. J. H.

Bradford, who declares that he will lead the board to success. "I can't stand a defeat," he says. Bro. Bradford, with the pastor, had previously called a meeting of the sinner men and organized a club known as the "Willing Workers." This club was divided into two teams. Team No. 1, Mr. Allen Chapman, captain, assisted by Sister Edna Fields, G. Haywood, and the Rev. A. L. Pitcher, speaker. Team No. 2, Mr. G. B. Robinson, assisted by Sisters L. A. Brown, Elenora Sloux, and Mr. Thomas Lands, and the Rev. Collins Burke, speaker. There were others who gave aid in every way to the success of the affair, namely, the Revs. James Hampton, W. M. Wheeler, Edward Smith; also Bro. W. D. Haynes, Sister Mary L. Bradford, and Bros. Willie and Frank Haynes and others. The Stanocola Band, under the direction of Captain Leroy Stewart, and our choir, directed by Mrs. G. W. Carter, rendered splendid music for the occasion. The sum of \$62 was realized. Our work is going forward because our workers are alive, and we look forward to a greater day under our present leadership by the help of the Almighty.—Emma Robinson, Reporter.

Wilson delivered two messages, which were well prepared and delivered. We are indeed proud of our new district superintendent, and are willing to follow him. A carefully planned rally has been put on for taking care of certain indebtedness, especially the World Service assessment. This rally is to terminate on Easter Day. The outlook seems very favorable for its success. The district superintendent was paid in full. Total raised this quarter, \$216.—Rev. G. W. Smith, Pastor; (Miss) N. J. Houston, Reporter.

LUMBERTON, MISS.

The first Quarterly Conference of James Chapel Methodist Episcopal Church, Gulf-side District, was held February 25 and 26, with the Rev. A. L. Holland, district superintendent; the Rev. A. M. Quinn, pastor. On Saturday night the business session was held, which was a success along all lines. The district superintendent gave an interesting and inspirational talk. We raised for this quarter, \$47.11. Sunday morning, Sunday school was conducted by the superintendent, after which we entered into love feast with a high tide of spirit. The district superintendent delivered a wonderful sermon; two were added to the church. At 7.30 o'clock our pastor preached a soul-stirring sermon. At the close of the sermon the Lord's Supper was administered to thirty persons. James Chapel is taking on new life under the leadership of our new pastor, the Rev. Quinn.—Mrs. Sarah L. Delphia, Reporter.

MARVELL, ARK.

The first Quarterly Conference of Marvell charge was held at Central Chapel on February 11, 12. It was one of the best-attended quarters we have had for some time. Our district superintendent, the Rev. J. H. Hatchett, brought to us a burning message of our great church. Everyone enjoyed the message. Our pastor, the Rev. J. W. Winston, spared no pains in making this quarter a success. The amount raised was \$26. On Sunday, the Rev. Hatchett preached to a crowded house. Communion was administered, and all left with joyful hearts.—Mrs. M. A. Parker, Reporter.

MAYSFIELD, TEXAS

Milam Grove Methodist Episcopal Church: Our first Quarterly Conference was held February 11, 12, with our efficient district superintendent, Rev. J. W. Downs, presiding. Several of the officers were present with good reports. The business session was splendid. Sunday, in spite of the heavy rainfall and the lateness of the hour, the Rev. Dr. Downs ascended the pulpit and preached a wonderful sermon, and at 7.30 P. M. he delivered a great message to us that will live in our memory. The Rev. E. Smith, our beloved pastor, is putting forth strenuous efforts to put the Maysfield charge where it should be. On February 14 a storm struck the parsonage. Said storm came by the forces of The Woman's Home Missionary and Ladies' Aid Societies—Mrs. A. L. Thompson, president The Woman's Home Missionary Society; Mrs. A. McCulloch, president Ladies' Aid. Those participating were: Mesdames D. Tyson, L. Holt, L. Brewster, L. Brooks, R. E. Gorden, L. Beaver, E. Deary, I. Gooden, A. King, J. Rosman, A. Toliver, J. Hemphill. The pastor made interesting remarks and invited them to come again. We are planning a great year's work; pray for us.—Evans T. Smith, Reporter.

REIDSVILLE, GA.

The first Quarterly Conference was held at Ebenezer Methodist Episcopal Church, February 18, 19, the Rev. S. D. Bankston, district superintendent, presiding. On the 18th, all charges were represented and rendered good reports for this new Conference year. On Sunday morning the superintendent preached from St. Luke 14; subject, "Self-Denial." At 7.30 P. M. he was at his best and preached from the subject, "The Barren Fig Tree." The Rev. Bankston brought a message from the Annual Conference which was very much needed and helpful to his people over the district. He placed much

District Activities

Quarterly Conferences

BRANDON, MISS.

The first Quarterly Conference of the Brandon charge convened at Taylorsville Methodist Episcopal Church, February 20, with our most worthy and efficient district superintendent, Dr. J. S. Williams, presiding. All of the officers were present with written reports, which showed a marked improvement. Dr. Williams gave the Conference a burning address which was taken in by eager listeners, after which he presented the Rev. E. W. Middleton, the new pastor for the Brandon charge this year. The Rev. Middleton is being royally received by the people. At night the superintendent was at his best when he preached to a crowded house on the subject of "The Lost Sheep." We were all made to rejoice. We raised during the quarter, \$80. The superintendent was paid in full, \$30. The Rev. Middleton has come to us not only as a pastor, but as a kind and faithful brother. He has an earnest interest in the program of the church and has everything well planned for over the top on Easter. With such leaders as Dr. J. S. Williams, district superintendent, and the Rev. E. W. Middleton, pastor, we are sure that Brandon will take her rightful place on the Jackson District this Conference year. Pray for our success.—Mrs. Ina A. Taper, Reporter.

DUBLIN, GA.

The first Quarterly Conference convened at Howard Chapel Methodist Episcopal Church, February 17-19, with the Rev. W. H. Odum, district superintendent, in the chair. Reports of all officers were read and adopted and showed improvement along all lines. We paid the district superintendent in full, and raised \$22.25 above this amount, which was given to our pastor, the Rev. J. W. Watkins. He is the right man for this place. The Rev. Odum used for a subject on Sunday morning, "Soul Saving"; subject Sunday night, "Soul Winning for Christ." He truly held his congregation spellbound. May he live long to preach His Word. Pray for us.—Jemie Hicks, Reporter.

EAST ST. LOUIS, ILL.

Our fourth and last Quarterly Conference for this Conference year was held at Wesley Tabernacle Methodist Episcopal Church, January 22, 23, with the district superintendent, Rev. G. D. Hancock, presiding. At 11 A. M., the Rev. Hancock preached a wonderful sermon to a full house. At 3 P. M., we had an able sermon from the Rev. C. M. Kirkpatrick, of the African Methodist Episcopal Zion Church. At 7.30 P. M., the Rev. G. D. Hancock preached another able ser-

mon. Monday night, at 7.45 o'clock, the business session was held by the district superintendent. Most of the officers were present with good reports. The superintendent is paid up in full for the year, and we are very busy trying to finish paying our pastor and wind up all of our claims. This was one among the best Quarterly Conferences held at this church.—Annie Harrison, Reporter.

HOUMA, LA.

The district superintendent, Rev. H. Daniels, held his first Quarterly Conference in Wesley Methodist Episcopal Church on January 15. The district superintendent preached an inspiring sermon; theme, "Lift up, ye gates, and let the king of glory come in." He dispatched the business of the Conference with ease, saying that our Conference was one of the best that he had held. Splendid reports were made from the different auxiliaries. The superintendent was paid in full. Raised this quarter, \$175. We thank the Conference and Bishop R. E. Jones for sending to us a splendid leader and pastor in the person of the Rev. J. L. Kervin.—R. B. Scott, Reporter.

HUFSMITH, TEXAS

Sunday, February 18, was a high day at Salem Methodist Episcopal Church. Our efficient district superintendent, Rev. T. S. Pryor, held his first Quarterly Conference here on Saturday, at 2 P. M. He dispatched the business of the Conference with ease, and all officers were present except one and made good reports. The report from Hockley was sent in by Sister E. G. Thomas with the amount of \$9.50. Brotherly love and harmony existed throughout the Conference. The district superintendent found that our pastor, the Rev. B. E. Williams, had laid well the foundation of his task, doubting nothing. He has set sail for over the top on Easter Sunday morning. The Sunday school was opened at 9 A. M. by Bro. Walter Page, and at 11 A. M. the efficient district superintendent preached from the text found in Matt. 12. 30. This sermon will live long in the memory of the people here. The way looked very dark for the pastor, but the superintendent brought sunshine to this charge and left our pastor full of smiles. Total amount raised during the quarter was \$31.—James Jones, Reporter.

LAUREL, MISS.

On February 17-19, our first Quarterly Conference was held at St. Paul Methodist Episcopal Church. The Rev. E. A. Wilson, district superintendent, was here on time. The business session of the Conference demonstrated that the church was moving steadily onward and upward. The Rev.

emphasis on the shortage of our World Service. He is praying that the churches will pull up and do better on all lines. The Rev. J. R. Wallace is at the head of this charge. He knows no failure wherever he pastors. He is working and planning to bring up his part of World Service by Easter and save souls. Our district superintendent is the youngest member of the cabinet. We who are on the Savannah District, let us not be slackers this year, but raise our assessment. Let us take our superintendent's instruction—leaders, laymen, Sunday schools and all auxiliaries—and go forward, praying, teaching, and paying.—Mrs. M. E. Wallace, Reporter.

ROCKFORD, ALA.

The second quarter was held at Revel Chapel Methodist Episcopal Church, February 18, 19. The district superintendent, Rev. J. C. Chuman, preached from Ps. 116: 12; text, "What shall I render unto the Lord for all his benefits toward me?" At night, the Rev. J. H. King, our pastor, preached from Rev. 2: 17; text, "To him that overcometh." The spirit ran high. Total collection, \$21.22.—Sim Rollins, Reporter.

District Conference and Convention

AUSTIN DISTRICT GROUP MEETING

The group meeting of the Austin District convened in Wesley Chapel, Simpson Tabernacle, January 31 to February 1, 1928. The Rev. S. E. Blacknell, district superintendent, presented his attitude and the program to the pastors with the slogan, "A Bigger and Better Program For Our Methodism." Each pastor took great interest in the meeting, and the topics were discussed with earnestness. This was the best attended and most interesting meeting known. Every man was at his best and pledged to support the superintendent for the advancement of the Kingdom and the putting over of a great program. Dr. T. R. Davis spoke earnestly regarding Sam Huston College. Prof. T. B. Echols (the college pastor), and others made interesting talks. The Rev. Robt. S. Mosby preached a wonderful sermon during the group meeting at Wesley Chapel. The following ministers were present and entered heartily into the program: The Revs. J. J. Hardeman, T. M. Bruton, A. D. Jacques, W. L. Turner, Zan Holmes, L. L. Strait, J. W. Stone, Sr., T. B. Echols, President T. R. Davis, J. W. V. Hutchinson. At the close of the meeting a great feast was spread for the ministers by the members of Simpson Tabernacle.—S. E. Blacknell, District Superintendent; Zan Holmes, Reporter.

The Indianapolis District Suggest-o-graphs

A well-planned program of financial maintenance avoids such slipshod methods as those now in vogue in many of our churches. Such methods would wreck a manufacturing concern or bank or a peanut stand in a single month. It would save us from those spirit-killing, frequent appeals for money during the year. We would adopt another slogan than that pagan one we follow, "Let the women do the work." We would save ourselves from that mad rush to square up at the end of the year. We would quit wasting the people's money on interest on debts. We would save the pastor much embarrassment by enabling him to pay his regular debts. We would take the galling yoke off the necks of the consecrated few. It would save us from the awful depression that follows the usual "drive." The business people of our community will quit looking upon us with disgust. We will save ourselves from the misappropriation of the World Service money. We will rescue our social life from the awful practice of making it a source of income. You will give the pastor more time and a better spirit in which to prepare to minister to the spiritual needs of his flock. You will be able to have the departments of the church function in programs of educa-

tional, social, and spiritual uplift rather than loading upon them the financial burden of your whole church program. It would save us from that perverted notion that some of us have, that the chief business of the church is to raise money. For the sake of the kingdom of God here on earth among men, we ought to use more common sense and business technique in our local program of church financing.

Crescent City Note

Grace Methodist Episcopal Church—On Sunday, February 19, we were graced with the presence of Dr. J. B. F. Shaw, president of Haven Teachers College, Meridian, Miss. Dr. Shaw delivered a wonderful message that will ever live in the memory of those who were privileged to hear him. At night we listened to a message from Dr. Simon. Mr. R. H. McAllister, business manager of the Southwestern Christian Advocate, was present at the morning service and offered a heart-searching prayer. On Sunday morning, February 26, Mrs. J. M. Springer, missionary to Africa, gave an interesting talk on Africa and the natives. Mr. Wm. Robinson, one of the most loyal supporters of Grace Church, pledged \$50 for the support of one pastor for one year in Africa; Miss Eola Lyons, head nurse of Flint-Goodridge Hospital, also pledged \$50 for the support of one pastor. This was indeed encouraging. Many good things are happening at Grace. We invite you to visit us at any time, and we will assure you of a warm welcome. The calendar system is working faithfully. "March" is now trying to do her bit. Members, do not forget the Southwestern; subscribe for it and keep up with the doings of the great church.—Reporter.

Obituaries

BRYANT—Mr. Clarence Bryant, son of the Rev. S. P. Bryant, of Baxley, Ga., departed this life February 18, 1928, at Statesboro, Ga. Bro. Bryant was born at English Eddie, Ga., May 19, 1890. He joined the church at Mt. Vernon, Ga., in 1899. He moved from Waynesboro, Ga., here, and united with Brannen Chapel Methodist Episcopal Church. He served as class leader, steward, trustee, and chorister, all of which he served well. His personal character was seasoned by sweetness of temper, poise, restraint, and an unlimited amount of cheerfulness at all times. To know him was to love him. Bro. Bryant was sick for almost three years, and he bore it with patience. He married Miss Julia P. Armstrong, of Sanderville, Ga., who was faithful and loyal to him as a wife. He leaves a wife, a father, two sisters, and a host of relatives and friends to mourn their loss. The funeral was conducted by the Rev. R. L. Nunally, assisted by the Revs. E. D. Giddens, W. H. Odum, P. R. Debose, W. A. Holmes, and S. H. Haynes.—Amanda Smith, Reporter.

CONNER—Sister Catherine Conner was born in the State of Virginia, and brought from North Carolina as a slave into the State of Mississippi. She was twenty years of age when the emancipation came. She lived a Christian life for more than forty-five years; was a member of the Methodist Episcopal Church at Forrest, Miss., about thirty-one years, and lived in Vicksburg, Miss., fifteen years with her granddaughter, Mrs. Viola Bates, member of Wesley Methodist Episcopal Church. Sister Conner had been in ill-health for more than two years, but she bore her affliction with supreme trust in her Lord and Master. In her affliction she had the tenderest care of Sister Bates and her husband, and many friends. The end came without a struggle on February 18, 1928. The funeral services were held at the home on the 19th, conducted by the pastor; and on the 20th the remains were carried to Forrest, Miss., and buried.—Rev. J. C. Hibbler, Pastor.

DAVENPORT—Mrs. Laura Ermon Davenport departed this life November 25, 1927, at St. Francis Sanatorium, Monroe, La. She was born and reared at Lake Providence,

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La., and attended the public school at her home and Campbell College, Jackson, Miss., from which institution she completed the commercial course in 1911. At the age of nine years she was organist for the St. James African Methodist Episcopal Sunday school. She taught public school in East Carroll and Morehouse parishes three years, after which she was married to Mr. Linton Davenport, of Mer Rouge, La. She was the daughter of the Rev. and Mrs. L. H. Smith, and a member of St. James Methodist Episcopal Church, Monroe, La. She leaves to mourn her passing her father, mother, a brother, her husband, one child, an uncle, other relatives and friends. The floral offerings were many. The funeral was conducted by the Rev. Arthur Booker, pastor, assisted by the Rev. C. Spears, district superintendent, and the Revs. B. R. Jackson, R. E. White, and T. H. Munson.—Reporter.

DOSSIE—Death came into our midst, Angleton, Tex., for the second time on February 1, 1928, and claimed Sister Eliza Dossie, who had lived a consistent Christian life in the Methodist Church for forty-five years. She was married to Wesley Dossie fifty-two years ago. Sister Dossie had suffered for some time with a paralytic stroke. She leaves to mourn her passing, husband, one son, and three sisters. She was seventy-four years old.—Rev. R. H. Warren, Pastor.

HUNT—On December 28, 1927, the angel of death came into our home and claimed the precious life of our dear sister, Mrs. Hannah Hunt; and on January 23, 1928, death also claimed the life of our dear brother, the Rev. G. W. Beamon, Jr., leaving three sisters and two brothers to mourn their departure. Just why they should have been taken from the circle we cannot understand, but we do know that God doeth all things well. We wish to thank our many friends for their kindness and sympathy shown during the illness and death of our beloved ones, and for the beautiful floral offerings.—Mrs. Arista Devine, Sister; Jans Devine, Brother-in-Law.

JOHNSON—Sister Mary J. Johnson was born in Mansfield, La., December 25, 1878, and died January 8, 1928. She came to Christ

at the early age of thirteen years, and joined the Missionary Baptist Church in Mansfield, La. She came to Texarkana, Texas, while quite young, joined Mt. Zion Baptist Church, and on May 18, 1890, was united in marriage to the Rev. J. W. Johnson, 1021 Walnut St., Texarkana, Tex., and cast her lot with him in the Methodist Episcopal Church. She was a faithful and devout member from that time until death claimed her. She leaves a husband, one son, one daughter, and a host of relatives and friends to mourn her passing. The funeral was largely attended; the floral offerings were many and beautiful. Her remains were laid to rest in the State Line cemetery. A solo, rendered by Mr. Oscar Johnson, was very touching. The funeral was conducted by the pastor, Rev. L. A. Greenwood.—Janie A. Smith, Reporter.

RATLIFF—On February 15, 1928, death claimed Sister Addie Ratliff after an illness of three years. She was a very patient sufferer, and was loved by all who knew her. We miss her, but our loss is heaven's gain. She joined St. James Church twenty-six years ago, and lived a true Christian until the end. She died at the age of forty-six years. Seven children, husband, four sisters, six brothers, and other relatives mourn her passing. The funeral was conducted by Dr. D. R. Bentley, our pastor; text, John 14. 1.—Flora Hammond, Reporter.

SCOTT—On February 17, 1928, death claimed Sister Sophia Scott, of the Angleton (Texas) circuit, who had been ill since December of last year. She bore her illness with patience and cheerfulness. Sister Scott was brought to Texas as a slave in 1849, at the age of twelve years. She lived near Columbia, Texas, for sixty-nine years, and was converted in 1882 under the pastorate of Rev. F. Norwood. For forty-six years she has been a spokesman for Jesus. At her death she was 102 years of age. The funeral was conducted by the Rev. R. H. Warren, assisted by the Rev. J. D. Oliver, of the African Methodist Episcopal Church; the Rev. A. B. Marshall, Mt. Pisgah Baptist Church; and the Rev. E. D. Williams, of the First Baptist Church, Angleton, Texas. Eulogies by Sister D. B. Ribers.—Mrs. R. H. Warren, Reporter.

Cards of Thanks

The Rev. E. W. Rogers wishes to thank the young men of the Philadelphia (Miss.) charge for a pair of shoes and other articles. This movement was led by Mr. Ben Moore. He also wishes to thank the ladies for a nice silk shirt and other presents. Miss Maggie Moten and Mrs. Cora Moore were the leaders of this movement.

The Rev. and Mrs. J. A. Brooks take this method to thank the good people of Barley Chapel Methodist Episcopal Church, Gould, Ark., for the storm that struck the parsonage January 15. Many pounds of choice groceries were laid on the table. We pray God's richest blessings upon them all. They are welcome to come again.

The Rev. and Mrs. J. L. Kirvin, of Wesley Methodist Episcopal Church, Houma, La., desire to thank the members and friends who stormed the parsonage, February 11, led by Sisters V. W. Posh and Lucy Singleton. We are grateful for the many, many pounds of choice groceries and individual presents. We shall pray God's blessings upon them.

The Rev. and Mrs. Oliver Porter, pastor of St. James Methodist Episcopal Church, Warrior, Ala., wish to thank the good sisters of the church for the pound party given us January 18, led by Sister L. Watkins, L. O. Dudley, and Sister M. Blassingame. They brought many pounds of choice groceries and a small cash purse. We pray God's blessings upon these good women.

I desire to thank the good sisters of St. Mary Chapel Methodist Episcopal Church, Waveland, Miss., for a purse given me January 22: Mrs. L. Stovall, \$3; Mrs. C. Love, \$3.80; Mrs. Jane Young, \$2.50; Mrs. Annie Wood, of the Baptist Church, \$1.50; total, \$10.80. Other presents were also given me. Thank you, good sisters; come again.—The Rev. W. M. McCaskill.

On January 10 a storm struck the parsonage while the pastor and family were resting peacefully. The party came singing "God Will Take Care of You," and left on the table a large quantity of choice groceries. After a short talk and prayer by the pastor, the party disbanded. We thank you, messengers of peace. The latch is on the outside. Come again.—The Rev. and Mrs. J. M. Daniel, Zebulon, Ga.

We desire to thank the members of Turner Chapel and our friends of Oakdale, La., for the storm that struck the parsonage, February 7, after the class meeting. Sister M. J. Edwards led the storm, followed by Sisters Pearl Bowser and Mary L. Simpson, Bro. A. W. Johnson, and other members of the church. They left on the dining-room table over three hundred pounds of choice groceries and a \$2.50 shirt, presented to the pastor, and a little cash purse to his wife. God bless these good people. We trust you will come again.—The Rev. and Mrs. Lodge.

We take this method to express our deep appreciation and hearty thanks to the members of St. John Methodist Episcopal Church of Springfield, Tenn., and their many friends for the surprise that came to the pastor Monday night, January 23, 1928. While the pastor and his two little girls were quietly sitting around the fire about 8.20 P. M., there seemed to be a thunderbolt as from a clear sky; a score of voices were heard singing "Bring Them in, Shepherd." When they entered the parsonage they laid on the table three hundred and fifty pounds of choice groceries. Prof. G. M. Banks made the presentation speech, which was timely. Pastor responded with prayer and the invitation, "Come again." Miss Lillie Bell sang the closing song, "God Will Take Care of You."—The Rev. William T. C. Travis, Pastor.

Marriages

ADDERSON—KING. On January 22, 1928, Mr. David Adderson and Miss Dora King were married at the home of the bride's parents, Angleton (Texas) circuit. We wish for this young couple long life and happiness. The Rev. R. H. Warren, pastor, officiated.—Reporter.

BARNES—WARD. On February 12, 1927, Mr. Herman Barnes and Miss Jessie Ward were happily united in the bonds of holy wedlock. The bride is the secretary of Ward Chapel Methodist Episcopal Sunday school, Angleton, Texas. The groom is a member of the First Baptist Church, Angleton. We wish for them a pleasant sail over life's sea. The Rev. R. H. Warren, pastor, officiated.—Reporter.

BURNEY—AUSTIN. The marriage of Rev. James Burney and Mrs. Izora Austin was solemnized at the bride's home, Lineville, La., Thursday, February 23, 1928. The ceremony was performed by the pastor, Rev. G. W. Washington, in the presence of Mrs. Austin's mother and sisters-in-law, of Bessemer, Ala.; the three children of Rev. Burney, Mr. and Mrs. Pinkard, the Rev. G. W. Washington and wife. The groom is a local preacher of Bethlehem Methodist Episcopal Church, and a prominent business man of the city. The bride is a great church worker. We wish them a long, happy, and prosperous life.—Mrs. G. W. Washington, Reporter.

BURNS—CARPENTER. The Rev. O. A. Burns and Mrs. Janie V. Carpenter were united in holy matrimony at the home of the bride, Waynesboro, Ga., January 17, 1928. The Rev. Burns is our efficient pastor of Jesup, Ga., Savannah Conference. Through his efforts a new day for Methodism has begun to dawn in this vicinity. Mrs. Burns having been born and reared in a Methodist home, makes it quite easy for her to adapt herself to the companionship of her husband in any capacity which they serve. Their many friends wish and predict for them the greatest of success. The Rev. E. D. Giddens officiated.—Mrs. Eli T. Michael, Reporter.

DANIELS—LYNCH. Mr. Richard Daniels and Miss Carrie Lynch were united in holy wedlock on February 20, 1928. The bride

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was given in marriage by her father. Many relatives and friends witnessed the ceremony, which was performed by the pastor of Marthaville, La., the Rev. I. C. Daugherty. We wish for them much happiness. They are faithful workers of the Methodist Episcopal Church.—Eddie Lynch, Reporter.

HILL—WATSON. At 7.30 P. M., February 5, 1928, Miss Sallie Watson and Mr. B. T. Hill were joined together in holy matrimony at the home of the bride's parents, Mr. and Mrs. H. Watson, Wesson, Miss. Mr. Zebedee Covington was best man, and Miss Annie C. Cains was the maid of honor; Miss Pearlina Staplen, lightbearer. Mr. Hill is a member of New Hope Methodist Episcopal Church, and Mrs. Hill is a member of Mt. Shady Grove Baptist Church. Many friends witnessed the ceremony and wished them a long and prosperous life. A grand reception was given, February 6, at 2 P. M., in honor of the couple, by Mrs. L. Hill, the groom's mother. The Rev. L. T. Jones officiated.—Mrs. L. T. Jones, Reporter.

JONES—COLEMAN. On February 15, 1928, at the home of the bride's mother, Mrs. Henrietta Coleman, Wesson, Miss., the Rev. Howard Jones and Miss Mariett Coleman were joined in holy matrimony. The Rev. Jones is pastor of the Mercy Seat African Methodist Episcopal Church, Brookhaven District. A reception was given immediately following the ceremony. The members of the Mercy Seat charge and many friends wish the Rev. and Mrs. Jones a happy voyage over life's sea. The Rev. L. T. Jones officiated.—Mrs. L. T. Jones, Reporter.

KERNEY—KING. Mr. Isaac Kerney was happily united in holy wedlock to Miss Irene King, at the home of the bride's parents, Angleton, Texas, December 25, 1927. The Rev. R. H. Warren, pastor, officiated.—Reporter.

SIMPSON—CUMMINGS. Mr. Boyd A. Simpson, of Muskogee, Okla., and Miss Buena V. Cummings, of Austin, Texas, were united in holy wedlock at the home of Mrs. Clara T. Dennis, Austin, on February 4, 1928. The ceremony was performed by the Rev. H. R. Turner, pastor of Wesley Chapel Methodist Episcopal Church of this city. We ask God's choicest blessings on them.

SINGLETERY—HARPER. On February 19, 1928, Mr. Griffin Singletary and Miss Rachel Harper were happily united in holy wedlock at the home of the bride. Mr. Singletary is the son of one of our class lead-

ers of Jerusalem Methodist Episcopal Church on the Florence circuit, pastored by the Rev. R. Berry, who performed the marriage ceremony.—Reporter.

SMITH—TROTTER. Mr. Hammond Smith and Miss Lucille Trotter were quietly united in holy wedlock recently in the home of the bride, Thirty-fourth Avenue, Meridian, Miss. Mr. Smith is a druggist in Hattiesburg, Miss., and a member of St. Paul Methodist Episcopal Church. Mrs. Smith was a teacher, and is a member of St. Paul Methodist Episcopal Church there. She is also the daughter of the late Rev. and Mrs. A. M. Trotter, one of the outstanding preachers of the Mississippi Conference. Dr. J. B. F. Shaw and th Rev. J. D. Wheaton performed the ceremony.—Reporter.

Woman's Column

Waycross, Ga.—To the District Presidents and Jubilee Secretaries of The Woman's Home Missionary Society of the Savannah Conference—Dear Sisters: Let us get busy this year and raise our Jubilee offering. Let us work and pray and remember—\$50 for each district. Let us raise this amount before June. Yours for the Cause, Mrs. Mary Anderson, Jubilee Secretary, 714 Daniel Street, Waycross, Ga.

Liberty, Tenn.—The Ladies' Aid No. 2, of Phillips Chapel Methodist Episcopal Church, met with Mrs. Effie Stokes, Thursday afternoon, February 2. The president, Mrs. Lula Everett, called the house to order. Song by Miss Allie Mai Roberson; Scripture lesson by Mrs. Ella Turner. We then went into business, and many encouraging things were said by those present. A neat sum was raised for our treasury. The Southwestern was then read by Mrs. Cora Hunter, which was enjoyed by all. Refreshments were served. We hope for a great year under the leadership of our pastor, the Rev. J. A. W. Moore. Pray for us.—Mrs. Cora Hunter, Reporter.

Houston, Texas.—To the Local Presidents and Lenten Offering Secretaries of The Woman's Home Missionary Society of the Houston District: We are now in the midst of our Lenten season. Please see to it that every penny of your Lenten offering is raised and sent in to the treasurer. After Easter, please send to me the figures of the amount raised in each auxiliary, so that I may be able to make a good report at the District Conference. Our report last year was good, but please see to it that the amount raised this year exceeds that of last year. Let us make this the "banner year" of the Houston District. Yours in His name.—Mrs. A. W. Harley, 2218 Elgin Ave., Houston, Tex.

Greenville, Ga.—The Woman's Home Missionary Society held its regular meeting at Rush Chapel Methodist Episcopal Church, February 9, with our president, Mrs. Louisa Warner, in the chair. Prayer was offered by the Rev. J. B. Maddux, district superintendent of the LaGrange District; Scripture lesson, Matt. 20, by the Rev. W. R. Dixon, pastor. The reports were rendered, after which timely remarks were made by the Rev. W. S. Simmons; A. Hall, of the Baptist Church; also the Rev. J. B. Maddux. The writer expressed her wishes for the success of the work of the home mission this year. Solos were rendered by Misses Ada and Ethel Lovejoy. The Rev. Dixon gave some very helpful suggestions. The president expressed her appreciation to those present.—Mrs. R. H. Dixon, Reporter.

Forrest City, Ark.—To the Presidents and Members of The Woman's Home Missionary Society: Our past year's work is one to be proud of. We are now approaching our District Meeting, which will be held at Marianna, Ark., April 20-22, 1928. We ask that all put forth their best efforts to get our claims in full before the meeting: Thankoffering, Lenten funds, mite box, and jubilee fund. Do not overlook the campaign for new members. We also ask that each auxiliary in the district send a delegate and a report to the meeting. This will give us an upward march to the annual convention in June. Let us prayerfully go about our task from now on with new zeal. We have one month and a

half to work, so please get on your job. If we would make ourselves busy in building up God's kingdom, the victory will be ours. I hope you all have sent your dues to Mrs. V. E. Gates, Wheatley, Ark. I am yours for Christ and His cause.—Mrs. J. H. Hatchett, President, Forrest City, Ark.

Jefferson, Texas—Dear Members of The Woman's Home Missionary Society of the Marshall District: We have much to be thankful for in this new year. And in beginning our work for the new year, I wish to call the attention of each president and member of The Woman's Home Missionary Society to the fact that they should feel themselves a part of this great work. If so, there will be much good done. With the co-operation of each auxiliary we will be able to raise every dollar of our assessment. I hope to have all of the officers of the various auxiliaries to function this year. Our District Conference is much earlier this year. Suppose we start now; it beats fast running. The Conference will meet the latter part of May; the date will be given later. I am asking the co-operation of each pastor, president, members, and district superintendent of the Marshall District, with which there will be no failure. We are planning some group meetings of the society. One has been held already. Each sister went home with a new spirit to work. Let us pray one prayer

and sing one song that God may give us a vision, that every member may bring in a new member.—Mrs. J. Reeseman Hants, President Marshall District.

Shreveport, La.—The Shreveport District Woman's Home Missionary Society held its second annual meeting at St. James Methodist Episcopal Church, January 18, Rev. H. J. Williams, pastor; Mrs. Susie H. Day, district president, presiding. The morning hour devotion was conducted by Sisters V. Williams and Addie Jamerson; Nancy Brown, pianist. An appropriate program was rendered. The welcome address was given by Mrs. W. A. Warmley; response by Mrs. Nancy Brown; solo by Mrs. T. H. Williams, and an able sermon was preached by the Rev. T. A. Brown. The president's annual message was delivered, showing splendid progress on the district. Mrs. J. C. Calvin rendered a solo. Reports of the auxiliaries showed an increase along all lines. Address by District Superintendent J. C. Calvin. At 8.30 P. M. the Rev. M. L. Baldwin brought us a wonderful message. The meeting was largely attended by local representatives. Pastors present were: the Revs. T. A. Brown, H. W. Gray, T. A. Hampton, J. McKee, M. L. Baldwin, L. L. Greene, district superintendent, J. C. Calvin. The amount of \$30.65 was raised. The district president is appealing to the women of the Shreveport District to raise

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City and State

their Lenten offering.—Mrs. Irene Webb, District Corresponding Secretary.

Fort Worth, Texas.—On to Calvert, three hundred strong! To the Members of The Woman's Home Missionary Society, West Texas Conference: As a member of the board of managers of this Conference we are charmed to note the interest manifested in the work from those who are at the head of the district, as well as some of the auxiliary heads. Let every member "arise and shine, for the light cometh." Only four months and we must answer the call of our president, Mrs. A. L. Carper, to report our year's work. She is anxious that you bring at least one new member. An increase in our subscription list, with the children's paper as well, is what Mrs. F. L. Kirkpatrick wants; to report new organizations where needed, is the plea of Mrs. W. A. Perkins. A larger thankoffering than ever in the history of the Conference is the aim of Mrs. J. G. Brown. Help Mrs. M. Pursley bring up the young people's work; help Mrs. S. E. Mitchell with the juniors. I know you are going to be more interested in the mite-box department; first, for the love of Christ and in His name; second, for the honor won through the effort of our mite-box secretary, Mrs. M. J. H. Swann. Mrs. Carper wishes each auxiliary to use the study course for auxiliaries and young people, and juniors as well. Send names of all persons who are to attend our annual meeting, Calvert, Texas, to Mrs. M. A. Kelly, 402 Cliff St., North, Fort Worth, Texas. If you have not raised your claims, write Mrs. O. M. Prince, 2418 Clark St., Dallas, Texas, secretary of ways and means; for publicity, write Mrs. K. T. Shepard, Belton, Texas. Observe Mothers' Day in each auxiliary. With the help of Mrs. Reed, head of the evangelistic department, we are sure to win. Mrs. Hutchin, of El Paso; and Mrs. Branch, of Victoria, say that unless you are one of God's fully equipped stewards, you are unfit to be a real home mission worker. So, sisters, put on the whole armor of God. Read as well as subscribe for the Southwestern Christian Advocate, our great white way, leading us out of many problems and into the kingdom of God.—Mrs. S. E. Jones, Corresponding Secretary.

Special Notices

The address of Rev. W. B. Rogers is now Postoffice Box 451, Houston, Miss.

The address of Rev. J. McRee, pastor of Pachuta, circuit, has been changed from Stringer, Miss., to Laurel, Miss.

The address of the Rev. W. H. Smith has been changed from Box 404, Hattiesburg, Miss., to Route 2, Box 105, Columbia, Miss.

To Whom It May Concern—Please take notice that my address is Canton, Miss., and all mail should be sent here instead of Meridian, Miss, Route 4, Box 79-A, and 111 East Church Street, Jackson, Miss.—Rev. J. S. Williams.

Inquiries

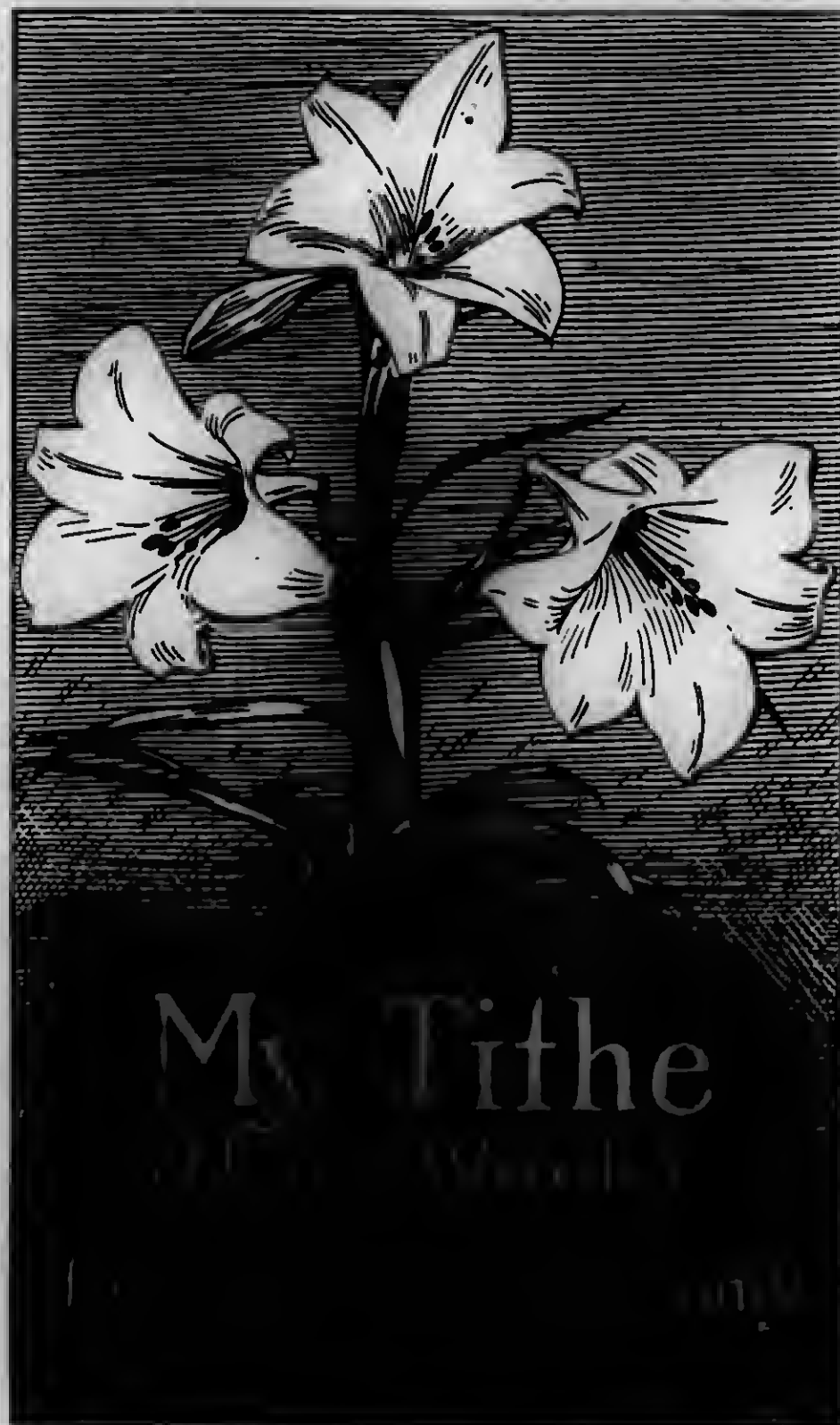
I wish to know the whereabouts of my two daughters: Lillie Semms, when last heard of, was at Clarksdale, Miss.; also Mattie Smith, when last heard of, was at Winterville, Miss. Any information will be appreciated very much. Send to Calvin Nichols, R. F. D. 1, Box 30, Canton, Miss.

I wish to inquire for my mother and brother, who left Little Rock, Ark., about seven or eight years ago, going to East St. Louis, Ill. Her name is Laura Sanders, and his name is Rosalia Sanders. I will appreciate any information as to their whereabouts.—Rev. George Sanders, 1389 Cleveland St., Route 1, Box 451, Memphis, Tenn.

I desire to inquire for my brother, James Gary, who was reared in Sumter, S. C.; last heard of in Jacksonville, Fla., twenty-four years ago. He also worked in the State of Alabama. Will the ministers of Florida and Alabama please read this notice in their pulpits? Any information will be greatly appreciated.—Rev. John A. Gary, P. O. Box 222, Williamston, S. C.

LEST WE FORGET!

THE greatest opportunity of history for advancing the Kingdom of God is at hand. As partakers of the joy and fulness of life which Fellowship with Christ brings, let us be eager in sharing with others the blessings of the Gospel.



The Quadrennium Draws to a Close

The record is about done. The last chance is at hand to lift the World Service income.

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WILL YOU AND YOUR CHURCH HAVE A SHARE?

Annual World Service Roll Call, April 9 to May 31, 1928

THE SOUTHWESTERN
**CHRISTIAN
ADVOCATE**

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, MARCH 22, 1928



Metropolitan Methodist Episcopal Church
BALTIMORE, MD.

(See Article on Page 232)

Big Navalists Seek to Out-Maneuver People

By Harry Earl Woolever
Editor, The National Methodist Press

THE people of this country scored a great victory over those who sought to saddle a big naval building program upon the taxpayers of the United States, a program which would have provoked naval competition among the nations. The protest of individual citizens and of groups, especially the churches, was one of the finest demonstrations in recent years of the working of democracy when the citizens exercise their rights. The people, and not the naval officers, nor a few biased politicians, are the Americans who must really pay for the building of warships, furnish the men to man them, and, in case of war, the sons to fight. This great body of taxpayers and peace lovers, therefore, should have most to say as to the character of the program to be carried out.

As a result of the protest of the people, the number of ships now proposed for immediate construction is sixteen rather than seventy-one, and the taxpayers' money asked by the "big navy" advocates is \$274,000,000, a saving of practically \$500,000,000, compared with the original program.

However, the naval group have been chuckling over the trick they are hoping to play on the people in the bill now before the House, and which may be acted upon by that body before the citizens can renew their protest. The navalists, while compelled by the action of the citizens to reduce the number of ships, introduced two new features in the present bill which they evidently thought the people would not detect in time to prevent.

DANGERS IN THE NEW BILL

In the new bill, as presented by the committee, it is required that fifteen additional cruisers be put under construction in the next three years. This is, for that period, a complete building program, as ships could not be built any more rapidly even if Congress voted them. The sponsors of a bigger navy see an advantage in having constructed five vessels a year for the next three years, thus getting all the fifteen under way before the convening of the Naval Limitation Conference in 1931. Congress previously authorized eight cruisers, and of these two are under construction and six have not had their keels laid. This means that we will have twenty-three 10,000-ton cruisers completed

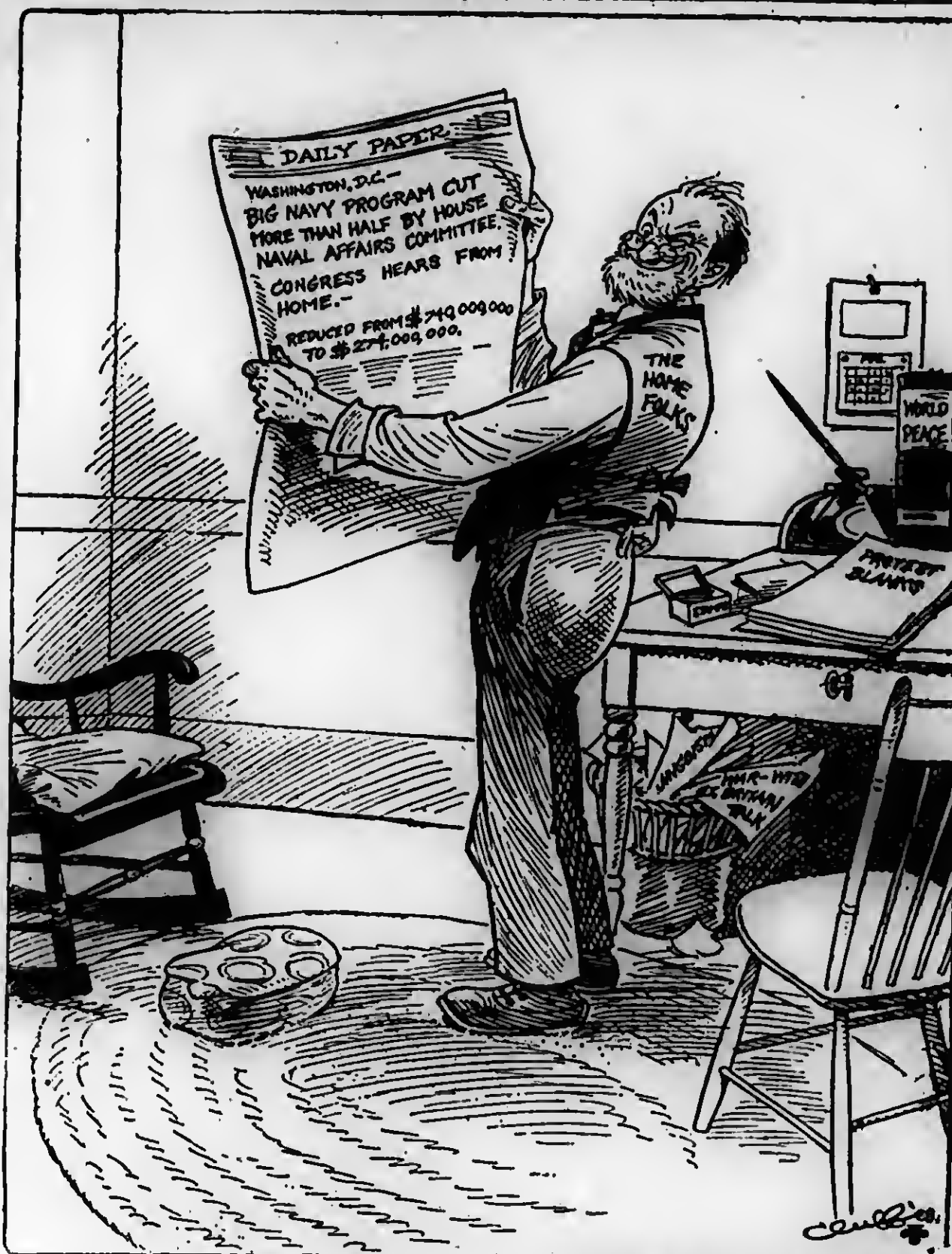
or their building under way by 1931, if the present bill carries.

This effort appears to be designed by the ship builders to provoke a navy building competition with Great Britain. If Congress votes the naval construction bill now before

exclusive of the new naval building program before Congress, are \$362,167,020. Of this amount, \$48,000,000 is to be used on the cruisers and other naval construction previously authorized. The first lord of the British Admiralty explained that "the expectation of a prolonged period of peace alone warrants" the reduced navy budget for Great Britain.

The original proposal was that the building program could be suspended "in the event of an international conference on the limitation of naval armaments" has been changed in the present bill so that the President cannot interfere except "in the event of an international agreement." Under this provision of the naval bill the President can use no discretion, no matter how desirable might appear a suspension of what foreign countries take as a warlike move. The tricksters have chosen the word "agreement," well realizing that even if a naval conference came to an understanding as to a basis of agreement, it might take two or three years before the parliaments of the countries could come to the necessary action for ratifying the agreement. This would give the "big navy" people a chance to carry forward their program despite the desires of the world.

'Well, I See They Got My Letter!'



—Courtesy Elmira Advertiser.

The protests against the "Big Navy" program coming from individual citizens and church groups are credited by many congressmen for the cut of \$500,000,000 in naval construction plans. The people who pay the bills spoke, as was their right. No member of Congress can represent the will of a constituent unless it is conveyed to him. Two cents in postage often saves dollars in taxes and that which is much more than money.

it we will have, in 1931, twenty-three modern cruisers of the 10,000-ton type, fully or partly completed, to thirteen of equal power of the British empire. That the naval propagandists are trying to provoke England to match us with a building program in the face of the fact that the British have cancelled the building of three of the six cruisers formerly authorized by Parliament seems very apparent.

It is difficult to see whom the navy people are proposing to fight unless it is the British, for no other country in the world has anything like the navy now possessed by the United States. Germany recently voted \$2,500,000 to start building a cruiser, while the United States proposes to spend more than a hundred times as much. If Great Britain and the United States are ever driven into a war, civilization will be dealt a blow from which it will never recover.

The British naval appropriation estimates for the coming fiscal year are \$286,600,000. The budget estimates for the American navy for the same year.

OVERTAKING THE LIQUOR CRIMINAL

Experience has taught the people that the criminally-minded victims of the liquor habit and the traffickers in intoxicants are as defiant of the United States Constitution as the liquor dealers were of the State laws. John Barleycorn has been notorious for molding criminals out of those who will take his potions.

The Volstead Act needs amending in order to give it the necessary grip to restrain the criminally inclined. Congressman Stalker, of New York, has introduced a bill (H. R. 9588) which would make the penalty for first offenders against the enforcement law an imprisonment. The bill also eases the penalty against second offenders. The reason for this change is the fact that the clever bootlegger never appears as a second offender, although he may break the law repeatedly. The large traffickers in the bootleg trade have the practice, if once arrested, of changing their names and places of residence. On the other hand, they have agents do the more dangerous work. If one of these is arrested and gets off as a first offender, a new man is put at his task so that, if caught, he is in turn a first offender. Thus, the second offenders are few, and it becomes necessary to impose a prison penalty for the first offense if the criminal gang is to be checked.

Congressman Sproul, of Kansas, has introduced a more comprehensive bill (H. R. 11410). It provides a permanent injunction against the person and place of violation, which means imprisonment for contempt of court in case of further offense. It provides a minimum rather than the present maximum penalty for violations. By it a search of premises may be made where a citizen swears he "has reason to believe and does believe" that intoxicating liquors are made, kept, or sold. This would deal a blow to the numerous foreigners who have stills and sell only to their own group. Among other things, it provides that a citizen or incorporated organization may employ a lawyer and start proceedings in the name of the United States Government to enjoin manufacturers and sellers of liquors and to abate as a nuisance the place of such violation.

The prince of darkness is in the liquor game, and he has many men and women who buy and consume liquor in violation of the Constitution who should know better. They are self-convicted criminals, and should be so treated by loyal Americans. It is the duty of Congress to pass the necessary laws for enforcement of the Constitution. If any congressman now here is assured that, if he fall in this respect, the law-abiding citizens back in his district will do all in their power to see that a real representative will be sent to the next Congress in his place, there will be more of an American spirit in our halls of legislation.

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THE METHODIST BOOK CONCERN

Colored Membership Seeks Additional Indigenous Episcopal Leadership

MUCH of the volume of discussion in Methodist circles, both by word of mouth and in the church press, within the past twelve months is focused on the episcopacy. A great part of this discussion about the bishops has been controversial, some of it uncharitable and destructive. In this article we propose a constructive note.

Very little of the printed discussions has concerned itself with the needs, requirements, and wants of the church's Negro membership—more than 300,000 of these. Because of his handicapped condition in the American social structure, the Negro is more concerned with those vital issues directly related favorably to his position and advancement in American society than in the historicity of church orders, the age length of a given church polity, or to the mechanical fitness of a system of benevolences. Of course, the Negro being in the church is an integral part of it, and has a keen and intelligent interest in every discussion concerning any and every aspect of denominational life.

Nevertheless we are a specialized group, a Methodist microcosm—one of those units that make up Methodism's beautiful unity in diversity. In our composite Methodist Episcopal Church, as a group, we possess a whole range of interests that are of major value to our race development. These we must keep clearly defined, must rightly appraise and religiously promote. And our membership in the church is her challenge to co-operate out of the Christian motive and in the spirit of our common Lord in this task of our Christian fellowship and growth. To the consideration, then, of the vital needs of our group we are directing our thinking and would ask the church to give its judicial reflection likewise while it is occupied with many other considerations.

After eight years of successful experiment, the fact has become most decisive that Negro leadership for our Negro membership in the church is the most practicable and satisfactory method of ministering to all interests involved in our composite Methodist connectionalism. The logic of events confirms this wise policy. This is no prejudiced or novel statement, but the recognition of a demonstrated principle. However desirable otherwise, and whatever the degree of achievement history records to its credit, there remains the fact that extra-group leadership leaves something to be desired on part of the group for group satisfaction. It is simply this. Leadership involves between leaders and followers, in principle and practice, the most vital social contacts. This requirement cuts clear through the whole of life. The dominant American social tradition makes the practice of this fundamental principle impossible to any appreciable extent within the church between our white leaders and their colored followers. Out of this situation comes the imperative requirement for Negro general superintendents for our corporate Negro membership. In every

other respect our white leadership has been, is now, and would in the future years be all that we could desire. This is the classic position taken by every outstanding Negro Methodist leader in the church for the past generation, and is the mind of the present generation. It is in strictest consonance with the major trends of modern social and political and ecclesiastical world life.

Need for Negro leadership among us is numerically too inadequately supplied. More than two thirds of our Negro membership is deprived of its own inspirational leadership—those of their kind to whom our thousands of young men and women may look with holy hope and Christian pride as their inspiration and examples for emulation. These young Negroes are rationalizing their relation to the Methodist Episcopal Church. They are more critical and exacting in their demands than were their fathers. In other days their race pride did not assert itself very aggressively in the administrative affairs of the church. A benevolent and charitable attitude assumed by the church was amply satisfactory to the Negro. On the contrary now, he is feverishly asking what has the church to offer to enhance his condition; to influence social justice; to mediate the Christian fellowship of all men through the religious motive which is the kernel of the Christianity of Jesus Christ. Now he has his own men capable of leadership and he prefers those successes which come to him through the genius and adventure of his indigenous leadership rather than the heights attained by extra-group leadership, though this latter type of leadership be glorious.

Methodism's blunder, not intentional, in dealing with the Negro masses for the past three quarters of a century has been that she left the whole Atlantic seaboard, embracing twelve States, from Massachusetts to Florida, without Methodist Negro episcopal supervision. Not only her own membership, but other multiplied thousands have thus been deprived of that distinct type of leadership, the absence of which only has kept them out of the church. In every other regard thousands of Negroes outside of the church are enamored of her varied virtues and marvelous ministry, but have the normal experience of a craving for leadership of their kind. Keen to discern this blunder in the strategy of our church, other denominations have furnished the Negroes of these teeming cities and the whole seaboard territory with race episcopacy, to whom all Negroes, whether out of the Methodist Episcopal Church or members of it, look with inspirational pride and appreciation. In likemindedness, tradition, family ties, social and other cultural bonds, many thousands of these Negroes are potential Methodists of our denomination. In this territory our church has her responsibility and growing privilege. We should respond now to this situation. In the past, Methodism's stirring American drama has been along the Atlantic seaboard; she can write another brilliant chapter in

achievement here if she will become conscious of her possibilities among these masses of Negroes; inspiring and lifting them through Negro leadership and initiative as other denominations are doing.

To provide amply for the needs of our Negro membership, certain changes in area boundaries and Conference groupings are suggested. Four areas are necessary. Besides the New Orleans Area, the Covington Area should be continued, changed in name and residence to the St. Louis Area. When the Covington Area residence was fixed at the last General Conference, unfortunately it was not in accordance with the preferences of our colored group, whose judgment it seems would be of invaluable service in such matters as pertain to their group welfare. The "balance of power" rule should be invoked with caution in these intergroup adjustments. Comprising this St. Louis Area might be included Lincoln, Little Rock, Central Missouri, Lexington, and Liberia Conferences. For intensive work among the multitude of Negroes in the Northeast—Massachusetts, New York, New Jersey, Delaware, Pennsylvania, Maryland, District of Columbia, Virginia, and North Carolina—should be formed into a Baltimore Area, embracing Delaware, Washington, North Carolina, East Tennessee, and Tennessee Conferences. All the colored Conferences of Atlanta Area as now constituted should comprise a colored Atlanta Area. Such an arrangement would properly articulate and unify our whole colored membership and be promotive of a common morale, inspiration, and contentment, not possible as at present.

It would provide for the two additional Negro general superintendents necessary for the normal development and satisfaction now unmet in the situation of thousands of our members. It would admit of that closer supervision which is desperate in proportion to the belated condition of the group, and would offset the pressure of competition set up by other denominations rich in this type of supervision whose major emphasis is upon race leadership and initiative. It would bring our total membership into the main stream of contact with the church, interpreting through their own leadership the meaning, mission, and movements of their church, and will through the same channels reflect to the church the real thinking and emotional attitudes of our group. The Methodist Episcopal Church needs to know the Negro of the present day. It can know him only through his own race leaders.

Such a plan would also give wider distribution of leadership which is an increasing necessity among our group. Here there is more restlessness than the church is aware of. There is in our Methodism altogether too much influence, official or otherwise, over the destinies of these hundreds of thousands of Negro Methodists, lodged in the hands of a few leaders. The church has not suspected how limited is the distribution of opportunity for leadership service and contacts with the real vital church organization, the masses of our Negro leaders in the church feel they have. If thoughtful Methodist leaders among the group feel thus, how can these enthuse their followers to other than a sense of detachment from the main currents of church life?

Two additional Negro general superintendents in the church would bring a balance in the administrative work of the church among her colored membership which would be most hopeful in toning up the morale of our group far in excess of what it is at present. It will en-

able the church to forestall in the future such a dilemma in residential episcopal adjustment as obtains among us at the present time. Two areas make it difficult to apply the principle of rotation in residential supervision without doing detriment to some of the vital factors and interests involved. In such a situation it is possible for the church to proceed inflexibly in any direction it might choose; but it is hardly conceivable that the church would close its ear to the best interests of the constituency. For in the final analysis the church exists for the people, and not they for the church. And not only the church legislation at the last General Conference, but sentiment among the vast majority of Negroes, confirms the wisdom of such legislation, to the effect that rotation in residential supervision makes for infinitely greater satisfaction within our group. Application of this imperative policy under the law would be facilitated by the creation of the two additional colored episcopal areas.

What the future holds in store in the way of denominational comity and church union nobody can tell. The urge of the times is toward consolidation; toward group coherence; toward homogeneity. This is true of every realm. Whether this tendency will end in a catholicity or fragmentation along race lines within the church of Jesus Christ, must be left to more accurate prophets to tell. Much might be hazarded hereon. Whatever contingencies may overtake us, the church is obligated to keep us, as a group, up as near as possible to the level of general efficiency of administrative experience of that of the purely Negro denominations. Under the present adjustment this is hardly being done. It were but a charitable though frank observation to say that our modest and most reasonable askings of the church in this regard happily were received, but about a quarter of a century behind the time due, and then were not commensurate with the situation's demands. That the church must work out an experiment of the principle of Negro leadership for Negroes before it could risk application of the principle in the large, sounds orthodox as a tradition, but goes to pieces on the rock of observation of other units of the Methodist family that have been working it successfully for a century. And surely nobody now would be willing to prevent the unhampered working out of this principle to its beneficent implications for our group well-being in the church. It should be the glory of this church to observe her Negro membership of 350,000 under the maternal roof developing through their own leadership an adequate experience in the wise administration of our churches, districts, Conferences, and schools, so that in the future we can be assured by experience of the vast wealth of capable racial leadership among us that shall enable us to articulate to the best advantage in any ecclesiastical adjustment that the modern church movements toward comity, federation, and unification may precipitate. For such a contingency more than two thirds of our membership yet needs cultivation.

No consideration, not even financial, should prevent the creation of the additional areas with their residential supervision by colored bishops. These same Negro members lack but little of carrying their relative financial responsibility in the church. The Centenary records show his five-year gifts to be more than a million and a half dollars. In three World Service years he has contributed, in addition, more than three quarters of a million,

(Concluded on page 234)

Contributed Editorial

The Order of the Day

BISHOP FRANCIS J. McCONNELL has recently written words which well deserve the emphasis of being printed in letters of gold on the walls of Convention Hall, Kansas City, during the meeting of the coming General Conference. He says:

"The relation of Methodism to social problems such as will be brought before the General Conference by the report of the Commission on the Methodist Federation for Social Service, the reconsideration of our missionary message and method called for by the trend of events in the Far East, the need of taking the war problem more seriously in view of present-day propaganda, the necessity of making increased place for religious education, the duty of ampler recognition of Wesley Foundations, to say nothing of a fresh accent on evangelism, these, or questions like them, ought to be the major issues before the General Conference."

On Losing a Frontier

ACURRENT book, filled with much shrewd observation on present-day American life and flavored with courageous humor, *The Great American Bandwagon*, by CHARLES MERZ, interprets many of the activities of Americans, particularly those connected with the frantic pursuit of pleasure, in terms of a lost frontier. No doubt he overworks his thesis, but it is a very interesting one nevertheless. He says that a great many American activities, among which he specifies the restless tours of the hot-dog stations indulged in by automobilists, are efforts to supply the stimulation and outlet of energies which were formerly supplied to other generations by the westward push to the frontier. Now that the frontier is gone, that great epic enterprise of living on a frontier is no longer possible. The results, the author says, is that energy which formerly had a great significant use now is employed in what is often meaningless motion.

The idea of Mr. Merz, of course, is not a new one, but it is vastly significant. It is well worth pondering on during this season of Lent. It pictures, at least, the dwindling which comes in life when we lose the frontiers of our mind and spirit. There is far more development of soul as well as zest in living when we are living on the edge of our world rather than barricaded in some safe and complacent center. The tragedy of many people is that they have ceased to advance and have dug themselves in for the rest of life.

Some have lost the frontier of their lives in the sense that they have settled down to complacent satisfaction and are not pushing out into the conquest of new and unredeemed areas of society in the name of Christ.

Jesus lived on the rim of His world. Again and again men tried to confine Him to the traditional areas of nationality and race.

The conception of Jesus as the pioneer of life saves Christianity from being merely a refuge. Christianity has been too much regarded as a harbor from storms, a refuge, a retreat from the conflicts of life. To escape from penalties and dangers and risks of life has been regarded as the chief end of a Christian.

Glorious as that is, deep and genuine as the need which it expresses is, it is inadequate. Christianity is an achievement, a venture, a discovery. Its motto cannot be safety first. It must pioneer to open up new achievements in living together.

"The men of the East may watch the stars
And signs and seasons mark.
But the men signed with the cross of Christ
Go gaily in the dark."

Lifting this truth into our thought of the Church, it becomes evident that the Church which has lost its frontier, the Church which is merely the commonplace expression of traditional morality of the time, no longer keeps step with its Master. There is great truth in the saying of BERNARD SHAW, "The prophet is only useful so long as he is stoned as a public annoyance, calling us to repentance, disturbing our comfortable routines, breaking our respectable idols, shattering our sacred conventions."

The Church is prophetic only as long as it is willing to live on the edge of the world, running the risk of making new experiments so that all men may have the more abundant life.

Thirty Years on Broadway

A HEARTENING anniversary in the life of New York City, one which has a large encouragement for the whole country as well, was the observance of the completion of Dr. CHARLES E. JEFFERSON's thirty years as the pastor of the Broadway Tabernacle, New York City. This anniversary was not ushered in with the blare of a brass band. There was no parade. The keys of the city were not turned over to Doctor Jefferson by the Mayor. But it was one of the most important anniversaries in the city's life nevertheless.

This anniversary comes as a tremendous encouragement to those who believe in the vital ministry of the gospel and the Church to our day. Here is a man who has stood on Broadway for thirty years, amid all the commotion and distracting influences of his environment, and engaged in a ministry of ever widening influence.

In the midst of vaudeville on every hand, he employed no vaudeville methods. The only sensation connected with his ministry was the exhilarating sensation of an experience of God in the hearts of those quickened by his preaching. The ideals of that ministry have been well expressed in Doctor Jefferson's anniversary sermon on that occasion. The following words from that sermon are worth deep pondering by those seeking the secret of an abiding and life-giving Church.

A real church on this corner need never die. But it must be a real church. No sham church can succeed here. It must be a drawing church, and to draw it must be alive, and to be alive it must love.

No church can be saved by an endowment. An endowment is of value only when you have a living church to use it. There are dead churches with heavy endowments. They have piles of gold but no life. There is no life in them because they are lacking in love.

If you ask me what gives me the keenest satisfaction as I look back over these crowded years, my reply is that I am happy to think that I have never cheapened or vulgarized the Broadway Tabernacle pulpit. Broadway loves stunts, but I have never performed one. Broadway yearns for a sensation, but the Broadway Tabernacle pulpit has declined to be sensational. There are enough cabarets and vaudeville shows on Broadway without a church adding to their number.

I have never shortened my sermons to please the fancy of a sermonette-loving age. I preach long sermons because I deal always with large themes. No petty subjects have had a place in this pulpit.

It is a source of satisfaction to me that I have never neglected the Bible. Through thirty years the Bible has held the central place in all our Tabernacle thinking. My joy has been to unfold the ideas of prophets and apostles and of the Prince of Glory. It has never been necessary for me to go outside of the Bible to find material with which to stimulate your minds and feed your hearts.

You cannot build a church by music. No church is saved by its choir. Only personality draws. Only sacrificial love draws. "And I, if I be lifted up, will draw." So said the Man who best knew the secret power of drawing.

Only a Christlike personality incarcerated in a group of people who have been baptized with the Spirit of Christ and who have been fused into a compact mass of life by devotion to a cause which is rooted in the mind of God, this is the only power under heaven which can keep the Tabernacle alive through the next thirty years.

L.

The Lost Art of Prayer in an Age of Machinery

Some Thoughts for a Generation Which Has Lost Its Bearings

By Richard Roberts

Pastor of the American Church, Montreal, Canada

Sir William Watson says in one of his poems:

And so, between the starry dome
And this floor of earth and seas,
I have never been at home,
Never wholly felt at ease . . .

THAT tells the story of every living soul. A sense of homelessness is part of our common human heritage. We are born with a longing for a home we have never seen, with a nostalgia for a fatherland we have never known. True, we have our roots in the lowly soil of earth, but we are aware of a certain instinct of flight. It has been wittily said, and truly, that table manners are merely a set of devices by which we hide the fact that a number of animals are feeding together.

But behind this facetiousness lies the most important fact about human nature, its instinctive effort to rise above itself. There are other more important ways in which this instinct manifests itself. We form and cherish ideals, but what is an ideal but life projecting itself beyond the existing fact? You may call it, if you choose, the thrust of evolution—and in that idiom we may say that man is meant to climb from nature to supernature, from flesh to spirit. Be that as it may, it is at once our high fortune and our misfortune that we belong to two worlds; and these two worlds, the world of our origin and the world of our destiny, are at odds within us.

The Wings of the Soul

So we are made compounded of sense and spirit, of time and eternity, of clay and stardust. And our very misery is the certificate of our destiny. We cannot live by bread alone; there is a thirst on us which no water can slake. There is our undying desire of the moth for the star; malaise and discontent—this is our inevitable portion. And you need only to wait till the cool of the day, when the fuss and fever of the common round have abated, and to listen and hark deep within you the flutter of wings, as of a bird that would make for its nest; and when you kneel in prayer it is the signal that that which drew from out the boundless deep turns again home. And so organic is this to our manhood, that he who will not pray becomes less than a man.

Lost Bearings

But alas for us, the flutter of wings has grown almost inaudibly faint in these indifferent days. This earth that should be resounding with prayer, prayer as of urgent multitudes in the valley of decision, is only noisy with a vain ragtime clamor, without point or purpose. This generation is like a ship that has lost its bearings. I once heard Dr. L. P. Jacks tell how one day he looked out of his hotel window in Detroit upon the street below and watched the multitudinous automobiles, and how it seemed to him that though every car was going somewhere, the whole was going nowhere. That Detroit street is our world in miniature—unceasingly on the move but getting nowhere; everlastingly busy, but accomplishing nothing; making endless clamor, yet saying nothing, least of all saying anything to God—a moving picture of frustration, a world held up in its tracks and so turning round itself in a futile and noisy circulation. And so arrested it will be, until it learns once more to pray: for prayer is the only way given among men by which they can force a passage out of the vicious circle in which they are caught. I said the world had lost its bearings; and that brings to mind a phrase of English sailormen who speak of “beating up the channel.” And that is prayer; it is beating up the channel that brings men home to God; and this channel the world must re-discover if its Odyssey is not to end in nonentity. . . .

A Mere Nodding Acquaintance With God

And we, who still profess to have had news of a Father and a Fatherland beyond the waste, we (God help us) hang fire, mark time, seeming for all the world as though we had taken permanent lodgings in the world of things and were content with it. The late Canon Barnett once said that the modern Jew is Jacob without the ladder; but so is the modern Christian. Oh, I know we go to church and (as it were) keep up a nodding acquaintance with God; and we say perfunctory prayers in a conventional temper. But you may make the motion of prayer without being on the ladder. And that is where we should be living.



SAINTE CHAPELLE
CATHEDRALE DE PARIS

The life to which we are called is life on the ladder; life on the wing! Oh, but you say: we do pray. But men and brethren, where is the urgency? Where the strong crying and tears? Where the passion and the outreaching? Where the pertinacity? Oh, but I wonder how long it is since God saw you on your knees and said: Behold, a man praying, praying for dear life, a man taking the path that the falcon's eye hath seen, a man rising on strong wings of longing and desire towards Me. And I make bold to say that there is joy in the presence of the angels of God when heaven sees a man on his knees, a man doing because he must the thing that is at once the mark of his manhood and the promise of his destiny; this act in which we little men become the supermen that God meant us to be.

"To Your Knees"

Then to your knees, O Israel! Not for your sakes only: for there is a world in jeopardy; and you who profess the living God are called to its rescue. And your task is to set afoot a contagion of prayer, to bring a world to its knees. In soberness and truth, brethren, I beseech you, do not set this aside as so much noisy pulpitering. Never since His own time is the word of Jesus truer than it is at this time. Now is the judgment of this world: now its decisive hour. We have plumed ourselves upon what we have been pleased to call our progress in these latter days; and progress of a kind there has doubtless been: yet have we been fools and blind. For our progress has been simply an increase in man's control of things: but it does not appear that there has been a like increase in man's control of himself. Spiritually and morally, the best that can be said of us—and that is probably excessive—is that we have been marking time.

The Machine Has Outstripped the Soul

Man's machines have outstripped their maker in beauty and efficiency. And if you require the evidence, your morning paper will give it to you any day of the week. Nay, but if you want the final evidence of our moral in-

solveny you have it in this: that while we have gained an incredible control over the forces of nature, we have as yet devised no means of adjusting our public difficulties like the three colossal inanities of war, revolution, and the strike. It is not that we do not know better. We know these things to be wicked and wasteful; but we lack the spiritual power to do away with them and to devise rational and humane alternatives. And it has come to this pass, that except our spiritual and moral growth speedily catch up with our technical and mechanical achievement, our very machines, the work of our hands, may become a Frankenstein that will turn upon us: and with such a world what is there to do but to bring it to its knees.

Then, I say, to your knees, you who believe, you first! But, you say, we have lost the art! No matter—To your knees the more quickly!

But we know not what we should pray for as we ought. No matter. To your knees! The act of prayer is more than the manner or the matter of prayer. That a man pray is greater than what he prays for. And prayer is the one spiritual act of which every normal man is capable: for it needs neither word nor sign: simply a longing and a desire, or a hailing thought sent Godward.

But we are not sure of God. No matter. To your knees! Pray, if you must, to an unknown god. Only pray.

But does God hear prayer? What is that to you? It is for you to pray, and so to pray that God cannot help hearing you and will say: Behold, he prayeth! And you will not wait long before you hear the answering signal in your soul.

Men and women, who believe, it is for you first to re-discover and to grow familiar with this lost way into the invisible—to reblaze the forgotten trails into the unknown: to restore this wayward race to its divine pilgrimage—and to lead it, while it is yet day, a day's march nearer home.

To your knees then! So help you God!

Inward Sustaining

By Joseph Fort Newton

For Patience to Wait in Faith for the Return of the Light, and the Dawn of Joy.

Heavenly Father, not in dull use and wont do we bow together, but as those who would dedicate themselves anew to Thee in the spirit and faith of Jesus. Show us, while we unite our hearts, what we most need, and put into our minds the thoughts and desires which Thou dost ever delight to satisfy. May we be led by the Spirit into the light of the things that abide, and know their stillness and power.

Lord of our hearts, for many things we bless Thee—for life and love and their deep revealings—but most of all for the gate of prayer opening into fountains that quench immortal thirst. If any of us have special burdens, arising from hard lot, or declining health, or any of the many ills that make life difficult, may we learn through prayer a prophetic patience which waits in faith for the return of the light, and the dawn of joy.

Hitherto Thou hast sustained us; uphold us still, oh Lord, and make us masters of trouble and temptation. For the sad of heart may sorrow be lifted at the bidding of Thy mercy; for the penitent may the clouds part in hope. Forgive us that we so often seek a transient good when the Eternal Good is so near us. May the spirit of Jesus be the breath of our souls, we humbly pray, in His name. Amen.

* * *

O Thou who hast made us for Thyself, let there be no satisfaction for us until we are more and better than we are. Take our groping, faltering spirits and make them centers of Thy light and power and loveliness. Lift our lives out of shadows into realities, that the power of the Spirit may be revealed in us. May we be of those who watch and work for the coming of Thy kingdom; in the name of Jesus. Amen.

The Bishop and the Appointing Power

Some Suggested Re-Defining of the Office of Bishop

By J. S. Ladd Thomas

Pastor First Methodist Episcopal Church, Germantown, Pa.

I AM one of those who enthusiastically believe the Methodist Church to be a vital and dynamic force in the work of the kingdom of God. I recognize the necessity of organization, but *its importance in the progress and development of the Kingdom has been greatly over-emphasized*. I also feel that the General Conference looms too large both in our thinking and in our affairs. We have come to look upon election to that body as the stamp of approval upon favorite brethren, or the theories they advance and the programs they urge us to adopt.

The General Conference has, of course, a place of necessity in the life of the church; but this, too, has been greatly exaggerated. When one seeks to evaluate the redemptive agencies operating in the world one needs to guard against the tendency which inclines to place an estimate on the General Conference which is neither warranted by the facts of history nor experience. I happened to have been a member of the Des Moines Conference, and it was a revealing experience to me. It was there that we hailed the locating of Methodist bishops in the strategic centers of the world as a guarantee of the speedy coming of the Kingdom, and it was there I heard much of the vain boasts of Methodism as a world church. Whatever relation these had to the Kingdom I was not able to determine.

Too Many Bishops Elected at Des Moines?

It was in response to those who advanced these claims that we elected a large number of bishops, and it was this action which marks the beginning of much of the dissatisfaction, now grown acute. In order to remove this dissatisfaction, many good Methodists would have us elect the bishops for a term of eight years; some favoring the possibility of re-election, while others disapprove of a second term. I am not in favor of "Term Episcopacy." It offers no solution to the problem which confronts us to-day in connection with the leadership and supervision of the church. I do not doubt the truth of the statement that there is something wrong with our policy of episcopacy, but an elective term offers no remedy. I think we ought to face the condition fearlessly, and frankly consider the reasons given for limiting the term of our bishops.

The increasing opposition to our present system is not the voice of an enemy, but the voice of friends who are just as much interested in the kingdom of God as the rest of us who do not believe in the effectiveness or wisdom of their claims. This constant discussion of the episcopacy is an irritating factor in our church life, but what shall we do with it? It will be heard. It cannot be ignored. Someone has said, "It all depends upon the men, and if we had a proper personnel in the Board of Bishops the right balance would be maintained," and peace and prosperity would reign within our borders. Personnel has much to do with success in every quarter, but when we remember the failures of the best of men, and when we look upon the variety of men on the board, there is little hope of securing the ideal bishop by the process of elimination.

The Dangers of a "Bishop Complex"

The statement that "if we have term episcopacy, our great men will not take up the work," seems to me a weak argument. I attach little importance to this kind of reasoning. Some of the strongest men do not make ideal bishops, and they ought not to be elected to that office. The episcopal office looms altogether too large in our thinking. We have a "bishop complex," and we need to do something to take away its glamour. We have taken men out of secretaryships and professors' chairs and made bishops of them, under the impression they were being promoted. At a recent General Conference a certain brother, who had served the church with distinction in the office which he occupied, was referred to as one who had done such good work he deserved to be elected to the episcopacy, and thereupon a campaign was organized to elect him. That raises the question, What is the church for? Is it to furnish positions and promotions for successful men? If I thought term episcopacy would have kept some men at the tasks for which they were pre-eminently fitted, I would that it had come decades ago. But the remedy does not lie there. If we have term episcopacy, some strong men will do what some strong men did at the last General Conference; they will refuse to be elected. But other strong men will accept, even for eight years, because there is much about such a position that appeals to them. I am not condemning them in the least, but if this were the only objection to the eight-year term it might be a blessing, and indeed it would be, if it kept some strong men in the positions of leadership for which they are peculiarly gifted. May I also be permitted to express the humble judgment, with all due respect, that the leadership of the church is not entirely in the keeping of the bishops? Responsibility in this matter rests upon laymen and ministers as well. Neither must we associate the waning mission passion and evangelistic zeal with the episcopacy or the adoption of the area system. To do so would be as unfair to our bishops as it would be untrue to the facts.

Term Episcopacy Would Bring More Politics

I do find a real reason against term episcopacy in the statement that it will increase the politics of the church, which is already one of the most detrimental, if not one of the most pernicious, forces with which we have to deal. We may indulge in all the pious phrases we choose, we may discount the diatribes against this growing practice all we like, but it remains true that many of our bishops have been elected as a result of the solicitation of votes by their friends and trading among Conferences. I did it twice myself; once, under the influence of personal admiration for a man, and the youthful feeling that I was doing something great for my church; the second time, under an increasing sense of disgust and feeling that this was no way to elect a bishop. And now to submit a bishop to the painful experience of an election every eight years! You can imagine what will take place. The memorial sent up

by at least one Conference, to the effect that the bishop be elected for eight years without the possibility of re-election, is something I cannot understand. It takes nearly eight years for a bishop to get his roots into the soil of a great community, and if he be a true bishop, his influence and power as a living leader will constantly increase.

To expect a bishop to do all he can for the kingdom of God in Washington, New York, Chicago, or Philadelphia during the space of eight years is to be ignorant of or untrue to the very laws which govern men and nature in every realm where growth is a reality. If you want a peripatetic manager with a loud voice to shout his orders, and a strong right arm to crack his whip as he puts his whirlwind program into action, you may so choose. But when the shouting and the tumult die, and the bishops and programs depart, the result will be on a par with similar campaigns; the gains will be hard to find. We are using the wrong figures of speech because we have the wrong conception of the development of the Kingdom. It is not a factory; it is a garden. It is not a machine to be constructed; it is a tree to be grown. It is in the light of this principle of growth that we must consider, estimate, and decide our method of procedure. Some of the most distinguished bishops the church has had never would have come into the possession and exercise of these great powers in eight years. I need not mention any names; a little thought will recall the names of several great servants of God and the church.

The Area System Here to Stay

I suppose there would only be a comparatively small minority in the church who would desire to go back to the old form of a "General Superintendency." This method of supervision was possibly best adapted to the simple and primitive life of our early history, but it would be a joke to think that a traveling bishop could give intelligent oversight to the complex life of our great metropolitan centers or changing rural communities, all of which are becoming more complex every year. He may be a traveling preacher delivering his special sermons at the different Conferences, or he may be an umpire for a group of district superintendents, but he cannot be a living leader in the midst of a great complex community such as our metropolitan areas. We hear much about the constitution, which demands an itinerant episcopacy. There is such a thing as making an idol out of a constitution, and for this reason a written constitution has its limitations. It often retards growth and becomes a millstone around the neck of the living body, holding it down to the dead level of failure. The peripatetic episcopacy is going out of our thinking and our life, and there should be a way to change a constitution which becomes a barrier to progress.

The area system was a step in the right direction. The locating of a bishop was a good thing. It may not have been so pleasant to certain types of men as a roving commission, but it placed on him a good measure of responsibility which is the chief safeguard of position and authority. The agitation for a change in this before the last General Conference was an ominous sign, and all the more so on account of the quarter from whence it came as well as for what it really meant. I suppose it is highly improper for me to reflect upon the wisdom of the General Conference, but I cannot escape the conviction that what the General Conference did was an evasion of the real difficulty. It greatly lessened the opportunity for the development of strong leadership in certain districts, and gave weak men

a chance to put on their round of mediocre activities, which are as futile as they are mechanical, in solving the problems of our spiritual work.

Duties of Bishop Must be Re-Defined

It is not the office of the episcopacy we need to limit, but the duties of the bishops we need to re-define. *The Methodist episcopacy is about the most autocratic office anywhere in the church of God.* It speaks volumes for the men who have been our bishops that they have for the most part used it wisely, and have walked humbly before God and man. But here lies the crux of the whole matter. It seems to me the only sensible or reasonable plan for an effective episcopacy is that of an area, and the bishops elected for life with an age limit. But this is not all. There are other things which will have to be changed. You cannot take this new form of episcopacy and use it in connection with the old duties.

A Change Needed in Our Method of Appointments

If we have a genuine area episcopacy certain things will have to be changed; indeed, I believe they must be changed to get peace with any kind of episcopacy. The chief thing in this connection is the bishop's power of appointment. The power of the bishop to annually appoint the preachers is a prolific source of much of the difficulty and restlessness in our Methodist system. The annual appointments may have been all very well in the early days; but we have outgrown this method.

This is one reason, and a legitimate reason, why many a pastor desires to become a bishop, a professor, or a secretary. He will have a period in which he will not be disturbed. He will not have to run the gauntlet of the Fourth Quarterly Conference; to which every minister comes with a kind of fear and trembling, unless he is very reckless. Then the vague and cowardly question is asked, "Is there any other business?" This has come to mean just one thing, only we are afraid to say it. The question is followed by deadly silence; which is also full of meaning, or it may be with a ringing resolution asking the district superintendent to kindly prevail upon the bishop to return the pastor for another year. The Methodist bishops hold the destinies of men in their grip to such an extent as ought not to be trusted to any one man, however good the man may be; both for the sake of the bishop as well as for the men whose interests are at stake. The reading of the appointments has never been a means of grace to me. I have never personally suffered. I have not a word of personal complaint. But I have seen men crushed and humiliated over the painful surprise of their appointment. I am a Calvinist by nature, but no man can persuade me there was Providence in those events. It may seem pious to the credulous, but to me there is a strain of cruelty which cannot be justified. The great congregation assembled to hear the appointments is all agog wondering where the men are going; curiously guessing. The spirit which is dominating the people may be called religious, but it seems very much akin to another spirit which may be discerned in other places which claim no relationship with Methodism. This change in the appointive power of the episcopacy will mean a new method of appointment and a different plan of district superintendency; but that is another story. But in view of the widespread and increasing dissatisfaction with our plans of episcopacy, I venture to submit that the clamant and imperative need is not a "term episcopacy," but a redefinition of the duties which devolve upon the bishops of our church.

This Be My Lent, O Soul

By Mary Foot Lord

Be this my Lent:
 To set a goal
 At some far-off horizon
 For the soul;
 Then, day by day,
 With steadfast will,
 Unfaltering tread
 The path, until
 O'er Calvary's slope,
 Through death's dark vale—
 Where one must grope
 A midnight trail—
 I see the Easter sun arise,
 And find myself
 With glad surprise
 Arrived at my far goal!

* * *

To climb, however steep th' ascent,
 To pay, however great the toll,
 To reach at last the heart's desire,
 This be my Lent, O soul!

The Parable of the Sleeper

By Carl Knudsen

SIXTY-FIVE miles an hour came the big touring car down the slippery Boston-Brockton road. For some mysterious reason the driver did not see the corner. Next, the lady of the house shrieked and called her husband to investigate the weird spectacle out on the lawn. Armed with a flashlight, he first saw four wheels scattered promiscuously over the family lot. Then he beheld a great touring car with the bottom out. He was terror stricken as he beheld a human form still at the wheel. He had never managed mangled bodies, and knew not what to do. He noticed that the car had hit a telegraph pole so hard that it leaned over. Surely no human being could go through this ordeal and still live. By this time a neighbor had arrived on the scene. Together they tried to lift the chauffeur out of his seat. He rubbed his eyes, yawned, and then made a few pertinent inquiries!

The world was going more than sixty-five miles an hour in 1914. Civilization lost all four wheels, and the bottom fell out. The wreckage is still to be seen, but many of the drivers are not yet awake. Among the chauffeurs, we may mention first our preparedness men.

"The only way to prevent war is to be prepared for any combination of powers that might conceivably be launched against us," they say. "Then we will be in a position to arbitrate!"

They are not yet awake to the fact that there is a white-hot determination on the part of many millions that a better plan shall be tried. The war wrecked the preparedness theory. Once we laughed at the slogan, "Peace at any price." Now we laugh at the motto, "War at any price."

Another driver who is still asleep is the autocrat. If the war cry "Make the world safe for democracy" was propaganda, it did not fail to capture the imagination of the multitudes. The autocrat of the home finds that even women demand self-determination. The autocrat in

the church finds that certain "divine rights" are completely smashed and cannot be remodeled to work in the present age. The autocrat in industry will sooner or later awake to the bitter truth that the men who carry hods are to be considered partners in the concern. The autocrat in general will soon open his eyes wide and see that humanity in general wants plebiscites. Men are not to be handled like bricks. They are more like the croquet balls and arches in "Alice in Wonderland." They don't always stay where they are put. They want something to say as to where they belong!

We were amused when our neighbors told us about the man who slept through the wreckage of his own car. Policemen discovered later that his sleep was induced by a very inferior brand of outlawed beverage. But we are chagrined when we hear about autocrats of various hues who have slept through the wreckage of the last fourteen years. Their beauty sleep is brought on by a very inferior brand of reactionary philosophy. Let us hope that they will soon awake!

BRIDGEWATER, MASS.

God of the Dew

God of the Dew,
 In gentlest ministry
 As silently
 Would I some soul refresh anew;

God of the Sun,
 Far-flaming heat and light,
 Be my delight
 On radiant errands swift to run;

God of the Star,
 To its stern orbit true,
 My soul imbue
 With dread, lest I thine order mar;

God of the Sea,
 Majestic, vast, profound,
 Enlarge my bound,—
 Broader and deeper let me be.
 —MALTBY D. BABCOCK.

The Sunset Hill

When I climb that hill against the sky—
 Life's sunset hill—to die,
 I will give my sword to Truth,
 My laughter to the Wind, a gift for Youth,
 My body to a couch of mountain sod;
 And, with hand outstretched to God,
 Leave my heart within a glad, green tree,
 Smiling, go to meet Eternity.

—DOROTHY ROSE.

Death is a dialogue between
 The spirit and the dust.
 "Dissolve," says death; the spirit, "Sir
 I have another trust."
 Death doubts it, argues from the ground.
 The spirit turns away,
 Just laying off, for evidence,
 An overcoat of clay.

—EMILY DICKINSON.

Facing General Conference

Delegates



Rev. D. L. Morgan

BOTH in personal character and official conduct, the Rev. D. Leonard Morgan is typical of a constructive minister. He is a product of the Mississippi Conference, which has chosen him to represent them this second time in General Conference, the first time being at Saratoga Springs. Bro. Morgan is superintendent of Meridian District, and served also for six years as superintendent previously on the Vicksburg District. But he knows the pastorate by experience. Our important St. Paul Church at Meridian followed him as their pastor for six fruitful years. His ministry seems to have been divided into six-year periods, for he also was for six years a member of the faculty of Haven Teachers College, Meridian, his alma mater. Preparation for his ministry was had also at Gammon Theological Seminary, of which school he is an honored alumnus.

By nature he is scrupulous and cautious, which characteristics will be factors in approaching the tasks at Kansas City.

* * *

SOUTH FLORIDA CONFERENCE sends to Kansas City Mrs. Mary McLeod Bethune, probably the most popular person of the race since the late Booker Washington.



Mrs. M. M. Bethune

Character and achievement have generously merited for her this distinction. Back of her is a public career of three decades of civic, religious, and educational achievement of singular worth. More than any other woman of the race, she has been affiliated with State and national agencies and organizations for social well-being. She is an officer in national interracial work, and is the distinguished president of the National Association of Colored Women, her dynamic, inimitable personality inspiring through that instrument more than two hundred thousand Negro women of America.

Formerly Mrs. Bethune was president of the National Association of Teachers in Colored Schools. It is in the field of education that her greatest contribution has been made as president of Bethune-Cookman College, which she established twenty-four years ago in a small rented cabin, with five little girls, one dollar and a half, a vision of the future, and a firm faith in God. This institution, now under the fostering care of the Methodist Episcopal Church, is a co-educational junior college, whose estimated worth is a million dollars. No institution in the South is so strategically situated or doing so unique a piece of educational work in fostering ideal interracial relationships.

In sending Mrs. Bethune to the General Conference with their unanimous vote, South Florida Conference

both wisely honors a great woman and makes a notable contribution to the personnel of the coming General Conference.

* * *



Mr. M. C. Collins

APPROPRIATELY he might be dubbed a "repeater," for Mr. Malachi C. Collins is being sent for the fourth time by Mississippi Conference laymen to represent them in the great law-making body of the Methodist Episcopal Church. This speaks well for the principles of integrity underlying his business. Mr. Collins is an undertaker, enjoying universal confidence throughout the State of Mississippi. For many years he has been a churchman actively identified with educational interests in his State. He attended and graduated from Rust College with the "A.B." degree. After doing graduate work in the University of Chicago, he taught in the department of science in Rust. He taught mathematics in Haven Teachers' College for six years, after which he entered his present field, conducting undertaking establishments in Jackson and Hattiesburg, Miss.

A churchman, high-purposed and buoyant, an optimist in temperament, his presence at Kansas City will assist in creating an atmosphere of expectation for the best results from General Conference deliberations.

* * *

"VICTIM of inherited poverty," John W. Golden has, nevertheless, given to Methodism an entire life of Christian service since he joined this church at Columbus, Miss., when a lad of twelve years. He attended school there at Union Academy, and subsequently worked his way through Rust College, from which, later, he was given the honorary degree of Doctor of Divinity. He also studied at Moody Bible Institute, Chicago. As a member of the Upper Mississippi Conference, he has served for years both as ideal pastor and progressive district superintendent of the Tupelo and Greenwood Districts. For three years he represented the Department of Evangelism of the Board of Home Missions and Church Extension, directing evangelism in the New Orleans Area. Now in general evangelistic work, he is one of the most successful evangelists among us.



John W. Golden

Leading his delegation to the Springfield General Conference, elected on the first ballot to Kansas City, he is elated with the prospect of experienced service to be rendered his brethren particularly in disposing the General Conference toward the spiritual emphasis in its deliberations and legislation.

—Evangelize or apostatize.

—The whine for wine should receive a deaf ear.

Bishop C. E. Locke Convenes Washington Conference

New Metropolitan Church Jubilant Host

The Rev. E. S. Williams, D.D., Entertaining Pastor



REV. E. S. WILLIAMS,
Entertaining Pastor

SEVENTY-FIVE trained voices composed the choral club that led the singing of the vast audience of thousands who crowded into the services of Metropolitan Methodist Episcopal Church, Baltimore, Maryland on Sunday, March 4, 1928. The mammoth pipe organ with its melodious chimes swelled the chorus that lifted the worshipers to heights of ecstatic praise. It was the much her-

alded occasion of entrance of this congregation into their newly acquired church structure.

Institutions, like living things, experience cycles of development in their life careers. So with Metropolitan Church. Since the year 1838 this congregation had worshiped on the much cherished old church site at Orchard Street and Elder Alley. During this period of ninety years, three houses of worship have been erected there. In the roster of names of the pastors who served in former years with distinction are those of Carroll, Robinson, Cooper, Walker, Key, Ryder, and Holmes, household names in every Methodist home in Baltimore. It remained for that stalwart leader and sweet singer in Israel, the Rev. E. S. Williams, D.D., the pastor of this great church for the past three years, to lead this congregation into their newly acquired temple of worship, a feat which at the same time gives to our colored membership of the Methodist Episcopal Church one of its greatest structures and houses of worship. It was a tribute significant of fine appreciation of the value of such an achievement for community and denominational development that long before the hour for the opening exercises of the occasion hundreds of people had to be turned back for lack of space to accommodate the throngs that clamored for entrance to the already crowded auditorium.

The program was worshipful, educative, inspirational. Doctor Williams, the pastor, gave an impressive morning discourse, setting forth the religious and social values of the church for the community. Very appropriately yoking up the young life of the church with this expanding phase of its history was the participation in these services of the junior choir under its director, Mrs. Lillian Tingle. Other Methodist leaders present and co-operating in the program of this larger movement were District Superintendent C. Y. Trigg, whose constant counsel has been an invaluable aid in realization of this project; President J. O. Spencer,

of Morgan College; Dr. Pezavia O'Connell, and the Rev. C. Tolson. A fitting address was also delivered by Prof. R. B. McCrary, in which he wisely charged the congregation: "You now occupy a strategic situation. The deep perspective which the future unfolds, invites you onward to still nobler efforts and more glorious achievements. With all departments functioning, with all your forces clad in the armor of Christian soldiers and animated by a militant spirit, you are better prepared now than ever to carry on as an institutional church."

Comprising this desirable plant are several specially adapted units. Its main auditorium has a seating capacity of fifteen hundred persons. Its beautiful art windows are among the rare types found in the churches of the country. A general assembly room, kindergarten, and ample classrooms make up the Sunday-school unit. Rooms are available with platform for Epworth League and Boy Scout activities. A commodious social room, with hall for banquets and less elaborate functions, will accommodate one thousand persons. Outside social groupings may be held comfortably on the beautiful adjacent lawn.

Undoubtedly much of the tact, courage, and consecration evinced by the pastor in this achievement is due to his birth and discipline in a Methodist parsonage. The father of Ernest Sumner Williams, born a slave, was for thirty-six years a member of the Washington Annual Conference; besides, was the first Negro public-school teacher in the State of West Virginia, where Ernest was born. Of eleven children, five graduated at Morgan College. Ernest left Morgan in his sophomore year to study theology at Gammon. Here he graduated in 1897 and returned to the pastorate in his Conference, the Washington. Since that time he has served very successfully as statistical secretary (5 years), and two terms on the Washington and Baltimore Districts as Superintendent. He has served his Conference in the General Conference as reserve in 1920 and 1924, and as regular delegate in 1912. Meanwhile, he returned to Morgan College and graduated with the "A.B." degree in 1922, at forty-eight years of age, showing his tenacity of noble purpose. It is this persevering, constructive spirit that has made Doctor Williams the church builder, financier, and successful pastor of whom we are all proud. In recognition of his achievements the degree of Doctor of Divinity was conferred on him by Gammon Theological Seminary recently. Next May he will represent our denomination as its fraternal delegate to the General Conference of the African Methodist Episcopal Church at Chicago, Illinois.

Metropolitan's transfer to and possession of the former Grace Methodist Episcopal Church, at Lafayette Square, Carrollton Avenue and Lanvale Street, is timely and pertinent in that Doctor Williams and his congregation are to be host to the sessions of the Washington Annual Conference, March 21-25, 1928. With its membership increased by six hundred new additions, and its apportioned benevolences in hand, this church is ready and eager for

the sitting of the Conference. With these favorable factors conspiring for his comfort, Bishop Locke, resident bishop of St. Paul Area, will experience delight in his presidency of the sessions of this great Conference. Cultured, congenial, Christian, the personality of the bishop will win its way into all hearts with its charming manner and its scrupulous sense of fair and just dealing with the interests of those who wait to greet the bishop's coming among them.

Organized in 1864, the Washington is one of our largest Conferences, numerically, and its territory embraces a part of four States—Maryland, Virginia, West Virginia, Pennsylvania, and District of Columbia. The only surviving member of the first class of 1864 is the saintly and universally beloved Dr. N. M. Carroll. At present the full membership is 36,926, with 2,500 preparatory members. In the ranks of traveling preachers are 178 members of the Conference and 13 probationers. The affairs of its six districts are ably directed by the following leaders: Doctors E. A. Haynes, Charleston; C. Y. Trigg, North Baltimore; W. H. Dean, Pittsburgh; J. U. King, Richmond; J. S. Carroll, South Baltimore; R. F. Coates, Washington. Its veteran secretary is Dr. C. S. Harper; statistician, Dr. C. S. Briggs; treasurer, Dr. C. A. Johnson; registrar, Dr. A. L. Jenkins; and Dr. G. E. Curry is the

efficient chairman of the Board of Examiners. Of Sunday-school scholars there are 26,373. Last year the Conference baptized 265 adults and 1,773 children. It features the work of the Epworth League, of which there are 5,775 senior and 3,073 junior members. Conjointly with the Delaware Conference, each year they hold an outstanding Epworth League institute of real value at Morgan College. Dr. A. J. Mitchell and Dr. E. S. Lyon are its conspicuous leaders.

In assets the Conference possesses more than five hundred church structures, including parsonages, at a total valuation of \$3,266,025, and has raised for World Service, the general church benevolences, during the past three years, the creditable total of \$92,343, the average per capita giving being 87 cents.

With such an entertainment as Metropolitan and Baltimore hospitality can afford, with such episcopal presidency, and with such a group of devoted men of high purpose, the Conference will have no experience to mar its success and comfort save the sad contemplation of the passing from its ranks to their final reward, since last Conference, of the faithful J. W. Hollin, P. O. Middleton, L. J. Valentine, C. B. Bishop, E. M. Dent, J. W. Jackson, Moses Lake, and J. R. Davis; God having provided for these something better than the earthly ministry.

Liberia Annual Conference

THE ninety-fifth session of the Liberia Annual Conference was scheduled for January 26. As there was no ship passing from Monrovia to Grand Bassa, the date was changed. On Wednesday, February 1, Bishop M. W. Clair, LL.D., called the Conference to order and conducted the opening devotionals. The bishop offered prayer. Appropriate and befitting remarks by the bishop were made. The sacrament of the Lord's Supper was administered, in which the district superintendents took part.

L. W. Wah, secretary of the last session of the Conference, called the roll. He was re-elected, and named as his assistants J. F. Yancy and C. S. Sanso. On nomination, J. T. Dayrell was elected statistical secretary, and C. W. Williams, J. O. W. Garber, J. E. Padmore, and Rosa E. Lee were chosen as assistants. G. E. Nuckles was elected treasurer, with J. D. Brent, N. B. Whitfield, W. B. Greebey, and W. P. L. Brumskine, assistants.

Missionary anniversary at 7.30 P. M., L. W. Wah presiding. A large and appreciative audience gathered and greatly enjoyed the program. Addresses were delivered by Miss A. E. Hall, the Rev. W. B. Williams, and Bishop Clair. The principal points brought out were that in 1932 it will be one hundred years since foreign missionary activities were begun in the republic of Liberia. During the next four years a special centennial fund for extension work throughout the Conference is to be raised. In 1934 the centennial of the organization of the Liberia Annual Conference is to be featured.

Thursday, 9 A. M. The devotional address by the bishop was based on Matt. 5. 48, "You, however, are to be complete in goodness as your heavenly Father is complete." District Superintendents W. B. Williams, R. V. Richards, T. J. King, and D. D. Starks read their reports, in which they stressed the needs and possibilities in their several districts. Despite the handicaps, some progress

had been made. At 11 A. M. the memorial service was conducted by Moses N. Williams. The following had passed out during the year: J. W. Brent, L. L. Huff, and Mrs. E. E. Powell. Appropriate remarks were made by J. E. Padmore, J. O. W. Garber, and Anna E. Hall.

Educational anniversary, at 7.30 P. M., T. E. Ward presiding. Stirring addresses were delivered by J. T. Dayrell, Rosa E. Lee, C. H. Henry, and R. L. Embree. The educational program, as a result of the plan submitted to President King in 1923 by Bishop M. W. Clair and subsequently approved by the Boards of Foreign Missions of the Lutheran, Protestant Episcopal, and Methodist Episcopal Churches, the three Colonizational Societies, General Board of Education, and the Phelps-Stokes Foundation, is taking on new life throughout the republic under the direction of James L. Sibley. For the first time in the history of the republic a series of teachers' institutes will be conducted by specialists.

Friday, 9 A. M. The devotional address by the bishop was based on Matt. 6. 33, "But make his kingdom and righteousness your chief aim, and then these things shall be given you in addition." The preachers reported their work, and at 11 o'clock the Conference began to ballot for a delegate to the General Conference. Four ballots were taken, which resulted in the election of R. V. Richards, with L. W. Wah, reserve. The Lay Electoral Conference was in session at the same time and elected Senator W. V. S. Tubman, Cape Palmas, with Mrs. Maria King, Edina, reserve.

At 7.30 P. M. the church and citizens gave a reception in honor of Bishop and Mrs. Clair and members of the Conference. The addresses and music were unique and interesting.

On Saturday, 9 A. M., devotionals were conducted. After the reading of the minutes, James Bolo, Jeremiah W. Kume, William S. Nimley, Mark G. Nmah, and James

K. Tobah were admitted on trial, and the following were elected for ordination: Elders—Joseph J. Roberts and Joseph S. Dickerson. Deacons—Savage Doeh, Charles S. Fyneh, James A. Griggs, Benjamin C. Nauh, Benjamin D. Sueh, and John I. A. Weeks. The statistical secretary, treasurer, and the several committees submitted their reports.

At 7.30 P. M. the Conference assembled and the following missionaries and principals of schools reported: Anna E. Hall, Rosa E. Lee, J. D. Stryker, Maud W. Williams, H. T. Miller, G. W. Harley, C. H. Henry, R. L. Embree, L. W. Wah, and W. B. Geebey. In all these reports were indications of progress.

On Sunday, 6 A. M., the Conference love feast was largely attended. At 11 A. M., sermon by Bishop M. W. Clair, from Mal. 3. 8-10; theme, "Give God a Chance."

At 2.30 P. M., sermon by the Rev. N. B. Whitfield. At the conclusion the deacons and elders were ordained, the appointments read, and the Conference adjourned to meet next year at Upper Caldwell. Benediction by the bishop.

The appointments will appear next week.—Conference Reporter.

Bishop Clair's Four Years With Central Missouri Conference

By the Rev. W. A. Payton

FOUR years ago, in Centennial Methodist Episcopal Church at Kansas City, the members of the Central Missouri Conference awaited the coming of the new bishop who was to preside over that session, and who was destined to become the resident bishop of the Covington Area. Exactly on time, as is characteristic of him, he entered the auditorium. The members of the Conference and the great crowd of visitors arose to their feet and alternately sang and applauded while this great leader of men, who was to mean so much to us, made his way to the front and called the Conference to order.

It is a pleasing coincidence that, at the close of this quadrennium, we are privileged to look forward to meeting our own Bishop Matthew W. Clair in the same city within our borders where first we met him.

A retrospection of the four years of his administration, as to its effect upon this Conference, reveals a positive trend of well-regulated advancement along all lines of endeavor. There is less of the spasmodic effort and more of the day-by-day activity which assures success. Our hearts are pledged to Bishop Clair.

As an executive, his wise and impartial dealing has enthroned him in hearts of minister and layman. His regard for the laws of the church, and his respect for the rights of others under the law, make us feel secure by reason of the knowledge that our several interests are in his hands. Having been touched by his great spirit of optimism, there has developed throughout this Conference the urge to reach the goal of one hundred per cent efficiency.

When on an official visit in our Conference he has not neglected the smaller charges, nor given preference to the larger. Frequently he would visit two or three small towns in one day, shaking hands and speaking a word of cheer to the pastor and a hurriedly assembled congregation.

As a leader, his interest in the ministers and laymen

of his area is very evident. The Central Missouri Conference is the more efficient because of his leadership. He has never ordered us to go forward without teaching us how to advance; using such methods as the men's meeting in Kansas City, and the summer school of theology and school for city pastors, held in St. Louis last fall. The great meeting in St. Louis brought to us men from the strategic centers of Methodism whose wealth of experience made possible the inspiring messages that left an indelible impression. The result is apparent throughout the Conference. There is renewed activity from the smallest hamlet to the largest city. Material gains are reported at each Quarterly and District Conference.

As a brother, the dignity of the executive is merged with the tolerance of the elder brother. Not lenient to the extent of encouragement of delinquency; but understandingly kind, approachable, and ready to advise. We love him because we feel that he has a personal interest in each of us. Once having met you, he seems never to forget your name. This fact makes you feel that while he is your bishop, he is more than that; he is a friend who understands and loves you.

Bishop Clair has succeeded in leading this Conference to heights of achievement heretofore unattained under peacetime conditions. The pastors are optimistic as they labor, knowing that a word of praise will reward each effort bearing the fruit of success; and succeed they will, for failure cannot attend the efforts of one who, with a song in his heart and a smile on his lips, tackles the job, seeing only the goal rather than the impediments that lie between.

We pray for the safety of Bishop Clair while he is taking cognizance of the work of the kingdom of God in Liberia; we pray for his safe return. And we look forward with pleasure to the time of his visit to us in the city of St. Louis. We will meet him there.

We will come from the crowded sectors of the cities; we will come from the towns and villages made picturesque by the poetic scenery of the Ozarks; we will come from the historic towns dotting the banks of the Mississippi, and from the inland towns in the region of the Missouri; we will come, not only to make our reports, but ready to sustain the program of our bishop in any undertaking necessary to the advancement of the kingdom of God.

Colored Membership Seeks Additional Leadership

(Continued from page 224)

a grand total of more than two and a quarter million dollars in the past eight years for benevolences alone. There is much merit in these figures which speaks eloquently to the church to do its best for the Negro. And the most splendid contribution to this end is to promote his own self-development through channels of his own inspiration and achievement.

Again let it be said, Methodism will find increased favor with the Negro within the church and without, in the proportion that the church ministers to his racial self-respect, his ambition, his desire for achievement, through his own race leaders. The approaching General Conference can and should make its significant contribution to the Negro's advancement by increasing his opportunities in this respect.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

JESUS THE SUFFERING MESSIAH

SECOND QUARTER. LESSON I. APRIL 1

Scripture Lesson—Mark 8. 27 to 9. 1; 9. 30ff; 10. 82ff.

Stock-taking. We have reminded ourselves with some repetition that the supreme purpose of Jesus during the first period of His ministry was to get Himself established among the people as the Messiah without having told them plainly that He was. And we said also that He did not succeed in persuading anyone to such a belief but His disciples. We did not qualify this last statement as we might have done because we knew that we would come to the present lesson where such a qualification would be more in order. The qualification is that even the disciples had not become cocksure that He was the Messiah. He had not told them. And the fact that they had not asked Him anything about it is pretty good evidence that they had not lost any sleep revolving it in their mind. Jesus had more than once condemned the people for their lack of spiritual insight which prevented their being able to interpret their experiences aright. And when the Baptist inquired of Him whether He was the Messiah in truth, Jesus answered in no unequivocal terms. Those before Him who had in vain received a following as the Messiah (Zerubbabel and Judas Maccabeus) had been proclaimed by others rather than by themselves as the Messiah. Likewise Jesus wished to be acclaimed and proclaimed the Messiah without doing it Himself. Egotism was far from His heart!

When He had allowed the people sufficient time to make up their mind, and had provided them with sufficient experiences upon which to ground their conclusion, He inquired of His disciples what the people's judgment was concerning Him. He figured that the disciples must have heard the people drop some remark concerning who He probably was. He had been very popular with them. He had taught them, fed them, and healed their sick. But have His labors been successful or all in vain? This was stock-taking time with Jesus to see whether the purpose of His labors among the people had been realized or not.

The Belief of the People, and Peter's Great Answer. It must have been a depressing disappointment to Jesus to learn that after all His wonderful works and words among the people, none of them had in the least suspected that He was the Messiah! As far as they were concerned, His labors had been all in vain! He then put the same question to the disciples concerning their belief. Peter answered exactly to the point.

It may be of passing interest to inquire why Peter answered as he did. It may be that had Jesus sought the judgment of the disciples first, Peter would have been more hesitating in his answer, or would have given some other answer. It may be that he would have answered the question somewhat as some of the people had answered it. It may be that he answered as he did because he had seen that none of the people's answers had been correct. Since that is so, Jesus must be a new Prophet. But there is no new prophet whom the people might be expected to know but the Messiah! We are not certain that all this logical reasoning shot through Peter's mind as quick as lightning before he answered. We are not certain that he at this time answered as he was wont to do—that is, impulsively without thinking, or whether his answer expressed a carefully-arrived-at conviction. We only offer this as a suggestive probability. For immediately after he saw that he had been right when all others had been wrong, he became so inflated that he presumed to know more than the Lord Himself, and openly disputed his Lord, though I think we are correct in understanding that he called the Lord aside to do it.

But a stern rebuke from the Master quickly removed the swelling from his head.

And observe: the Lord charged the disciples that they should not tell anyone that He was the Messiah. He still wants the people to discover it for themselves, as the disciples have done, if they are to find it out at all. To tell it, and especially to tell that He had said it, would give His unbelieving enemies information which they could well use in hastening His death. And before He dies He is going to make one more attempt to reveal His Messiahship to the people. But even if they should grasp the true significance of the act, it will be too late for the popular acclamation to forestall the deadly determination of enemies in places of influence and power.

Dying to Save. Jesus knew that His principles were of God, and, therefore, must eventually triumph. But He clearly saw that their triumph depended on His dying for them. And He was willing to suffer anything Himself in order to insure their triumph. From this time He kept ever before His disciples the fact of His imminent death. Most assuredly He would have kept off His death longer had His disciples not already come into faith in Him as the Messiah. But with this faith on their part He at once became resigned to die at the approaching Passover, and for the first time apprised them of His approaching death. He was hopefully persuaded that they would continue His work and proclaim His Messiahship in such a way and with such success as He Himself could not appropriately do, and as it would not have been prudent for them, few in number as they were, to undertake it while He yet lived. So after this practically all His teaching of them was a preparation of them to continue His work after His death. Sometimes it seems that He became quite anxious about their conduct after His death—as if there was some doubt in His mind whether they would remain steadfast in faith and be permanently aggressive in labors. And the key to the interpretation of all His parables to them after this (including the cursing of the fig tree) is just this uncertainty in His mind concerning His disciples. He kept before them the dire consequences to them should they be derelict after His death. He had lived in vain to save His people. Now He will die successfully to save them. They,

and all others, will be saved if they will come into the faith in Him after and through His death which they should have had in Him during His life, but which their spiritual insight, blinded by so long persistence in sinning, had deprived them of. His death, therefore, was the extremest limit to which He went to convince the people without telling them of His Messiahship in order that He might redeem them from the power of habitual sinning and unto righteousness—even to God.

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, APRIL 1, 1928

"Whom do men say that I am?"

(By the Rev. D. D. Martin, D.D.)

This is the momentous question concerning all people, for much depends on their view of Christ. It is the question at the very heart of civilization, and the question the missionary is to lay before the heathen world. What men think of Christ determines what they do and are in the world. Various answers are still being given. Most answers treat Christ with some respect. All see in Him some points of excellency, if not the world's Redeemer and Saviour.

Peter made the great confession to which all true believers have subscribed when he says, "Thou art the Christ, the Son of the living God." This is the heart of the Christian faith that gives power and value to all missionary work everywhere. Without this all who have lived or will live are without anyone to save. It is our confession like that of Peter which will help carry this truth to all men. It is understood best in the light of the cross. It is the secret of the cross He there made known to His disciples, and we are to make known to the world.

Some of us, like Peter, are bold in our acclaim, but do not want to hear about the cross. Jesus rebuked Peter, and then said to the multitude, "If any man will come after me, let him deny himself, take up his cross, and follow me" (keep step with me). Self-denial is the first great step in cross-bearing. This has been exemplified in the lives of the missionaries ever since Christ sent them out to carry the gospel to the ends of the earth that men might have the good news of the Kingdom.

We can save our own life and the lives of others by losing our lives in the sense of giving our lives for others. We may give up home and friends, wealth and worldly honors, all to make men know Christ—who He is to them. In what we give up we have found more abundant life in Christ with all needed things added, for He gives us all things to enjoy. To be a follower and a messenger of His is worth everything beside.

GAMMON SEMINARY.

Epworth League Topic

APRIL 1

DISREGARDING CREDIT—SAVING OR LOSING LIFE

Disregarding Credit (Matt. 20. 20-28). Mrs. Zebedee wanted her sons to have the ranking place in the new cabinet she thought Jesus was about to form. But the other disciples wanted the important places, too. Ill-feeling followed. Jesus tried to draw their eyes away from the glitter of position and focus them upon the opportunity for service. Greatness, as He measured it, did not rest upon the man who commanded the most service, but upon him who rendered the most service. Jesus is simply turning upside down the world's conception of greatness. The great man is not the one in the public eye, but in the public service.

The fundamental question is, Am I seeking the credit or the advancement of the cause? Sometimes we work for grades in school, for promotion in the office, for commendation in church, for the salary that comes in the pay envelopes, rather than for the sake of the thing that needs to be done.

These externals are simply the scaffoldings by which we build the beautiful cathedral of life. What a tragedy to put all our time on the scaffoldings!

Then there are others who do the thing because it needs to be done. They are really interested in the work itself. But having done the task, they cannot resist the temptation of calling attention to their contribution. They believe in the modern beatitude, "Blessed is he who toots his own horn, for his'n shall be tooted." The vibration from such tooting has wrecked many a splendid service.

But Jesus showed us a more excellent way. He went about relieving the world's need, and then said quietly to those whom He helped, "Tell no man."

Saving and Losing Life (Luke 9. 24, 25; Matt. 27. 83-44). Jesus pointed out that all life is a paradox. The one who saves his life loses it, and he who loses his life saves it.

As Jesus hung on the cross His enemies taunted Him with the words, "He saved others; Himself he could not save." Jesus could have saved Himself from the cross had He been willing to agree with the religious leaders of His day. But this meant he must sacrifice the truth and all that He held more sacred than life itself. At any cost He must tell men about God. He could not save Himself and reveal God to others. Indeed, had He tried to save His physical

life there probably would be no Christianity to-day.

For us it will doubtless not be a question of laying down our physical lives at any given times, but in putting forth our very best effort day by day. In school, at work, at home, we shall find ourselves asked to do those necessary but frequently annoying services that eat into our own personal plans. If we refuse to do them, shall we save or lose our lives?—Epworth League Quarterly.

Little Stories of Achievement

What the Churches Are Doing

Alachua, Fla.—Sunday, February 12, was a high day in Paradise Methodist Episcopal Church. Dr. D. S. Selmore preached two sermons that will live in our memory. Paradise is a new church. April 8 will be World Service day, and our \$60 has already been raised. Our aim this year is far above that of any year gone by.—R. J. Anderson, Reporter.

Arredondo, Fla.—We want to thank Bishop Richardson for Dr. D. S. Selmore, district superintendent, and the Rev. J. W. Warner, pastor. They are two choice men of the Atlanta Area. Mr. Jas. Hale, Jr., has agreed to purchase pews for the church at his expense. The Rev. Warner is the man for this place. We are going to pay \$60 for World Service. Sister E. P. L. John, president of The Woman's Home Missionary Society, is on the job.—Goven Kelley, Reporter.

Natural Steps, Ark.—On February 20 our third board meeting was held at St. Matthew's Methodist Episcopal Church. Our pastor, the Rev. S. B. Branch, presided. Each class leader made good reports. While the pastor and his officers were transacting business, a storm struck the church. Some very select groceries were left for the pastor and his good wife. We have taken on new life and making progress, viewed from every angle, financially, socially, spiritually, and morally.—James Colding, Reporter.

Altair, Texas.—A recent League rally here, with Prof. I. V. Hilliard leading the men and boys, and Mrs. L. B. Glover leading the women and girls, was a decided success. Mr. Hilliard reported \$5.79; Mrs. Glover, \$5.25; total, \$11.04. The defeated side set the table

and served cream and cake to the men. Miss W. V. Collier, president, faithfully assisted by Miss Jewel Ray, are forging the League to its rightful place in our little town. The entire community for ten miles around is touched by its influence.—Mrs. M. L. Glover, Reporter.

Dayton, Tenn.—Mt. Olive Methodist Episcopal Church: On March 3 a storm struck the parsonage about 7.45 P. M. and left on the table fifty pounds of choice groceries and other household articles for the pastor. The party was led by the Ladies' Aid members—Mesdames N. J. Haynes, H. Angle, J. Day, A. Lonas, N. Allen, J. Robertson, Miss T. Shelton. This party came singing "The Lord Will Provide." After the presentation, the pastor offered prayer. We pray God's blessing upon these good people of Dayton. Our pastor, the Rev. J. G. Nash, was made happy.—Annie R. Lee, Reporter.

Baton Rouge, La.—Notwithstanding the cold weather on Sunday, February 26, the blue and white contest, held at Jordan Chapel Methodist Episcopal Church, was a success. Miss Laura Cyrus, representing the blue, reported \$22.50; and Miss Rosia Henderson, representing the white, reported \$17.15. A valuable prize was given the winner, Miss Cyrus, which was a beautiful parasol, presented by the pastor, Rev. J. S. Dickson. The second prize was given to Miss Henderson. The drive was given in the interest of our World Service. We are doing all we can to put over the World Service program.—Mrs. Dora Dickson, Reporter.

Lake Arthur, La.—The Lake Arthur circuit is on the uphill grade. Our church is in excellent condition here; and Mallalieu, at Jennings, La. New members are being added to the church at every service. We held our second Quarterly Conference at

Lake Arthur, February 9; at Jennings, February 10, with Dr. W. J. Hampton, district superintendent, in the chair. All officers had written reports, which showed that the circuit is in better condition than it has been for some time. Under the leadership of the Rev. P. M. Jones and his loving wife, everything looks bright for a good year's work at both churches. Pray for our success.—Anthony Ransom, Jr., Reporter.

Greenwood, Miss.—We wish to say that the spirit of unity, love, and co-operation is pervading the membership as never before, and as an evidence of this fact, social gatherings and banquets are being held with very appropriate programs and amusements of the highest order. Wednesday evening, February 22, the Sewing Circle of Wesley gave the Daughters and Sons of Wesley a fine banquet, to which many friends were invited. A fine program was rendered and appropriate responses followed. It was an electrifying hour, and the large number present felt the power and influence of the occasion for great good. Mrs. Eddie Gee is the very efficient president of the Sewing Circle, and Mrs. Mary Collins is the very efficient president of the Daughters and Sons of Wesley.—Reporter.

Starkville, Miss.—Since our Annual Conference session at Grenada, Miss., having the pastor, Rev. E. A. Mays, and his good family in the parsonage, our church work moves off nicely. His plans to begin with have been put before the people, and they have taken hold with a will to bring things to pass. Each department of the church is gladly co-operating with his plans and putting forth other plans to work by. Dr. Springer, returned missionary from Africa, was with us Friday night, March 2, bringing his message of the good that has been done there and the great need of more missionaries and finance to help carry the work forward in that dark continent. A splendid congregation listened to the wonderful lecture. The offering taken amounted to \$10. We pray that peace, happiness, and success will ever be his.—Mrs. Rosebud O. Belle, Reporter.

Eclectic, Ala.—The Benson circuit is alive and on the job. On Thursday night, March 1, the largest storm ever witnessed during the writer's twenty-four years in the pastorate, struck Chapel Methodist Episcopal Church, leaving a table laden with 200 pounds of groceries and wearing apparel for the pastor and family. The party was led in singing by Bro. E. Brown, and prayer by Bro. E. D. Geeter, after which the pastor and wife made brief remarks. An elaborate reception followed which was enjoyed by all. The leaders of the storm were Bros. L. D. Brown and F. I. Banks. These two young men understand the church's program and never fail to succeed in any effort they put forth. May God bless them. We ask God's blessings upon others who responded to the call as follows: Sisters V. Brown, S. Brown, J. W. Brown, P. Brown, Essie and Effie Brown, Brothers J. A. Brown, John Thomas, and others. We thank them, and ask them to call again. Under the leadership of Brothers L. D. Brown and F. I. Banks among our young people, we will go over the top on Easter.—The Rev. J. W. Knox, Pastor.

Kansas City, Mo.—After the adjournment of the Central Missouri Conference, which met in Sedalia, Mo., April, 1927, Bishop Waidorf and our district superintendent thought that we should get a better location for our Clark Methodist Episcopal Church. They succeeded in finding a church building for sale at 14th and Campbell Streets, known as the First German Methodist Episcopal Church. After a conference with Bishop M. W. Clair, this property was purchased, and the Rev. L. Woolrich appointed pastor. This is a neat brick structure, with a seating capacity of four hundred, well lighted, carpeted floor, pipe organ, lecture room, a good heating plant, and a six-room modern parsonage. The Lord has wonderfully blessed us since acquiring this property. One hundred and sixty persons have been received into the membership since June 8, 1927, and nearly every Sabbath someone is received into this church. This is to be in the near



IN LESS than one year this neat little church structure, ample in accommodation for the population, has been built by the Rev. J. S. Roberts, our pastor at Winchester, Ky. It is the new Clark's Chapel, and is an outstanding structure, leading all other colored churches in the city. Brother Roberts has set the pace not only for the other ten churches in his city, but for the entire district. This attractive little brick church is the second new church erected under his leadership in the past five years. It is a credit to the faithfulness and devotion of his people. Lexington Conference must take pride in such constructive leadership as Brother Roberts brings to his task.

future one of the outstanding churches of the Covington Area. Delegates and visitors to the General Conference are cordially invited to visit us during their stay in the city, and to make Ciark Methodist Episcopal Church their headquarters.—C. H. Adkins.

Anniston, Ala.—New Haven Chapel Methodist Episcopal Church is growing under the leadership of the Rev. J. C. Carson, pastor, spiritually and financially. The members are taking on new courage, and we are helping our pastor to put over the program. Sunday, February 26, the pastor preached two great sermons. The morning text was Joshua 24. 15; evening text, Luke 15. 4. General collection for the day, \$29.50. Clubs reported as follows: No. 1, Miss A. Jackson, \$12; No. 2, Mrs. Brookins, \$7.25; No. 3, Miss H. Lawn, \$12; No. 4, Mr. R. Wynn, \$6; No. 5, Mr. T. J. Jackson, \$3.65; No. 6, Mrs. M. E. Ogle-tree, \$7.75; No. 7, Mrs. M. Ramsey, \$6.05; No. 8, Mrs. M. Trammell, \$10; No. 9, Mr. H. Curry, \$5.50; Mrs. I. Underwood, \$3.57; Miss L. B. Ross, \$4.06; grand total for the day, \$114.48. We have put on a big drive for Easter Sunday, which, we hope, will be a success. We have raised during the month of February, \$300. Since Conference we have raised over \$800. We thank the bishop for sending us this great man, the Rev. Carson. The members stand ready to aid him in any effort to put over the program of the church. We ask the prayers of the general church for our continued success.—M. E. Ogietree, Reporter.

Texarkana, Ark.—We thank our dear Bishop Clair for appointing as our pastor, for this Conference year, the Rev. P. H. Myers. He has things well in hand, and the church has taken on new life and is moving forward under his careful leadership. We are looking forward to a great year's work along all lines. Our most efficient district superintendent, the Rev. W. C. Rivers, was with us the third Sunday in February at night. He preached for us from the subject, "Growing in Grace," which made our hearts rejoice. He held the business session Friday night. Good reports were rendered along all lines. Paid out for all causes since December 16, \$171.94. On December 30 a storm struck the parsonage, led by Mrs. E. K. Ennis, of St. Paul Methodist Episcopal Church. Several pounds were laid on the table. The Ladies' Aid Society, under the leadership of Mrs. Rebecca Smith, has put \$41 worth of furniture in the parsonage. Our Sunday school is well organized. Mr. E. W. Cross is the Sunday-school superintendent. The Junior League is busy at work. We have a drive on that will close Easter Sunday. We hope by that time to make a round report for World Service. The fourth Sunday in March is Philander Smith Day.—Mrs. M. E. Baker, Reporter.

Nashville, Tenn.—Gordon Memorial Church is on the firing line under the leadership of the Rev. A. P. Gorden. On Sunday, February 18, the Rev. Sister Lula Allen preached for us a wonderful sermon. We are always pleased to have her with us. On Friday night the Rev. Granville, from Brooks Chapel, Brentwood, Tenn., preached for us in behalf of the contest between Mrs. W. A. Smith, wife of the pastor of St. John Methodist Episcopal Church, and our pastor's wife, Mrs. H. P. Gorden. We are happy to say that we were successful, Mrs. Gorden being the winner. She reported \$438.66; and Mrs. Smith, of St. John, raised \$255.05. This project was put on by Mrs. C. G. Bramlette, the president of the Busy Bee Club, who is an excellent leader. Too much praise cannot be given her for her wonderful work. The proceeds of this contest are applied on the building fund for the new church. The unwelcome visitor "death" has come to us, taking away two of our members: Mrs. Levine Lewis, one of the older members, who leaves to mourn her passing, two sons and other relatives. Mrs. Frankie Jenkins died February 28 at a local infirmary. She leaves two sisters, two brothers, one of whom is the Rev. Charles L. Carter, of this church.—Rev. H. P. Gorden, Pastor; Mrs. Georgia Williams, Reporter.

El Paso, Texas—We, the members of Myrtle Avenue Church, thank Bishop R. E. Jones and cabinet for the return of our pastor, Rev. F. J. Hutchinson, who is spending his second year with us, during which time he has done what he could to put the church on a systematic basis and lead up to a higher standard along all lines of Christian duty. On Thursday, February 9, we showered our pastor and his beloved wife with several pounds of groceries. On February 11 and 12 we had with us our district superintendent, Rev. H. H. Qualls. Saturday night the business session was held and was well attended by officials. Good reports were rendered. The superintendent preached a soul-stirring sermon on "Why Stand Ye Idle?" We are lined up to raise our World Service quota by Easter. We wish to thank Mrs. Theodore Walker, a member of Shiloh Baptist Church, for entertaining our district superintendent while in the city. The Ministers' Alliance of our city rendered a splendid program at 3.30 P. M., February 12. Each member of the alliance preached a seven-minute sermonette, led by the Rev. Z. S. Johnson, followed by the Revs. W. A. Carr, L. B. Moss, H. Gandry, N. H. Harris. The churches represented were: Colored Methodist Episcopal, the African Methodist Episcopal, and three Baptist churches. The amount raised by the alliance was \$15.—The Rev. F. J. Hutchinson, Pastor; Mrs. C. B. Tatum, Reporter.

Radford, Va.—Sunday, February 12, 1928, was a triumphant day at the Mt. Olive Rock Road Methodist Episcopal Church. It was the day for which the church membership had been anxiously waiting since January 10, 1928, when twelve tribes, representing the twelve tribes of Israel, started to the Promised Land. The Sunday school, with Mr. T. G. Gunn as superintendent, opened at the usual hour. At the close of the class period an excellent missionary program was conducted by the missionary superintendent, Mrs. L. V. Green; \$1.65 was raised for World Service. At 11 A. M. and at 8 P. M., our pastor, the Rev. R. M. Green, was at his best. The tribes that had reached the Promised Land reported as follows: Mr. and Mrs. Sidney Alexander, Judah, \$8.51; Mr. and Mrs. Hampton Alexander, Reuben, \$18.33; Mr. F. L. Jones and Mrs. L. V. Green, Gad, \$26.50; Mr. and Mrs. A. P. Armstrong, Asher, \$21.76; Mr. and Mrs. Frank Vaughn, Nephthaim, \$16.50; Mrs. E. M. Edwards and Mr. F. Hunter, Sr., Manasses, \$15.06; Mr. E. M. Fields and son, E. H. Fields, Simeon, \$14; Mrs. M. J. Jones and E. M. Delany, Levi, \$20.71; Mr. and Mrs. C. C. Alexander, Issachar, \$5.01; Mr. and Mrs. Levi Phillips, Zebulon, \$10.45; Mr. and Mrs. J. E. Holly, Benjamin, \$12.50; total raised by tribes, \$169.57. Each member of the tribes was given by the pastor a lighted candle and the Book of Luke for a guide. The tribe of Joseph was lost somewhere in the wilderness.—Reporter.

Hattiesburg, Miss.—One of the loveliest events of the season was the reception given by The Woman's Home Missionary Society of St. Paul Methodist Episcopal Church at the beautiful home of Mr. and Mrs. C. C. Ciark, Wednesday, February 29, in honor of the ex-district superintendent and wife, the Rev. and Mrs. W. H. Smith; and the returned pastor and wife, the Rev. and Mrs. J. D. Wheaton. The Rev. and Mrs. Smith were on the eve of their departure to their new field of labor at Lampton, Miss., Brookhaven District. Many of their friends, who regret to see them leave, wish them success. The Rev. and Mrs. Smith have served faithfully and well in Hattiesburg and throughout the district, six years as pastor and six years as district superintendent. Mrs. Smith is a great church worker, and holds important offices in The Woman's Home Missionary Society. At one time she was Conference president. She is now district president and Conference secretary of young people's work. After different amusements, provided by the Rev. Wheaton, Mr. E. M. Hall, and Mrs. L. E. Britton, expressions of love and appreciation in honor of the Rev. and Mrs. Smith were given by different persons. The pastor paid a beautiful tribute to them. They both responded in a very fitting way. A de-

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licious salad course was served. Mrs. Clark was a charming hostess, and made all welcome. This event was closed by all joining hands and singing, "Smile Awhile, Till We Meet Again."—C. Wilson, Reporter.

Rowland, N. C.—We are indeed pleased with the Rev. C. L. Gidney, our pastor, for this year. Cedar Grove Methodist Episcopal Church is still tramping for the goal. On February 12, Lincoln's birthday, we were favored with a wonderful sermon by the Rev. Gidney; subject, "Prayer, the Simplest Form of Speech." Everyone was uplifted. We hope to take in consideration every department of the church this Conference year. The young men seem to manifest more interest in church work than ever before. Every auxiliary is alive. Mr. Benton, our Epworth League president, calls the League to order each Sunday at 7.30 P. M. We commend him for his steadfastness and ability to lead. A very good program was rendered by the Home Guards and older Mothers' Jewels Monday night, February 13, under the direction of Mrs. Gidney. We commend Mrs. Gidney for her co-operation. Various plans are being made by the class leaders to help complete our new brick church as soon as possible. The Woman's Home Missionary Society is taking an active part in the plans. We hope to make a good report for World Service on Easter. The district superintendent, Rev. G. M. Phelps, made his second round February 18 and 19. He was present in our Sunday school and gave helpful instructions to the members and teachers. He is anxious that the Sunday schools be enlarged throughout the district. At 11 A. M. he preached an able sermon from Isa. 26. 3. The superintendent was paid in full. On Sunday, February 26, the Sunday school discussed the subject, "Works of Faith." The Rev. Gidney preached at 11 A. M. from the subject, "A Convincing Message."—Mrs. S. C. McDougald, Reporter.

Mexico, Mo.—January 15 and February 5 were days long to be remembered by the members and friends of St. Luke Methodist Episcopal Church. It was an occasion of a contest rally between the men and women. This movement began in the first official board meeting conducted by our pastor, the

Rev. C. S. Webster, who is filling out the unexpired term of the Rev. A. H. Higgs, due to his transfer to Clair Chapel, Omaha, Nebr. Mrs. M. E. Holt, a woman of courage and convictions, was selected to lead the women, and Prof. A. J. Tompkins, an efficient leader and master of men, was chosen to lead the men. The men organized and named their club the "Men's Boosters Club." The women also organized and named their club the "After You Club." The women's club drew the first blood by celebrating Woman's Day, January 15. They called to their relief the Rev. Anna Wade Conyers, a forceful and convincing gospel preacher, to grace the pulpit. She spoke to the delight of all present. The men's club celebrated Men's Day, February 5. The pastor preached the morning and evening services. The Rev. C. H. Bratton, pastor of the Second Baptist Church, delivered the afternoon sermon, which was thoughtful, logical, and inspiring. The "After You Club" raised \$155.75, and the "Men's Boosters Club," \$185.25; grand total, \$291. The result of the rally was such an inspiration to the "Men's Boosters Club" that they continued their activities by rendering a play, February 28, entitled "High Brown Breach of Promise," to a well-filled house. The play was sponsored by Mr. J. O. White. Door receipts, \$50. We have launched our final drive for this Conference year. Every member and auxiliary is called upon to show their loyalty and devotion to the church. Our slogan is a one hundred per cent report, and all standing debts liquidated.—Lucille Baskett, Reporter.

LaGrange, Ga.—The long anticipated dream became a reality, when the membership of Warren Temple, with their friends, witnessed the opening of a series of union services composed of the denominations of the city, on going into the basement of the greater Warren Temple. Situated on the corner of Union and East Depot Streets, which gives it a very brilliant future, being

in the heart of the colored section of the city. This basement is so arranged that one side of it can be easily converted into Sunday-school classrooms, when the main auditorium is completed, but we are there now cosily spending the winter, but hope to begin the other part in summer. Bishop E. G. Richardson was programmed to deliver the opening sermon of these series, but being detained at an educational meeting in Chicago, could not be present. Dr. D. D. Martin, secretary of the Stewart Missionary Foundation at Gammon Theological Seminary, filled his place most acceptably. His sermon was rich in content, and delivered with power. On Sunday night the Rev. J. B. Maddux, district superintendent, preached a special sermon to young people, which evidenced that he was studying every phase of the young life. The inclemency of the weather prevented some of our number from performing their parts, but the following took part: The Revs. H. R. Rachel, J. W. Wright, J. J. Bailey, T. F. Turner, J. W. McKnight. All these messengers equipped themselves with credit. Sunday was the national patriotic occasion. The pastor strove to make all feel possessed with the spirit of Lincoln, to render better services. Sunday-school rally was quite a success in percentage of attendance. Mrs. L. L. Harrison, Miss Grace Arnold, and Mrs. C. W. Prothro's classes were tied. Mrs. Prothro having the largest number, the pin was awarded her primary class. Miss Grace Arnold's class raised the greatest sum of money, and was awarded the banner. The Lincoln celebration service was combined with the young people's welfare service. Prof. J. Edwards was the principal speaker. We were favored with some very strong remarks from the Rev. A. H. Jamerson, our pastor at Leete Hill Methodist Church. Miss Ethel Harrison presided with much grace and dignity. These series of services closed Wednesday night, February 15, with a very pleasing Quarterly Conference. Reports showed much work had been done during the past year.—Nona B. Prothro, Reporter.

you find him. Let us not forget our obligation to Morristown College. May God bless you.—F. D. Johnson, Dist. Supt.

PULASKI DISTRICT

Third Round—Kingsport, March 31, April 1; Big Stone Gap, 1, 2; Bristol, 14, 15; Abingdon, 15, 16; Glade Spring, 21, 22; Marion, 28, 29; Wytheville, 29, 30; Christiansburg, May 5, 6; New River, 6, 7; Radford, 12, 13; Elk Creek, 19, 20; Dublin, 26, 27; Rural Retreat, June 2, 3; North Pulaski, 3, 4; Johnson's Chapel, 16, 17; Pulaski City, 17, 18.

Brethren: The Conference year is passing into history, but the most significant periods are just ahead of us. Let us carry on our evangelistic efforts, observing Holy Week, and making the most of Easter Day as a time for decision, for prayer and consecration, and a surrender of life to the service of the King in His program of Kingdom building in this sin-torn world of ours. Our District Conference will meet at Independence, Va., July 12-15. Let us pray and work to the end that we may be able to report an increase in our membership from conversions and our World Service apportionments fully raised and our Annual Conference benevolences taken care of as far as possible. So far as I am able to help, I am willing.—Anderson Davis, Dist. Supt.

Quarterly Conferences

ALTHEIMER, ARK.

We are proud to report that our church and community are alive. We have a wideawake Sunday school; also our other auxiliaries are waking up. We had a rally for the benefit of beautifying the church, and raised \$20.50. Our first Quarterly Conference was held February 11 and 12 by the district superintendent, Rev. W. S. Sherrill. All officers and local preachers were present with good reports. We paid the superintendent in full. On Sunday, February 12, the superintendent preached a soul-stirring sermon, which was enjoyed by all. Sunday, at 3 P. M., he preached at Wabbaseka, and at 7 P. M. he was with us again at Altheimer. He conducted a song and praise meeting, and administered the sacrament. We are planning for a great year's work.—Mrs. Alice W. Carter, Reporter.

BRIDGEVILLE, MISS.

On February 18 and 19, our first Quarterly Conference convened at Little Rock Methodist Episcopal Church, the Rev. G. W. Coleman presiding. Owing to the unfavorable weather, half of the leaders were absent. The superintendent gave the leaders instructions that will be a guide to their future task. On Sunday the Rev. Coleman preached to the delight of all who heard him. His subject was, "You Must Be Born of the Spirit." His sermon was impressive and inspiring. He emphasized the value of a modern church and school building, for each one represents the people of the community. All present partook of the communion. Raised for the superintendent, \$21.30. Pray for our success.—Rev. B. J. Cooper, Pastor; Mrs. S. E. Rice, Reporter.

CORRIGAN, TEXAS

The first Quarterly Conference of the Corrigan-Lufkin circuit was held at Mt. Vernon Methodist Episcopal Church, Corrigan, Tex., February 25 and 26, with the Rev. J. W. Gilder, district superintendent, in the chair. Devotions were conducted by the pastor, after which Dr. Gilder complimented the membership for their loyalty to the church in 1927, concluding with the following words: "Let 1928 be the banner year. My heart goes out to Wiley as never before; while getting your World Service on Easter, please remember Wiley." Officers were present with good reports. Thirty-five dollars were realized in the quarter Saturday afternoon. Sunday morning Dr. Gilder preached an excellent sermon. At 3 P. M. the members of the Invincible Club of the circuit were installed. At 7.45 P. M. Dr. Gilder delivered the evening message. We raised \$60. The pastor is all smiles. His motto is, "Get up and get; not set down and set."—E. A. Batiste, Pastor; F. K. Flournoy, Reporter.

District Activities

District Rounds

BLUEFIELD DISTRICT

Third Round—Thorpe, March 31 to April 1; Gary, 1, 2; Mudfork, 7, 8; Bluefield, Bethel, 8, 9; Amoneate, 14, 15; Excelsior, 15, 16; Anawalt, 21, 22; Davy, 22, 23; Welch, 28, 29; Princeton, May 5, 6; Pocahontas Parish, 12, 13; Bluefield, John Stewart, 13, 14; Williamson, 19, 20; Northfork, 20, 21; Pearisburg, Piney, 26, 27; Tazewell, June 2, 3; Tiptop, 9, 10.

Dear Brothers: Easter season is here, a joyful time with the church. He lives! It is a live season; buds swelling, birds singing; so let us awake with the lark, early, to our Christian duty. Remind your people afresh of their religious obligation. Let us be able to report a large number of souls brought to the Saviour, and the larger portion of our World Service raised and sent in. The convention of church auxiliaries will meet at Welch, W. Va., April 25-29, 1928, in Court Street Methodist Episcopal Church, the Rev. W. W. Ward, pastor. All pastors, presidents of societies, and superintendents are expected to be present. Area bishop, general officers, and editors are invited; also district superintendents of other districts, and Christian workers for the development of religious education, and presidents of our schools. Come, you are welcome.—B. J. Martin, District Superintendent.

FORREST CITY DISTRICT

Second Round—Sidney, March 24, 25; Batesville, 27, 28; Newport, 31, April 1; Davis Chapel, 6; Hughes Ct., 7, 8; Briceys Ct., 14, 15; Marlanna, Scott Valley, 21, 22; Palestine Ct., 25; Moro, 27; Marianna Ct., 28, 29; Helena, May 4; Marvell Ct., 5, 6; Brasfield, 11; Clarendon, 12, 13; Brinkley and Penrose, 14, 15; Brinkley Ct., 19, 20; Auvergne, 24; Hunter Ct., 26, 27; Caldwell Ct., 30, 31; Augusta, June 1; Cotton Plant, 3, 4; Forrest City, 6; Crawfordville Ct., 9, 10.

Dear Brethren: Easter is coming this way; we can hear its music just over the way. Let us do our best to raise all of our World Service on Easter, the day our salvation was completed. The Master is calling. Let us march toward the battle front with round reports and have all of our World Service in and reported by April 18. I am happy over the way you brethren are standing by our district program; do not forget area budget and Philander Smith College. Brethren, see that our people read the Southwestern. Wherever the members read this paper the program of the church goes over. It can be used as a director of religious education in every home and charge. Our dear, good Bishop M. W. Clair in the far-away field is depending on us to do the work in the home field. If the Forrest City District fails, the Little Rock Conference will fall in the great area rally and demonstration in St. Louis, Mo., April 23, 1928. We must not fail our Lord and good bishop. I shall depend on each pastor and layman of the district to put over this program.—J. H. Hatchett, Dist. Supt.

KNOXVILLE DISTRICT

Third Round—Mountain City, March 31, April 1; Johnson City, 7, 8; Greeneville, 13-15; Greeneville Ct., 14, 15; Rising Sun, 21, 22; Knoxville, East Vine, 29, 30; Knoxville, Seney Chapel, May 5, 6; Knoxville, Lansdale, 6, 7; Russellville Ct., 12, 13; Jefferson City, 19, 20; Knoxville Ct., 26, 27; Newport, June 2, 3; Clinton, 9, 10; Morristown, 16, 17.

Dear Co-workers: Let us not fall the great church. Christ is depending on us; let us do our best. We cannot fail with Christ on our side. Easter Sunday is just over the way. Let us try to raise our full apportionment for World Service on Easter Sunday, and report the same to the general treasurer and get vouchers. Have you found little Jimmy and enrolled him in your Sunday school? If you haven't, don't stop until

CRYSTAL SPRINGS, MISS.

Our first Quarterly Conference was held at White Oak Church, February 17, with Dr. G. W. Coleman, district superintendent, in the chair. He conducted the business in a fine way. Officers were present with good reports. Our superintendent made a strong talk on all lines of our work, pleading with us to go over the top on Easter with World Service. We are putting forth every effort to have a better report this Conference than we had last year. We paid the district superintendent in full.—Rev. Nathaniel Scott, Pastor; B. J. Crisler, Reporter.

DEERFIELD, FLA.

The first Quarterly Conference met at St. Paul Methodist Episcopal Church, March 1, with the Rev. W. O. Bartley in the chair. After song and prayer by the superintendent, Mr. J. W. Parris, recording steward, called the roll, and most of the members were present with good reports. The superintendent was much enthused over the work that is being done. The members of St. Paul are willing workers. The membership is building a stucco church, and the superintendent spoke highly of our good work. He delivered a soul-stirring sermon after the Conference from Daniel 8. 25. Collection amounted to \$24.60; paid the superintendent \$12. The remainder was put into the trustee's treasury for church purposes. Sunday, March 4, was a big day at St. Paul. It was rally day for the church building. Among eighteen members we raised \$86.81; about seven members contributed to the rally. Every member will pay his assessment. We were also favored with two wonderful sermons by the pastor, Rev. A. T. McCaskill, who is the best pastor on the Atlantic District. Our Sunday school is progressing nicely considering the small membership. We also have a fine League, though there is room for improvement. We were favored on last Sunday with a visit by Miss L. Lowery, the principal of Deerfield colored school. We raised \$9 for the pastor on March 4. Our new district superintendent was able to get five subscribers for the Southwestern Christian Advocate.—Ethel Mae Warren, Reporter.

DEKALB, MISS.

We held our first Quarterly Conference on February 24. The district superintendent was with us and held a successful quarterly meeting. He preached Sunday night to the delight of all present. Total collection was \$63.55.—A. L. Bohannon, Pastor; A. M. Gully, Reporter.

DYERSBURG, TENN.

The first Quarterly Conference of the Dyersburg circuit met at Price Temple Methodist Episcopal Church, Friday, at 8 P. M., with the Rev. J. O. Dixon, district superintendent, presiding. The pastor opened the meeting with a song; prayer by the Rev. Dixon. The Conference was then opened for business. Most of the officers were present with their reports, and in one hour the superintendent was closing the session. He gave us some excellent plans for looking after the current expenses of the local church. He also laid the World Service, Walden, and Gulfside, and other benevolences of the church on our hearts in such a way that we are compelled to do our best to go over the top on Easter. Sunday was a high day; the superintendent was at his best, taking his text from Acts 17. 22, 23. We were favored with the presence of the principal and eleven of the faculty members of Bruce high school. Sunday night we were at Tigrett, where the superintendent filled us with another strong message. Thus closed a great Conference. Paid the superintendent \$25.—I. R. Sumner, Pastor.

INTERLACHEN, FLA.

Our first Quarterly Conference convened at Richardson Chapel Methodist Episcopal Church, February 19. The Rev. F. E. Welch, district superintendent, presided. He made a fine address, which everyone enjoyed. The reports were good. Visitors to the Conference were Bro. Charlie Smith, of Alachua, Fla.; Sister Thomas, the pastor's wife; Sister Wheeler, of Reddick, Fla.; Sisters

Smith, Reese, and others. We paid our district superintendent in full for this quarter. We are proud of our new pastor, the Rev. C. H. Thomas, and we are praying for a great success in the name of the Lord for the church and pastor.—Mrs. Dora Carroll, Reporter.

LAGRANGE, GA.

Lcete Hill Methodist Episcopal Church: On January 18-20, our first Quarterly Conference was held, with the district superintendent, Rev. J. B. Maddux, presiding. In spite of the unpleasant weather, we paid our superintendent's claim in full, \$15, and raised \$6.80 for the church. Most of the unit leaders showed a splendid spirit, and made good reports. On Sunday morning the Rev. Maddux preached a soul-reviving sermon, which was very inspiring. In spite of the defenses and defects, we are moving on in the name of our God, and making progress under the leadership of our pastor, the Rev. A. H. Jamerson. He is a wideawake man, and full of plans, keeping each member on the job for the upbuilding of the kingdom of God. Most of the auxiliaries are functioning in the church under the leadership of the pastor, and we are asking God's blessings that we might keep our pastor at least until we are clear of debt, as he has done so much for this church. We now have plans to raise all of our claims this year, and are on the job as never before.—W. M. Bankston, Reporter.

LAKE CITY, FLA.

Our first Quarterly Conference convened in Leveyville Methodist Episcopal Church, February 19, the Rev. J. W. Wesley, district superintendent, presiding. The secretary called the roll and most of the officers answered present. On Sunday, the Rev. Wesley preached from St. Matthew, twenty-fifth chapter, to a large audience, and our hearts were filled with the Spirit. God bless our superintendent.—Mrs. Phillis McCray, Reporter.

LEONA, TEXAS

The first Quarterly Conference was held February 24 and 25, with Hillary Chapel Methodist Episcopal Church. The business session convened at 2.30 P. M., with the Rev. W. R. Robinson, district superintendent, presiding. The superintendent delivered a fine address. All officers were present with good reports. The pastor presented a five-year program for the circuit, which was adopted by the entire body of officers. In the program, two church buildings are to be built and one parsonage; \$1,225. World Service money is to be raised; \$500 for Wiley College; with an increase in membership each year. Cotton Crops Clubs have been organized in the program. Sunday was a great day. At 11.30 A. M. the superintendent preached on the subject, "Wait." At 3.30 P. M. the Rev. O. Lankford preached. Sunday night the superintendent preached again to the delight of all. Fifty persons bowed at the altar for the sacrament. Paid superintendent in full, \$40; pastor, \$75; World Service, \$2; Gulfside, \$5. We hope to make a round report this year.—A. L. Gabriel, Pastor; Mrs. P. E. Gabriel, Reporter.

RADFORD, VA.

Our second Quarterly Conference was held at the Rough and Ready Church, February 18 and 19, the Rev. A. Davis, district superintendent, presiding. Reports showed progress along all lines of the work. On Sunday, the Rev. Davis preached two powerful sermons that were impressive, inspiring, and full of thought. In each he emphasized the value of personal evangelism. The superintendent was paid in full, \$20. Raised for all purposes this quarter, \$320.82.—L. V. Green, Reporter.

SHELLMOUND, MISS.

Our first Quarterly Conference was held February 25, with the Rev. C. W. Butler, district superintendent, presiding. A goodly number of the officers had written reports. In spite of the short notice, we had a splendid session. Raised in the quarter, \$60; raised for all purposes this quarter, \$80.50. Our Easter projects are launched. We have let down the net, and are expecting great results. The Conference sent me home this year as

pastor where I was converted. My people have received me gladly. Pray for us.—D. D. Shelly, Pastor.

SHUQUALAK, MISS.

Our first Quarterly Conference was held February 18, 19, with the new district superintendent, Rev. D. Green, presiding. He is just getting his work lined up, and we are proud of him. The Rev. Green preached two strong sermons. He was paid in full for the quarter.—Rev. W. C. Hillard, Pastor; Mrs. Mary Gillespie, Reporter.

District Conferences and Conventions

GULFSIDE DISTRICT PASTORS' AND STEWARDS' COUNCIL

Rallying to the call of the newly appointed district superintendent, the Rev. A. L. Holland, the Gulfside District Pastors' and District Stewards' Council convened in St. Paul Methodist Episcopal Church, at 11 A. M., February 28, 1928, Bay St. Louis, Miss.

The Rev. G. W. Williams, our pastor at Moss Point, Miss., led the devotional exercise by singing, prayer, and Scripture reading, after which the Rev. A. L. Holland most nobly advocated the cause of the Kingdom, its nature, aspects, and emphasized the fact that our blessed Lord and Master left its completion in our hands. He concluded by saying, "Lift up Christ in our conversation, everyday life, and in our dealing with humanity."

The Rev. J. B. Campbell was elected secretary and also reporter to the Southwestern Christian Advocate.

Nearly all of the pastors and district stewards were present. As the secretary called the roll of each charge, the district superintendent gave each pastor his World Service quota and quarterly assessment. Every pastor present was so inspired by the burning zeal and spiritual fervor of the district superintendent that they pledged their loyalty to the support of the Master and His cause.

The Revs. P. H. Rembert, J. M. Shumpert, J. B. Campbell, A. H. Lathan, F. Smith, A. M. Quin, G. W. Williams, E. G. Webb, M. P. Johnson, and a number of laymen, including Messrs. J. C. Jacobs, Henry Carter, James Hartzel, expressed their desire to do their very best to foster the cause of the church. Thirteen subscriptions were secured for the Southwestern Christian Advocate.

Introductions.—The Rev. H. H. Lowe, pastor of the First Baptist Church, Bay St. Louis, Miss., was introduced by the district superintendent to the council, and made a very impressive address, and pledged his loyalty to help put over the program of the church.

We wish to express our thanks to the Rev. and Mrs. E. G. Webb, pastor of our church at Bay St. Louis, and the good ladies, who served us such a delightful dinner; they are as follows: Mesdames Mary Lee, Ellen Holmes, S. E. Powels, C. V. Dennis, B. E. Lizana, D. L. Fox, Frances Morgan, Georgia Gilbert, H. K. McArthur. The dinner was served in the good old-fashioned way on the church lawn.

Last, but not least, when our eyes beheld that beautiful structure, most marvelous to behold, the Valena C. Jones Memorial Methodist Episcopal Church, our hearts were filled with delight beyond comparison. Every brother left the meeting with a determination to raise his World Service quota Easter Sunday.—Rev. J. B. Campbell, Reporter.

SAN ANTONIO DISTRICT MINISTERIAL COUNCIL

The Ministerial Council of the San Antonio District convened at East St. Paul Methodist Episcopal Church, Wednesday, February 8, at 9.30 A. M., the Rev. G. A. Deslandes, district superintendent, presiding.

The purpose of the meeting was to enable the ministers to study together the spiritual, educational, and financial program of the district for the year 1928, and to plan the propagation of the same.

The pastors pledged unanimously to evangelize their communities, to support the educational causes, and to work unstintingly in an effort to raise the World Service quota of \$3,180 on or before Easter Sunday.

Several appropriate subjects were discussed and a high degree of enthusiasm manifested. "The Evangelistic Forward Movement," discussed by the Revs. Warren, Edmonson, Whitaker, and Watson, set aglow a burning desire in the hearts of the shepherds to win souls to the kingdom of Christ, convinced that the ten-days' spasmodic revival will not suffice, and that an every-day evangelistic effort by a consecrated ministry and laity is the great need of the world.

"The World Service Outlook and Its Needs" was ably handled by the Revs. Weakley, M. W. Stephens, Lott, Mosby, and Willis. Selfish religion was forcefully condemned, and the fact that the Master is depending on the saved to carry and to support the carrying of the gospel to the less fortunate ones throughout the world was clearly brought out.

The "Pensions and Relief" cause brought earnest appeals from the Revs. Napier and M. W. Stephens. The retired minister and his faithful family were beautifully pictured as heroes in the cause of Christ and verily worthy of pecuniary support in their closing days.

"Sam Huston College and Its Needs," discussed by the Revs. Muse and Coe, aroused everyone to a common decision to stand by "the pride of the West Texas Conference," that its amazing progress shall continue and its present rating as a Class A college shall never be less.

"Gulfside and Its Relation to the New Orleans Area" was clearly revealed by the Rev. Hudspeth. As a recreation center, an educational institution, and a haven for ambitious but poor boys, groping through the shadow of ignorance for lack of funds, he declared that Gulfside is in a class by itself. His appeal for support of the "monument" to our first colored resident bishop, R. E. Jones, and final declaration that his wonderful vision should and must become a reality closed the session.

The council was commendably entertained by the pastor, Rev. J. L. S. Edmonson, and his loyal members. The delicious meals "hit the spot" as usual. A sermon at 8 P. M., by the Rev. O. B. Coe, and remarks by Prof. T. R. Davis, president of Sam Huston College, were enjoyed by an appreciative congregation.—F. M. Hudspeth, Reporter.

The Indianapolis District Suggest-o-graphs

BY THE REV. S. H. SWEENEY

The finance committee shall consist of not less than three members. May I suggest that among the persons who are to make up this committee shall be the treasurer of local funds, the treasurer of benevolences, a trustee, and the financial secretary. It would be very wise to have a representative from the Sunday school, Epworth League, and women's organizations as members of this committee. The duties of the finance committee are: "In collaboration with the financial secretary to prepare a local budget in the form suggested in Paragraph 111, Section 6." "In collaboration with the representatives of the Sunday-school board to prepare the budget for support of the Sunday school." "In collaboration with the representatives of the Epworth League to prepare the budget for the support of the Epworth League activities." "In collaboration with the committee of apportioned benevolences and the financial secretary to prepare the budget for benevolences." "To present, previous to the end of the fiscal year, the local and benevolence budgets to a specially called meeting of the official board for approval or revision." "To proceed immediately by personal canvass of the entire membership of church, congregation, Sunday school, Epworth League, and other supporters of the church, to secure pledges and to determine the probable income for the coming year." "If probable income is insufficient to meet budget as made, to report

to the first Quarterly Conference recommendations as to how the balance needed can be raised."

Woman's Column

La Grange, Ga.—To the Officers and Members of The Woman's Home Missionary Society of the LaGrange District: Dear Sisters: We are nearing the District Meeting, which will convene at Manchester, Ga., May 4, 1928. We are asking that all put forth their best efforts to get our claims in full. We also ask that each auxiliary send a delegate and a report to this meeting. We also ask each pastor to come. We are asking our district superintendent to assist us in this meeting. Hope that each delegate will be in the spirit of the poet, "Go labor on, thy joy to do the Master's will." Let every delegate be present to answer the roll. Yours in Christ.—Laura Turner, District President.

Special Notice

All mail to the Rev. R. A. Appling may be addressed to Box 381, Granger, Texas, instead of Stock Yards Station, Fort Worth, Texas.

The Mt. Carmel Methodist Episcopal Church at Lockesburg, Ark., was destroyed by fire, Sunday night, February 26. Cause unknown. We have planned to build again. The loss is estimated at \$2,500.—Rev. L. C. Williams, Pastor, P. O. Box 174, Lockesburg, Ark.

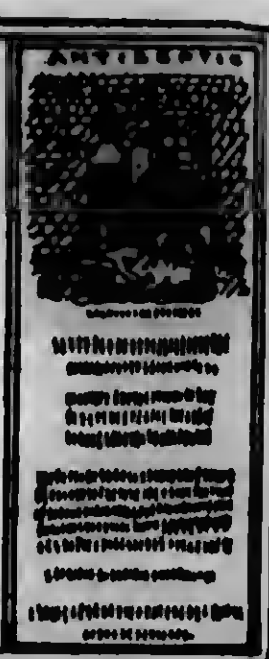
The church and parsonage on the Mound Bayou charge were burned on February 17, leaving our little flock out of doors. There was no insurance on the church nor the parsonage. We shall start at once to plan the erection of another church.—J. M. Walton, Pastor, Mound Bayou, Miss.

BATON ROUGE DISTRICT

Dear Brethren: You are notified to meet at Baton Rouge on Wednesday, April 11, at 10 A. M., to report your World Service apportionment; prepare for this day; be sure to consider the area expense and report it at the same meeting. No excuse is expected, for we have had time to organize and prepare for this day. If one man can harness up his congregation to the pitch that they raise their full quota in December, what ought you and yours do? Let's get up and examine ourselves and get ready for leadership. You must both know and love Methodist doctrine to stand up under her program, which is aggressive. The church is looking for aggressive leadership; none else need apply. Your work will tell the story. Let the Baton Rouge District lead in subscriptions for the Southwestern Christian Advocate, conversions, and paying off all indebtedness.

Clean-up week, April 2. Remove all trash, scrub, whitewash, paint, fix up fences, put in window panes; let people know that we are living epistles, and are being read by all of the people. The District Conference will be held July 25-29, at St. Mark; organize your young people. We led the State in increase in Sunday-school scholars according to reports received from the General Board of Sunday Schools. Since this

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is a fact, let us strive to hold it by increasing our number. Past blessings don't suffice; we need it now. Yours for success, B. J. Reddix.

Inquiries

I wish to inquire for Mrs. Emmely Jordan, also Sylvester Jordan, Willie Jordan, and David Drake. Last heard of in Indianola, Miss. Please send any information to N. S. Smith, 1717 Pulaski Street, Little Rock, Ark.

Pastors, please make inquiry from your pulpits for one Mrs. Lillian McLennan, whose maiden name was Miss Lillian Bibbes, a daughter of the deceased John Bibbes. Her former home was Bosque County, Meridian, Texas. Some important real estate matters to which she is heir. Please send any information to her uncle, Mr. H. G. Bibbes, Valley Mills, Texas, Box 233; or to the Rev. T. J. D. Simms, pastor, Valley Mills, Texas, Box 291.

Evans, Film

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, MARCH 29, 1928



Tindley Temple Methodist Episcopal Church

(World's Largest Negro Church)

PHILADELPHIA, PA.

HOST TO DELAWARE ANNUAL CONFERENCE

(See Article on Page 252)

Mississippi Annual Conference

THE sixtieth session of the Mississippi Annual Conference was held in Central Methodist Episcopal Church, Jackson, Miss., January 24-29, 1928.

Tuesday morning the Conference began its work with examinations in the Conference course of study, candidates for admission on trial. The night session was divided between the meeting of the Conference Brotherhood, with the Rev. G. W. Smith presiding; and the welcome service, at which time the Rev. A. B. Keeling acted as chairman. Addresses of welcome were delivered by the Rev. E. M. H. Bradley, Mr. M. C. Collins, Attorney L. K. Atwood, Mrs. Alta Brown, and Mrs. Marie Carter. The Rev. J. M. Shumpert, of Pass Christian, brought the evening message, taking as his text, "It is I; be not afraid," Matt. 14. 27.

Wednesday morning Bishop Wilbur P. Thirkield called the Conference to order. Prayer by J. B. F. Shaw. The bishop, assisted by the district superintendents, administered the sacrament of the Lord's Supper. The bishop then addressed the Conference on Mr. Wesley's "Advice on Deportment at the Annual Conference." Resolutions expressing our appreciation and love for Bishop Thirkield for his untiring and unstinted labors among us as president of Gammon Theological Seminary, Howard University, and as resident bishop for eight years in the New Orleans Area, also welcoming him as president of this Conference, were adopted by a rising vote. The roll was called, and the Conference organized by electing the Rev. J. M. Shumpert, secretary; the Rev. P. W. Baldwin, statistician; the Rev. M. P. Johnson, treasurer, and the Rev. A. B. Keeling, reporter to the newspapers. Dr. Calkins, representing the Board of Foreign Missions, brought greetings from the Conferences of India.

The Rev. W. G. Wilson, of Mt. Helm Baptist Church, brought the inspirational message of the morning. A ministers' institute was conducted in the afternoon, with the Rev. P. A. Taylor as chairman. Discussions were led by Dr. F. H. Butler on "Epworth League Work," and Dr. Calkins on "The Negro and the Board of Foreign Missions." The afternoon message was delivered by the Rev. W. L. Marshall. The night session, with the Rev. J. D. Wheaton presiding, was given to the anniversary of the Board of Foreign Missions, at which time Dr. Calkins spoke on "Where Were We When Abraham Was in Chaldea?" followed by a sermon by the Rev. N. W. Ross. Thursday morning Bishop Thirkield spoke on the "Ministry of the Hymnal." The aged and venerable retired minister, the Rev. Henry Henderson, made an interesting talk on his life in the ministry, after which the Conference made him a gift of \$80.13. The inspirational address of the morning was brought by Dr. Solomon P. Hood, president of Campbell College. His address was interesting and pleasing. Dr. N. W. Knight, M.D., superintendent of Flint-Goodridge Hospital, New Orleans, presented the work which that institution is doing in a very masterly manner. Dr. F. H. Butler addressed the Conference in the interest of the Epworth League work. The Revs. J. B. F. Shaw, D. L. Morgan, and M. T. J. Howard were elected delegates to the General Conference, and the Revs. W. L. Marshall and J. W. E. Bowen, Jr., as reserve delegates. Drs. W. A. C. Hughes, M. T. J. Howard, and R. Gammon Morris addressed the Conference on different phases of the work of the Board of Home Missions and Church Extension, both in the city as well as in the rural sections. Dr. J. E. Van Pelt, of Gammon Theological Seminary, spoke on "Obtaining and Training Young Men for the Ministry." The afternoon message was delivered by the Rev. G. W. Johnson. The night session was divided between the anniversaries of the Board of Temperance, Prohibition, and Public Morals, and the Southwestern Christian Advocate. Dr. A. R. Howard, secretary for the board among the colored Conferences, set forth in a masterly way the benefits derived from prohibition,

and pleaded for the co-operation of the law-abiding Negro to drive out the criminal class among the race. Dr. L. H. King, editor of the Southwestern Christian Advocate, spoke on "The Power of the Press." Dr. King traced the history of the press from its beginning, its use and powerful influence on the civilization of the world, the advantages and possibilities of the religious press, its part in shaping the thought and life of the nation, the place and work of the Advocates in the church life and public life as heralds of righteousness and brotherly love. The Conference pledged him five hundred subscriptions by the first of May.

Friday morning Bishop Thirkield conducted a glorious song service as part of the devotional. The arrival of Bishop Robert E. Jones, resident bishop of the New Orleans Area, was greeted with the Chautauqua salute. The bishop made a brief address on "The Education and Preparation for the Ministry." The Rev. J. C. Hibbler presented resolutions commending Bishop Jones' work and leadership, and asking for his return. The inspirational message of the morning was brought by Dr. H. S. Spraggins, who used as his text Eph. 1. 15-19. Dr. I. Garland Penn spoke on "Education and the Endowment of Haven Teachers College." The Conference reaffirmed its last year's resolution to raise ten thousand dollars for Haven Teachers College. Dr. R. J. Wade, secretary of the World Service Commission, addressed the Conference in the interest of World Service. He urged the Conference to raise ten per cent more this year than it did last year for World Service.

Brief addresses were made by Drs. J. B. F. Shaw and M. T. J. Howard, ministerial delegates-elect to the General Conference; J. A. LaGrone, president of the Laymen's Convention, and Prof. R. H. McAllister, M. C. Collins, and R. D. Williams, lay delegates-elect. Dr. B. T. McEwen pronounced the benediction.

Friday night Bishop Jones addressed the Conference, using as a basis of his address, "Finally, be strong in the Lord . . . put on the whole armor of God," Eph. 6. 10, 11; and "Come and be gathered together unto the great supper of the Lord," etc., Rev. 19. 17. He said: "America must find some other method of settling her differences than war. Tolerance is the crux of love." Two things fundamental in the religion of Jesus Christ: First, brotherhood. He would serve no God that made him inferior to other men. Second, that Christ's object was and is to win the world back to Himself. Chief business of the minister is not to build churches, however magnificent they may be, nor to raise benevolence money, but to win souls to Christ. Dr. Wm. Jones spoke in the interest of the Board of Sunday Schools.

Saturday afternoon the message was brought by the Rev. W. L. Mills, who used as his text, "Who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time."

Sunday morning love feast was presided over by the Rev. Henry Henderson (retired). In the place of Bishop Thirkield, who was indisposed, Dr. W. A. C. Hughes preached at eleven o'clock. Our hearts burned while he unfolded the word of truth. The night message was brought by the Rev. S. L. Harrison.

The Rev. Hiram Jones Riley, of the African Methodist Episcopal Church, was received on his credentials as an elder and admitted into full membership. The following were ordained as deacons: Andrew J. Husbands, David Tyler, Calvin C. Goodloe, and Mrs. Margaret Phillips; as elders: John J. Ford and Whitney E. Rucker.

The district superintendents of the six districts made their reports, showing marked advance along many lines. The Rev. E. A. Wilson was transferred from the district superintendency of the Gulfside District to that of the Hattiesburg, and the Rev. Amos L. Holland, of Bay St. Louis, was appointed district superintendent of Gulfside District.

Resolutions were offered and a vote of

thanks was given to the choir of Central Methodist Episcopal Church for the splendid music and singing rendered during the Conference; also to Dr. Bowen, Jr., and his staff of loyal officers, for the very excellent way in which they entertained the Conference. Everything was fine, and we are ready to come back. The Conference accepted the invitation of the Rev. Giles W. Adams to come to Forrest, Miss., for 1929.—A. B. Keeling, Reporter.

Personal and General

—Bishop Titus Lowe, of Singapore, en route to the United States to attend the General Conference, is ill in the American Hospital, in Paris, according to cable advices received by the Board of Foreign Missions. He has had to cancel speaking engagements in America for Holy Week.

An Easter Record

Orders for Easter offering and Holy Week title envelopes for World Service passed the million mark before the middle of March, according to report received from the World Service Agencies at 740 Rush Street, Chicago. More than 3,500 churches had been heard from at that time, and there was every indication that between 1,000 and 2,000 additional churches would be heard from before the end of the month.

"It is evident that the special offering throughout Methodism for World Service this Easter would surpass that of any previous Easter," said Secretary R. J. Wade in a statement. "This prospect is especially gratifying in view of the need of our worldwide enterprises for additional support in the tremendous tasks that they face. Our churches everywhere seem to be grasping the fact that the close of the quadrennium is at hand, and that now, if ever, some of the lost ground must be retrieved and an advance registered, if possible. This is the supreme opportunity of the church to redeem the decrease in income and to bring the World Service year to a close with a registered increase over last year. If 10,000 churches would devote all, or at least a part, of their special Easter offerings to World Service, an income from this special occasion of \$500,000 would be easily possible."

"On behalf of world-wide Methodism, which to-day faces a critical situation because of the tremendous increase in demands for service and the lack of resources to meet them, let me urge our pastors everywhere to give much thought and prayer to the task of securing as large an Easter offering as possible for World Service. If our people will tithe their income during Holy Week and lay it upon the altar at Easter for World Service, a new day for world-wide Methodism will dawn. In addition, a splendid spiritual effect will be felt by the local church."

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Flagrant Sins Against Brotherhood

"WE BELIEVE that, if the prayer of our Lord is to be fulfilled, the unity of all His disciples must be visibly expressed. Only as the disciples of our Lord are united and share with one another the spiritual insight and experience, which each can contribute, can they fully explore the mind of Christ and understand His will. Only a united church can evangelize the world. Only as the church exemplifies the spirit of brotherhood can she effectively promote that spirit throughout the range of human relationships. The flagrant sins against brotherhood, both public and private, which threaten to disrupt the national and international, industrial and social life of our day, contribute a challenge to all the communions of Christendom to come together in an organic unity for the weal of mankind."

In this paragraph are to be found the crucial confession and Christian challenge which inspire hope in the successful issue of the efforts being exerted by the churches for world unity of Christian communions. It is part of the findings of the Baltimore Christian Unity Conference, held January 12 and 13, this year. It phrases the spirit of Lausanne.

"The Baltimore Conference of the Christian Unity League desires to express its firm conviction that the World Conference on Faith and Order held at Lausanne, August 3-21, 1927, marked a great step forward in the progress of Christian unity, and that its significance cannot be overestimated. Viewed as an isolated event, it may have seemed to those who did not carefully follow its deliberations to have emphasized the differences obtaining between the various communions of the church rather than their agreements. Viewed as a step in a long series of events in the history of the movement toward unity, it marked a great step forward. Even as a manifestation of the deep and growing desire for unity and dissatisfaction with the divided condition of Christ's church, it had marked significance. But it was more than these. It was the first gathering of practically all the Christian communions of the world, except Rome, to discuss the possibility of increasing oneness. Out of it came a new understanding on the part of the different churches of each other's point of view that will make all future efforts toward unity more effective and more fruitful of events. A study of the reports adopted for presentation to the churches for study and discussion will reveal an agreement on faith and doctrine, and even upon sacraments and orders, that would have been impossible a generation back."

But the big gain in Lausanne, vitally and cogently expressed by the Baltimore continuation conference, lies in the courageous and frank facing up to the fact of the essential obstacle to union of modern Christendom. It is the absence of the spirit of brotherhood and the presence in the social order of the crop of flagrant sins against brotherhood, many of which are either practiced by or tolerated within the Christian church itself. The

present debacle experienced by the church must assuredly remind that body of the spectacle of division which she herself has consistently *been* during the modern Christian era. In doctrine, in structure, in impact against social evils, the church has been divided. She has betrayed during this period of her history the cardinal thread of division of her moral strength on well-nigh every vital issue that vexed and threatened the social order.

Our American church is typical. Take the big question that has dominated the nation's thinking more than any other for the past three centuries—that of human rights in a slave-ridden and now free society. Was not this question avoided by the church as long as possible; and when considered finally, was there not the effort to deal therewith on the basis of an ephemeral expediency—economical, political, social? It is truly notorious how the Christian church scrupulously has avoided *and does now brazenly avoid* the problem of brotherhood—especially where the *color* of brothers is involved.

That is a strange caprice of Christianity when we consider that its propaganda for future conquests must be carried on in territory and among peoples more largely of colored groups than of any other kind. A general grouping of the world population would show, roughly estimated, about 500,000,000 of white, with about 1,300,000,000 of colored peoples. For the problem of world peace, the significance of the problem of Christianization, which is the church's major task, cannot be overestimated. Nevertheless the history of the church shows how careful she has been to avoid approach to the problem of concrete justice for these millions of colored children of the common household of God.

The evasion is the more ludicrous and inconsistent in the light of the very nature of Christianity. The Christian religion has very small practical value for society except as a superior—the only—social instrument for the moral and spiritual integration of society. When it lends itself to the business of underwriting the world's divisions, be these industrial, ecclesiastical, or racial, Christianity deserts her Lord, forswears loyalty to Him, and descends to the level of only *one* of the many human devices to subvert the highest human ideals ever given from God. To persist consciously with deliberation in such an attitude of disloyalty to her Lord means that Christianity is headed toward supplanting by some more vital, juster, more satisfying philosophy of life. The supplanter would likely be a synthesis of the best in all religions and would contain only those elements of essential value to all mankind.

Seeing this, perhaps, divided and scrupulous Christendom has well begun a critique of its values for humanity—not for one race, but for all men; to strive to exhibit, if there be, those values for total society. If the brotherhood ideal, so glibly heralded by the organized church, is not practicable, or if the church clandestinely intends not to realize it across the cleavage of color, the sooner we colored peoples are assured of that fact, the

sooner we shall fare forth as holy crusaders for some religion of moral and spiritual unity that finds its counterpart in the reality of the divinely implanted concept in the universal human consciousness.

Humanity being what it is, constitutes the fact which precipitates this question of Christian unity. Christianity must meet it squarely, without evasion, and soon. Standing amid the appalling social wreckage entailed by its craven compromise with and dominance by the high-handed spirit of division and strife—flagrant sins against brotherhood—the church herself divided in moral

strength, compromised in idealism, lacking in ethical dynamic, does well, baffled and bewildered, to sound desperately the "challenge to all the communions of Christendom to come together in an organic unity for the weal of mankind," and for the weal of herself.

But when would the church, even for the sake of Him from whom she derived, form an actual fellowship and brotherhood with colored men? Hardly in Catholicism or in Protestantism even is there sufficient vitality in the church to include, except remotely, men of color in the Christian brotherhood.

Howard Called to Secretaryship

METHODISM and the Christian agencies of the nation will ever be under a debt of gratitude which can never be paid to Dr. Clarence True Wilson, militant leader of the temperance cause in the



Rev. A. R. Howard

nation. He is informed, aggressive, judicial, intrepid, effective. And at this time he should be assured of the most zealous and loyal support of all Christian people in the effort to mobilize and foster public sentiment and indignation against all phases of the liquor traffic.

On all the moral frontiers he pushes the battle. It was he who caused the Board of Temperance, Prohibition, and Public Morals of the Methodist Episcopal Church to put into the field a colored man—the first experiment of its kind—to give his whole time to promoting this cause among the colored people of the country. That innovation was conspicuously successful because of the guiding genius of Dr. Wilson and the remarkable fitness of the man selected, who gave the ten best years of his life in outstanding service in this field. Concerning him and his work, Dr. Wilson says:

"The Rev. J. N. C. Coggin, for ten years employed by our board to lead the work among our colored people—brilliant, eloquent, popular, loyal—resigned four years ago and became the pastor of one of the most influential colored churches in New York City. His health broke, and, after a lingering illness of some months, he died and leaves a great vacancy among his people."

It is an unfortunate fact that for the past three or four years there was a pause in this important work, due to the lack of funds for its maintenance. While it was generally conceded in the church that this phase of the work should be sustained and liberally supported, there was not a dollar in the budget to carry it on. Dr. Wilson and other men in the field underwrote the expense, and can carry it on only as their friends give them amounts voluntarily that shall continue it. His appeal for funds is a stirring challenge in a righteous cause and the church surely will respond gladly. "Ten thousand dollars," says he, "could be used to-day in the carrying forward of a great nation-wide speaking campaign, and an equal amount could be used in promoting temperance sentiment among our colored citizens and the foreign born. Of course, a great deal of this the board long since undertook, but a critical situation calls for large efforts.

Unfortunately our income from World Service during the current year will be less than \$100,000, and it is absolutely impossible to do \$500,000 of work upon less than a fifth of that amount in dollars. Some of the most vital phases of our work—for instance, the propaganda among colored people—have been saved solely by special gifts on the part of generous individuals and congregations."

Evidencing faith in the righteousness of the cause and confidence in the public's loyal response to a Christian challenge, the board has already again put a man in the field for this work. The selection was most fortunate. The incumbent upon whom this glorious though exacting responsibility falls is the Rev. Arthur R. Howard, D.D., of the South Carolina Conference. Not only is this largest of our colored Conferences signally honored herein, but as his record shows, and as our knowledge of the man confirms, every interest of the church as it relates to this office will be most efficiently served by Dr. Howard.

The importance of the issues and interests involved in this aspect of our common task as Methodists constitutes the Christian obligation of all Methodism to rally to the support of Dr. Howard's efforts in his field. He has a program. Anybody who has heard him in his addresses is convinced of this. He has studied and grasped his problem, sets it forth in cogent argument, and carries his hearers before him in effective appeal. It is gratifying to note the cordiality with which he is being received by our Conferences. The personality and earnestness of the man will make this increasingly so.

Dr. Howard was born in South Carolina. He was educated in the public schools, at Claflin College, and at Gammon Theological Seminary. Entering the Conference in 1906, during the past twenty years he has served varied pastorates and was called to the present office at the conclusion of a term of six years as superintendent of Charleston District of his Conference. In 1924 he was chairman of the South Carolina delegation to General Conference, and will likewise lead the delegation to the 1928 General Conference.

—Loyalty and devotion are the children of faith.

—You may make a run on God's bank, but you never break it.

—The devil turns an empty heart into a filter for all kinds of corruption.

—Many a man is on the devil's side when he has his name on a church record.

Contributed Editorial

Calvary and Responsibility

AS we turn our minds, on the approach of Passion Week, once more to the story of Calvary, it is worth while to recall how large a part was played in the events leading up to the crucifixion by a very common, everyday tendency—that of avoiding responsibility.

Four times in the trial of Jesus He was "handed over" to someone else on the plea that He was their affair. The high priests handed Him over to Pilate. Pilate handed Him over to Herod. Herod handed Him back to Pilate. Pilate finally handed Him over to the soldiers to be crucified, with a theatrical gesture of innocence and a weak whimper, "It is not my fault. That's *your* affair."

This passing of Jesus from one to another is the supreme instance of that circular game of side-stepping responsibility which is so painfully familiar and to which is given the slang name of "Passing the Buck." There is no need to describe it in detail; it is part of the daily picture of life. Nearly every large organization can exhibit it developed to the point of genius. The matter at issue is found to belong so "some other department." The other department discovers that it is really in the province of still another department. And the game is on. Trying to locate responsibility and get action becomes a life career.

Every time the words, "That's *your* affair," were said they were a lie. Jesus was Pilate's affair. He was the high priest's affair. He was Herod's affair. Jesus is every man's affair. He cannot be side-stepped.

The whole trial of Jesus is a looking glass for humanity. In the play of motives that conspired to bring Jesus to the cross, in the X-ray light which the drama throws on human character, we see ourselves and our actions vividly portrayed.

It is easy to judge these struggling cowards desperately searching for an *alibi*—until we pause to think how often we do the same thing. When moral responsibility comes home to us, it is very common and comforting to shove it on to someone else.

Take the appalling crime record in the United States. You cannot get into that matter without hearing on every hand echoes of this claim of Pilate's, "That's your affair." The blame for crime is put on the home, on the school, on the laws, on the police, on the newspapers, on the movies, prohibition. Each group or institution points a finger in some other direction and says, "that's your affair. It is not my fault." With the multiplication of accusations and evasions, there seems less disposition to say, "It's my affair. It's our affair. What can we do to redeem it?"

We do the same with war. We pass on the responsibility around the circle with a vigorous shove away from ourselves. That relieves us from really doing anything about it. Men blame human nature. They lament it, but call for Pilate's wash bowl and repeat his formula, "That's your affair." They blame the diplomats; they blame the soldiers; they blame race; they blame trade. Then, like the high priest, they hand Jesus over to the government. They allow governments to decide questions which cannot rightly be delegated to government officials—the validity of the Gospel of Jesus. And Calvary goes on.

We play this sorry game of "round the circle" with our

personal failings and responsibilities. We say to heredity, "I'm your affair. I'm not to blame for my sins, you know. In fact they are not sins any more in this day of light. They are psychological tendencies. It's heredity." Or it's environment, an ever-ready scapegoat. Or it's the social order. Someone has well said, that in the face of an obvious personal call or duty we make the prayer, "What wilt Thou have the social order to do?" instead of Paul's response, "What wilt thou have *me* to do?"

Two warnings among many from the Passion Week story may be singled out. The whole spectacle is an exhibition of what happens when a man's man can deal only with routine matters, but shrinks and side-steps when a genuine moral problem comes up.

How different it would have been if someone had broken through this vicious circle of evasion and said, "Here, this is *my* affair. I'll stop this murder myself." Pilate, Herod, Caiaphas, any one of them could have done it. How different our neighborhood, our world would be, if more breaks in the same sort of a vicious circle might happen; if we stopped passing on to others duties and tasks that we might do ourselves. For the crucifixion of Jesus shows with a tragic light where this sort of thing leads.

Run Way

WORD reaches us that around the Convention Hall, Kansas City, in which the General Conference will meet, is a passage called "the run way." Our advisers did not say whether or not the "run way" was designed for the use of candidates. At any rate, let us hope that congestion of traffic will not make it necessary to put a traffic officer on the "run way."

Curiosities in Justice

OVER a century ago the father of BENJAMIN DISRAELI wrote a volume entitled *Curiosities of Literature*. There is an alluring field open in the United States at the present time for someone to write a volume with a similar title, *Curiosities of Justice*. As material for such a volume we offer two Associated Press dispatches which recently appeared in the same issue of a New York newspaper. Here is the first:

LIFE TERM FOR 33-CENT HOLD-UP

Buffalo, March 2.—Convicted of stealing thirty-three cents in a hold-up, Robert Ayres, a Negro, of Lackawanna, N. Y., was sentenced today to life imprisonment in Auburn Prison as a fourth offender under the Baumes Law. He admitted three previous convictions for felonies.

The second was a dispatch to the effect that HARRY F. SINCLAIR, one of our best-known citizens, the man who was branded by the Supreme Court of the United States with the stigma of corruption for his plot to get hold of oil reserves worth untold millions, was planning to take a trip to Europe even though under jail sentence.

Steal thirty-three cents, and you may get a life imprisonment.

Try to "get away with millions," and you are liable to get a trip to Europe!

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A PASSION WEEK MEDITATION

On Being Sorry for Jesus

By Ralph B. Urmey

Pastor Bellevue Methodist Episcopal Church, Pittsburgh, Pennsylvania

THERE were some women once who watched a man going unsteadily along with a cross on which He was soon to be hanged. The sight was to them so pitiful that they wept aloud for Him.

In His pain and weariness He noticed it; and He paused long enough to say: "Don't weep for me. Weep for yourselves and your children. Worse trouble will come to you than this that has fallen on me."

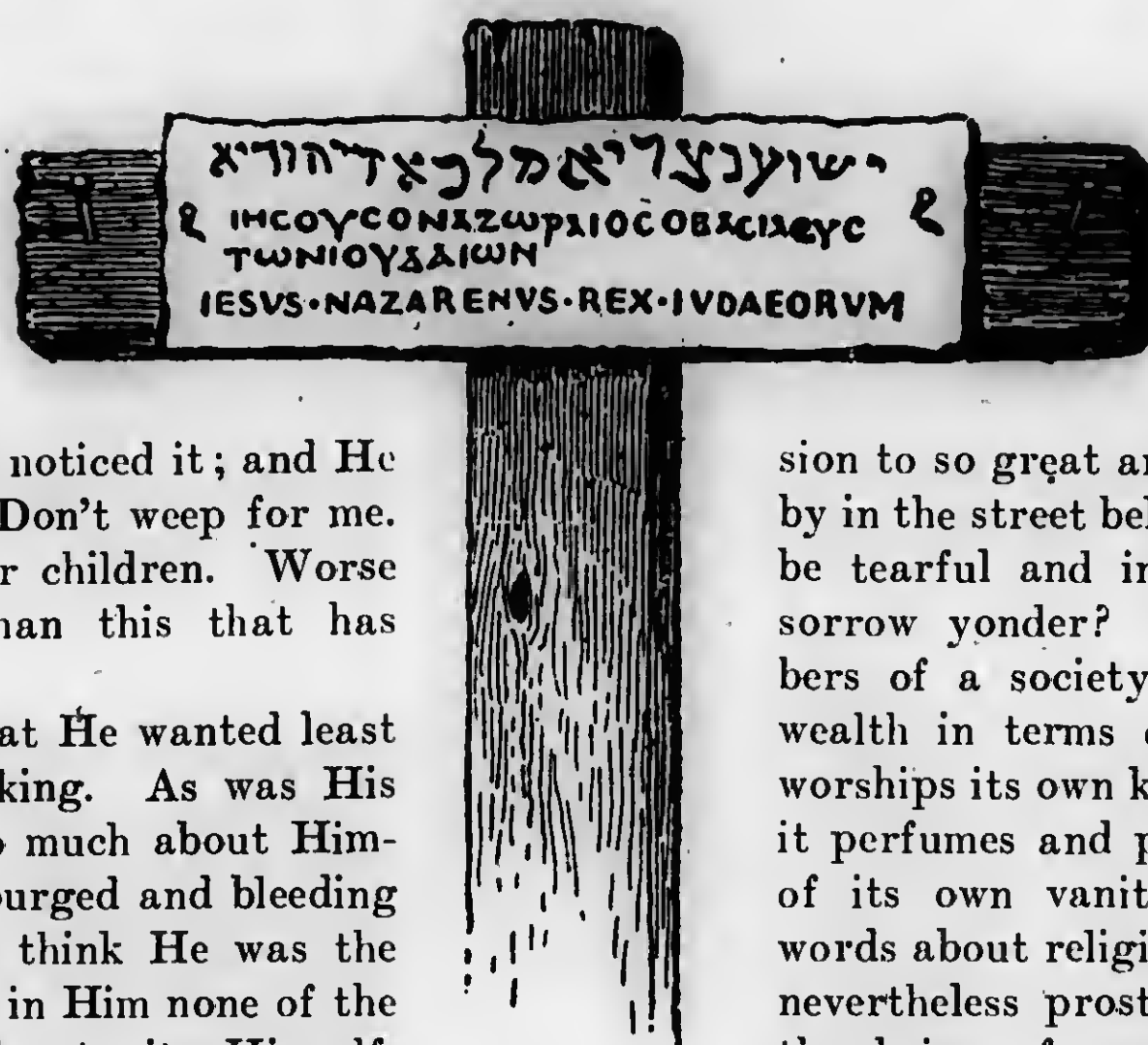
It seems that pity was what He wanted least of all. It was not to His liking. As was His habit, He was not thinking so much about Himself. Even a cross laid on scourged and bleeding shoulders had not made Him think He was the only one to suffer. There was in Him none of the selfishness of sorrow. He did not pity Himself, nor would He take pity from others. Trouble was forming, He knew, for all the people of His city, and He thought it would be much worse than His own. "If they do these things in a green tree, what shall be done in the dry?"

This year also there will be some bystanders from the crowd and some onlooking disciples who will in fancy be watching His slow passing along the way of the cross, and they will see Him through their tears. Whether women or men, a great pity may shake these spectators. They will wish to comfort Him. Compassion, perhaps deep and genuine, will be offered Him. But He will not have it. He does not need it. Serene in His soul, He has laid down His life, and He has taken it again. In these days of commemoration that now return to us, days whose gray dullness deepens from the gloom of betrayal into the darkness of Golgotha and the grave, if we shall be sorry for Him we shall mistake the meaning of His cross.

Rather would it be good for us if we could find a little time to meditate on the tragedy that is our own. Perhaps we could find in our modern life that which would move us to tears, not of self-pity, but of contrition. It may be that there could be uncovered such an ignoring of high and beautiful privilege, such recreancy to duty, such betrayal of humanity, such certainty of swift judgment, such horror of spiritual damnation, as would arouse in us that godly sorrow that worketh repentance. The street Christ traveled to Calvary is not alone nor chiefly a way of sorrow for Him, but a way of terrific judgment on us who line its gutters on Passion Week.

The Via Dolorosa in Judgment on Us

As the cross goes by, the cross of a man who needs



and accepts no pity, can anything be more pitiful than the bedaubed glory and the braggart power of this present world? Shall we from the housetops of our windy pride dare call out our small words of compas-

sion to so great and calm a soul as He who passes by in the street below? Who are we that we should be tearful and indignant over that caravan of sorrow yonder? We are the responsible members of a society that, though it boasts of its wealth in terms of billions, though it well-nigh worships its own knowledge and cleverness, though it perfumes and parades itself before the mirror of its own vanity, though it even speaks big words about religion and service and brotherhood, nevertheless prostrates its dwindling soul before the shrines of money, judges the value of a human spirit by the color of the skin, makes its criminals drink deep of the bitterness of social revenge, and permits its own children to whimper in cold and hunger.

Calvary and the Suffering in the Coal Fields To-day

As these words are written, in one of the richest sections of a great State human beings are driven from their homes into the cold of winter, forced to build flimsy shelters for themselves, and to eat from the hand of public charity because there cannot be found justice or sympathy or brains or moral capacity sufficient to solve a problem in miners' wages. It is something to weep over! Why be sorry for Jesus? The tragedy of human helplessness, of moral stagnation, of stupid indifference, shames the very sorrow of the Saviour's passion.

Calvary and Militarism

In the presence of that cross, shall there be any tears for America? Shall our cool nonchalance, our swollen money-bag nationalism be shaken into some semblance of penitence and confession? God forbid! That were to lose face before the world, and must never be! Let us rather, while our ears still catch the shuffling of tired feet on the Calvary road, while we yet hear the small voice saying distantly, "Weep not for me"—let us rather fill the day and night with the racket of riveters in shipyards as we build a navy to shatter the world's peace. Let us rather drill our American boys in the handling of rifle and bayonet, bomb and poison gas, for the slaughter of God's other children. Let us cultivate in these youths while they are at their school-books the instincts of primitive savagery and popular murder. Let us pray that they may emulate that perfect military spirit displayed by the fine soldiers of an earlier imperial state

who knew how to plat a crown from the thorn-bush, how to utter with gusto the jests of obscenity, how to spit with precision in the face of love. Oh, perfect flower of militarism! With careful drilling we may yet attain unto it!

Of course, there is nothing here to weep over. Let us weep for Jesus. He is two thousand years distant; and tears for Him are so much more religious.

The passion of Jesus is the judgment of His church. It is when we come to the scene of His sufferings that the surroundings seem strange and ill-omened to us. Along the paths of Galilee and Samaria, by the sparkling seashore, through fields of lilies, at Bethany, Nazareth, Capernaum, we follow Him,

feeling somewhat at ease. But Calvary! Does the church belong here amid these shadows and under this cross? Can institutional religion breathe this atmosphere? Has it anything in common with suffering, sacrifice, crucifixion? Nothing, so far as can be noticed. It is a trifle cold for the church out here on the green hill. The wind blows inhospitably. It is warmer, more comfortable, in some cushioned Calvary with Gothic arches, dim lights, rose windows, soft music. There we are quite at home; and if we happen to think of Him, we are a little sorry for Jesus.

But we may keep our sorrow for the church. Is the church then merely to pity itself? By no means. But it is to sense its own peril; it is to fear its own destruction. Far easier for the church would it be to feel even a contemptuous self-pity than to be stabbed by the sharp arrows of Christ's pitying look. That broke Peter's heart. Would God it could break the heart of the church! And why should it not? Broken-heartedness, it is to be feared, would be a new experience for the church; but out of it, as from plowed and harrowed fields in April, would spring such harvests of faith and righteousness as would abundantly feed the world.

Is, then, the present-day indictment of the church a true indictment? Are these accusing voices one hears, both from within and without the organization, speaking the truth, or are they on the one hand the censorious snarlings of the intolerant, and on the other the amused but ignorant criticisms of our self-styled intellectuals? Many of the voices are unworthy of notice; many of the charges wholly false. The frequent accusation of unfaithfulness to traditions and authorities, now obsolescent and untenable, is a compliment to the church, not an indictment. The criticism that the Christianizing of industry, politics, and international relations moves with distressing slowness under the leadership of the church is true enough. There may be a plausible defense; but it does not matter. For the gravest charge against the church includes all others and is indefensible, that of un-Christlikeness. And nothing worse can be said.

The Unheeded King

BY WILLIAM E. BROOKS

*They led Him forth to die, the Blessed One,
Through the old city that He wept and loved,
To where beneath dark skies there rose The Hill.
Through busy haunts of men He bore His cross,
By shops, where brass-smiths hammered at the bench
And swarthy traders fingered Tyrian stuffs,
And cunning bankers haggled in the exchange
Of silver drachmae for the temple pence.
A look they gave Him as He passed them by,
A look from eyes that saw yet did not see,
Then turned again to bench and stuff and coin—
Of more importance than a dying God.*

• • •

*So ever yet He walks the long sad way
That reaches on through weary centuries
While ever new Golgothas rise for Him,
And wars and tears for those He would bring
peace—
Too busy with themselves to hear His voice!*

The Price of Christlikeness

How can the church repent? Can Christendom turn *en masse* to God? Such a thing is possible, but it must occur through the contagion of a sincere sorrow spreading from heart to heart, a swift change of mind and conduct in man after man. Thus only shall the church begin to walk with Christ in the way of the cross. Thus only will it escape the doom of the bystander who sees in Calvary only the personal tragedy of Jesus without seeing also that there are worse sorrows than that of death for a great cause, and that he that loses his life, and only he, shall find it.

What price crucifixion? Is it essential to Christlikeness that the church should

experience its own Calvary? If so, what is the price? No one who knows Christ can believe that its cost to Him was in terms of physical pain and a lifeless body. Rather was it measured in spiritual values. Its price was in the surrender of His will to the God His faith made real; in the utter rejection of such emoluments, rewards, and satisfactions as the men of His times and of our times rate as highest; in the loss of the supporting judgment of mankind as to His innocence and as to the reality and value of His truth; in the daring venture of His personal faith that He had chosen the highest, divinest way of living though all the world should say He had not; in compelling Himself to hold fast the moral worth and dignity of men in spite of their disappointing inability to understand Him, in the face of His foul betrayal by one of His intimates and His abandonment by the choicest human spirits He had known. Perhaps in some such way we may find a part of the price.

Can the church also pay a price like that? Long ago it was declared that crucifixion, taking up the cross, losing life that it might be found, was the supreme qualification of a disciple. If we are searching for Christlikeness we must have this experience of the cross, or we make a perfect failure. How can the price be paid?

We notice that every time the church moves out along the path of social justice it begins to pay. Every time it vigorously attacks some fortified villainy it loses some of its pagan support. Every time it demands that Christ take over the control of industry, it makes the way harder. Whenever it fights hard for the exploited and the oppressed, the blacks and yellows of the earth, it raises up enemies for itself. It seems to cost something to take this road. Other roads are free and wide. But there are hints that if we followed doggedly along this way it might lead us, if God please, to Calvary. And it might be, too, that we should find on that wind-swept hill One who would smile gravely and give us His own life and joy and freedom. Indeed, one of the sure tests of whether the witness of the church is very clear or not is the amount of opposition and even persecution which is aroused.



Photograph by American Colony Photographers

THE SCENE OF THE AGONY ON THE SLOPES OF OLIVET—THE MOUNT OF OLIVES

The Garden of Gethsemane is Now Divided Into Two Areas, One With its Russian Church With Domes Like Upturned Beets, and One With its New Franciscan Basilica

Easter on the Mount of Olives

By Madeleine Sweeny Miller

Author of "The Merchant of The Mûristân"

WHEN the Easter sun peers over Olivet, swinging up from the Jordan Valley and the Jericho plains, it will set Jerusalem domes aglow with fires of day. Her pleasantly-crenelated east wall will mellow into an ivory romance of mediæval masonry. Her meanest roof will radiate the re-dawn of His new life. But Gethsemane, on the west slope of the Kedron Valley, will still be lying dark and tremulous with shadows. So should it be. The eloquent rubbish heaps and leveled hills of the Holy City are an accumulation of history. Its sieges and reconstructions have been definitely chronicled, from the time when David opened her annals with his clever entrance into the over-confident Jebusite stronghold through the water course in the rocky scarp of Judean tableland. But with Gethsemane it is different. Historic as are the events which transpired here, their symbolism is too subtle for tabulation. The garden is shadowy with meanings which fret us to understand them, and we cannot.

Easter in the Open

At all high-tides of the coursing year, Christ seems easier found in the open field or street or park. This is the charm of all Easter-dawn services.

All His eternal signs are there,
And man's mean wrappings gone.
The azure bowl of bending sky,
Blue as His garments' fold,
The early breeze with its chilly sigh,
Mingling the sun with its cold.

Particularly is this true in Jerusalem. I care not at how many altars or on how many "holy sites" you may restlessly seek after Him—in the chaste German Church of the Redeemer, where Protestant singing is sweet and holy; in the lovely old Crusaders' Church of Saint Anne by the newly-identified Pool of Bethesda; or in the property of Notre Dame de Sion, built over Roman pavements which even conservative archæologists admit are heavy with significance, you will find yourself rushing, as we rushed from the pathetic fabrications within the Church of the Holy Sepulcher, crying, "This is not Christianity! Christ is not lamps that burn, jewels that flash, incense that ascends! He is not in gloomy shrines men sanctify. He is not here! He is risen." For in Jerusalem, religion is too much a parade of "pomp and circumstance," too much a hooded mystery, and not enough social ministry.

"As He Sat on the Mount of Olives"

For precisely the same reason that we sought the sunny slopes where things are real, Christ found His escape from the cramping inhibitions of the city and, "as his custom was, went out to the Mount of Olives." Jesus was never happier in the city than Lincoln was in the White House. The sunshine of Nazareth hills was in His heart. As He "sat on the Mount of Olives, over against the temple," under some friendly tree, His eye would have seen the same round-shouldered contour of

Olivet we look upon to-day. He must also have noted the massy compactness of Jerusalem, huddling within her walls as sheep within too small a fold. The various buildings of the Herodian Temple elevated the mass as the Dome of the Rock does to-day on the same site. Their imposing architecture—poor as it was in comparison to the grandeur of French Gothic—never failed to thrill the simple citizens of Judah as they first came upon it on their way into the city.

But the panorama of the city brought little satisfaction to Christ. "He beheld the city and wept over it." It was no novelty to Him. Day after day He had walked in its midst, looked across at it from Olivet. Its animation concealed its real tragedy. Its sin set up His cross. Even His own disciples, meeting Him as He left the temple after pronouncing His agonizing lament, began to chatter with childish enthusiasm about the wonderful sights. They "came to him to show him the buildings of the temple." "Look back over your shoulder, Master!" they exclaimed. "Teacher, behold what manner of stones and what manner of buildings!" But Jesus drew them out to the quiet mountainside, diverted them from the things of the city, and opened unto them His meaning about the imminent destruction. "Seest thou these great buildings? There shall not be left here one stone upon another."

Additions of the Centuries

But what a strange accretion of buildings Christ's passion and ascension have brought to the Mount of Olives! We look to the efforts of the Pro-Jerusalem Society to prevent any further developments here. Along the ridge rise the towers and minarets which give one his first glimpse of the city as he rolls up and down the highlands from Samaria, the campanile of the British Government house; the Russian Tower, visible from the Dead Sea; the minaret and Chapel of the Ascension, a homely building tended by a one-armed Arab soldier, offering twigs of olive for sale, and pointing to the adjacent spot where two Christian churches fought each other to a fiery death. South of the little village of Tur is the Church of the Pater Noster, telling on thirty-five illumined panels the Prayer of the Master in as many tongues. Farther down the mountainside are the Gethsemane properties of the various Christian bodies. The portion of Gethsemane which appeals to one to-day as being most like what the Master saw, is the un-

kempt Armenian corner, rough with rocks and prickly grasses, shaded by low-bending olive boughs. A few of us tarried here for a simple vesper hour one precious Sabbath. We felt very sure Christ walked in there. Behind us were Stephen's Gate and the city wall; in front, the golden domes of the Russian church, the houses, and open spaces of the mountainside. Paul must often have tarried here and thought on his angelic martyr and on Christ. "Oh Love That Wilt Not Let Me Go," we sang. And as we swung into "My Faith Looks Up to Thee," our eyes fell on a cross looming over the very crest of Olivet, on a building hidden below the horizon. So should it ever be—the cross uplifted, the sect uplifting it, concealed.

Other Easters on Olivet

Not all the joy of the first Easter morning was in Joseph's Garden. Gethsemane, too, rejoiced that its dark suffering was crowned at last with light. For the disciples every day was a holy day when new converts were added to the faith. The early church at first set aside no special anniversary to mark the resurrection of their Lord. But not many generations had passed before an "Easter" sprang up, and with it a violent quarrel about its date. Gentile converts wanted it on a Sabbath, the day of resurrection; converts from Jewish sources, following the fourteenth day of the Pascal moon, at evening. Real unity of faith will never come until there is more accord of purpose in just such external ceremonies as this—papal letters notwithstanding.

Then came the picturesque fourth century Easters, when Helena and Constantine were busy building churches over holy sites they "fixed" with errors for posterity to correct. The present Church of the Holy Sepulcher stands where theirs was built, and the Church of the Nativity, in Bethlehem. That was a dark Eastertide when the Persian Chosroes II had devastated the city, massacred her citizens, and walked off with Helena's "true cross," revealed in dreams. And dark the year when, with that genius for religion which has always characterized her, Jerusalem fell captive to the charms of Islam only fifteen years after Mohammed's hegira. Yet the Easters when clement Calipha Omar ruled were unspoiled by this pious Moslem. What marked contrast between his tolerance and the conduct of "Christian" Crusaders who, when they came four centuries later, administered their affairs in the Mosque El



Near East Relief

ST. STEPHEN'S GATE

Aksa, and actually stabled their horses under this shrine arch—sacred, because Allah once led his servant Mohammed here at night. This offense the "faithful" have never forgotten, any more than they have forgiven the attack upon the sister of Saladin, when Christian knights

attacked her caravan; or the perfidy of Guy de Lusignan, who, released on parole after the battle of Hattin, broke honor by attacking the coveted port of Acre.

For very shame the olives must have hid their fruits when Crusaders took the city from the "Infidels" in 1170. For the knights came to their prize by methods so disgraceful that they taught new villainies to their Moslem predecessors. Men whose motives had at first been both chivalrous and "penitential" allowed the secular so to dominate that their pledge to defend the right and attack the unholy was lost sight of in their zeal to outrace one another for the possession of Syrian castles or wares of the East for the marts of Venice and other merchant cities. It is said that when the holy city fell into the hands of Godfrey de Bouillon in 1099, so much blood ran down her streets that horses' hoofs splashed in it; yet at nightfall Crusaders clasped their gory hands in prayers of gratitude that their crusade had brought victory for Christianity, and that the city had its first Christian ruler, Godfrey de Bouillon, who styled himself "Advocate of the Holy Sepulcher." Their riotous feastings on the eve of battle, their ribald debaucheries after; the plagues they left in their train from foulness of living gave ground for the Moslem's sense of moral superiority which persists in the Levant even today, accentuated by the hateful animosities and inconsistent conduct of eastern Christians through the centuries. It is this attitude which challenges our faith to a *reinterpretation of itself in the land from which it sprang. A Christ of the Palestine Road is the need of the hour.*

The New Jerusalem

When the curtain fell upon Western effort to retain its hold upon Palestine, even Christian historians wrote the finis: "in 1244 Jerusalem was finally and forever lost." They expected that no more Easters would look down upon the Christian ownership of holy places. With how great surprise, then, after seven centuries, came the last crusade, inaugurating so quietly, so efficiently, a multitude of reforms. Streets were named; a census taken—without any Davidic plague resulting, either. People are using ten times as much water as formerly, with resultant improvements in hygiene. A Hebrew university is under way on Mount Scopus, and a million-dollar Y. M. C. A. will be completed within the next three years. Two million dollars have been given by Mr. Rockefeller to erect, within sight of the Mount of Olives, a museum of archaeology.



Photo by J. Lane Miller A DISTANT VIEW OF THE MOUNT OF OLIVES

"That They May Be One"

There are many evidences of a new note of unity in these improvements. Complete freedom of worship is guaranteed. Christ would certainly render unto the Cæsar of the British Government credit for fairness in encouraging a Rabbinical Council, to give the dis-

organized Jews something to correspond to the Supreme Moslem Council and Christian groups.

Easter, 1928, on Olivet

About 49 A. D. a council of the apostles met in Jerusalem—a group whose labors at best encompassed no more than Mediterranean lands. Easter of 1928 will see encamped on the Mount of Olives some two hundred representatives of a world-wide Christian order, members of the International Missionary Council, come together to consider one of the most thorough investigations ever made of current religious problems. At this gathering about one third of the delegates will be nationals from Japan, India, Africa, and other lands where young churches have sprung from the labors of missionaries sent out by older Christian nations. On the very mountainside where Christ taught His followers how to deal with the religious perplexities of their day, men and women will grapple bravely with the conflicts other faiths are waging with Christianity; will inquire into the fundamental questions of religious education; probe the matter of native leadership, which Paul approved by giving responsibility to his first converts; explore the relation of Christianity to racial conflicts, industrial unrest, rural situations. Indeed, the council is prepared to drink, to the dregs, the cup of all the world's bitterest frictions and disturbances. It is not to be "just another Lausanne," but an inspiring incident in a long study of problems critically investigated beforehand, thoroughly thrashed out by discussion groups and carried over into a practical labor of years. Christ knew the inspiring value of fellowship. He never dealt abstractly with His problems, but led His followers into a share of their performance. May He again "appear with them in Jerusalem" so that again it may be said, "Then opened he their mind," that "repentance and remission of sins should be preached in his name unto all nations, beginning from Jerusalem."

There was a thrilling moment toward the end of the Crusade, when the Middle Ages looked for a general Christianization of the world. In the Mongol armies of that strange empire, reaching from Peking to the Dnieper, were many Christians, fruits of early Nestorian missionaries.

To-day another thrilling opportunity for our faith is at hand. Never again shall we attempt to Christianize the East by force of arms. To-day we are testing the way of fellowship. It cannot fail if Christ be in the midst.

Facing General Conference

Delegates



Pres. J. B. F. Shaw

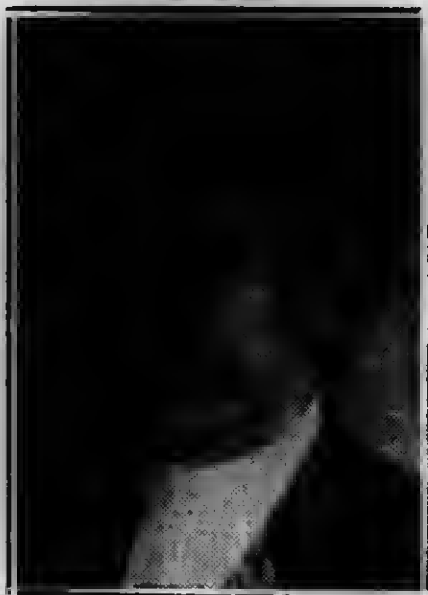
THE Rev. J. Beverly F. Shaw, who leads the delegation of Mississippi Conference, has been the choice of his Conference as delegate to four General Conferences. In 1921 he was also delegate to the Ecumenical Conference, and in 1927 to the Lausanne Conference. Dr. Shaw was former president of Central Alabama College, Birmingham, succeeding there the late Bishop A. P. Camphor. At the present he is serving his second

term as president of Haven Teachers' College, Meridian. He is an honored alumnus of Rust College, oldest of our Southern educational institutions, and studied also at the University of Chicago.

A clear thinker, a man of strong convictions, and a forceful speaker, he will be in evidence in the counsels of General Conference.

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AMONG the representatives of our race group at the General Conference there will be possibly none with a wider and more varied experience in the affairs of the church than the Rev. John A. Simpson, D.D., Ph.D., delegate from the South Florida Conference. He is a native of Missouri, but received his education at Cookman Institute, Jacksonville, Fla., and Gammon Theological Seminary, and by correspondence from several other



Rev. J. A. Simpson

schools. About six months after graduating he went with Bishop Hartzell as a missionary to Liberia, Africa, in 1899. For twenty years he served there as pastor, teacher, and district superintendent, and being a self-taught student in medicine, he ministered to the physical needs of thousands. For seven years, while pastor of First Church, Monrovia, Liberia, where he had phenomenal success, he was instructor of historical and exegetical theology, and during two years of that time was professor of mental and moral philosophy in Liberia College, which conferred upon him the degree of Ph.D.

During the years 1913-1918 he was district superintendent of Bassa District, where he proved his abilities as evangelist and administrator in dealing with the native tribes. Because of ill-health, in 1919 he returned to this country, and for nearly two years represented the Board of Foreign Missions before the Annual Conferences in the Southern States, and assisting the area secretaries of the Atlanta and Chattanooga Areas. His thrilling lectures on Africa and strong appeals for missions were a valuable aid to the cause. In 1921 Bishop Richardson appointed him district superintendent of the Atlantic District of the then South Florida Mission, and after serving in this office for six years, he returned to the pastorate and took charge of our church in Miami, Fla.

Dr. Simpson is a hard worker, a forceful speaker, a

great preacher, broad-hearted and sympathetic, and beloved by the members of his Conference. To him it is given to be the first delegate in the history of the South Florida Conference to the General Conference.

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THE Rev. C. W. Butler is no novice in Methodist procedure. For something like forty years he has been in the "trenches," where the battle was furious in the interest of his beloved Methodism. Twenty-nine of these years he gave to the pastorate. His reward was more than two thousand souls won to the Kingdom. The district superintendency has exacted ten years of his loyal career. Meanwhile his interest in educational progress of



Rev. C. W. Butler

his Conference is shown in his support of Rust College, of which he has been a trustee for the past sixteen years.

His merit has been publicly approved by his Conference, the Upper Mississippi, in that twice before, in 1912 and 1916, they elected him to General Conference; and now they send him to represent them at Kansas City.

Rev. F. W. Anthony Passes

By the Rev. A. G. Townsend

AT 11 A. M., February 20, 1928, the late Rev. F. W. Anthony laid his head on Jesus' breast and breathed his life out sweetly there. He was a man full of spiritual fervor and power, energetic and persistent in his labors for the Master. He did a great work on the Oswego charge, Sumter District, South Carolina Conference, during the past six years.

In the death of the Rev. F. W. Anthony, the Sumter District and the South Carolina Conference have sustained a great loss. His was the passing of a Christian gentleman, without reproach, and thoroughly consecrated to God. By his amiable qualities he won our esteem. We loved him well; God loved him best. "We shall meet, but we shall miss him." His funeral services were held at Emmanuel Church, Sumter, S. C., Wednesday, February 22, 3.30 P. M.

In a brief but fitting address, Pastor J. W. Taylor referred to his pleasant association with the deceased for more than ten years, and on closing introduced Dr. A. R. Howard as master of ceremonies, who also appropriately spoke of the worth and service of the deceased. Prayer was offered by the Rev. G. B. Tillman. Bro. Herman Frierson, of the Antioch charge, to which the Rev. Anthony was sent by our last annual session, briefly expressed the sorrow and sympathy of the membership of said charge. Appreciative resolutions were offered by the public-school teachers of Sumter County. Brief but beautiful eulogies were given by the Revs. J. M. Harrison, A. W. Heyward, F. W. Vance, A. G. Townsend, A. P. Spears, and B. F. Bradford, district superintendent.

"When They Ring the Golden Bell" was sung by Mrs. Hattie Pratt, and "I Have Done My Work" was sung by the Rev. J. W. Taylor, and a beautiful and impressive service over a worthy man of God was brought to a close.

Tindley Temple Host to Sixty-Fifth Session Delaware Annual Conference

By Charles A. Tindley, *Pastor*

FROM the position of a janitor and a class leader to that of pastor of the largest Negro church in the world is a long stretch. Charles A. Tindley, pastor of Tindley Temple Methodist Episcopal Church,

Philadelphia, has made such an ascent, and has done it through sheer merit.

In no particular does there appear in the early history of this church any essential difference between its struggles and those of most others. Its corporate life began in the year 1845. The first little chapel, built in 1864, was known as John Wesley Methodist Episcopal Church.

REV. C. A. TINDLEY
Entertaining Pastor

A visit to this humble chapel by Bishop Matthew Simpson led to assurances by the bishop that he would insure financial backing for the purchase of a more eligible property for this congregation. Accordingly the new site was found, corner of Bainbridge and Marvine Streets. On Christmas Sunday, after a visit to the chosen site, the pastor, with his eager, faithful little congregation, raised the sum of \$350 to apply as first payment on the new properties. It was under the subsequent pastorate of the Rev. J. W. Stevenson that the small membership of the church, eighteen in number, was divided into classes numbered one and two; but by a supposedly better arrangement all the members were soon consolidated into class number two. Experience, however, proved the necessity for two classes, and a second division was formed out of this one. This necessity discovered Charles A. Tindley, for he was appointed leader of this division.

The subsequent growth of this church was rapid and productive of much good; "like a hidden spring, it has kept sending forth large streams of religious influence which have made fertile the deserts and dry lands." These early beginnings have flowered forth into what is now Tindley Temple Methodist Episcopal Church. As its name indicates, the major achievements of this congregation have been wrought through the leadership of the Rev. Charles A. Tindley, whose brilliant pastorate began here in 1902. When he was appointed, "men of thought and vision expressed their doubts, and some frankly advised that another should be sent. Some of the members of the church had just and honest misgivings arising out of conditions calculated to create fear. He had been a member of the church from 1880 to 1885; had carried the hod and worked among the other toilers of

the church three years, and served as a humble sexton for two years. He had been denied, by unavoidable circumstances, the advantages of institutions of learning; he was forced to toil during the day and study during the night while others slept; he was a descendant of no preacher and was of humble birth. All these circumstances had their place in the make-up of the opinions of those with whom he was called upon to serve."

With a steady hand the new pastor seized the reins of administration. His foresight, his progressive spirit, his wisdom, led the congregation to change their location to the new and valuable site now permanently occupied by this church. Upon this, within the last three years, by dint of courage and consecration this church has succeeded in erecting and equipping a commodious, modern structure at a cost of more than \$400,000.

The evangelical aspect of Dr. Tindley's ministry is too well known for comment here. In style his preaching is inimitable; in effectiveness, irresistible; in results, remarkably fruitful. Tall and towering in stature, correspondingly magnanimous in soul, he is superabundant in Christian charitable labors. He is in universal demand as singer and composer, as orator and preacher, and gives himself without stint to the mission of the ministry. Such a ministry draws multitudes of men to him. After twenty-six years in one church, his congregations continue to overflow. Hundreds are turned away each Sabbath. More than 9,000 names are on the church roll; more than 4,000 Sunday-school scholars, 200 class and unit leaders, Epworth League, brotherhood, and innumerable auxiliaries comprise this potent Christian social institution—one of the country's most influential churches, with an annual budget of \$50,000.

The glory of this church is not in its discovery of Chas. A. Tindley only, or in its own unprecedented development merely, but it was the "cradle of the Delaware Annual Conference." That distinction was won when the Conference was organized in 1864, within the hospitable walls of the little John Wesley Methodist Episcopal Church, newly built. This fact lends intense interest and impetus to the coming at the present time to stately Tindley Temple, of the Delaware Annual Conference, as guest in its sixty-fifth annual session. It will be a happy reunion of two institutions—one beloved mother to the other; the other, zealous guardian of the one.

Delaware Conference, in essential outline, bears a similitude to every other Methodist Episcopal Conference—the secret and pith of our ministerial fraternity. It has nevertheless its own specific aims and inspiring record of achievements. There are 36,028 members, led by 177 pastors; 290 churches and 147 parsonages, valued at \$3,071,540. Last year it raised a total budget of about \$500,000, including \$247,524 for ministerial support; \$38,630 for World Service; \$16,522 for other benevolences; \$172,199 on improvements and old debt. The work of the fathers has been carried forward through sixty-five years by those who like them have the consciousness of comradeship with Christ the Lord.

For the second time, Bishop Robert E. Jones, D.D.,

LL.D., of New Orleans, will preside over the Conference sessions. Expressing his satisfaction over the coming of the bishop to that Conference, one of its members writes us as follows:

"Bishop Jones is the pyramidal type of leader, broad at the base and sharpened to the point—sagely and acute. Peak after peak has been scaled, until the mist lies below and he stands forth upon the paramount height, a bishop of the Methodist Episcopal Church. He has recently received one of the Harmon Foundation awards (\$100 and a bronze medal) 'for his work in organizing and furthering an educational, social, and religious center among the Negroes of his area, and conspicuous work as religious editor.' His presence will be the occasion of just pride to our assemblage, having the taste of a scholar, the tact of a jurist, the touch of a brother, the Spirit of God.

"In this connection we reflect with fond thought upon the benevolent labors of our own resident bishop (Philadelphia Area), the Rev. Joseph F. Berry, D.D., LL.D., who retires at the next session of the General Conference, 1928. He will visit us, and with smiling face beguile us by his serenely radiant spirit from the sad thought of an inevitable parting.

"Hold on thy way, with hope unchilled,
By faith and not by sight,
And thou shalt own his word fulfilled,
At eve it shall be light."

The Conference program will center around evangelism, education, and the new reserve pension plan. Traditionally the Conference moves on the plane of intelligent, properly restrained spiritual impulse. One travels far to share the spirit of their singing. Morgan College properly will share in much of the constructive interest of the attending thousands. It is the Conference college; it has benefited by the able leadership of one man, President John M. Spencer, for twenty-five years; it is exerting terrific energy in a most deserving and necessary financial campaign which has been headed up on the field through the heroic efforts of Dr. A. J. Mitchell, its able financial secretary, and most of their stalwart leaders in the ministry were born at Morgan educationally. President Spencer and Dr. Mitchell expect that at this time a remarkable demonstration will be made fostering the financial well-being of this institution.

Fortunately the Conference is steered by able and affable leaders. The five districts are splendidly manned by Superintendents J. W. Jefferson, M. A. Thompson, W. C. Thompson, J. E. A. Johns, and T. W. Woodley, of the Easton, New York, Philadelphia, Salisbury, and Wilmington Districts, respectively. The Rev. E. O. Parker is statistician; the Rev. W. J. Helms, treasurer; the Rev. H. T. Johnson, registrar, and the Rev. W. C. Jason, chairman of Board of Examiners. The secretary of the Conference is the Rev. J. M. Dickerson. There is every probability that Delaware will maintain during the coming year its conspicuous position as a leader among all the colored Conferences in the amount of annuity paid to claimants on the Board of Pensions and Relief. Their increasing loyalty to the Southwestern Christian Advocate is likewise highly commendable. The area representative on the Book Committee of the church is Prof. T. H. Kiah, a leading member of this Conference, and principal of its other educational institution, Princess Anne Academy. And there is Dr. Fred H. Butler,

congenial secretary of Epworth League work for our colored Conferences, who is universally beloved by our Methodist constituency for his labors and his fine spirit. These all, and a hundred others of the Conference no less devoted to the Kingdom purpose, are a guarantee of the character of Conference this shall be.

Famed is the City of Brotherly Love for its hospitality. This general characteristic will be reflected in the scrupulous care with which the congregation of Tindley Temple will exert themselves to make comfortable every delegate to the Conference. We predict this will be the most largely attended of any session in the Conference's history. May it be the most spiritual, the most businesslike, the most successful.

Liberia Annual Conference Appointments

(Names of Supplies in Parentheses)

BASSA DISTRICT

T. J. KING, *Dist. Supt.*

P. O. Lower Buchanan, Grand Bassa, Liberia, W. C. A.
Bexley (J. A. Griggs). Central Buchanan, J. S. Dickerson.
Edina and Farmington, J. J. Johnson. Fortsville, M. F. Parker.
Harlandville (G. Montgomery). Camphor Memorial (George Dean). Hartford (A. A. Pierre). Kitikpo, J. D. Stryker. Lower Buchanan: First Church (J. T. Innis); Krutown (Nimley Taylor). New Sottro, J. H. Deputie. Paynesbury, W. P. L. Brumskine. River Cess (J. A. Washington). Sanguin, W. B. Geebey. Timbo and Gr. Colloh (G. J. Robertson). Upper Buchanan, C. F. Innis.

CAPE PALMAS DISTRICT

F. A. PRICE, *Dist. Supt.*

P. O. Cape Palmas, Liberia, W. C. A.

Barraks and Stations, J. W. Kume. Cape Palmas: Mt. Scott, J. T. Dayrell; Potter Memorial, J. F. Yancy; Tuskegee Chapel, J. J. Jerreh (J. P. Dickson). El-Bethel and Stations (A. R. Harmon). Garraway: Toy Tabernacle (Bestman Kolenky); Training School and Stations (A. E. Hall), William S. Nimley. Grand Cess and Stations, J. O. W. Garber. Kakpo, Mark Nmah. Kinicade, J. R. Harris. Mt. Tubman, C. W. Williams. Plebo, J. K. Starks. Wedabo (to be supplied).

MONTERRADO DISTRICT

R. V. RICHARDS, *Dist. Supt.*

Monrovia Liberia, W. C. A.

Bensonville (to be supplied). Brewerville, J. D. Brent. Bushrod Island (Z. N. Brown). Caldwell and Sasstown, G. E. Nuckles. Careysburg, J. E. Sims. Clay Ashland, P. T. Barker. Crozierville, J. E. Padmore. Du, T. V. Cummins. Fendall (to be supplied). Gardnersville (J. H. Marshall). Johnsonville (to be supplied). Marshall, A. L. Williams. Millsburg (J. A. Clark). Monrovia: First Church, T. E. Ward; Patton Memorial, C. S. Sanso. New Georgia, J. A. Wilson. Owen Grove (to be supplied). Paynesville (W. N. Ross). Robertsport, M. N. Williams. Robertsville (P. W. Dennis). Talla, J. R. White. White Plains and Harrisburg, R. R. Sims.

SINOE-KRU COAST DISTRICT

W. B. WILLIAMS, *Dist. Supt.*

Greenville, Sinoe, Liberia, W. C. A.

Anoaka (Joseph Tifteh). Betu (Peter Jipleh). Big Fishtown (J. S. Gugbe). Bolo: Beach (S. B. Wisseh); Bush (to be supplied). Calvert Webb (C. S. Fyneh). Cabo Fishtown (to be supplied). Dewh (to be supplied). Greenville: First Church, N. B. Whitfield; Krutown, James Bolo. Jacktown, Ebenezer, and Bluntville, L. W. Wah, Minnie Wah (James Lawson). Lexington (Charles H. Railey). Louisiana (James A. Madison). Martha Nah, J. S. Nabeh. Nana Kru: Asbury (D. M. Webah); Mary Allen Memorial, W. B. Williams, Maud W. Williams, Joseph S. Nimley, Stephen W. Sueh, Carrie Long; Plantation (J. S. Doeh). Plymouth (B. D. Sueh). Sabobo (B. C. Nuah). Sasstown: Sloyeh (Jacob Doeh); Delaware Avenue, G. W. Natt; Newtown, J. K. Tobah. Wah Country (to be supplied). Wissipo, R. G. Tobah.

SANAQUALLI DISTRICT

H. T. MILLER, *Dist. Supt.*

P. O. Monrovia, Liberia, W. C. A.

Ganta: Mission, H. T. Miller; Training School, Kate W. Miller, Winifred J. Harley; Dispensary, Dr. G. W. Harley. Tappitown (to be supplied).

J. A. Dingwall, Superintendent Government Hospital.
R. L. Embree, President College of West Africa.
Rosa E. Lee, Principal Cape Palmas Seminary.
D. D. Starks on furlough.
Maud Starks on furlough.
C. H. Henry on furlough.
Hattie T. Hooks on furlough.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

THE RESURRECTION OF JESUS

SECOND QUARTER. LESSON II. APRIL 8

Scripture Lesson—Mark 16. 1-20.

A Dying Faith. On three occasions, according to St. Mark, Jesus forewarned His disciples of His approaching death. And in each case He concluded with the statement that He would come to life again after "three days." "Three days" meant an indefinite period of time, but not very long. His resurrection was discovered on the third day (about thirty-six hours after His burial); and so we have come to believe that He arose on the third day after His death. For aught we know He may have arisen on Friday night. But maybe He did not arise until after the Passover, which ended Saturday evening. He forewarned the disciples of His death that their faith in Him as the Messiah may not be shattered by the event; and for the same reason He promised to rise again.

And yet His forewarning did not prevent the disciples' faith from waning; but it did make the resurrection of their faith possible. The fact is that they did not believe that He, as the Messiah, would or could be put to death until it actually happened. And Judas' act of betrayal is to be explained with that fact in mind: he would not have performed the act had he believed that his Master's enemies stood any possible chance of accomplishing their purpose. He meant to play a financially profitable trick on Jesus' enemies rather than on Jesus. He, with the other disciples, expected Jesus to defend Himself—either with the sword, through the power of His wisdom, or miraculously, say by "calling down a legion of angels"—as He had always done. Enemies had essayed in vain to kill Him before (Luke 4. 29, 30). Their faith in Him as the Messiah was so active that they took no interest in His talk about His death. But when He was actually arrested without offering any opposition, this was the temporary death-blow to the faith of most of them. The faith of at least three of them still struggled under the strain. They continued to expect Him in some way to thwart the plans of His enemies. His condemnation caused Judas' faith to break down completely. Peter's gave way; but a glance from the Master reinforced it temporarily—because he remembered that the Master had foretold even this. He and John still ventured to hope even until His death that He would not die. And when His enemies railed Him with such taunts as "Save yourself," "Come down from the cross," etc., they were expressing in ridicule what one or two of the disciples until the last seriously hoped that He might do. Their glimmering hope drew its last breath along with Him! The disciples had had faith in Him where they should not have had it, and were lacking in faith where they should have had it. They had faith that He would not die; and they lacked faith in His resurrection.

A Resurrection Faith. Resurrection presupposes death. And as they had not believed that He would or could be put to death, so they had not given any thought to the question of His resurrection. It was only after His death had taken place as foretold, that they began to think upon the promise part of the prediction—that He would rise again after "three days." But it was not immediately after His death. At this time they could not *think*—they could only *feel*. They were too full of bitter sorrow—their soul-rending emotions were too distracting for them to think. The length of the period of such distracting sorrow is always determined largely by association. The loving wife who is deprived by death of a loving husband overcomes her distraction after the interment, and the crowd separates to their several homes. She begins to plan. Something like this doubtless happened in the case of the disciples. After the Sabbath was over, which ended the Passover season that had brought them to Jerusalem, and after the

multitudes began to separate into groups here and there, winding their way out of the (un)holy city homeward, the intensity of the disciples' sorrow began to abate. They became more and more resigned to their loss. As they became more and more resigned to it, they gained more and more control of themselves—they approached the normal. As they approached the normal, they came more and more into an attitude to reflect on Jesus' prediction of His death and promise of His resurrection after "three days." And as they reflected more and more on his fulfilled prediction, and His promise, they gradually regained their faith in Him as the Messiah, and finally came to believe with all their heart that His resurrection promise would somehow be fulfilled just as truly as His death prediction had come to pass. This was the psychological background of the appearance of Jesus which they experienced on Sunday. It is not meaningless that those disciples whose faith clung to Jesus longest were the ones whose faith in Him was resurrected first, and were the *disciples* to whom Jesus appeared first after His death and resurrection!

An Abiding Faith. But two other women were blessed with the distinguished honor of being the first to receive a vision of the resurrected Lord even before Peter and John. This fact is not to be taken lightly. To us it is significantly meaningful! The faith of Peter and John held out longest; and so they were rewarded with the enviable honor of being the first of the disciples to see the resurrected Lord. Thomas' faith was the most difficult to resurrect; and so he was the last of the disciples to whom the resurrected Lord was revealed. Therefore as these loving and very pious women were blessed with the most enviable honor of all in being the very first to behold the resurrected Lord, we cannot escape the belief that they had come to accept the Messiahship of Jesus. They had spent much time in company with Jesus and the disciples. They knew Him about as well as the disciples. Jesus had even told them of His death and resurrection (Luke 24. 6, 7). As a woman's love is strongest, so a woman's faith is firmest. These women (and we say "women" following Matthew. Mark has it that Jesus appeared to only one of the Maries—16. 9) did not temporarily lose their faith in His Messiahship because of His death; but their faith was abiding in spite of His death. They did not know just when He would arise. And they did not definitely

understand what He meant by rising again—whether coming out of the tomb or simply reappearing again, as John the Baptist was supposed by some to have done in Jesus. It was only after His resurrection that they clearly understood what He meant by those words. They were rewarded above all because their faith did not waver, but was abiding through thick and thin.

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, APRIL 8, 1928

"And they went forth and preached everywhere"

(By the Rev. D. D. Martin, D.D.)

This was the first Easter, the brightest day the world has ever seen. The report was early made that Jesus had risen from the dead, and that He had been seen alive and had spoken to some. This great message heralded on the first resurrection morn, and which has been preached on all Easter and Christian Sabbath morns since, is the great central truth of the gospel and that upon which all rests. "For if Christ be not risen, then is your preaching vain, and our faith also is vain."

The resurrection was the great truth which men were to preach everywhere. The angels who announced His birth were also the first to tell of His resurrection. They were God's messengers of light and hope to the dark earth. Thus He sends His missionaries to tell those who have not heard that Christ is born, and know not the meaning of resurrection, that those who are in darkness may see the light of a new day and a new hope which He brought to the world. There is no better work or evangelistic task in this world than to spread the Bethlehem story and the glad Easter news.

To most of the world the tomb is dark. Jesus came that it might be emptied of its darkness and filled with light. The tomb filled with light and glory is what the sad world longs to see and to hear about. All religions of earth believe in life after death, but there is little comfort or light in the transmigration theory, or in the teaching that the spirit is bound to the body of death. There can be but one real comfort, and that is in knowing the bonds of death are shattered and a redeemed life comes forth. Jesus says to the whole world, "I am the resurrection and the life."

The past resurrection events are of the greatest interest to us. For what purpose was the resurrection enacted before the disciples? That they may receive the commission with assurance of a living Christ when He should say, "Go ye into all the world and preach the gospel to every creature. Lo, I am with you alway, even to the end of the ages." "And they went forth and preached everywhere."

GAMMON SEMINARY.

Epworth League Topic

APRIL 8

THE LIVING COMRADE (EASTER)

Luke 24. 13-43.

Hymns—"All Praise to Our Redeeming Lord"; "We May Not Climb the Heavenly Steeps"; "Blest Be the Tie That Binds"; "Fairest Lord Jesus."

References—"Finding the Comrade God," Fisk, chapter 4; "Under the Highest Leadership," Adam.

A Review. For six weeks now we have been discussing certain principles of Jesus. Yes, many have been doing more than discussing—they have been actually trying to put these same principles into effect in their own living.

No doubt, however, there are some who have been made quite miserable by their half-hearted attempts, and probably people about them were made to feel more miserable, or possibly indignant, or pitiful. Others have given up in despair. The price was too

great. Or perhaps character had become so fixed that they were unsuccessful in attempting to jar loose. Then there were some who just plain balked. "Such teachings as these might have been all right nineteen hundred years ago, but they won't work to-day," they said. Others jeered.

Growing Comradeships. Who is the very best friend you have in the world? What is the story of that friendship? Is it not the result of growth and of sharing with one another? There have been happy times, occasions of difficulty, hard work together, friendly chats, and deep sorrows. As you have shared a hundred experiences in all these realms, each of you has come to count on the other doing and reacting in certain ways. As you have discovered the true values, each in the other's character, your

comradeship has increased. You *understand* one another.

Now, have you come to know Jesus better as you have tried to find out what He taught, how He lived, and why? As you share these principles in a measure in your own living, are you coming to know Jesus as the Living Comrade? Are you better able to walk with Him in a fellowship that understands?

To sing with exultation, "What a friend we have in Jesus," or "I've found a friend, oh, such a friend," may mean very little. Possibly you could get the same thrill or a greater one out of "Darling, I am growing old," or "There's a long, long trail a-winding."

Are there real experiences back of the friendship about which you sing? There may be some satisfaction in singing about an imagined lover, but to sing about One who means more to us than our own being is real life, full to overflowing.

As little by little you find and live the ways of Jesus, friendship with Him comes to have new meaning. It gathers up all that is good and true in other friendships and in the whole of life. Then in reality Jesus comes to be your Living Comrade. Singing and praying are now no shallow praises of an absent lord, but an understanding fellowship with a living Christ.—Epworth League Quarterly.

Little Stories of Achievement

What the Churches Are Doing

Shuqualak, Miss.—The Asbury Methodist Episcopal Church received a beautiful communion set for a new year's present on January 1, 1928, given by the following committee: Mrs. Velma Gillespie, Mrs. Ada Holbrooks, Mrs. Lugusta Jackson, Mrs. Lula Pugh.—Rev. W. C. Hillard, Pastor; Mrs. Mary Gillespie, Reporter.

New London, Ohio.—Sunday, March 4, was a great day for the Second Methodist Episcopal Church. We called it woman's day. The women were solely in charge. Mrs. Clair Bowman, of Oberlin, was the principal speaker; Mrs. Robt. Maclelin, Mrs. Cora Davidson, Mrs. Everett Poole, Mrs. Josie Poole, and Mrs. Emma Bates, committee; Mrs. Sanford Davis, mistress of ceremonies.—Reporter.

Burnside, Miss.—Sunday, March 11, was a high day at Shilo Methodist Episcopal Church. Our new pastor, the Rev. G. W. Johnson, whom we all love, was in the pulpit and preached an inspiring sermon. We thank the bishop for sending him to us as pastor for this Conference year, and we have pledged to stand by him and the church. We are determined to do a great year's work for the Master.—Mamie Brown, Reporter.

Starke, Fla.—On February 26, the spiritual tide ran high at Mt. Moriah Methodist Episcopal Church. Our pastor was at his post of duty. In the afternoon we had with us the Rev. Bullern, pastor of the Baptist Church, white, who preached a soul-stirring sermon. At 8 P. M. the Rev. R. H. Debose preached to the delight of all who were present to hear him. We are planning to do great things this year with God's help.—Rev. R. H. Debose, Pastor; Damon Dell, Reporter.

Lorain, Ohio.—Revival services began with watch-meeting night, and closed January 15, with thirteen additions to the church. Meetings were conducted by Madame Frances E. Motin, of Kansas City, Mo. Madame Motin is a wonderful preacher and a soul winner for Jesus. Not only is she a preacher, but she is also a dramatic reader, a character impersonator, and a teacher of elocution. She is the best the race has yet produced.—Rev. W. L. Giles, Pastor; Mrs. W. L. Giles, Reporter.

Sunset Heights, Texas.—Ebenezer Methodist Episcopal Church: On March 4, a splendid Sunday school was conducted by the superintendent, Bro. Tom Patten. Our school is growing stronger and large. We are happy to have with us a new pastor this year, and the members have pledged to put the program over. Sunday night the pastor preached an able sermon. The Lord's Supper was administered to forty-two persons. Collection, \$25.90.—J. E. Thompson, Reporter.

Camilla, Texas.—Mt. Zion Methodist Episcopal Church: We are proud of our new pastor, the Rev. J. A. Daniels, and thank the bishop and superintendent for sending him to us. He is the right man in the right place. We are to do a great year's work under his leadership. Our church is lifting

up its head again. The Rev. Daniels preached two soul-stirring sermons March 4, to the delight of all. Total collection for the day was \$41.74. We ask God's blessings upon the pastor and his devoted wife. Total amount raised this year, \$218.14.—Miss Ruth T. Taylor, Reporter.

Forest, Miss.—A great storm struck the parsonage of Lynch Chapel Methodist Episcopal Church on February 3, led by Mrs. F. Whittington, Ada Thomas, Mrs. E. Burge, Mr. and Mrs. P. Payton, Mrs. Lillie Ware, and others. They laid on the table one hundred pounds of choice groceries. It was quite a surprise to the pastor and wife. The pastor made brief remarks of appreciation, and asked God's blessings upon the crowd, assuring them that they were welcome to come at any time.—Miss Annie M. Smith, Reporter.

Leitchfield, Ky.—A storm struck the parsonage of Taylor's Chapel Methodist Episcopal Church, February 13, and brought a splendid shower of choice groceries. We wish to thank the good members and friends for their hospitality. Words are inadequate to express our appreciation for their contribution. May God's choice blessing rest upon them. The following participated: Mmes. P. Owen, S. Phillips, M. Willis, N. Willis, N. Thomas, I. White, Misses H. Willis, E. Willis, M. English, Messrs. J. Thomas, I. Willis, J. Owen, and L. Thomas.—Reporter.

Carthage, Miss.—Wesley Chapel Methodist Episcopal Church: Our new pastor, the Rev. F. L. Wood, was with us on the second Sunday in February, and found us without a parsonage. After staying with us five days, we had a parsonage built at the cost of \$798.60. On March 2, our district superintendent was with us, and was well pleased with our work. We have the pastor that we have been in need of. The church is alive, and we are going over the top with the help of the Lord. The leaders gave the pastor and family a grand reception on their arrival. We also started a new church, and hope to enter it in the near future.—W. H. Smith, Reporter.

Detroit, Mich.—St. Paul Methodist Episcopal Church, Eight Mile Road, is finishing another one of its successful years under the wonderful pastorate of the Rev. Chas. H. Wilkins. Dr. P. T. Gorham has just held our fourth Quarterly Conference, and a petition of some hundred names requesting Bro. Wilkin's return for another year was presented. The membership has increased this year to seventy members. Sister Keyes, the oldest member of the church, died February 22, 1928. The funeral was preached by the pastor on Saturday, February 25. The church is putting on a great drive to bring up the arrears. Our World Service will increase this year by at least five dollars.—Mrs. Willett Lee, Recording Secretary.

Clinton, Tenn.—Asbury Methodist Episcopal Church is alive and doing real work under the leadership of our pastor, the Rev. A. F. Shockley. We are striving to make this a successful year. On February 29, the members stormed the parsonage and left on the dining room table an abundance of choice groceries. These good people are trying to

make the pastor and his wife happy. The pastor and wife thanked them for their kindness and invited them to come again. The Ladies' Aid Society is doing a great work. Miss Ausburn McSwain, the president, takes such an active part in this work. The Woman's Home Missionary Society is wide awake. Mrs. Shockley, our pastor's wife, is the president, and shows great interest in the work. Pray for our success.—Reporter.

Corpus Christi, Texas.—We are on the eve of erecting our modern church, which when built will be the finest Negro church in Southwest Texas. The church will be of pressed brick and will contain basement with classrooms, kitchen, dining room, community hall, and lavatories. Upstairs will contain pastor's office, choir vestry, balcony, and auditorium. The cost will be twelve thousand dollars. The pastor and members are working hard to put over one thousand dollars on their Easter drive. Our white friends are donating liberally to help us in our struggles. When built, the church will be dedicated "Pease Temple Methodist Episcopal Church," in honor of Banker Clark Pease, of Corpus Christi, who is the largest single donor. Corpus Christi is growing by leaps and bounds.—W. M. White, Reporter.

Tupelo, Miss.—St. Paul Methodist Episcopal Church, the Rev. W. H. Golden, pastor, was the hostess to a famous lecturer in the person of Dr. John M. Springer, superintendent of the Elizabethville Belgian Congo Mission of the Methodist Episcopal Church. The choir rendered some nice selections; Mrs. Lela J. McDonald, pianist. The welcome address was delivered by Mr. M. J. Shannon, in behalf of the St. Paul Church. Response by Dr. John M. Springer. The Lee County training school boys' quintet favored us with several selections, directed by Prof. Wm. T. McDaniel. The speaker was introduced by the Rev. W. H. Golden in his cheerful way. Dr. Springer's subject was based on "Africa and Its Needs of Missionaries." Everyone present enjoyed the lecture. A splendid audience listened to this distinguished missionary. A silver offering was taken by Wm. Kohlheim and Clin Cunningham, stewards; amount, \$11.—M. J. Shannon, Reporter.

Pontiac, Mich.—St. John's Methodist Episcopal Church: The trustees have just completed their program for March 25, at which time they expect to raise five hundred dollars. Interest has run high among the friends as well as the church members. Each trustee is a captain of a club, and they hope to raise one hundred dollars each, or more. The girl belonging to the club that raises the highest amount will be crowned at a May festival, which will be given by that club. Mrs. N. M. Churchwell gave a leap-year box social, which was a success. The choir on last Sunday, under the auspices of The Woman's Home Missionary Society, rendered a Lenten program from the home mission paper, outlined by Mrs. Emma G. Huston, of Manzanola, Colo. The program was carried out successfully. Mrs. L. M. Gardner, mistress of ceremonies; Mrs. Mary Handcock, president. Vocal selections were rendered by Mmes. Sam E. McCaskill, E. Hudson, S. Roberson, and M. N. Churchwell. An interesting talk was made by the pastor, Rev. C. J. Johnson.—Jennle Montague, Reporter.

Anderson, Texas.—On February 18, a storm struck the home of Brother Thomas Knox. There were present Brother Knox and wife, and the Rev. J. E. Beal. This party was led by Bro. Jeff Menefee, accompanied by a large crowd. There was left on the table a large assortment of select groceries. The presentation was made by the good Baptist brother, Aaron Stowers. The Rev. Beal in a very fitting way thanked the people for their appreciation of his services, and asked them to come again. Those who contributed, were: Bros. T. Knox, L. Allen, A. Farrow, J. W. Menefee, Mrs. L. E. Knox, A. L. Bowens, Helen Brown, Helen Andrews, Mrs. D. Thomas, Miss P. Andrews, J. Menefee, O. Kenard, L. Menefee. On Sunday, February 19, at Yarbrough Chapel, we had a splendid service. The Sunday school was well attended. The Rev. Beal preached a soul-stirring sermon. Many came forward

for prayer. The collection for the day was \$81.60. Yarbough Chapel members are more than pleased with our new pastor.—Mrs. L. E. Knox, Reporter.

Gallatin, Tenn.—We, as members of Key's Memorial Methodist Episcopal Church, take this method to make known to all whom it may concern, the splendid success that has come to our church in the new Conference year. For the last two or three years past it seemed as if we were down, never to rise again. Our flock was scattered, with little or no interest in church life. Our last report to the Annual Conference showed only seventy-five members, wherein now we have a net roll of 197 members, who are very regular in attendance at church every Sunday. We are now on our way back to our old standard, to rebuild, repair, and renovate the walls of the dear old church we love so well. Since we have had the service of our present pastor, the Rev. J. H. Houston, many things have come to pass, and the future is very bright for our continued success. We launched a rally during the month of January, which lasted six weeks, ending February 19, with a goal of six hundred dollars, which is a record breaker for the town of Gallatin.—Committee on Publicity, Misses S. Jenkins, E. Bush, A. Woodfolk, E. Wilks, Dr. A. Thomas.

Bremen, Ga.—On February 17, a storm struck the parsonage of Crawford Chapel Methodist Episcopal Church. The storm began on the 11th, with the good ladies of The Woman's Home Missionary Society, Tallapoosa, with Sister W. J. Herrington in the lead, followed by Sisters J. Vaughns, I. Walker, E. Stallings, M. Walker, J. Johnson, of the African Methodist Episcopal Church; Sister Medlock, Miss S. Vaughns, Brother D. Herrington, of the Baptist Church, and Sister C. Finley. The groceries and other useful things these good people gave amounted to seven dollars. When the storm reached Bremen, Sister J. White, president of the Ladies' Aid, led, followed by Sisters R. Dukes, M. Holliday, B. Elder, L. Edmondson, V. L. Beamon, E. Merrell, Mr. and Mrs. R. R. Robinson, Mr. and Mrs. J. Dukes, Bros. E. D. White, S. Vaughns, J. Vaughns. The total donated in the storm party was twelve dollars. The Rev. and Mrs. Gates highly appreciated this surprise storm, and in very fitting words both expressed their gratitude to those who participated. We also extend our thanks to the bishop for the return of our pastor.—Rev. P. B. Gates, Pastor; Mrs. O. B. Vaughn, Reporter.

Dickson, Tenn.—Bowman Chapel Methodist Episcopal Church has taken on new life after a ten nights' series of meetings. Many souls were revived. The Rev. B. J. Hudson, of Lewisburg, Tenn., did the preaching and gave us soul-stirring messages from beginning to end. We are glad to have the Rev. T. B. Blackmon for our pastor, for he is really putting the program over, despite the serious illness of his devoted wife, who underwent two operations at the hospital in Nashville. We are praying for her recovery. The members of the church sympathize with the pastor and family, and the following have donations: Sister O. Kelley, member of the Holiness Church, \$25.75 in money and provisions; Sister Cora Jones, \$7.50; Bro. Jim. Redden, \$3.60; public collection, \$7.75; total amount of cash and provisions for pastor, \$44.60; collection for Walden College, \$4.35; collection for trustees, \$4; Sunday school, thirty-eight cents; missionary, eleven cents; total amount raised for all causes, Sunday, February 26, \$53.44. The Rev. B. M. Murry and members of St. James African Methodist Episcopal Church filled the pulpit and pews for the Rev. Blackmon, Sunday afternoon. The Rev. Murry preached a wonderful sermon.—Gilbert Beck, Reporter.

Rushville, Ind.—Wesley Methodist Episcopal Church, with the Rev. David M. Jordan, A.B., B.D., pastor, is closing one of the greatest years in its history. The threefold program—the church at worship, the church at work, and the church at play—has been adapted to meet the needs of all classes and ages in the community. The pastor super-

vises the men's and boys' clubs, and Mrs. Naomi H. Jordan, A.B., supervises the mothers' and girls' clubs. Our golden jubilee, concluding "fifty years for Christ," was the largest festival of its kind in this section. Its varied and attractive programs drew hundreds from adjacent cities and States. It was at this time that the church gained a deeper vision of its task. The pastor made a survey of the community and published a booklet on social and religious conditions of our group. The booklet has been accepted for the files of the city library. A number of converts and additions to the church and a deep spiritual unity are the results of a two-weeks' revival just after the holidays. During the past two months a series of financial efforts resulted in more than \$500 for local and World Service budgets. Ten of the World Service slide lectures were given by the pastor with great results. The two most outstanding phases of the campaign were a calendar rally, under the leadership

of Mrs. Lula Bean, which realized \$55, and a State's contest rally—Indiana vs. Kentucky—Nathan P. Fletcher, general of the Kentucky forces, with Harvey Pruitt, H. L. Bundrant, Luther Bundrant, Mrs. Alice Miller, and Mrs. Lula Bean as captains reported \$125.16. Robert Miller, general of Indiana forces, with Mrs. Maleta Bundrant, Mrs. Lodusky Tracy, Mrs. Ida Sorrell, Mrs. Bertha Sommerville, and Mrs. Nettie Fletcher as captains, won the rally by raising \$144.28. All claims of local and World Service budgets are now paid in two weeks before the fourth Quarterly Conference and one month before Annual Conference. The church is now working on its program for next year. The pastor and wife have gained the respect and honor of both races. The pastor is an active member of the Rush County (white) Ministerial Association. Our church doubled its quota of Southwestern subscriptions this year.—Luther Bundrant, Reporter.

District Activities

District Rounds

ALEXANDRIA DISTRICT

Third Round—New Town (11 A. M.), April 22; Lime Kiln (8 P. M.), 22; Powhatan (7.30 P. M.), 22; Pleasant Hill, 23; St. Matthew and Mt. Zion, 26; Trenton, 27; Shady Grove Ct., 29, 30; Alexandria, May 1, 2; Bunkie, 3, 6; Cottonport (11 A. M.), 6; Magda (11 A. M.), 18; Lecompte (7.30 P. M.), 18; Boonville, 15, 20; Cheneyville, 17, 20; Marthaville, 23; Zwolle, 25; Bayou Ct. (11 A. M.), 27; Many (7.30 P. M.), 27; Rosie and St. Paul, 30; James Chapel, Pelican, 31; Pineflat, June 2; Fisher (7.30 P. M.), 3; Robeline, 4; Alexandria, 3-9; Allen (11 A. M.), 10; Natchitoches, 10-12; Colfax, 13; Boyce and Rapids, 14, 17; Boyce and Village, 15, 17; Cane River Ct., 19-21; Campti Ct., 22-24; Alexandria, Newnan, 26, July 1; Pineville, June 28, July 1; Wilton, 3, 8; Rigolets (11 A. M.), 8; St. Paul, 11-15.

My Dear Brother Ministers: With Easter a little more than two weeks away, and with good weather, I am very anxious over the World Service. The Alexandria District made a good showing last Easter, but I am exceedingly anxious that it shall make a substantial advance this Easter. Let us not slack our riding until the last distance of this great and important work of Kingdom building shall have been successfully covered. I am sure I can depend upon each of you to do your full duty. Lump in with your World Service a certain amount for area expense, and report at Pineville, the seat of the World Service Convention, April 11. Get a cashier's check or a New York exchange for the World Service money; but report the area expense money in cash. No personal checks will be accepted. Last year we made a fine record on our method of reporting, and we can repeat this year and go even one better by not having any cash on hand at all except the area expense money. Let us be up and doing, for we know how. Yours for success, full quota, and a round report.—S. S. Earles, District Superintendent.

LITTLE ROCK DISTRICT

Second Round—Malvern and Fordyce, April 1-3; New Edinburg Ct., 14-17; Sweet Home and Duncan Chapel, 22-24; Hensley, 29, 30; Pine Bluff, St. James, Pine Bluff Ct., May 5-7; Altheimer Ct., 12, 13; Gould, Meroney, and Avery, 19-21; McGehee, Dermott, Eudora, 26-28; White Memorial and Brown Chapel, June 3-5; Wesley Chapel, 10, 11; St. Mark, Pine Bluff, 10, 11; Johnsville and Hermitage, 16, 17; Rison and Peace, 18; Carthage and Bunn, Holly Springs, 23-25.

Dear Brethren: We have been urging you for more than three months to make Easter a great day for World Service, and I trust that you have been working to that end. Anything shorter than a good report for this worthy cause will disappoint us. We expect each pastor to raise half or all his quota on Easter day. The District Council will meet

at Hensley, Ark., April 11 and 12, and we expect each pastor on the district to be present at this meeting and bring with him at least one delegate from his local council. We also urge that each pastor come prepared to report the full amount of World Service raised on his charge since the Annual Conference. The bishop asks that I meet the Area Council, which will be held in St. Louis, April 18, and make a full report of the work done on the Little Rock District since the Annual Conference. Now, brethren, you have always stood by the cause of the church, and I am sure in this special cause you will be no less true. Your past loyalty to the church is a guarantee to me that you will not come behind in your reports. My prayer is that our Easter day rally will be a great success for World Service. Yours for Christ and His church.—W. S. Sherrill, District Superintendent.

Quarterly Conferences

ANNISTON, ALA.

On Wednesday night, March 7, and Sunday, March 11, the district superintendent, Rev. J. W. Thomas, held our second Quarterly Conference at St. John Methodist Episcopal Church. On Wednesday night, Ladies' Aid No. 2 entertained the superintendent, pastor and wife, the Rev. and Mrs. N. H. Redrick, and members. Sisters M. Brown, V. Nelson, N. H. Redrick, and L. L. Cutwright were in charge. At 11 A. M., Sunday, the pastor preached from Matt. 13, 17. Two members were added to the church. At 3 P. M. the Rev. D. T. Bablock, of the Gaines Chapel Methodist Episcopal Church, brought us a stirring sermon. We paid the superintendent in full, \$20.15; paid the pastor, \$15.25. Total raised during the quarter, \$435.40. We thank the bishop and his cabinet for our wonderful pastor and wife.—Lulu L. Cutwright, Reporter.

AUGUSTA, ARK.

The Rev. J. H. Hatchett, district superintendent, held our first Quarterly Conference at St. James Methodist Episcopal Church, Sunday, March 4. We are always glad to have him with us because he always brings something new. After a lively Sunday school, at 11 o'clock, we listened to a great sermon by the district superintendent; subject, "The Value of Prayer." We were glad that our pastor, the Rev. J. E. Adams, was able to be with us on Sunday. He has been at the bedside of his daughter during her illness. Pray for our success.—Susie Douglas, Reporter.

BENTLEY, MISS.

The first Quarterly Conference was held at Bentley Chapel Methodist Episcopal Church, February 25, with E. A. Wilson in the chair. The meeting was opened by the pastor, Rev. C. H. Hill. Encouraging words were spoken by the district superintendent. Paid superintendent, \$20; pastor, \$25.05;

total raised in the Conference, \$45.05. The Rev. Wilson preached a soul-stirring sermon from Matt. 5. 14. We hope to put the program over this year.—A. McGrue, Reporter.

BOGALUSA, LA.

The second Quarterly Conference was held at Thirkield Methodist Episcopal Church, March 4 and 5. After devotions, the pastor, Rev. J. E. Brown, made brief remarks, and then presented the superintendent, Rev. J. D. David, who came forward in his usual way and brought us a message that will live long in the hearts of all who heard him. The district superintendent expressed himself as being well pleased with the work. He said it was no surprise to him to see the work moving forward under the leadership of Rev. J. E. Brown and his wife. The Rev. David was all smiles when he saw that the church had been completed on the inside. The church is well organized. Our World Service motto is, Over the top by Easter. The following have been appointed as leaders in the World Service drive: Mmes. B. B. Howard, O. V. Cooper, J. E. Brown, F. L. Sutton, M. Anding, E. D. Delaney, B. E. Fuslier, B. P. Smith, J. R. Self, Allie Hayes, M. Pierce. Boosters: Bros. A. J. Allen, L. B. Pierce; Dr. O. V. Cooper, secretary; B. P. Smith, treasurer. The officers rendered written reports, showing improvement along all lines. The superintendent preached two able sermons. Two receptions were given in the superintendent's honor. The following ministers were present: Revs. S. C. Williams, of Angie; L. C. Carter, of the Baptist Church; H. B. Johnson, of the Holiness Church. The superintendent was paid in full; collection for the day, \$41.—Reporter.

CARTHAGE, MISS.

The first Quarterly Conference was held at Wesley Chapel Methodist Episcopal Church, March 2, Dr. J. S. Williams, district superintendent, presiding. He dispatched the business with ease. A number of officers were present with written reports, which showed that over eight hundred dollars had been raised on new parsonage. The pastor and family are now in the new parsonage, which was completed in twenty days. Dr. Williams preached a great sermon, which will live long in our hearts.—M. Nolley, Reporter.

CRYSTAL SPRINGS, MISS.

Our first Quarterly Conference convened in New Zion Methodist Episcopal Church, with the Rev. G. W. Coleman, district superintendent, presiding. Though somewhat ill, the Rev. Coleman conducted the quarter in his usual manner. The pastor, leaders, and officers made good reports, which were very encouraging to the district superintendent, who in turn made encouraging remarks along the line of Christian stewardship. The leaders reported \$46.07, and paid the superintendent in full. The Conference was invited to the home of Mrs. C. H. Boston, where a delicious repast was served under the direction of Mrs. Maggie Ray, who has returned to her church and people, and has the work of the church at heart. Sunday, at 11 A. M., the superintendent preached a soul-stirring sermon from Mark 5. 34; subject, "Faith." At night the pastor preached an able sermon, which was the crowning point of the Quarterly Conference, and it had a tendency to set old New Zion afloat for another big year's work for the advancement of the kingdom of God. Pray for us.—W. H. Cain, Reporter.

EUTAW, ALA.

Our second Quarterly Conference was held on March 12 in St. Paul Methodist Episcopal Church, with the Rev. F. W. Williams, district superintendent, in the chair. Every interest of the church was looked after. The superintendent was at his best. Total collection for the quarter was \$364 for all purposes. The superintendent was paid in full. The Rev. Williams is the right man in the right place.—L. C. Gordon, Reporter.

KENOLA, MISS.

Wiley Chapel Methodist Episcopal Church: Our first Quarterly Conference was held February 28, with the district superintendent, Dr. G. W. Coleman, presiding. All officers were present with the exception of three,

who were absent on account of illness. The superintendent expressed himself as being well pleased with the manner in which the work of the church is being carried forward. He declared that the reports were some of the best he had listened to during his tenure of office as district superintendent, and highly commended them for same. The Rev. J. C. Crisler, our very efficient leader, a young man who truly prefers action to words, is an adept in building and executing programs for the church. He and his good wife are gladly received by the people. We are praying for an over-the-top drive this year.—A. Jones, Reporter.

LOTTIE, LA.

The second Quarterly Conference was held at Green Methodist Episcopal Church, March 3 and 4, with the Rev. B. J. Reddix, district superintendent, presiding. All officers were present with very good reports, which showed that the spirit of the people was good. The superintendent dispatched the business of the Conference with dignity, and was well pleased with the way the pastor, Rev. J. H. Thompson, has the work in hand, for he is a good gospel preacher, pastor, and leader. The church has taken on new life under his leadership. Sunday, March 4, the district superintendent preached a strong sermon from Luke 11. 1, which was enjoyed by all. Paid the superintendent in full. Our slogan is over the top for Easter.—Rev. J. H. Thompson, Pastor; Mrs. M. A. Noble, Reporter.

MALTA BEND, MO.

The fourth and last Quarterly Conference for this Conference year was held at Crutchfield Methodist Episcopal Church by the district superintendent, Rev. E. W. Hannah. He selected his text from Rom. 5. 8; subject, "Love." In the afternoon he preached from Judges 7; subject, "Can't." Both sermons were inspiring. Thirty-six persons partook of the Lord's Supper. Raised for World Service, \$77; Episcopal Fund, \$5; area budget, \$3; other collections, \$502; total, \$587. We lost one of our faithful members, Sister Katie Whipps, who was always at her post of duty, and was loved by all. Pray for us.—Rev. H. J. Harrison, Pastor.

MARIANNA, ARK.

The first Quarterly Conference was held January 21 and 22, Dr. J. H. Hatchett, district superintendent, presiding. On Saturday our pastor was absent on account of the death of his father-in-law. The superintendent earnestly stressed the needs of the church, and also put on the program of the district, the "win one campaign." We all enjoyed the sermon preached by the Rev. Hatchett on Sunday at 11 A. M. Thirty-five partook of the Lord's Supper. Collection, \$19. The superintendent preached at night at Scrugg's Chapel. A large number partook of the Lord's Supper. Collection, \$25. Total raised during the Conference, \$55. The Conference made no mistake in sending us the Rev. W. A. Smith as pastor. We feel sure of success under his leadership. The superintendent was paid in full, and a nice sum was given the pastor.—Reporter.

MELBOURNE, FLA.

The first Quarterly Conference of Scott's Chapel Methodist Episcopal Church was held February 28 and 29, by the Rev. W. O. Bartley, district superintendent. A reception was given in his honor, after which he preached to an appreciative audience. On Wednesday afternoon the business session demonstrated that the pastor and members were putting forth every effort to make this a successful Conference year; a fourth of the World Service money has been raised. Reports showed an increase in everything. The district superintendent highly praised the pastor and members for the progress being made. At 8.30 the Rev. Bartley was at his best. His text was, "What think ye of Christ; whose Son is he?" His sermon was thoroughly enjoyed by all. The Rev. Bartley is a pleasing and magnetic speaker. He held the attention of his audience from start to finish, and his talk at its conclusion was pronounced one of the best ever heard. The district is blessed to have such a noble character as the



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MEMPHIS, TEXAS

The first Quarterly Conference was held with the St. Paul Methodist Episcopal Church, February 29. Dr. H. H. Qualls, district superintendent, being absent, the meeting was presided over by Dr. E. R. Gavelly. The Conference was a success. With a five days' program, it was brought to light that the Rev. M. C. Rice has been hard at work trying to establish a Methodist Episcopal church in this section, and now his vision is a reality. The acting district superintendent was surprised to see over fifteen hundred dollars worth of land and buildings at Memphis, with only four hundred dollars indebtedness, with a membership of thirty, many of whom are transients. The spiritual service was fine, with six accessions, five of whom joined St. Paul. Raised for quarterly assessment, \$23.34; for sick, \$8.93; on church debt, \$59.01; total raised during Conference, \$81.28. Sunday's program was a success. Miss L. E. Gilchreast won the prize in the oratorical contest. Mrs. M. E. Rice is on the sick list. Pray for her recovery. March 11 was Southwestern Day, report on which will be made later.—Lee Etta Gilchreast, Reporter.

NEW RIVER, VA.

The second Quarterly Conference was held February 25 and 26, with the district superintendent, Rev. A. Davis, presiding. He was very much pleased with the work done on the charge since he was here last. The Ladies' Aid has built a new fence around the parsonage and installed electric lights in the parsonage. Pastor Mitchell and his wife are all smiles over the new improvements. On Sunday, Dr. Davis was at his best. He preached a wonderful sermon. Amount raised for the day was \$32.50. The superintendent was paid, and he left smiling. The Rev. A. S. Mitchell and his choir were invited to East Kadford, on March 6, to sing for their white friends. The Dreamland Theater was packed to its fullest capacity. The program lasted one hour, which consisted of duets, quartets, and recitations. A free-will offering was taken, which amounted to \$27.61. The total amount raised for the

day was \$41.75.—Rev. A. S. Mitchell, Pastor; Mrs. A. English, Reporter.

SHREVEPORT, LA.

The Ministerial Association of the Shreveport District held their installation service in the St. Paul Methodist Episcopal Church, January 11, the Rev. J. C. Calvin, district superintendent, presiding. The Rev. J. W. Wells, pastor, was master of ceremonies. Devotions were conducted by the Revs. H. W. Gray and John McKee; prayer by the Rev. R. E. Brown. Address, "The Object of the Association," by the Rev. Calvin, was timely and full of information. The installation sermon was delivered by the Rev. L. L. Green, from Acts 27: 31: "Except these abide in the ship, we cannot be saved." The officers were installed by the superintendent, as follows: President, T. A. Hampton; first vice-president, T. A. Brown; second vice-president, M. L. Baldwin; secretary, H. W. Gray; assistant secretary, I. E. Badie; treasurer, J. McKee; reporter, C. Johnson; marshal, A. B. Venable; teachers: H. J. Williams, O. J. Harvey, and L. L. Green; stewards, E. Freeman, C. C. Smith, F. J. Thomas, I. B. Henderson, W. A. Hilton, A. C. Crewall, S. A. Robins; Chr. program committee, J. W. Wells. Closing remarks were made by the district superintendent. Thus passed into history one of the greatest meetings of the district.—Reporter.

TEMPLE, TEXAS

The Rev. H. H. Qualls held his second Quarterly Conference at St. James Methodist Episcopal Church, March 5 and 6. He preached Sunday morning from the text, "Why stand ye here all the day idle?" and our hearts were thrilled. Sunday evening the Rev. B. A. Byas, our pastor at Belton, preached for us. He gave us a wonderful message. At 8.15 P. M. the district superintendent preached another soul-stirring sermon from the text, "And we must stand before the judgment seat of God." Our hearts were lifted again. The Rev. Qualls is making things go on the San Angelo District, and we are with him. He is a big-hearted man, and is proving himself equal to the task. He has organized the Methodist Episcopal Church in the West where it has never been; has planted the church in Amarillo, Texas, with twenty-eight members. We raised \$51.10 in the Conference; paid the superintendent \$37.50, and a neat sum given to the pastor. The Rev. D. B. Baker, pastor, is indeed a safe and sound leader and a gospel preacher, and Temple acknowledges him as such. Our church is spiritually alive, and we are raising more finance now than we have in several years. One was added to the church Sunday night. Our congregation is increasing all the time. We are looking forward to big things this year. All auxiliaries are alive and working.—Rev. D. B. Baker, Pastor; Mrs. E. L. Beal, Reporter.

VAN BUREN, ARK.

The first Quarterly Conference of the Van Buren charge was held at Mt. Olive Methodist Episcopal Church, March 1, at which time the business session was held, with the district superintendent, Rev. J. L. Bryan, presiding. There was a very good attendance. The business throughout the session was very inspiring along all lines because of reports. The superintendent seemed to be well pleased with the account of the church by our beloved pastor, the Rev. L. G. Hodges, and his corps of officers. He is a strong preacher and pastor, who knows no failure. On Sunday morning the Rev. Bryan preached a strong gospel sermon, and together with the pastor, administered the Lord's Supper. All rejoiced in the God of their salvation, and declared they were glad to come to the house of the Lord. We solicit the prayers of all for our service in rendering Christian service.—Reporter.

WARDVILLE, LA.

The second Quarterly Conference was held at Washington Chapel Methodist Episcopal Church, January 29, with the Rev. C. Spears, district superintendent, in the chair. On Sunday, at 11 A. M., and at night, the Rev. Spears preached soul-stirring sermons, which delighted his many hearers. Raised during

the services, \$44. The Rev. and Mrs. Robinson wish to thank the president and brothers of the trustee board for the nice yard built around the parsonage. Those participating were Brothers Jeff Ward, R. Smith, B. Faulkner, J. Smith, S. Holmes. Now we are working to put over the World Service program. The Rev. S. Robinson and wife are well pleased over the work this year, and we thank the bishop and superintendent for the return of our pastor.—A. Smith, Reporter.

WICHITA, KAN.

St. Mark's Methodist Episcopal Church held its second Quarterly Conference, February 20 and 21. The district superintendent, Rev. D. G. Franklin, preached two able sermons. Our afternoon sermon was preached by a visiting pastor. Services were well attended throughout the day. After the evening sermon, one united with the church, and two came forward for prayer. The superintendent was paid in full. The total amount collected during the Conference was \$78.40. Our Sunday-school collection was \$10.03; district superintendent, \$35; the Epworth and Junior Leagues, \$2.40; regular collection, \$31.50. St. Mark is moving on toward a new church. We are banking money now for that purpose each month.—Rev. W. C. Conwell, Pastor; Mrs. H. Fray, Reporter.

District Conferences and Conventions

SOLGOHACHIA, ARK.

Group No. 3 convened at Pleasant Hill Methodist Episcopal Church, Solgohachia, February 7-9. On Tuesday night the opening sermon was preached by the Rev. Wallace. Devotional services were conducted by the young people of Conway. Practically all of the members of the group were present. At 8 P. M. an excellent program was rendered by local talent; there were also delegates present from Conway and Cleveland. Miss Lillie Marks, master of ceremonies, delivered the welcome address on behalf of the church. The Rev. McCroskey responded. The district superintendent made timely remarks, touching every phase of the church. The budget system was fully explained. A motion prevailed that the budget system be carried out, and that each share one with the other. Each member showed great interest in the progress of the district. The Rev. Mrs. Ballard preached a soul-stirring sermon, and many souls were made happy. The superintendent preached a great sermon; subject, "Fishing Party." On Friday night, at 8 o'clock, the Rev. M. McCroskey preached a most acceptable sermon to a large and appreciative congregation. Miss Mary Bush, of Conway, our secretary, rendered valuable service during the session. The group was highly entertained by the good people of Solgohachia.—Rev. G. A. Hall, Pastor; Mrs. M. C. Hall, Reporter.

VICKSBURG DISTRICT

The north wing of the Vicksburg District, Mississippi Annual Conference, met at the Methodist Episcopal Church, Edwards, Miss., Wednesday, February 29, and held a group meeting. The meeting was called to order by the district superintendent, Rev. J. R. Ross, who outlined the purpose of the meeting and asked for expressions. To have heard the addresses, prayers, and songs that were made and sung by that group, one would judge them to be in earnest, especially the addresses made by Drs. J. C. Hibbler, L. W. Price, W. L. Marshall. The addresses made by the Revs. J. M. Turner, W. E. Rucker, and the laymen, were really worth while. The speech of the business manager of the Southwestern Christian Advocate was a "crown of glory and a royal diadem." With plenty of information, renewed vigor, all the pastors and laymen promised to stand by the bishop, district superintendent in putting over the forward movement of the church, namely, the increase in the number of saving souls, raising our full quota of World Service, standing by the good old Southwestern, and in raising our full quota of the five hundred, as was pledged to Dr. L. H. King, by the setting

of the General Conference, May, 1928.—Reporter.

Crescent City Notes

Grace Methodist Episcopal Church—A new day is dawning for the Ladies' Aid Society of Grace Church, of which the Rev. G. C. Hayward is pastor. On Monday night, March 12, an oyster supper was given under the auspices of the Ladies' Aid at the home of Mrs. W. J. Jenkins. This affair was a huge success, and the ladies cleared \$14.50 on refreshments. Mrs. D. Chester is the efficient president; Mrs. W. J. Jenkins, vice-president; and Mrs. Lillie Isadore, secretary. Mrs. William Robinson, representing the month of "February," went over the top, raising more than one hundred dollars. Mrs. Dotson represents the month of "March," and each week finds her gaining ground. The "weeks" are standing loyally by their leader. The Rev. McDonald, evangelist of Texas, preached for us on Sunday morning, March 11.—Reporter.

St. Matthew Methodist Episcopal Church—A delightful social and business meeting of the Busy Bee Club, of St. Matthew Methodist Episcopal Church, Algiers, was held on Monday night at the beautiful home of the president, Mrs. O. Middleton. After the routine of business, the guests were led to the dining room, where a sumptuous repast was served. There were present, besides the club members, Mrs. E. White, of Chicago; Mmes. R. Taylor, M. Kolman, Miss A. McCall. The omnipotent Father saw fit to call from labor to reward our friend and brother, Samuel Williams, who died in full triumph of faith in January, 1928. His life is worthy of being emulated. He was one of the oldest members of St. Matthew Church, having joined over forty years ago. He was devoted to the church, and served in several capacities. The Revs. W. C. Hayward and G. H. J. Devore spoke on the life of the deceased. The Rev. A. L. Robinson conducted the funeral. The president of the Busy Bee Club also spoke. We mourn also the loss of two members: Sister Ella Gant, who died on Monday, and her sister on Tuesday. Sister Gant was a faithful member. She, with her sister, Mrs. Owens, were laid side by side in the St. Matthew Church, and a very impressive service was held. The Rev. A. L. Robinson conducted the funeral, assisted by the Revs. M. Bordelon, Moore, and G. H. J. Devore.—Reporter.

Obituaries

ARLIDGE—Sister Eusella Arlidge departed this life February 21, 1928, at Heidelberg, Miss., aged thirty-six years. She leaves a husband, daughter, four sisters, five brothers, two grandchildren, to mourn. The funeral was conducted by the pastor, Rev. A. B. Britton, assisted by the Rev. Grandgent, of the Baptist Church.—M. M. Britton, Reporter.

BATES—Sister Harriet Bates, a faithful member of Neely Methodist Episcopal Church, departed this life October 11, 1927. She was born in Centerville, Miss., December 7, 1865, and was the daughter of Andrew and Martha Haunes. In 1886 she was united in marriage to Henry Bates. They moved to Baton Rouge, La., where they resided until her death. She is survived by her husband and three children.—Wm. Harrell, Pastor.

CANNON—Sister Nancy Cannon, aged fifty-eight years, departed this life February 16, 1928, in full triumph of faith at Cotton Plant, Ark. She joined the Methodist Episcopal Church in Columbus, Miss., and came to Arkansas in 1892, where she joined Taylor Chapel Methodist Episcopal Church, of which she remained a loyal member until death. Peace be to her ashes.—A. T. Stephens, Pastor.

DERE—Mrs. Mary Dere died at her home, Handsboro, Miss., on Friday night, February 24, 1928. She had been ill for some time. She was a faithful member of Riley Chapel, and a law-abiding citizen. The funeral was conducted on Sunday by her pastor, the Rev. A. H. Lathan. Many spoke on the life of

the deceased. The body was laid to rest in the Mississippi City cemetery.—E. D. Smith, Reporter.

HOLMES—Sister Annie E. Holmes, the daughter of Brother and Sister Lee Moreland, was born in 1881, in Greenville, Ga. At a very tender age, Sister Holmes confessed hope in Christ, and remained a devout Christian until the Father of us all called her November 29, 1927. She was married to the Rev. W. A. Holmes, who is now pastoring the Charlestown circuit, one of the leading appointments in the Savannah Conference, in the year 1897. To them were born one son and four daughters. During the thirty years of her married life she proved a most patient wife and adorable mother. She always looked on the bright side of life and encouraged others by the many favors shown them. In spite of the many adversities she encountered in the pastorate, she proved to be a great asset to her husband in his work by being modest in her ways for the uplift of humanity. She leaves a husband, a son, four daughters, mother, father, four step-children, one sister, brother, several grandchildren, and many relatives and friends to cherish her memory. Her remains were laid to rest at Brunswick, Ga., the place where she served seven years in the pastorate with her husband.—R. I. Nunnally, Reporter.

Cards of Thanks

On Friday night, December 23, 1927, the members of Bethel Methodist Episcopal Church, headed by Sisters Ella Harris, Wilson, Mary, Lundy, and others, surprised the Rev. A. L. Nelson and wife with many select groceries and a cash purse. I take this method to thank the dear brothers and sisters for the interest manifested in us. I also thank all the good people, who were so kind to us during the Rev. Nelson's short illness, for words of kindness, telegrams, letters of condolence, and for everything. We pray God's blessing upon you.—Mrs. A. L. Nelson and son, Dr. Jno. Ira, 733 Cella Street, Memphis, Tenn.

I take this method to thank the ladies of Howard circuit for the reception given me during my second quarter. On Sunday, January 22, at Lick Creek, after the sermon was over, Miss Craig, on behalf of Howard, and Miss Gurthart, on behalf of the ladies of Lick Creek, presented gifts, which showed the love and respect which they had for the district superintendent. On Wednesday night following, at Flatwood, Miss Christy, with her school, rendered a program which was enjoyed by those present. At the conclusion, she, on behalf of the ladies of Flatwood, presented their gifts, which consisted of silk socks, ties, handkerchiefs, and other things. A three-course menu was served. All of this was under the supervision of Mrs. L. C. Mapie, the pastor's wife, who is leading the women of this charge.—R. H. Dowell, District Superintendent, Shelbyville, Tenn.

Marriages

COX—ARCHIBALD. On January 15, 1928, at Clinton, Ala., Mr. Ernest Cox and Miss Mattie L. Archibald, daughter of Mr. and Mrs. G. Archibald, were married at Oak Grove church. The ceremony was performed by the Rev. F. J. Jacobs.—C. Meanes, Reporter.

GREEN—JOSEPH. Mr. Harry Green was happily married to Miss Elenora Joseph on February 2, 1928, at the home of the bride, Algiers, La. The young man is an associate member of the church. The ceremony was performed by the Rev. A. L. Robinson, pastor. Friends of the couple wish them many years of usefulness and happiness.—Reporter.

NEWTON—GREYHAM. On Sunday, December 25, 1927, Mr. Dock Newton and Miss Bessie Greyham were united in marriage at Wesley Chapel Methodist Episcopal Church. The church was beautifully decorated. Mrs. Carrie Moore rendered an appropriate solo, and the wedding march was played by Mrs. J. A. Byrd. The ceremony was performed by the Rev. J. W. Byrd. The couple received many valuable presents. They left for

Alabama, where they will make their future home.—Reporter.

RAY—McKNIGHT. The marriage of Miss Myrtie McKnight, daughter of Mr. and Mrs. T. W. McKnight, of Parsons, Kans., to the Rev. Badie Ray, of Clarksville, Mo., was solemnized Monday, December 26, 1927, at Trinity Methodist Episcopal parsonage, Joplin, Mo. The Rev. E. A. Graham performed the ceremony. Mrs. Ray is a former graduate of Geo. R. Smith College; also a graduate of Lincoln University, from which she received her life certificate. She is at present teaching in the city school of Joplin, where she has been employed for the past five years. Mrs. Ray expects to remain at her work until the Annual Conference convenes in April, after which time she will be at home with the Rev. Ray. The bridegroom is a member of the Central Missouri Conference, and is now pastor in charge at Clarksville, Mo.

RICE—MIXON. On Sunday, February 12, 1928, at Clinton, Ala., Mr. Jimmie Rice was united in holy wedlock to Miss Louise Mixon. The ceremony was performed by the Rev. Booker, at Oak Hill. A reception was held at the home of the groom after the ceremony.—C. Meanes, Reporter.

SCOTT—TODD. Mr. John H. Scott and Miss Virtha A. Todd were united in marriage in a pretty ceremony at the home of the bride's parents, Rev. and Mrs. A. M. Todd, Springfield, Ill., Sunday morning at eight o'clock. They were attended by the bride's sister, Miss Marie Todd, and Mr. Robert Martin. The Rev. A. M. Todd, pastor of Grace Methodist Episcopal Church, performed the ceremony. Mrs. Scott is the eldest daughter of the Rev. and Mrs. Todd, and is held in highest esteem by a large circle of friends. Mr. Scott resides in St. Louis, and is an estimable young man. He and his bride departed for St. Louis, where they will be at home at 3432 Laclede Avenue.—Georgiana Brinkman.

Woman's Column

Aberdeen, Miss.—The Woman's Home Missionary Society of Life Boat Methodist Episcopal Church met at the home of Sister Alice Holliday. The meeting was called to order by the president, Mrs. E. Brown. After singing and prayer, the business session was held, and officers for the year 1928 were elected. The topic for discussion was "Lift Up the Christian Standard." Our beloved pastor, the Rev. N. H. Cooperwood, made interesting remarks on the subject. We are expecting to do big things in the Home Missionary Society work this year. May the Lord bless us.—Sister Estelle Brown, Reporter.

Hattiesburg, Miss.—To the Auxiliary Presidents and District Secretaries of The Woman's Home Missionary Society, Hattiesburg District, Mississippi Conference: The time is fast approaching for our District Meeting, to be held at Ellisville early in May, with the Rev. G. W. Hawkins, pastor. We expect every auxiliary to be represented with dues and reports. Let us all help to put over the program of The Woman's Home Missionary Society this year. We are looking forward to a successful meeting, and we are asking the local president of each auxiliary for their support, with the aid of the pastor.—L. E. Nicholson, District President, Kelona, Miss.

Tip Top, Va.—To the Ladies' Aid Society of the Bluefield District—Dear Sisters, Pastors, and District Superintendent: We are looking forward to our convention, which will be held in April. I am asking the co-operation of each Ladies' Aid president of the district, to make this our banner year. Let each officer do her whole duty in bringing the standard higher. Remember that Christian stewardship and evangelism are the main features of our society. Let us work and plan and pray that we may have success this year. We are expecting each Ladies' Aid Society of the district to send a delegate. I am willing to spend and be spent in our service, and if I can be of any help, drop me a card. Yours for the work and for Christ.—I. L. Sinkford, District President.

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Dear Sisters of The Woman's Home Missionary Society, Lincoln Conference: We are looking forward to our annual meeting, which convenes June 6, 1928, at Pawhuska, Okla. Please raise the thank and Lenten offerings, mite box, pledge, and membership dues. The society is now in its third year's jubilee celebration. The year 1927-1928 has been set apart for special interest in membership. A love gift of fifty cents each year is asked from all members as an offering. Every auxiliary is asked to pay into a fund until each organization has accumulated one hundred dollars for a gold certificate, and that each auxiliary in the Conference report much or little. Let each strive to make this the banner year.—Mrs. Lola Culverhouse, President; Mrs. M. L. Williams, Corresponding Secretary.

Martin, Tenn.—The Woman's Home Missionary Society of McCabe Temple Methodist Episcopal Church gave a most excellent concert on February 13, 1928, for the benefit of the students' aid fund. The exercises consisted of songs, plays, and recitations, which were a delight to all. The play, "Calling On the Pastor's New Wife," was said to be the best ever witnessed here. The choir girls and friends, who gave their assistance, were at their best. It was a complete success, and the president has been asked to repeat it. The exercise closed with a surprising recitation by the president. The pastor, Rev. J. H. Hughlett, and Father J. P. Price gave wonderful remarks on the work, after which refreshments were served at the parsonage. The receipts were \$10.—Mrs. J. H. Bondurant, President; Mrs. J. Hooper, Secretary; Mrs. M. M. Ransom, District President; Miss T. Wilson, Secretary.

Allendale, S. C.—The Ladies' Aid of Simpson Methodist Episcopal Church is doing excellent work, and needs to be commended. They hold their meetings twice each month. On February 28, the Aid met at the home of Sister Ida Fields. The meeting was opened by the president, and the various committees reported. Mrs. Rosa Manor rendered a solo; Mrs. Hattie Stokes and Mrs. Alifare Allen read inspiring papers. The roll was called, and each member paid their monthly dues. Refreshments were served. On March 13, the meeting was held at the home of Mrs. Hattie Stokes. Mrs. Nora Allen, president, called the meeting to order. Devotion was conducted by the president. The reports of the committees were called for. The special committee reported the needs of the parsonage,

and the work is now in operation. The society gave Mrs. Nora Allen, president, one dollar as a token of their appreciation for her faithfulness toward the society. Mrs. McFadden read a very helpful paper. At the close of the meeting a very delicious menu was served by Mrs. Stokes.—Rosa Manor, Reporter.

Nashville, Tenn.—Dear Sisters of The Woman's Home Missionary Society, Tennessee Conference: Our fiscal year will soon come to a close. We are anxiously waiting to hear from each auxiliary in our Conference. I am sure our national treasurer is looking each month for a report from our Conference. We cannot report to her unless you send in your report to us. Our corresponding secretary is also waiting to hear from you. She must know the status of your auxiliary; she must hear directly from you. We sent out the apportionment lists to each district president, four in all, but only two districts have responded on their pledges. We have done well on one pledge, but have not nearly come up to the requirements of the others. May we not hear from you soon? If any auxiliary president has not received her apportionment list, write us, and we will send it at once. Our annual meeting will be held the second week in June, and it will require haste to be ready with our reports at that time. Elect your delegate now. The women of the Tennessee Conference are fully capable of doing the work; hence, let us take on the responsibility and finish up the year's work in good shape. If we fail to push the work of this organization, we are not true to ourselves. I hope you observed your thank-offering program, and are carrying out the Lenten program.—Mrs. I. B. Scott, President.

On February 14, a joint meeting of the Bluefield District Ministers' Council and the executive officers of The Woman's Home Missionary Society met in the Pocahontas (Va.) Community Church, the Rev. A. D. Williams, pastor. The meeting was called to order by the Rev. B. J. Martin, district superintendent. Opening remarks by the Rev. B. J. Martin, followed by an account of the evangelistic conference at Knoxville, Tenn., closing by a short, spicy message on the subject, "Of One Accord." The Rev. Preston spoke on the needs of our group of women, and how The Woman's Home Missionary Society can help. The president of The Woman's Home Missionary Society, Mrs. Mamie Pearis, was called to preside. Each one present testified. The spirit ran high. Business was then taken up. Twelve officers were present and reported. An account of the beginning of The Woman's Home Missionary Society was read by Mrs. Pearis. A letter, which contained a plea for help from Murphy Collegiate Institute in Tennessee, was read by the corresponding secretary, L. J. Heath. This letter was endorsed by Bishop W. P. Thirkield. Adjournment for dinner, which was bountifully served by the ladies of the church. We reassembled at 3.40 P. M. Prayer by the Rev. Hamilton. Murphy Collegiate Institute came first. It was agreed upon that a donation be sent from The Woman's Home Missionary Society of this district by the first Sunday in March. The president gave instructions for closing quarterly drive. Next executive meeting will be held at Freeman, W. Va., the Rev. Hamilton, pastor.—Lottie J. Heath, District Reporter.

Special Notices

The Marshall District Conference will convene at McCabe Chapel Methodist Episcopal Church, Longview, Texas, April 19-22, 1928. The Rev. A. R. Luster, Pastor; the Rev. A. J. Newton, District Superintendent. The address of the Rev. A. M. Quinn has been changed from Hub, Miss., to Lumberton, Miss.

Opelousas, La.—Dear Brothers of the Lake Charles District: Let us push our claim for Easter and come up to the convention on April 11 at Lafayette, La., with our full quota. The bishop will be present with us; also let every man bring five subscriptions for the Southwestern Christian Advocate. We

want to report World Service, converts, and Southwestern Christian Advocate. Our District Conference will convene June 27. You will be notified later the place at which it will be held. The Rev. I. H. Lodge has just completed a beautiful church at Glenmora, La. This is the second new church on the district in sixteen months, with a membership of forty. The outlook is bright for the district. We must not fail. Trust in the Lord and do good and He will bring it to pass.—W. J. Hampton, District Superintendent.

Odum, Ga.—To the Pastors and Sunday-school Superintendents of the Savannah District, Savannah Conference: The time is passing rapidly, and we shall soon be gathered at Mt. Zion, Savannah, in our Sunday-school and Epworth League Convention. Dear Co-workers: I need your co-operation in putting over the job that has been assigned to me. Let us have one aim, and that aim is, let us keep up. If we do, we will go over the top. Again, if we plan well, labor, pay, and pray, success shall be ours. I am asking that every pastor will please see to it that each Sunday school be represented with a delegate. Don't get discouraged. Let this be your motto, "Let us lift, let us hold and don't fold." Don't forget the parsonage drive that was put on at the last Conference through the Sunday school. The

Sunday schools are assessed as follows: Asbury, \$3; Baxley, \$2; Brunswick, Grace, \$2; Brunswick circuit, \$1; Pallen Memorial, \$2; Speedwell and Mt. Zion, \$1.50; White Oak and Jefferson, \$1; St. Marys and Woodbine, \$2; Jesup, \$1.50; Waynesville, \$2; Hagan, \$1; Mt. Vernon, \$2; Reidsville, \$2; Vidalla, \$1. Please bring this amount with you to the convention. Don't be a slacker, but a worker. Your humble servant, A. E. Stripling, District Sunday-school Superintendent, Savannah District, Odum, Ga., Route 1.

Meridian, Miss.—To the Epworth League Presidents of the Meridian District: The time is rapidly passing, and soon we shall be gathered together in our district meeting. Are we planning now to make this meeting a success? Are we planning to make better reports this year than we did last year? Are we teaching the boys and girls to help the pastors raise their full World Service quota? Are we planning to have a representative at the institute to be held in Waveland? If we have not considered these things, let us get busy. The church is depending on us. We must not fail. Will each president or pastor please write me, that I may have your address and come in personal contact with each of you before our district meeting?—Nicy A. Green, District President, 3402 Ray Street, Meridian, Miss.

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THE ASCENSION

Questions and Observations On National Issues

Things Advocate Readers Desire to Know

By Harry Earl Woolever

Editor, The National Methodist Press

CITIZENS of this great Republic are becoming increasingly and encouragingly interested in national questions of moment. Numbers of inquiries are received by The National Methodist Press respecting issues raised in the articles sent out each week from Washington. Many of these deal with the same subjects, indicating a widespread interest. Whereas it is impossible to answer all of these at length, a few typical questions are copied here, and as brief replies as practical are given.

EXPORTATION OF CENSORED FILMS

From Madison, N. J.—*"Is there any law or proposed bill before Congress which prohibits the exportation to foreign countries of immoral films which are not permitted to be shown in the United States?"*

There is no such law. Before Congress are measures seeking to regulate the production, distribution, and exhibition of copyrighted films, and a number to prohibit the importation from foreign countries of prize-fight films. In the old days, American rum was shipped abroad and cursed the very people whom the missionaries had gone to help to a better moral and social status, and to a new life. To-day, the corrupting film goes to counter their work and disgrace Americans in the eyes of foreign peoples. The writer in 1926 saw advertised in the capital of Czechoslovakia the infamous "Fatty Arbuckle" films which Americans refused to patronize, and postcards of that actor on sale at railway stations.

The Christian women of America who are, by the way, the most alert as to outstanding evils which threaten fundamentally the welfare of mankind, are seeking constructive legislation. The Woman's Foreign Missionary Society, at its recent annual meeting, passed the following resolution with pertinent preamble:

"Resolved, that The Woman's Foreign Missionary Society of the Methodist Episcopal Church, a society having a membership of 569,771, and a roll of 725 missionaries, does hereby request the Senate Committee on Foreign Relations to take all possible measures to prevent the exportation of moving picture

To Our Pastors

Only three weeks, and then General Conference. Many pledges have been made to share a part in an increased mailing list for the *Southwestern Christian Advocate* before General Conference, May 1, 1928. Brethren, only three weeks. Are you willing to help swell the report by sending in your share of subscriptions before General Conference?

"Remember the letter we sent you."

"Remember your pledge to help out in this crisis."

"Remember, the *Southwestern* is yours." Will you do your part? Thanks.

films that have been rejected by the Board of Censors in the United States of America."

The Federation of Women's Boards of Foreign Missions is now planning to seek federal legislation respecting this misrepresentation of American ideals through films shipped abroad.

HOW DOES MY CONGRESSMAN VOTE?

From Walsenburg, Colorado.—*"I have been informed that there is a press service in Washington devoted exclusively to recording the votes of Congressmen both on the floor and before committees, as well as the record of committee hearings, when public. I would appreciate it greatly if you could advise me on this score."*

There is no such service available for general use. It is possible at a considerable cost to secure the record of votes of any individual member of Congress through certain agencies. Often members of the national legislature, for some reason, do not want their constituents to know how they vote on important questions, and seek to cover up their votes. When the navy bill was passed in the House of Representatives, the request for an aye and nay vote was refused; thus from the records it is not possible to tell how individual Congressmen voted, and this can only be learned by personal inquiry.

Personal and General

—Born to the Rev. and Mrs. S. G. Roberts, Haven Chapel Methodist Episcopal Church, Meridian, Miss., on March 7, a beautiful baby girl. Her name is Marie Louise.

—The spring meeting of the board of trustees of The Woman's Home Missionary Society will be held April 17, Grand Hotel, Cincinnati, Ohio.

—According to information received by the Board of Foreign Missions, Dr. E. Stanley Jones will arrive in the United States just in time to attend the General Conference in Kansas City, to which he is a delegate. He is expected to sail immediately after the Conference for engagements in South America. It is not expected that he will be able to make any speaking engagements in the United States before or after General Conference.

—Dr. R. J. Wade's travel in 1927 was equivalent to two trips around the world. Fifty thousand miles a year by train and automobile to speak at World Service Councils, men's councils, women's gatherings, Annual and District Conferences, preachers' meetings, and preaching services in churches on

Sundays. In the four years past, Dr. Wade, executive secretary of the World Service Commission, has been more than two hundred nights away from home each year, in the interest of Methodism.

—Methodist hospitals and homes in the United States have a total property valuation of seventy-five million dollars, according to the report of Executive Secretary Dr. N. E. Davis. This is an increase in valuation, including endowments, of forty-six million dollars within the past four years, and hospital receipts during the same period have run up five million dollars over previous intake. An increase of five million dollars has been made in the buildings, property, and endowment of the forty-four homes for aged, while there has been an increase of four million dollars in the forty-six homes for children. Fifty-three deaconess homes have a total valuation of three million dollars. Five deaconess schools have a total value of six hundred thousand dollars. Homes for business girls and young men have a total property valuation of \$1,189,000. There are some 247 institutions in the United States, one hundred in Europe, with more than two thousand dea-

conesses. This total enterprise of the church is mobilized in the spirit of Jesus Christ for the Christian conquest of disease, misery, and heartbreak within every bit of territory for which Methodism holds responsibility.

The Methodist Review

MAY-JUNE, 1928

It is planned to have this issue in the mail about the middle of April, to be in the hands of its readers before the coming General Conference. Its frontispiece is the portrait of five of its editors preceding the present.

The leading article is an address delivered by Dean Knudson, as president, before the American Theological Association, on "The Theology of Crisis," an able study of the remarkable Barthian doctrinal movement in Germany.

Dr. Frank G. Porter discusses the priority problem of American Methodism under the title, "Robert Strawbridge and American Methodism." The Rev. Alfred H. Backus, dealing with our history both past, present, and future, pleads for the celebration of "The Sesquicentennial of American Methodism" in 1934. The Rev. Clarence E. Corkran passionately pictures "William Watters" as the first American-born hero of Methodism.

Attention is paid to public worship by Prof. Lloyd Morey, an organist and musical director, who writes on "Music in Worship"; and the Rev. James L. Perry deals with worship under the head of "Conscience in Protestantism."

"Jesus Christ, the Reformer," is presented by Dr. Clarence True Wilson as our leader in all moral reforms both in church and state. The Rev. Alpheus S. Mowbray argues concerning "Changing Belief and Keeping the Faith."

In the editorial department, Dr. Elliott pleads for "The Life Tenure of Marriage." He also portrays "The Glory of Age" and "Spiritual Miracles." The sermon outlines are also for the Pentecostal season, on "Christ the Spirit" and "Sanctified Wholly."

In the evangelistic section Prof. Frederick Hannan presents "The Holy Spirit in the Work of Evangelism," followed by other revival contributions. The Biblical Research and the Foreign Outlook sections are quite brief, but very interesting, especially a short article on "The Papacy and Civil Power."

The Arena is not a cruel battleground, yet it contains quite vigorous messages. E. Stanley Jones, Ernest Tittle, Dick Sheppard, Reinhold Niebuhr, Oscar Joseph, and many others are authors of volumes on Our Bookshelf, charmingly reviewed by some ablest experts. Scores of others are noticed.

Few issues of the Review have ever been more instructive and entertaining. Many ministers and laymen should place it on their list. It is the oldest (and yet as young as any), the largest, the most widely circulated, and yet the cheapest of theological journals.

SOUTHWESTERN CHRISTIAN ADVOCATE

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Restlessness in Methodism

CRITICISM of established institutions, and their re-evaluation on the basis of their ability to adapt themselves in spirit and utility to the service demands of those who foster them, is a manifest characteristic of the social mind. Such a procedure makes for social progress and cannot be met successfully either by indifference or laughing it out of court. The episcopacy of our church has become increasingly prominent as subject of such discussion.

Too much has been said and written of an irresponsible nature upon this subject. Much of it has savored of wholesale condemnation of our time-honored episcopate. In more reflective moods, the critics must admit that "the most futile and bungling kind of discussion of the episcopacy has been the discussion of what might apply to one bishop as though it were a characteristic of the whole episcopal board, which it never is." Such presumptive criticism lacks positive foundation in the facts of our denominational history for a century and a half; and it is improbable that the future will ever reveal such a situation as would warrant or justify such irresponsible, injudicious wholesale criticism as some critics are too inclined to evidence against episcopacy.

On the contrary, fact and contact will attest that our Board of Bishops comprises a group of the most splendid religious leaders to be found in Christendom anywhere, taken on any score. In scholarship, in moral excellence, in social outlook, in evangelical faith and passion, in aggressive constructive endeavor, in vital, non-vaunting piety, our bishops are the peers of any leaders the modern church has produced. The leaven of our American civilization has been the historic ethical idealism of the group of bishops of the Methodist Episcopal Church maintaining its vigorous character and opposition against class and race distinctions as these notions have sought to mar the character of the American people. Through the fine calculating Christian ethics of her bishops regarding the rights and capacities of the Negro race and other group types, the Methodist Episcopal Church has held the nation steady on its evolutionary course toward a democratic social order, whose fundamental value lies in group tolerance and constructive cooperative endeavor.

Moreover, the episcopacy of the Methodist Episcopal Church is not an ecclesiastical commonality. This fact is implied in our ritualistic service of induction into office. The "consecration service," as it is technically and historically known, indicates its separateness as a higher office, though not a new order of ministry. The opportunities and responsibilities of episcopal leadership in our Methodism are more comprehensive and weighty than those of any other office among us. The leveling process of the reds would prove as disastrous to the church as to the state. Ecclesiastical communism would be as subversive of the highest interests of our Methodism as communistic socialism is of the genius and structure

of the modern state. An efficient, consecrated episcopacy is central to the theory, genius, and history of our total range of Methodist institutions and enterprises.

It is nevertheless noticeable that large sections of the mind of the church are of the opinion—many have the conviction—that certain aberrancies exist in connection with the episcopacy—either as to its present structure or its personnel. In the more than three decades of our active official church life we do not remember ever to have witnessed such widespread and ominous restlessness within the ranks of Methodism. Restlessness is a universal phenomenon of the times. Much of it in the church is thus accounted for. But there is a residue of restiveness under our polity that must be explained otherwise. That is as unmistakable as is any fact of our denominational life. When great Conferences of Methodism such as the Rock River, the Pittsburgh and Washington, sustain such discussions and debates as stirred their recent sessions, Methodism should take observations and make reflections of a far-reaching nature. The two former Conferences advocated a radical change in the tenure of episcopacy; the Washington discussed most seriously a resolution advocating a radical change in the relationship of the Negro to the church. Though this proposal was not passed, it carried the signatures of more than half the ministerial full membership of the Conference. Supporting the widespread contention expressed of the necessity for certain changes, there are in the episcopacy some sporadic cases of undemocratic functioning. It were difficult not to conclude otherwise, human nature being what it is. Most men, whatever their earthly distinction, in offices of state or church, must reckon themselves members of the Pauline confessors who have not yet laid "hold of the prize for which Christ has laid hold of" them. There is always the possibility of a misfit in the selection of those who are to fill any official position in public institutions.

The admission of the possibility of imperfection in ecclesiastical leadership is one of the essential differentials between our Protestantism and Roman Catholicism. Recognition of cause or causes of restiveness in the church is one of the safest steps toward correcting the irregularity alleged. The causes for attack on episcopacy should frankly be sought out by the church at this General Conference. The temper of the times will brook no temporizing here. The demand is too insistent; the values to be conserved are too fundamental; the allegations preferred are too sinister for the church to be inert at this time. We personally do not believe in the necessity for maintaining an attitude of suspicion toward the episcopacy of our Methodism, and the cause of episcopacy would be served to greater advantage by dealing with whatever is alleged in the way of Czarism, Nepotism, commercialism, modernism, etc., of any particular bishop.

This General Conference will not extinguish the fires of restlessness burning through our Methodist forest if

it should evidence a "lack of both backbone and honesty in dealing with the episcopacy." To save her reputation to current confidence, the church is morally bound to isolate any offender against the ideals and activities of our historical episcopate; any other course were unjust to the whole. And let those making wholesale allegations and insinuations against our bishops through magazine article and pamphlets be required to produce the evidence or stand convicted and repudiated at the bar of public opinion. If it can be established that any Methodist Episcopal bishop is not effective by reason of temperamental or moral disability, by preoccupation with other duties, by unacceptability, as some writers allege, Methodism knows what to do, has adequate machinery for action, and the proper spirit for dealing with such infrequent cases.

In event such a situation should develop as to require the church to act, it has been proved that the church is not lacking in moral courage. That was demonstrated in the forties, and her moral strength is not impaired or abated. There is, however, in the mind of many the question of method involved in meeting the tides that are flowing in toward General Conference.

Term episcopacy would be a costly price to pay for the minor adjustments necessary to calm the troubled sea of discontent which is being agitated from a great many quarters of the church. Except in case of an extreme

exigency—a situation that could not otherwise be corrected—it would be a wise procedure for the church to avoid legislation so drastic. But the church can and should adhere strictly to its policy of rotation in residential supervision, so effectively valid for the purposes for which it was designed. Formal resolutions from areas should not be permitted to weigh against faithfully invoking the rule of episcopal assignments adopted by the General Conference session at Springfield. For resolutions are desperately misleading, and derive from many motives. "There is large basis in fact for the belief that the legislation enacted at the last General Conference limiting the residence of bishops to eight years in one place was due to the desire of some areas to have a new bishop, while being unwilling to come out in the open and say so."

As an indispensable condition of Kingdom growth and denominational progress, the church should resort to the wise procedure which will make for a settled mind in her area and church-wide constituency. It were better the church do it than that radicalism should be permitted to run riot in a bumptious minority who would not reckon the larger interests of the Kingdom of any material value as compared with their ambitions to correct a real or imaginary situation. This General Conference must strive to abate the restlessness that is within Methodism's borders.

Standard Training School at Gammon Theological Seminary

By George W. McCorkle

ONE of the most remarkable signs of progress in the Methodist Episcopal Church in this section in recent years was the holding of the first standard training school for church and school workers at Gammon Theological Seminary, Atlanta, Ga., February 19-24. This work was conducted by the Department of Church Schools of the Methodist Church.

The purpose of the school was to give the workers in the church and school a larger vision of their opportunity and a deeper sense of their responsibility, and to develop practical plans for work that will increase their effectiveness in the local church. The large enrollment of 186 pupils expressed the deep need and appreciation for such a school.

The faculty was composed of the Rev. Clyde L. Hay, director of Research Department of Church Schools of the Methodist Episcopal Church; Prof. Hugh H. Harris, of Emory University, Atlanta; Mrs. Mathilde F. Wagner, elementary specialist; Mrs. Lydia G. Deseo, director of Bureau of Pageantry and Dramatics of the Methodist Episcopal Church, and Miss Bertha M. McCree, enrollment secretary.

The first session of the school was held on Sunday afternoon, February 19, in Croghan Chapel of Clark University, at which time an address was delivered by Bishop E. G. Richardson. The evening sessions during the week were from 7.45 to 9.45.

There were four courses of study from which any member over seventeen years from any of the co-operating churches was allowed to select one subject. Stu-

dents were expected to register for credits. All those wishing credits were required to be present at each class session and to pass in to the instructor all written work required. Certificates were presented to 105 students out of an enrollment of 186.

The courses of study and those in charge of the departments were as follows: "Principles of Teaching," by Prof. Harris; "Teaching Work of the Church," by the Rev. Hay; "Primary Materials and Methods," by Mrs. Wagner, and "Use of Dramatics in Religious Education," by Mrs. Deseo.

Dr. Willis J. King, professor in Gammon Theological Seminary, and Dr. W. M. Jones, of the Department of Church Schools of the Methodist Episcopal Church, with the hearty co-operation of local Sunday schools, pastors, and district superintendents, were largely responsible for the glowing success of the standard training school. The school closed on Friday evening, February 24. The special program prepared for the occasion was a treat to all who were fortunate enough to be present.

Before the beginning of the regular program, each member of the faculty of the training school was introduced and was asked to make an expression. Dr. King presented the Sunday-school superintendents of all the local churches who were present, after which Mr. Giles C. Brown, of the seminary, led the audience in a number of jubilee songs. A religious drama, "The Ten Virgins," carried out by students of Clark University, under the able direction of Mrs. Deseo, concluded the very effective session of the first standard training school.

Contributed Editorial

A Unifying Faith

ONE of the profound aspects of the Easter faith is the manner in which it unifies the hearts of men.

It is the same lifting hope for the farthest extremes of the human race in condition and education.

Place the two following instances of that statement side by side. Sir JAMES SIMPSON was one of Great Britain's greatest scientists and surgeons. When his heart was broken over the death of his dearly loved little daughter, he had carved on her gravestone the text—"Nevertheless I live." At the other extreme of education the same radiant hope finds striking expression in one of the less known of the Negro spirituals. There is a thrilling and unexpected climax to the verses. The song puts the question: "Who will be a-living when I am dead?" and proceeds to answer it in this fashion:

"Trees will be a-living and a-waving
When I am dead.
Birds will be a-living and a-singing
When I am dead."

And so it goes on until the listener feels utterly diminished—less than the grass, less than the dust. Then suddenly the song restores his spirit with a triumphant shout:

"Who will be a-living when I am dead?
I will! I will!"

That jubilant "I will! I will!" is the response to the salute of the risen Jesus to the world—"Hail!"

The Easter "Hail" of Jesus is the one great exclamation point of human life on which the height and depth of every joy depend.

Shoddy

IN general, novels which have had the Church as their theme fall into two classes. The first class includes those compounded of "sugar and spice and all that's nice," sweet, sentimental and unrealistic. The second class includes those made up of vitriol and carbolic acid—equally unrealistic at the other end of the scale. In other words, novels about the Church have usually been written either by disciples of Pollyanna or disciples of Voltaire.

Shoddy, the novel by DAN BRUMMITT, just published by Willett, Clark and Colby, falls into neither of these two classes. It will disappoint those looking for a sweet, charming story with which to give a mildly romantic interest to a spare hour and later be placed on the bookshelf beside the collected works of GENE STRATTON PORTER. Even more grievously will it disappoint any readers with an avid thirst for scandal or sensation, or one who is looking for some kind of an "attack." Anyone who buys *Shoddy* under the impression that it is a piece of muck-raking will clamor for his money back and will be entitled to get it.

Shoddy is a strong, sincere novel presenting a picture of ministerial life. For wealth of lifelike and accurate detail, of courageous portrayal of certain tendencies and conditions in the ecclesiastical organization of Protestantism, and of Methodism in particular, it is unsurpassed in modern fiction.

In form it is a biography of two men, boyhood friends—BARTELMY BONAFEDE and PETER MIDDLETON. One took the high road and one took the low. Bartelmy Bonafede reached the high places of preferment. He was pastor, board secretary and finally bishop. In restless ambition

and shrewd manipulation he moved and had his being. His is the tragedy of the prophet who degenerates into a mere functionary. That is the great theme, and with true psychological insight the progress of that degeneration is shown. Bonafede reaches the episcopacy, but he also reaches the Bankruptcy Court as far as any personal ideals and inner significance of life is concerned. It is a convincing portrayal not of "The Rake's Progress," immortalized by HOGARTH, but a theme just as tragic—the functionary's progress. It shows a man of enormous energy but adjustable ideals, caught in the toils of an ecclesiastical machine, who comes to estimate everything in heaven above and earth beneath with reference to his own advancement and the prestige of the machine he so diligently serves. Yet very effectively there is also portrayed the character of a true prophet and minister, Peter Middleton, who never got much publicity, but did attain what he sought after—spiritual power.

Doctor Brummitt knows his Conferences, bishops and every piece on the ecclesiastical chess board. He does not present a onesided picture, for alongside of Bishop Bonafede, who is a sounding brass and clanging cymbal, there is the finely etched personality of Bishop EBERLE, who dealt with the same system but was in nowise crushed by it; a true prophet of poise and fearlessness representing the real leadership which, thank God, is to be found in the Church.

Into this book has gone a lifetime of intimate knowledge obtained from the pastorate, as well as from the editorial chair. For we might paraphrase a witty remark of Bishop McDOWELL's and point out that Doctor Brummitt has not always been an editor; he lived a perfectly respectable life for many years before that.

Compared with the truth of detail and atmosphere to be found in *Shoddy*, the work of SINCLAIR LEWIS looks merely like a tough boy throwing rocks through the stained glass windows of a church.

One illustration of the lifelike quality of the picture is the speech delivered by Dr. Bartelmy Bonafede through the Annual Conferences while he was running for bishop. This passage is bound to become a classic. It is a stock speech on Methodism and its great achievements, which has been made over and over again. It is so perfect that if it were given in any Annual Conference it would not be recognized as a satire by most hearers, but would be accorded a "great effort." Yet the speech, like the man, is shoddy, insincere "hockum."

The force of the book lies in the fact that it deals with ordinary processes. Bonafede is no scoundrel. There is no sensational plot. Everything in the book might have been an everyday occurrence. That makes it all the more significant.

Movie Scenario

SOMEONE wrote a letter to Mr. WILL HAYS in which he called the movie Czar's attention to the superb material for a moving picture scenario in the Teapot Dome transactions brought to light by the Senate Investigating Committee. But the correspondent went on to say that probably the suggestion could not be worked out in a film, for the reason that the film would not measure up to the high exalted moral standards framed by the same Mr. Hays for the movies. Oil would not mix well with the movies.

L.

AN EASTER MESSAGE

Christ Horized

By Walter John Sherman

Pastor Temple Methodist Episcopal Church, San Francisco, Calif.

"WHEN does Easter come this year?"

Easter does not come this year. Easter has come to stay. The resurrection of Christ nineteen hundred years ago released a stream that is the river of life. Out of the bosom of Eternal God has come the living water that fills the world with power. From the head-springs of humanity, as Moses brought water from the rock, Christ has brought life abundant and immortal.

In eastern France in early seventeen we found one weird water-mill. The penstock drew not an hundredth part of the stream that issued mysteriously and majestically from the mountain wall. Behind rose the Jura and the white summits of celestial Alps. "Why not use the power that spends itself in rainbows and reverberations in the valley?" The answer was a shrug. Power to grind his grist and saw his wood was all he could use. We, too, have inexhaustible resources. Men ask that we "tie the social program to the eternities and fill it with the power of an endless life." We must not continue to leave this power unemployed.

Christ's power is from God. He made that plain. His phrase, "I come from God," is the back-lying mystery of the Son of man. "The Father knows me and I know the Father." He had access to more than the secret purpose of God. God possessed Him. His life reveals not alone a sharing of divine authority, but of divine ability. He said, "I have power to lay this life down and I have power to take it again." He impressed His contemporaries with this energy. His words are self-attesting. His credentials show Him to be not so much the Ambassador of heaven as the Autograph of God. Men sent to seize Him forgot their mission and were taken captive by His imperial self-possession. The people said He was a prophet. Herod thought he was John the Baptist. He calmly asserted, "I am free and capable of controlling the ends for which I live."

When Life is Laid Down

Christ imparts power to men. The true measure of



Near East Relief

THE GARDEN OF GETHSEMANE

this freedom and this capacity is the measure of His power to project Himself into the lives of others. It is not enough that He leads men as a shepherd leads his flock, nor that He lays down His life for them. He must transform men from craven hirelings into courageous shepherds. This is precisely what Christ accomplishes. He is the Prime Mover in the realm of motivation. His followers held their lives cheap because they held their faith so precious. His first witnesses were "martyrs." Some were slain because of their witness. But laying down one's life

may not mean a martyr's death. Dr. Williams falls before the mob in Nanking, another witness in the noble army of martyrs. Dr. James barely escapes the edge of the sword but lives to-day. Both laid down their lives. Lives are laid down when they are given to God in self-committal, never till then. Christ creates objectives for which men are willing to lay down their lives. Nowhere apart from Him have men said, "Hereby perceive we the love of God; because He laid down His life for us, we ought to lay down our lives for the brotherhood."

In the spring of seventeen, thousands of Belgian locomotives stood rusting on the rails in Rouen. They were officially saved. Some methodical Frenchman knew their exact number. There they stood, cold, corroded, impotent but saved!

Jesus Christ's investment of Himself in men imparts a salvation that registers in human service. The one characteristic of Christianity as it came from Christ was the empowerment of individuals who, out of weakness, were made strong and waxed valiant in every fight. To-day He dominates countless units of force and they serve men. They die daily, but behold they live!

Evidences of the Resurrection

Easter is God's climactic demonstration of power. He who said, "I have power to lay down my life," said also, "I have power to take it again." "He was horized Son of God in power by the resurrection from the dead." God's Son broke the grip of death. It is easier to accept

the fact than to predicate a fabrication. Niagara is too vast and continuous a wonder to flow from an insignificant spring. So likewise the resurrection of Christ is far too potent a factor to have originated in the minds of Galilean peasants. The deepening spiritual influence of His life is evidence enough that Christ lives. We do not believe that Christ conquered death because we see His empty tomb or His grave clothes. Some men, indeed, saw Him after He was risen. We have their testimony. We have the Christian church also. Added to these we have the continual verification of His presence and power in succeeding centuries.

The final measure of the power of Christ's resurrection is the creation of men so fit to live that they make death ridiculous. Lazarus was a one-day wonder. Lincoln belongs to the ages. Christ's surpassing power is seen in men who are alive in Him.

If a living Christ is to energize living men, He must gain access to their inner lives. This He does through His Spirit. Frederic Harrison sneers at the thought that a man can be "the constant receptacle of the Holy Ghost." He says the very idea "inclines to egotism and spiritual vanity." Christ never lived anew in fuller measure than in the life of the tentmaker of Tarsus. Paul proudly boasted, "I can do all things through Christ who strengtheneth me." This may sound egotistical. It is in reality the assurance of a God-filled man. No man empty of God can understand it, but is one with "the mighty working" which the world so desperately needs. A thousand social tasks await the holy boldness of the God-empowered man.

Hamlet and Paul

Samuel Coleridge should have been such a man. Wordsworth wrote of him: "No human being has had more talents allotted to him. He is the rapt one, of the Godlike forehead." Coleridge's own confession is, "I am Hamlet." Godlike foreheads need spines stiffened and hands prehensile to undertake the tasks of human helpfulness. Hamlets do not deliver. The difference between Hamlet and Paul is just this. Both sensed that the world was awry. Hamlet, paralyzed by irresolution, could neither make his own quietus nor set his world aright.

He could neither throw his life away in suicide nor invest his life in service. Paul, because he had laid his life at the feet of the risen Christ, found it a new creation in him and began to pace off continents for God while in the business of turning the world right side up. Harnack has it: "Wherever to-day there exists a strong faith in the infinite worth of the soul—wherever death has lost its terror—wherever the sufferings of this world are measured against a future glory, there is bound up with this fullness the conviction that Jesus Christ has forced His way through death—that God has awakened Him and raised Him to life and glory."

Christ gaining access to their lives, men and women become the sons and daughters of Easter. The exuberance of these lives brings a wistful wonder even to the most besotted. Saul Kane in the reeking pub leans out above the sleeping town and cries, "If this life's all, the beasts are better." Then, thinking of the godly men and women who have made the place, he continues: "I wish I knew if they'd a-got a kind of summat we've a-not. If them as built the church so fair were half the chaps folks say they were; for they'd the skill to draw the plan, and skill's a joy to any man; and they'd the strength, not skill alone, to build it beautiful in stone; and strength and skill together thus—Oh, they were happier men than us." To die is gain only to men who have learned that to live is Christ.

Christ lives. Because He lives we, too, may live. This again is spiritual vanity, obnoxious to Athenian and Sadducee, but it is earth's ultimate hope. He comes to hearts that will have Him. "I give unto them eternal life and they shall never perish." In the presence of death His promise is very personal, "I am your resurrection and your life. If you believe in me though you were dead, yet shall you live; and if you live and believe in me you shall never really die." "I will never desert you. I will be with you all the time. I will be in you." No moment compares with the one when the God-begotten life begins within a man. To know that we have passed from death unto life is our privilege. Instinct with the energy of a life that is fit to live, we share the power of His abundant life, "past midnight, past the morning star, past sunrise" unto the ages.

Easter Rebirth

By Frank Chapin Bray

What is the meaning of glad Easter Day?
Who shall attempt to explain it away?
Timeful rejoicing among mortal men,
For what seemed lifeless is living again;
Season of springtime, of sunshine, and rain,
Life-stir revival in nature's domain,
Rest and renewal—wakings from sleep—
Creation's method the life-force to keep.
Shall the Creator care less for a man
Than for a beast or a flower in His plan?
Reason and faith tell us that cannot be;
Promisc in Christ's resurrection we see.
This is the message of each Easter morn:
Life never ending is ever reborn!



A Primary Function of the Episcopacy

By Bishop Francis J. McConnell

FOR many years I have been studying the Methodist episcopacy for the light it has to throw upon some ecclesiastical and social questions. I have for a long time been impressed by the fact that the problem of church unity to a considerable degree turns around the notion of episcopacy. At Lausanne this last summer I could not help being struck with the willingness of many ecclesiastical groups, which do not accept the doctrine of apostolic succession, to welcome the idea of episcopacy conceived of as superintendency. The aim in much of the movement toward church unity is for increasing directness in the application of religious purpose to practical problems, and supervisory episcopacy is more and more being considered as to its possible value in the hands of a unified Christianity.

There is, moreover, a broader social aspect. Whether we like it or not, the trend of our times is toward increasing tightness of social organization. I wonder if many of us Methodists have duly considered that at least in one feature Methodism is socialistic—in the assumption of our Conference procedure that there must be a man for every place and a place for every man. It may well be that some advocates of increased democratization throughout society as a whole think that such democratization implies in the end that every individual in a compactly organized social structure will get just about the post that he desires. Perhaps he will; but if so, the place which pleases him will probably be that to which he has been assigned. The majority will have to approve a general scheme, and a minority will have to do the assigning. Even in social systems stopping far short of socialism, there will be much more assignment of individuals to specified duties than in our present order, and the study of an appointive power, which plays a part year by year in sending ministers to their tasks, may not be without at least suggestive value. Even if episcopacy is done away, appointive power will have to stand at the center of Methodism, if it preserves itinerancy. May I say that this article was first written without any reference to the current debate in our denomination concerning the life tenure of the episcopacy—though I have added a paragraph on that question?

Providing Places for Men Not in Demand

The consideration to which I call attention is this: *it is part of the function of the episcopacy, though only a part, to provide places for men who at a particular moment may not be in demand.* Now, dear reader, please do not jump out of your chair until you hear what I mean! Let me say at the outset that I do not intend to cast any reflections upon ministers who may thus be out of demand. There are indeed some men in our ranks who ought not to be there. Kindhearted Conferences occasionally vote into our ministry men not at all adequate to the duties expected of them, often indeed at the insistence of superintendents. I was once on the Conference Relations Committee in a Conference where a retired brother asked to be made effective and given an appointment. This brother's plea was that his health was failing so fast that he could no longer work the two hours a day neces-

sary for the cultivation of a garden patch which supplied him his living. He therefore sought to be made effective so that he might be assigned to full work in a charge. The committee reported to the Conference the inadvisability of such restoration. I shall not soon forget the righteous gusto with which our recommendation was voted down and the man restored. One ardent orator remarked that it was about time to teach the committee that the Conference had bowels of compassion. The result was only what could have been expected, in the harm done both to the man and to a charge. As long as Conferences will act thus, of course there will be ineffective men among us, and the problem before bishops and superintendents will be that of placing such men where they will do the least harm.

When we consider the size of our church, however, the numbers of inadequate preachers are few, so few that I can disregard them for the purposes of this article. I am thinking first of all of the fact that we are all growing older. As long as fairly able preachers are still short of the sixties they do not constitute problems in appointment making. When they have been long enough in service, however, for the signs of age to appear, committees who know nothing about them except their graying hair, conclude that they are too old for important pastorates. If given a chance, they may prove far more effective than younger men. It is the task of the bishop to try to make this plain to churches so as to lengthen the periods of ministerial service.

Next, I think of the numbers of preachers who are strong in some qualities and weak in others. Church committees are indeed always asking for all-around men, but such men are few. Most of our ministers excel only at particular points. The problem then becomes to place them so as to give them the chance to do what they can do best. This often means laboring with a committee to bring the committee to see a minister's strength as counterbalancing a manifest or even obvious weakness. Will the reader please remember that a large part of the bishop's time is spent in trying to get churches to accept preachers? There are those in Methodism who think of the bishop as the obstacle to their advancement. It is almost never that a bishop tries to prevent a minister's promotion unless it is manifestly unjust to other men. His task is largely that of persuading a church to see the real strength of a preacher. The strength once seen, the preacher can usually remain in a pulpit long enough for a reasonably satisfactory pastorate.

A Man Who Gets in Trouble With Local Churches

Again, we have to consider the man who inevitably and justifiably gets into trouble with local churches. He has been sent to a particular charge to get the congregation in line for a new building, to speak plain truths to worldlings or cranks, or to break the force of the wrong leadership in the Quarterly Conference. At the end of two or three years he has finished the task assigned him, but at a heavy cost to himself. He is not asked back. Other congregations in the meantime have heard of the brother as

a troublemaker. The bishop is under heavy obligation to see that a man who has wrought thus faithfully does not suffer.

It may cause a smile in some quarters when I remark that it is the function of the Methodist episcopacy to guard as far as possible the right of free speech of the prophetically-minded among our ministers when they begin to meet opposition. The ordinary assumption is that bishops are opposed to outspoken prophets, and probably some of them are; but even those most opposed to any boldness of speech hear enough said among bishops about guarding the rights of utterance, either of conservatives or of liberals—to make at least some show of effort in behalf of the man under attack. It is impossible to elect as many bishops as the Methodist Church now has without securing a fair proportion who are in sympathy with the men who are fearless in speech about theological leadership, or about the social application of the gospel, or about religious education, or about demand for improved practical methods.

Without Freedom the Church Goes Stale

When a bishop stands against a preacher of prophetic boldness we all hear about it, but we do not hear of the efforts of other bishops in the prophet's behalf; and we do not hear of adjustments which the liberal bishops make to guard the rights of the leaders of conservative spirit, or of the efforts of conservatives to safeguard the freedom of speech of the liberal. For without such freedom almost any bishop sees that the church goes stale. It would be bad taste to make any reference to events at all recent, but let us look back a moment to the days that are gone. Professor Borden P. Bowne would have been a great philosopher even if he had had no contact with the Methodist Church, but he desired to the end of his days to speak primarily to the Methodist public. In the opening years of his philosophic career, Bishop Randolph S. Foster vouched for him to the Methodist ministers on every conceivable occasion. Bishop Gilbert Haven, himself conservative, did likewise, and so did Bishop Vincent. We all look back with deep regret to the action of the bishops in 1905 by which Prof. Hinckley G. Mitchell, foremost leader in teaching the newer Biblical view to Methodism, lost his position at Boston University. The tragedy comes first to our minds. We forget, if we have ever known, that it was a group of bishops under the leadership of Bishop Edward G. Andrews that prevented his being dismissed in 1900, and that the catastrophe took place in 1905 partly because Bishop Andrews had been retired in 1904.

The Episcopacy Lengthens the Effective Life of the Ministers

In a word, the episcopacy was designed to lengthen the effective life of ministers. In the early days our preachers were not supposed to be popular. The sins of the time against which Methodism fought were the rougher, grosser evils. One reason for the shortness of the pastoral term was that the ministers knew that if they did their full duty they could not stay long in one place. The episcopacy was provided as an instrument for the prolongation of ministerial effectiveness. Of course, we must admit that times have vastly changed since Methodism began its mighty work in America. We may not be sewed up tight by the need of money for good causes, but such need has taken deep stitches in some lips that in the As-

bury days would have been prophetic enough. With every passing year I believe more profoundly in Methodism as an immense agency for good, but I recognize that we do little making of what might be called spearheads. We put the shaft on the spear, and hurl it with considerable vigor after someone else has forged the spearhead. The spearheads in the warfare for such elementary human rights as free prophecy are heated and hammered outside the church. All the more reason, then, why we should insist upon one of the duties of the episcopacy as being care for the few men who give the church its cutting edge, care for the rights of those minorities without which the church slows down to a snail's pace.

Of course, when I speak of the prophecy I do not intend to limit the conception to what are called progressive views, though my own interest here has to do chiefly with social problems. Bishops have abundantly protected men, standing against odds for conservative doctrines. I do not believe the most radically-minded man in the Board of Bishops at any time in its history would have done anything to thwart the utterances of conservatives. On the other hand, the closest I have ever known any bishop to come to interfering with freedom of speech on the part of a minister who at least thought himself progressive, was in my own experience when I was a pastor. A bishop once lost his temper, if bishops ever suffer such a loss, over a request to me by the New York Preachers' Meeting to discuss a delicate theme on which the church was then divided. In conversation with me about the invitation he remarked, "One of these days we are going to sweep you off the bridge." The main intent of the remark was perfectly obvious, but I was not sure about the literal significance of the figure of speech. I fell into conversation with Bishop Bashford a little later, and remarked to him that I felt complimented by the irate bishop inasmuch as the figure seemed to suggest that I was a captain, standing on the bridge of my little ship, and that a breaking comber was about to sweep me to a watery but noble grave.

Bishop Bashford was hugely amused, and with that peculiar laugh we recall so well, replied that I had missed the bishop's meaning by at least a mile, that in the excitement his episcopal brother had got his figures of speech mixed, that what he meant was that I was a passenger on a canal boat, and that a low bridge was about to sweep me into the ditch! In any event, the episcopal author of the bridge-rhetoric calmed down enough to listen to one of my speeches about the theme that angered him, and to act as if he relished it. Anyhow he grinned once or twice. By the way, it always strikes my sense of humor when I hear men say that bishops thwart free speech about the episcopacy. The present anti-episcopacy agitation is denomination-wide. The bishops could not stop it if they would, but I have not heard of any of them as seriously trying to stop it. If anything has been left unsaid because of fear of breach of proprieties to be observed toward bishops, or through fear of breach of any other proprieties, I cannot imagine what it is.

An Executive's Silence Under Criticism

One or two remarks are in order in any discussion of the appointing power. First, an executive as distinguished from an administrator, must face criticism in appointment-making and must keep his mouth shut. Any administrator can be called upon to give a reason for his stand on measures, because measures are impersonal,

and are legitimate for public debate. An executive, on the other hand, deals with persons. If he is worth his salt he will keep still, under no matter how heavy a fire, if personal questions involving the preachers are raised, if speaking would in the slightest item do injury. The brethren who are always clamoring for making appointments out in the open would best give themselves to a celibate life, for appointment-making involves the minister's family as a unit whether we like it or not, and the committees talk about the units. If a preacher thus remains celibate, committees want to know the prospects of his marrying, which is hard to discuss in the open.

Secondly, in good executive work we have to act oftentimes on the principle that a poor decision is better than no decision, just because it is a decision. Bishops are frequently referred to as umpires. It is a wise law in our national sport which makes an umpire's decision practically irrevocable. A moving picture which shows the players in slow motion after the game is over often reveals that the umpire was wrong in calling a player safe, or out, but the decision stands nevertheless. If it were not so, the game never could be played through.

All this means that as long as we have an appointing power at all there is bound to be criticism. If in Methodism we do away with appointing power, we shall have to train our congregations, after they go to a congregational method, into familiarity with the long-term or life-term pastorate. In that extended interval while our churches are learning this lesson, men who are strong only in a single direction, or who are noticeably growing old, or who have righteously contended against official boards, or who are zealous in the exercise of the prophetic function, will find their ministerial careers shortened.

Life Tenure Not of the Essence of Episcopacy

In my opening paragraph I made reference to life tenure, which is now under discussion. I cannot see that such tenure is of the essence of the episcopacy, but that is for the General Conference to determine. I have never been especially impressed with the argument that if bishops are elected subject to re-election, they will go into politics. I do not observe that the heads of our great boards violate the proprieties as to politics. I suppose that a fundamental reason for life tenure, or for tenure during health or good behavior, has been to free the mind of the bishop of anxiety concerning his own future, and to keep him from looking to anything beyond the episcopacy itself.

Ever since I have been in the board I have heard it handed down from the elders that there is a *noblesse oblige*

about the episcopacy which forbids a man's ever using it as a stepping stone to anything else. Some of my friends have smiled blandly as I have said this, and have remarked that the possibility of a bishop's getting anything else is rather remote. Of course it is, after he has got into the sixties. I trust, though, that my readers will forgive anything that savors of sin against propriety when I say that I am acquainted with seven men on the Board of Bishops intimately enough to know something of their personal affairs. Every one of the seven has, since he became a bishop, been proffered positions outside the episcopacy at great increase of salary, with promise of life tenure or pension at retirement. Not one of the seven men has given such a proposition more consideration than mere politeness would require.

I suppose my own oft-expressed views on the need of some better retiring plan in case of failure in the episcopacy are hardly important enough for further word. Certainly I have talked enough about them. If the pastor has to face a vote by ballot every year as to his return to his charge, I don't see why the bishop should be outraged at the suggestion that he face such a ballot every four years, the question being not on re-election but on continuance, and that by a church which has always treated its bishops with fairness and generosity.

There are a dozen subjects which ought to come before the next General Conference for adequate discussion, of much more consequence than life tenure of the episcopacy. It is manifest that the church is deeply interested in life tenure, as it is about anything having to do with a feature of our system so characteristic as the bishopric. What I most hope for, however, is that the discussion of the matter will not take too much time, whichever way the decision goes. The relation of Methodism to social problems as that subject will be brought before the General Conference by the report of the Commission on the Methodist Federation for Social Service, the reconsideration of our missionary message and methods called for by the trend of events in the Far East, the need of taking the war problem more seriously in view of present-day propaganda, the necessity of making increased place for religious education, the duty of ampler recognition of Wesley Foundations, to say nothing of a fresh accent on evangelism, these, or questions like them, ought to be the major issues before the General Conference. If life tenure is preserved after a debate so prolonged that it prevents the adequate handling of subjects like the above, it will be preserved at too heavy a cost. If term episcopacy is won after a debate which sidetracks or curtails discussion of the above themes, it will be won at too extravagant a price.

Arrow Heads

By Roy L. Smith

—Blessed is the man who is too clever to be deceived by his own alibis.

—The best time to mail an angry letter is one week after it has been written.

—Industry, frugality, and love can never build a world that envy cannot ruin.

—The man who is doing something is always the target for rocks from those who are doing nothing.

—The proud man is the hardest material God ever has to work with.

—No church ever saved a community by quarreling among themselves.

—Most church quarrels arise over someone's rights, not over someone's prayers.

—Blessed is the man who appreciates his own time too highly to waste the time of someone else.

Go Quickly and Tell

By E. Adolph Haynes

THE Sunday of the year which the Christian world observes as the anniversary of the resurrection comes once again, freighted with its peculiar joy. On Easter Sunday, churches are decorated with lilies; crisp melodies ring out in the air; worshippers gaily attired throng the churches; chimes, as if conversant with the import of the season, sound forth their gripping intonations from the church towers. No wonder Christians rejoice, because on this day Jesus, "the killed Prince of life," burst the bands of death, triumphantly and victoriously robbed death of its sting, gracefully left His graveclothes in the tomb, and peremptorily walked forth living, to die no more, thereby sending His impelling message to the world, "Because I live, ye shall live also." Easter joy is heightened by the season at which it comes—a season of life, known as springtime. The birds gladden the heart by their song, the flowers touch the esthetic in us by their perfumed appearance, and everywhere gladness laughs on account of newness of life after a long, hard winter. The same as winter hardship is followed by glorious spring, so the winter of the death of Jesus the Christ is followed by the ecstatic springtime of the resurrection.

The subject of this article is the commission given by the angelic messenger, and is recorded in all four Gospels. We cannot, therefore, but regard it as an essential, if not a primary, mission of the church. After nineteen hundred and twenty-seven years we need to see if in our century the church has been able to line up any agencies to "go quickly and tell."

Commerce.—Since the close of the World War men have been trying to prove that Christianity is a failure; but out of this failure commerce has produced the "Red Cross," and this auxiliary proved conclusively during the war to Armenia, Syria, Roumania, and other needy places how obedient commerce is to the Easter commission, "Go your way; tell."

Railroads.—In times of any great calamity, such as the San Francisco fire, Baltimore fire, Boston fire, and war times, railroads sidetrack cargo upon which freight is paid, and *rush* free of charge emergency aid, thereby obeying the Easter command, "Go quickly and tell."

Science.—The telephone, the graphophone, the victrola, the telegraph, the radio, the airplane, cardrums in churches for the convenience of the deaf are provided, so that science at least in the realm of the amelioration of human suffering and the spread of the gospel message, is obeying the Easter command, "Go your way, tell."

Wealth.—The money of the rich does not figure in any less degree than these other agencies. In many churches to-day are installed pipe organs through the generosity of the Carnegie dollar-for-dollar Organ Fund, and on Easter Sunday, as the diapason on these hundreds of organs peal forth sonorously the Easter music, we can but rejoice that wealth is obeying the Easter message, "Go quickly and tell."

Printing Presses.—Religious magazines, weekly sermons, the "Church Announcement" page in the city dailies, in many newspapers the Sunday-school lesson,

prove beyond doubt that the printing press is obeying the Easter commission, "Go your way, tell."

What Is the Church Doing?—The question that confronts us is this, "Is the church consigning the business of 'telling' to these agencies?" The angelic messenger gave the commission to men dwarfed, dwindled, enfeebled, exhausted by sin. True, man dominates these agencies, but the church is made up of *men* made in the image and likeness of God, *upon whom He is depending* to go quickly and tell. We need to remember that these agencies are only auxiliaries. When the angelic messenger said, "Go your way, tell," he meant that the mission of the church forever after would be to inspire the reason and help mankind up, up, up until they could "plunge into the purple flood, and rise into the very life of God." The gospel message had as its goal the enfolding, enwrapping, engulfing, entombing, enriching, the hiding of our life with Christ in God. Church of Christ! Are you heeding the command, "Go your way, tell"? Are you contentedly conceding loyalty to the commission to these agencies? Have you any regard for the commission, "Go quickly and tell"?

Read on the one hand, Carlyle, Ruskin, Lowell, Browning, Emerson; and on the other, Meyer, McDowell, Peloubet, Torrey, Stidger, and you will agree that the printing press is telling. Go to the picture galleries of the world and see the paintings, "Jesus At the Home of Mary and Martha," "The Last Supper," "The Madonna and Her Child," and you will agree art is telling. Go to the different churches on Easter Sunday and join in the elevating and ennobling strains of Charles Wesley's Easter hymn with hallelujah; Handel's edifying and enchanting classic, "The Lord God Omnipotent Reigneth"; or even the meaningless ditties of Gabriel, and you will confess music is telling.

At this Eastertide it behooves the redeemed of the Lord to bestir themselves and "go quickly and tell." Tell! until men everywhere learn that on the resurrection of Christ the Christian religion stands; without it the crash is inevitable. Tell! until the night of fathomless blackness be past, and the light shine in the dark place. Tell! until the earth shall be full of the knowledge of the Lord, as the waters cover the sea. Tell! until they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord. For they shall all know Him, from the least of them unto the greatest.

As we commemorate this season, let us go out upon the mountain tops of meditation and there take time for serious reflection; and as the resurrection thrills us to the depths of our being, we cannot but realize that Easter is not a season for Christless merriment, but rather a time to take diligent, cautious, and painstaking inventory, and as a result zestfully take up the angelic commission, "Go your way, tell."

CLARKSBURG, W. VA.

—Love has a way of always getting what it wants.

—A solemn face on Sunday will not atone for the sins of the week.

The Laborer is Worthy of His Hire

Annual Meeting of the Board of Pensions and Relief, February 14-16, 1928

THE Board of Pensions and Relief held a three-day session at the Hotel Stevens, Chicago, February 14-16, this being the nineteenth annual meeting of the board. The president, Bishop Frederick T. Keeney, of Omaha, Neb., presided. Other members of the board in attendance were: the Revs. J. B. Hingeley, Chicago; H. L. Davis, Indianapolis; C. O. Ford, Winthrop, Mass.; J. R. Gettys, Lincoln, Neb.; S. J. Greenfield, Utica, N. Y.; E. R. Heckman, Clearfield, Pa.; J. W. Holland, St. Paul, Minn.; R. E. Meader, Kalamazoo, Mich.; and Messrs. R. W. Campbell, Chicago; J. E. Kavanagh, New York City; A. M. Legg, Pontiac, Ill.; Oscar P. Miller, Rock Rapids, Ia.; and C. E. Waterman, Dolton, Ill. Only two members were absent: Mr. C. A. Parmelee, Los Angeles, now in Europe, and Mr. John E. Andrus, New York City, detained by illness. Others attending as visitors were: R. J. Wade, corresponding secretary; J. T. B. Smith, publicity department, and E. K. Copper, transportation bureau, World Service Commission; Dan B. Brummitt and W. E. J. Gratz, of the official press; W. H. Carwardine, representing Chicago newspapers; O. D. Cannon, Appleton, Wis., executive secretary Wisconsin Conference, and Mr. O. G. Markham, of The Methodist Book Concern.

The following officers were elected for the ensuing year: President, Bishop Keeney (by the General Conference); vice-president, Mr. C. E. Waterman; second vice-president, the Rev. R. E. Meader; corresponding secretary, the Rev. J. B. Hingeley (by the General Conference); treasurer, Mr. R. W. Campbell; recording secretary and assistant treasurer, the Rev. T. A. Stafford; business representative, the Rev. Charles R. Oaten. Executive committee: R. W. Campbell, H. L. Davis, C. E. Waterman, R. E. Meader, J. W. Holland, and A. M. Legg.

The executive committee held its regular session on Tuesday and reviewed the business operations of the year. The reports of Mr. R. W. Campbell, treasurer, and the Rev. C. R. Oaten, business representative, indicated the business and financial affairs of the board to be in excellent condition. Wednesday morning the entire board held an executive session, at which time more particular consideration was given to the reports of the officers, and, in addition, the annual reports of the following were presented: the proposed Ministers' Reserve Pension Fund, the Rev. T. A. Stafford; Supply Pastor's Fund, Mrs. Helen E. Moore; actuarial report, Miss Irene E. Flesner; field representatives, the Revs. B. M. Powell, W. M. Jeffers, and E. M. Jones.

At the afternoon session the chief item of interest was the reading of the report of the corresponding secretary, Dr. Joseph B. Hingeley. After reviewing the progress of the investigation ordered by the last General Conference, as to the setting up of the proposed Ministers' Reserve Pension Fund, he made a keen analysis of the development in the church of the pension idea, briefly sketching the tremendous advances which had been made both in sentiment and financial return for this great cause.

He said in part: "In 1923 there were 3,441 retired ministers receiving pensions. In 1927 there were 3,516. In 1923 the number of widows receiving pensions was

3,939, and in 1927, 4,097, an increase of 158. The total number of Conference claimants receiving pensions in 1923 was 8,268, which includes retired ministers, their widows and dependent orphans, and in 1927, 8,530, an increase of 262. The total pension distribution in 1927 was \$3,240,609. The Methodist Episcopal Church in its Annual Conferences had a total investment for preachers' pensions in 1923 of \$16,317,456. In 1927 this fund had increased to \$20,649,126, an increase of \$4,331,670."

Dr. Hingeley reported that in the General Conference quadrennium of the Methodist Episcopal Church, 1904-1907, \$1,473,000 was paid as pensions, and in the quadrennium of the church, 1924-1927, the sum paid was \$12,647,000. The Board of Conference Claimants, which is now the Board of Pensions and Relief, was organized by the General Conference in 1908. The grand total paid since 1900 to 1927 for preachers' pensions by the Methodist Episcopal Church is \$38,251,000.

The balance of the session was occupied in an intensive discussion of the proposed Ministers' Reserve Pension Plan, as it is to be presented to the General Conference at Kansas City next May. The details of this plan have already been published and sent to every minister in the church. After each paragraph of the plan, as it has already been printed, was carefully scrutinized, only two changes were made, namely: all reference to probationers was eliminated from the plan, so that membership in it will be confined to ministers who are in full connection. The other item eliminated was the provision for the transfer of ministers from one Conference to the other, as such transfer would be related to the proposed new plan. This section under the new arrangement was placed in "Proposed amendments to the present plan for Conference claimants, as set up in 1908." A few minor changes were made, which were purely editorial.

The plan as amended was adopted by the entire board without a dissenting vote and in this form will be presented to the General Conference for its consideration. As soon as these changes are made in the text, a new printing will be had and sent the delegates to the General Conference and ministers of the denomination.

Methodism has always given special care to its retired ministers, their widows and orphans. The annual reports which were presented at this board meeting clearly showed a remarkable increase in the amounts distributed to these claimants. It is expected that the new Ministers' Reserve Pension Plan will ultimately stabilize the pension system of the church and more adequately care for these worthy servants of the Cross.

General Conference Delegates

SOUTH INDIA CONFERENCE

Lay—Grace W. Kingham, missionary, Madras, India. Reserve—Margaret D. Lewis, missionary, Kolar, India.

HYDERABAD CONFERENCE

Reserve Lay—Mrs. Marcus D. Ross, missionary, 150 Fifth Avenue, New York City.

MEXICO CONFERENCE

Lay—Andres Osuna, director General de Education Publica, Monterrey, Nuevo Leon, Republic of Mexico. Reserve—Leopoldo Garcia, director de Ensenanza Publica, Box 26, Pachuca, Hidalgo, Republic of Mexico.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

TRANSFIGURATION AND SERVICE

SECOND QUARTER. LESSON III. APRIL 15

Scripture Lesson—Mark 9. 2-29.

The Important Decision of Jesus. Our Easter lesson broke into the chronological order of our study in the life and works of Jesus. In this order the lesson last Sunday would be the last one of the quarter but the review. So the lesson to-day is to follow directly the one of two weeks ago. And the incident which we are here to study was a result of the incident which we there studied. That incident was the occasion when the disciples became thoroughly convinced of the Messiahship of Jesus, and when Jesus first informed them of His approaching suffering and death. The more I reflect on it, the more thoroughly am I becoming convinced that Jesus tentatively decided to meet His death at the approaching Passover after He found out that the disciples had become convinced that He was the Messiah. Had no one of them recognized this, I am strongly of the opinion that He would have done one of two things: either by the proper suggestive questioning He would have drawn the correct answer out of them; or, failing in this, He would have by some means stayed the hand of death and continued His work until He had convinced them of His Messiahship. He could have avoided death by not going to the Passover. Or He might have gone up and avoided death in some such way as John describes on another occasion (John 7). For Him to have died without anyone being convinced of His Messiahship would have been for Him to have lived and died in vain. Only if His life had convinced some would His death convince more through them.

Relation of His Decision to His Transfiguration. If this be true concerning the time when He decided to die, then the occasion which took Him up on the Mount of Transfiguration easily explains itself. He went up there to commune with His Father concerning His recent tentative decision. For the first, but not the last, time the anticipation of His death weighed heavily enough on His mind to become a subject of prayer with Him. This was the subject of His prayer as it later was in Gethsemane. For the half-sleeping disciples (Luke 9. 31f) heard Him say something about His approaching death in Jerusalem. I am thinking that He was praying for guidance: He wished to be absolutely sure that His recently-arrived-at tentative decision to die at this time was in obedience to His Father's will. As He reflected on the efforts which would be made to accomplish His destruction at the Passover, He recalled the treatment experienced by other spiritual leaders which His Father had sent the people. Chief among these were the reputed greatest—Moses and Elijah. He recalled how the people had essayed to kill Moses, but God had saved him from their wrath to continue his noble work further. He recalled how the leaders had sworn to destroy Elijah, but God had preserved him further to continue his noble work. And Elijah withdrew to a mount to commune with God when his destruction became the most seriously threatened. But Moses had resorted to a mount more than once to commune with God; and on one of these occasions he became transfigured, even after coming down from the mountain (Exod. 34. 19). Very likely in His prayer that evening Jesus made mention of Moses and Elijah, whom His Father had saved from the wrath of their enemies, and prayed that He, too, be likewise saved—if it be His Father's will.

Psychological Background of the Disciples' Vision. As the half-sleeping disciples, and especially Peter, heard Him speaking about Moses and Elijah and His imminent death, they supposed that He was talking to rather than about Moses and Elijah. By this idea they were aroused from their sleep to have

the image of these heroes objectified in their presence. They at once recognized who these envisaged persons were.

But another psychological element entered into the background of their vision. The disciples had come to regard Jesus as the Messiah. But they had frequently heard Him condemned by His enemies for disregarding the laws of Moses, which they themselves had always been taught scrupulously and literally to obey. And they had been taught also that the return of Elijah would precede the coming of the Messiah. As the Messiah, therefore, Jesus must be a higher authority than Moses, and Elijah must have already come without having been recognized as such. Accordingly they heard in their vision the divine announcement of 9. 7: "This is my beloved Son; hear ye him." The "Him" is emphatic, and means that Jesus is to be followed as the highest authority rather than any other religious teacher who has been sent to them. Even if they could have been mistaken in their interpretation of Jesus, and even if Jesus may possibly have been mistaken in His testimony concerning Himself, now there was not the slightest doubt in their mind concerning who He was. God Himself has declared it. They also saw Elijah; but that did not fully satisfy them. For if this be the meaning of Elijah's coming, why has he not publicly manifested himself? So on the way down from the mount they put the question directly to Jesus concerning Elijah's coming preceding His; and they received a satisfactory explanation.

Jesus and Monasticism. Jesus did not pray to be transfigured. He prayed to be directed as Moses and as Elijah had done. But, as Moses, He was transfigured because of His intense communion with God. He did not even reply to Peter's thoughtless suggestion that they remain up there on the mountain always. For one thing He well knew: even if it should be His Father's will that His life be further spared, it would not be done that His life be spent hereafter in seclusion. This would be to turn His school and His religion into a monastic order in which personal piety may be practiced to perfection. But nobody but oneself could be saved by that procedure—if, indeed, oneself could be fully saved in that way. Jesus' gospel is a gospel of works, of the most strenuous social activity. And personal piety and periods of devotion are that we may have greater strength and clearer guidance for our more energetic social activity. Our light should not be placed under a bushel, but on a candlestick. So, if spared

at all, His life would be further spared that He, as Moses and Elijah, might perform some further service for His Father among the people. Hence, after His period of the most intense devotion, as Elijah, He descended from the mountain into the plain, where He found impatiently awaiting Him opportunity for such service as only He could render.

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, APRIL 15, 1928

"They saw no man any more save Jesus only"

(By Rev. D. D. Martin, D.D.)

Transfiguring scenes are not altogether strange to our day. Many lives have been made luminous by the presence and power of God. The disciples needed just this vision, and they did not forget it, and with joy referred to it as one of the mountain peaks in their earth walk with Jesus. More and more Christ's representatives need the transfiguring experiences as essential to a full equipment for service in making Christ known to the people of the world. More than preaching or teaching in winning the world to Christ is the life that shines.

Some people wear the heavenly aspect so consistently that no one in their presence can doubt the reality of the religion they profess, or the experience of divine things in their lives. There is so much of darkness and unreality in the heathen world and in the ethnic faiths that the power of the Highest in the life of a missionary makes itself felt. It is in the experience of God within that makes Christianity better than other religions. We are not to the full of our privilege until we have ascended this mount with our Lord, and are thus made ready for the work.

Here the law and the prophets in persons of Moses and Elias are represented as sharing in the glory with Christ. The Old Testament is illumined by the New. This is such a foretaste of the heaven which awaits as only trusted disciples can have. The future life is made real in the heavenly visitation. How different from the dreadful forebodings regarding the world of spirits toward which the Animists of Africa must look when they try to sense what might be beyond the grave! It is in such a mountain-peak experience we have the heavenly vision.

The disciples were so happy as to want to make the mountain experience permanent. The Master understood better than they that there was real work to be done in the world. The gospel was yet to be preached to the ends of the earth. The mountain is great for a soul climb to God, but the work is in the valley where the suffering need help, and those who sit in the darkness of death's shadow need the light brought to them. The heavenly guests left, and when the disciples again lifted their eyes they saw no man save Jesus only. He is the sole inspiration for life's real work.

GAMMON SEMINARY.

Epworth League Topic

APRIL 15

SEEING LIFE WHOLE

(Luke 12. 13-21)

How Can We See Life Whole? For several weeks preceding Easter, your chapter doubtless followed the topics on "Adventures in Christian Living."

What are the results you find as you check up on your experiments?

As you tried to take Jesus' attitude and to act in His spirit, did there come to you as there came to Him, some of those flashes of insight into the finer things that life may mean?

This meeting is a good time to think over those experiences again and to inquire just how they can be made of the largest permanent value to your life. They are not ends. They are good beginnings. The only way to

"see life whole" is through continuation of this process.

What Did Your Experiments Prove? Perhaps you found that the purpose to practice the principles of Jesus is not a simple matter. It requires straight, hard thinking. It means facing each new situation and thinking it through to find just what the way of Jesus would be in that instance.

You may have proved that the practice of one principle alone is not enough. It must be checked up and balanced with all the rest, before we can be sure just how it should be applied. Again it is a case of "seeing life whole."

You may have proved, too, that a few

weeks is too short a time in which to see the full outcome of living the Christian life in any of these particulars. Some things that may not "work" immediately will do so in the long run.

Did you discover that in the process of trying to live as Jesus lived, life has taken on new meaning and you have been coming, through the most ordinary happenings and relationships, to "see life steadily, and see it whole"?

It would be gratifying if you have discovered that the genuine living of the Christian life is the one thing that convinces others that there is something in religion. James was finally convinced by the conduct of Jesus in everyday life. He had visited the fatherless and widows, and had kept Himself unspotted from the world. Men are waiting for a demonstration of that kind.

What Are the Next Steps? The desire to "see life whole" may become the great incentive for more extensive reading, for more and better personal contacts, or for a college education. It might be well to make this meeting a discussion, at this point, of the real need for these things. In how far do they help one in meeting the everyday problems more successfully?

Remember that the Christian life is a process that must go on in endless experimentation, making new discoveries year by year, and enabling one more nearly to approximate the ideal of "seeing life whole."

"Our times are in His hand
Who saith, 'A whole I planned,
Youth shows but half; trust God:
See all, nor be afraid.'"

—Rabbi Ben Ezra.

—Epworth League Quarterly.

Little Stories of Achievement

What the Churches Are Doing

Forest, Miss.—Green Grove Methodist Episcopal Church: A great storm struck the parsonage February 26, led by Miss A. Forte, Mr. J. Forte, and others. They laid on the table seventy-five pounds of choice groceries, which was quite a surprise to the pastor, but very highly appreciated. The party was made made welcome at the parsonage and were requested to come again. —Miss Alberta Forte, Reporter.

Deland, Fla.—The ladies of St. Joseph Methodist Episcopal Church, under the management of Mrs. Irene Smith, gave a beauty pageant with musical program. Miss C. M. Howard was "Miss Deland," being judged the prettiest girl. The program was a splendid one. March 15 was our pastor's birthday. After a splendid class meeting the sisters of the church gave the Rev. J. W. Zanders a surprise of many pounds of groceries and a cash purse. Our motto is, "Lift as we climb." —Mrs. Irene Smith, Reporter.

College Park, Ga.—Laster Chapel Methodist Episcopal Church: On March 14, Bishop E. G. Richardson was with us and gave us a farewell address before attending the General Conference which convenes in May. His address was inspiring to old as well as young. The Rev. E. G. Newton has the young people well in hand and has their interest at heart. We love our pastor, and have pledged to stand by him for the upbuilding of God's kingdom and carrying the church to its highest standard. —S. Hines, Reporter.

Watertown, Tenn.—Sunday, March 11, was regular pastoral day at Dowell Chapel Methodist Episcopal Church. Our worthy pastor, the Rev. R. M. Robinson, was at his best and preached two able sermons. At 11 A. M. he preached from Luke 4: 8, "Get thee behind me, Satan." At night his text was found in Isa. 1: 3, "But Israel doth not know, my people doth not consider." Both sermons were inspiring. We are striving to accomplish great things this year. Collection for the day, \$25. —Thurman Alexander, Reporter.

Edwards, Miss.—Kingsley Methodist Episcopal Church has taken on new life under the leadership of the Rev. W. E. Rucker. On March 11 a great time was witnessed here. The trustees had a rally on that day and raised the following sums: Mary Williams, \$13.35; Sister Maggie, \$6.65; A. Stewart, \$5.25; M. White, \$1.95; C. Tucker, 50 cents. We also raised and donated to our beloved Sister Missie McCurtis, \$1.50. We paid the pastor \$13.65; raised in Sunday school, 75 cents; from other sources, \$1.50; total amount raised for the day, \$52. —A. S. Stewart, Reporter.

Ailey, Ga.—The second Sunday in March was our regular pastoral service, with the pastor, Rev. P. E. Smith, present. He preached another soul-stirring sermon. We wish to thank the bishop and Conference for sending us this able pastor. The pastor preached at 11 A. M., and Dr. G. W. Walker,

of the African Methodist Episcopal Church, preached at 7:30 P. M. We hope these brethren will live long to preach the gospel of Christ. We ask your prayers that we may be able to raise all of our claims this year. Since Conference sixteen members have been added to the church. —C. Wigg, Reporter.

DeKalb, Miss.—On the night of March 7, while the pastor, Rev. A. L. Bohannon, and a few friends were quietly enjoying themselves at the parsonage, a great surprise came from the South, led by the members and friends of St. Mark. They came in singing "Open the Door for the Children," marched into the dining room, and placed there groceries of all descriptions, amounting to nearly 100 pounds. The pastor expressed his appreciation and offered prayer, thanking God for these broad-hearted people. May God's blessing ever remain with the good people of DeKalb. —A. L. Bohannon, Pastor.

Edwards, Miss.—A storm party came to the parsonage, on January 8, at Kingley's Chapel Methodist Episcopal Church, leaving the table laden with 175 pounds of groceries and a box of socks, ties, and handkerchiefs for the pastor and family. This movement was led by Sisters C. Washing, N. Hailey, M. Bolton, P. Johnson, M. Ervin, M. Brown, O. C. Cook, O. Hemingway, B. Leonard, E. White, J. E. Head, Messrs. R. Washington, J. Stewart, Wm. and E. McDail, R. Johnson, J. Hailey, F. Stewart, G. Bolton, Mr. and Mrs. W. Tucker, Mr. and Mrs. G. R. Williams, the Rev. and Mrs. A. S. Sterrett. —Reporter.

Mansfield, La.—Looking forward to a brighter day in Methodism, we are now closing one of the most successful quadrenniums in the annals of sacred history, under the gigantic leadership of Bishop R. E. Jones, of the New Orleans Area. It is the universal desire of the entire area that he be returned to this area for another quadrennium. For, like Moses, the Jewish law-giver, Bishop Jones has proved a masterful leader. Not like Napoleon, or Xerxes, or others, ruling by sword, but by unflinching, painstaking advice, he assumed the mind of Martin Luther, which has placed him in a class exclusively by himself. He may have some equals, but no superiors, in the mind of the Louisiana Conference. —F. R. Butler, Pastor.

Dayton, Tenn.—Mt. Olive Methodist Episcopal Church: We wish to thank the good members and friends of the First Baptist Church and the African Methodist Episcopal Zion Church pastor and his choir for their presence on March 11, and aiding us in our rally for insurance on the church and parsonage. In this rally we had two captains: Mrs. Hester Douglass, of Club No. 1, and Mrs. N. J. Haynes, of the Jolly Club. The rally was carried out nicely with all the members working to move onward with the good work at Dayton. Mrs. N. J. Haynes, with the Jolly Club, raised \$16.25; Mrs. Hester Douglass, with Club No. 1, raised \$5.75, making a total of \$22 for insurance. We will continue the rally until the first Sunday in May. Pray for us here. We have a good pastor in the person of the Rev. J. G. Nash. —N. J. Haynes, Reporter.

Summerville, S. C.—Sunday, February 12, was a high day at Wesley Methodist Episcopal Church. About eight days previous to the above date, pastor and congregation decided to have a little get-together meeting, and the outcome was a packed house. Standing room was at a premium. Chairs were used in all of the aisles. Colored and white sat and attentively received a message of salvation by the pastor. The affair was well worked out with a pew rally, with the following lady captains: Mesdames Cummings, Bradley, Alston, Nash, Jervy, Duffie, Frazier, Wilson, Folk, and Droze. It was said by one of the old members of the church that it had been fifteen years since such a high gathering had attended that church. The hotel waiters turned out in a body of fifty or more. The total collections for the day were \$103. Mrs. Massey and Bro. Somerset are on the sick list.

Pompano, Fla.—We, the members of Mt. Bethel Methodist Episcopal Church, are glad to make this report through the columns of the Southwestern. This is a new charge on the district, and we have only five members at this time. We thank God and the Conference for sending us as pastor the Rev. A. T. McCaskill, who is putting things across. Our district superintendent, the Rev. W. O. Bartley, held our first Quarterly Conference on the second of March. All of the officers were present and answered the roll call, with full reports. Two subscriptions for the Southwestern were procured at the Conference. Our district superintendent preached to the delight of all. We raised \$15.50, and the superintendent was paid in full. Fifty dollars was subscribed toward the building of a place to worship. Pray for us that we may succeed in our undertaking. —The Rev. A. T. McCaskill, Pastor; Zilphia Annabelle Crosslin, Reporter.

Nashville, Tenn.—Gordon Memorial: Sunday was a high day, beginning with sunrise prayer service, conducted by Brother Sam House, who conducts the meeting every Sunday morning. General class and love feast was held at 11 A. M., with preaching by the pastor and communion at night. Our captain rally ended on the fourth Sunday and quite a neat sum was added to the building fund. Our members who are on the sick list are improving rapidly. The revival began March 11, with the Rev. T. H. Blackman, of Dixon, Tenn., as leader. The building committee was very much inspired by the liberal donation of \$125 from the Busy Bee Club, \$5 from the Brotherhood, \$5 from the Northeast Side, and \$5 from the White Rose, and many other smaller donations. The Busy Bee Club also donated \$2 to the junior choir to help and encourage them. —The Rev. H. P. Gorden, Pastor; Mrs. Georgia Williams, Reporter.

Anniston, Ala.—St. John Methodist Episcopal Church: On the night of February 13, a splendid program was given by the Ladies' Aid Society No. 2. The play was entitled "The Pathway to Heaven," conducted by the pastor's wife, Sister N. H. Redrick; Mrs. Annie B. Hampton, mistress of ceremonies. A paper was read by Sister Verdia Nelson; response by the pastor, Rev. N. H. Redrick; music by the Rev. Holloway. Collection amounted to \$15.22. On March 6 the Ladies' Aid Board No. 2 was highly entertained at the home of Sister James Mosley. Our Scripture lesson was taken from St. Matt. 6: 1-18. After the business session a contest was held, directed by Sister Redrick. Sister V. Nelson won the prize. Amount raised was \$2.65. The next meeting was held at Sister Lucy Brown's home. The Rev. Redrick offered prayer. After all business had been transacted, a guessing contest was held, directed by Sister Redrick. The prize was won by Sister Lulu L. Cutright. Amount raised was \$2.59. Pray for our continued success. —Mrs. Lulu L. Cutright, Reporter.

Dallas, Texas.—St. Paul Church, Dallas, under the leadership of the Rev. K. W. McMillan, has gone forward at a very steady rate since the adjournment of the last Annual Conference. The first quarterly report was made by the financial secretary, Mrs. S. L. Grant, and this report showed that three thousand dollars had been raised for all

causes during the first quarter. This is remarkable growth over the previous quarter. This amount indicates that this church raises more than one thousand dollars per month on its regular budget. We are now getting ready for our Easter drive, when we are to roll up every dime of our World Service quota. The program for the year has been launched, which is the most forward-looking program that we have ever known of its kind. We are just happy that the Conference sent the Rev. McMillan this way. The church has undergone many advanced steps since his coming to this charge. Radio set installed, library room equipped and furnished. Books rally has put many valuable volumes on the shelves. Pastor's study enjoys new furniture, hymn board put in by the Junior League, new and the latest collection plates furnished by the usher board. Marvelous have been the changes in this first quarter.—J. Q. Tyler, Reporter.

Bogalusa, La.—The mock Louisiana Annual Conference was held at Thirkield Methodist Episcopal Church, the Rev. J. E. Brown, pastor, who conducted the devotional exercise. After thanking the members and friends for their presence and their untiring efforts in trying to make the Conference a success, he presented Dr. O. V. Cooper, M.D., who acted as "bishop." Dr. Cooper brought a message that was indeed a masterpiece, full of thought, and showed that much time and care had been given to the preparation of same. The welcome address was delivered by the Rev. Mrs. B. E. Fnselier; response by the Rev. E. D. Delaney. Prof. B. P. Smith was elected secretary and treasurer, with Mrs. B. P. Smith representing the Southwestern Christian Advocate. Prof. Smith made a wonderful address on the Southwestern, giving its history and what it has done for our people. Two persons subscribed for the paper during the mock Conference. Space will not permit us to mention the "pastors" of the district, but the superintendents were as follows: New Orleans District, the Rev. F. F. Franklin; La Teehe District, the Rev. Jessie Anding; Baton Rouge District, the Rev. E. D. Delaney; Alexandria District, the Rev. D. C. Collins; Shreveport District, the Rev. Mrs. C. M. Washington; Lake Charles District, the Rev. Mrs. B. B. Howard. The Rev. S. C. Williams, pastor at Angie, preached the closing sermon. The Rev. and Mrs. J. E. Brown know how to do things. Total collection, \$170.—Reporter.

Mason, Tenn.—Sunday, March 11, was Trustee Rally Day at Alexander Chapel Methodist Episcopal Church, for indebtedness on trustee property. Six captains were appointed by the trustees to aid in this movement. The Rev. J. O. Dixon, district superintendent, passed through on his way from Pleasant Grove Church, where he had held his Quarterly Conference, and was engaged by Mrs. Lizzie Dugger, Captain No. 2, to preach on Tuesday night for the interest of her club. He preached an inspiring sermon from Psalms 1:1-3. The offering amounted to \$3.25, a large sum for the crowd. To inspire the captains, the Rev. Dixon made the proposition that he would give fifty cents more than any member belonging to any one club, and the pastor made the same proposition. The Rev. Dixon added that to the club reporting the largest amount he would give one dollar more than any member in that club. On the following Sunday we were blessed with the presence of the Rev. Young, pastor of Keeling Baptist Church, who preached an able sermon at 11 A. M. from St. Matt. 20:6. The captains reported as follows: No. 1, Mesdames L. Sydnor, \$5.50; L. Dugger, \$10; F. H. Alexander, \$3; M. McBride, \$6.10; L. Taylor, \$7.25. Mr. J. E. Burnett gave \$5 to Captain No. 2. The pastor was surprised, but gave his \$5.50, making Captain No. 2's report \$20.50; total for the day, \$42.40; amount in treasury, \$10; grand total, \$52.50. This amount paid off the entire debt. We can now sing "Our Church Is Marching On."—Samuel G. C. Cobb, Reporter.

New Smyrna, Fla.—St. Paul Methodist Episcopal Church is still on the forward

march, under the leadership of our new pastor, the Rev. C. B. Higgs, who comes to us from Higgs Chapel at Inlet City, Fla. We gladly welcome the Rev. Higgs and his little family to our church and city. Mrs. Higgs, Bernice, and Mary Lee have made many friends since arriving here. On February 9 we were honored with the presence of our district superintendent, Dr. W. O. Bartley, who preached for us on the evening of the 9th and 10th. Dr. Bartley is a powerful preacher, and we are always glad to have him come to us. The Rev. Higgs is putting forth every effort possible to give or create new life in the church, and we pray for his success. Dr. Bartley held his first Quarterly Conference on Friday night. All reports were made promptly and all officers confirmed by the superintendent. On Sunday, the 12th, Sunday school opened at the usual hours, the Rev. Higgs, acting superintendent. The lesson was reviewed by the district superintendent. Love feast was conducted at 11 A. M. by the pastor. Six converts came forward and joined the church. At 5.30 P. M. the Epworth League was opened by the president, Mrs. Margaret H. Russell. The topic, "The Negro in the Making of America," was widely discussed. A splendid program was rendered. Many visitors were introduced by the president. The pastor thanked all who had contributed toward the success of the program. Dr. Bartley preached at 7.30 P. M. to a packed house. Communion was administered by the pastor and district superintendent.—Mrs. M. Howell Russell, Reporter.

Martins Ferry, Ohio—The Second Methodist Episcopal Church, with the Rev. J. A. James as pastor, is paving the way here for Methodism in a manner that will never be forgotten. We have just closed a three-weeks' revival in which fifty-eight souls were converted, and the church and community turned to a pillar of fire for Jesus. Our many white friends were present each night and took part in the services. A very unique feature of the revival was that some thirty young people between fifteen and twenty-one years of age surrendered and began work at once for the Lord. We had the Rev. Tucker, of Springfield, Ohio, a boy of only eighteen years of age, present with us, and through the medium of song of this young and bold servant of Jesus, many were added to the church and helped. We have been lifting up Jesus, and He is keeping His promise to draw all men unto Him. The pastor, Rev. James, was indisposed for a time and confined to his bed for two days, but through the grace of God he was soon on the job again. We had preaching every night by the Revs. James Tucker and E. W. Lee, who delivered able messages. On February 17 a storm struck the parsonage, led by Mrs. Lee and Mrs. Neal. Many pounds of groceries were left in its wake, which were highly appreciated by the pastor and wife. Our girls' basket-ball team defeated Bellaire (Ohio) girls, led by Coach Branson. A large delegation accompanied the pastor to Wheeling, W. Va., where he preached at the new Macedonia Baptist Church. Our fourth quarter was held on March 26, 27. We are drawing to a close a very successful year.—E. W. Lee, Reporter.

Beaumont, Texas—St. James Methodist Episcopal Church: On watch night the pastor, officers, and membership resolved to make this another banner year's work at St. James, the Rev. Woolfolk, pastor. After holding an official conference with the officials, the Du-

plex envelope system for taking of church offerings was installed. For the first three months so well has the plan worked more than \$1,200 has been raised. Prof. J. H. McGowan, our efficient Sunday-school superintendent, is very anxious to raise the standard of the Sunday school. At a special meeting with the Sunday-school board, a financial and membership drive was put on for four weeks. On Sunday, March 4, the several captains reported an addition to the school and \$266.65. We have one of the best Sunday-school superintendents in the Texas Conference. The Epworth League, under the president, Mrs. A. D. Dixon Lumkins, is doing nicely. Regular meetings are held every Sunday, at 6 P. M., with good attendance. On March 6 the League donated \$5 to the district superintendent's salary. St. James has had quite a few distinguished visitors this year: Dr. R. G. Morris, the Rev. Hery and sons, Mrs. Springer, returned missionary from Africa. Mrs. Springer was with us on March 11, and her lecture was very impressive. On March 4 the Lord's Supper was administered by the pastor and the Rev. W. L. Duncan, to 204 persons. The class leaders reported \$136.06. On account of the death of his sister, the Rev. Gilder, the district superintendent could not hold the third Quarterly Conference on March 4-6 as scheduled. It was deferred to a later date. The Rev. Woolfolk is doing great work at St. James, and is ably assisted by his good wife. All departments are functioning. "Over the top" is our motto. "I know something and I will tell you so; If you don't read, you'll never know."—O. B. Gibson, Reporter.

Memphis, Tenn.—The auxiliaries of Warren Chapel Methodist Episcopal Church met at the home of Mrs. J. E. Parks, February 6, with Mrs. B. Lucas, president Woman's Home Missionary Society, presiding; Scripture reading by pastor. The minutes were adopted and plans for the rally were completed. The captains of the various tribes have set out to work like busy bees. A delicious menu was served by Mrs. Parks. On February 20 the meeting was held at the home of Mrs. J. King, presided over by Mrs. A. Bowers, president of foreign missions. The meeting was largely attended, and the lesson for discussion was "The Only Hope for the Heathen World." Much interest is being taken in these meetings. We were honored with the presence of Mrs. Rogers, a missionary from Indianapolis, who gave us a splendid talk. A three-course menu was served by Mrs. King. On February 27, at the home of Mr. and Mrs. T. Davis, another meeting was held. The president of The Woman's Home Missionary Society presided; Scripture reading, Mrs. Shorter; prayer by the president. A round of entertainments have been planned by the various tribes to raise money. Dainty refreshments were served and enjoyed by all present. Brother Henry Johnson met with a very painful accident Saturday morning, February 25, while at work in the I. C. shops. He is confined to bed, in the Collins Chapel Hospital. Fervent prayers were offered on Sunday night for his recovery. Brother L. H. Buntyn also met with an accident and is recovering nicely. The Rev. J. H. Pugh, pastor of Rock of Ages Baptist Church, preached a wonderful sermon on February 21 for the benefit of Tribe 5, Mrs. A. Shorter, captain. His congregation turned out in large numbers. We pray God's blessing upon him.—The Rev. T. W. Davis, Pastor; Lillie L. Lloyd, Secretary.

District Activities

District Rounds

BROOKHAVEN DISTRICT

Second Round—Crystal Springs circuit, April 14, 15; Brookhaven circuit, 28, 29; Brookhaven-Carlos, May 5, 6; Wesson, 12, 13; Bridgeville, 19, 20; Crystal Springs, 26, 27; Kenolla, June 2, 3; Hazlehurst, 9, 10; McComb, 15; Summit and Magnolia, 16, 17; Riles and Oma, 23, 24; Foxworth, 30-July 1;

Hub, 7, 8; Columbia, 13-15; Lampton, 14, 15; Tylertown, 21, 22; Florence, 18; District Conference, July 25-29, at Crystal Springs.

My dear Coworkers: Let us do our best to put the program of the church across by the District Conference. Do your very best for the following causes: Pension and Relief, General Conference expense, Haven Teachers College, Episcopal Fund, and the Board of Sunday Schools. Brethren, don't forget your evangelistic service and the Southwestern

Christian Advocate. Let us have your co-operation, for it alone means success. Yours for the work, G. W. Coleman, Dist. Supt.

HATTIESBURG DISTRICT

Second Round—Laurel, Wesley, May 5, 6; Mallalieu, 9, 10; St. Paul, 19, 20; Sumrall and Purvis, 12, 13; Hattiesburg, Bentley, 16, 17; St. Paul, 26, 27; Ellisville, 30, 31; Paulding, June 2, 3; Bay Springs, 9, 10; Heidelberg, 13, 14; Enterprise, 16, 17; State Line, 20, 21; Wanesboro, 23, 24; Shubuta circuit, 27, 28; Shubuta, 30-July 1; Desota, 7, 8; Salem and Morganhill, 11, 12; Quitman, 14, 15; Pachuta, 18, 19; West Enterprise, 21, 22; Mossville and Mt. Olive, 23, 24; Hattiesburg Mission, 25; District Conference, 26-29.

Dear Brethren: Let us put ourselves on record as never before by putting over the World Service program on Easter. Remember the General Conference convenes in May, and it depends largely upon the way we support the program as to whether we will have another colored bishop.—E. A. Wilson, Dist. Supt.

HOT SPRINGS DISTRICT

Second Round—Clow Station, March 31, April 1; Hope, March 30, April 1; Center Point, 7, 8; Locksburg (Macedonia), 14, 15; Locksburg (Mt. Carmel), 14, 15; Locksburg (Holly Springs), 14, 15; DeQueen, 13-16; Bengin and Murfreesboro, 21, 22; Clow Ct. (St. Paul and Kelly), 28, 29; Saratoga, May 4; Paraloma, 5, 6; Horatio, 12, 13; Caddo Gap, 19, 20; Lewisville and Shady Grove, 26, 27; Stamps and Canfield, June 1-3; Texarkana, 8-10; Hot Springs, 17, 18.

Dear Brother Pastors: We are now coming into the spring season. We have made ourselves feel that we were somewhat handicapped in our work on account of the weather, and therefore we find our work not as promising as it ought to be. Therefore let each of us check up on ourselves and lay our plans well, so that within the next few weeks we will catch up with all claims. Let each pastor make Easter a red-letter day in our church efforts, not merely a day of financial success, but a gathering in of a large number of souls for His kingdom. Have you sent in your quota of money for Philander Smith College yet? If you haven't, try to get it in as soon as possible. By all means, brethren, we must not fail our school. Please send to me your reports of your Easter doings immediately at the close of your drive.—W. C. Rivers, District Superintendent.

Quarterly Conferences

ANDERSON, TEXAS

The second Quarterly Conference was held March 3, 4. The Rev. T. S. Pryor, district superintendent, conducted a real spiritual meeting and gave some wholesome advice. The business meeting closed on Saturday night. On Sunday the Rev. Pryor reviewed the Sunday-school lesson at Anderson Grove and preached an acceptable sermon on the subject, "Old-time Religion." An afternoon service was held at McKenzie Chapel. Total amount raised, \$58.60; paid district superintendent, \$45; Old Folks' Home, \$4; pastor, \$9.60. We also take this method to thank the members, merchants, teachers, and friends at both McKenzie Chapel and Yarbough Chapel for the surprise pound party given us on February 3, at McKenzie Chapel, and February 18, at the home of Mr. Tom Knox, of Yarbough Chapel. Too much praise cannot be given these two churches. We give them a standing invitation to come again and thank them for their kindness.—The Rev. and Mrs. J. E. Beal.

CORRIGAN, TEXAS

The first Quarterly Conference of Corrigan and Lufkin circuit was held at Mt. Vernon Methodist Episcopal Church, February 25, 26, with Dr. J. W. Gilder in the chair. Devotion was conducted by our beloved pastor, the Rev. Z. A. Batiste. On Sunday, at 11.30 A. M., the superintendent preached an able sermon. His message was full of thought and inspiration. It was truly a great day and will be long remembered. We raised \$50 and paid the superintendent in full. We are

planning now to paint our church.—Blanche Smith, Reporter.

COTTON PLANT, ARK.

The Rev. J. H. Hatchett held our first Quarterly Conference on March 4, 5. Although we were rained out on Sunday, we held our Quarterly Conference on Monday night. All of the officers were present and made good reports. After he had carefully looked into the business, the superintendent expressed himself as being pleased with the work. March 9 was another high day for the members and friends of Taylor Chapel. President Geo. Taylor brought his quartet from Philander Smith College, Little Rock. They rendered a very fine program to a crowded house and we were well pleased. We gave them \$72. Brethren, you will do well to have them.—Reporter.

DE KALB, MISS.

The first Quarterly Conference of St. Mark's Methodist Episcopal Church was held March 2, with the district superintendent in charge. The business session was very well attended. Nearly all of the officers were present with good reports. They were as follows: J. Gully, \$2.75; H. Jackson, 25 cents; E. Scott, \$1.45; J. Samuel, 80 cents; O. Scott, 90 cents; A. Gully, \$1.75; G. Fox, \$3; J. Roberts, \$1.50; L. McElroy, \$2.05; C. Love, \$1; M. Grady, \$1.30; F. Nelly, W. Scott, \$1.75; R. Gully, \$2.05; I. Love, N. Harbour, M. Steele, 95 cents each; E. Lee, R. A. Hull, G. W. Adams, 75 cents each; I. Cullum, A. C. Cole, \$1 each; M. E. Brown, S. S. Steele, \$1.25 each; L. Campbell, \$1.75; E. Clark, 80 cents; E. Grant, 40 cents; C. A. Neely, \$1.35; D. Vance, V. Clark, 50 cents each; J. H. Hull, 60 cents; total, \$48.50. The Rev. D. L. Morgan preached a helpful sermon on Sunday, March 4.—The Rev. A. L. Bohannon, Pastor; Miss Albirta Lewis, Reporter.

ELLISVILLE, MISS.

The first Quarterly Conference was held at Dudley Chapel Church. In spite of the rain and cold, it was a success, owing to the management of our efficient pastor, the Rev. G. W. Hawkins, who knows no failure. The Quarterly Conference opened on March 3, the Rev. E. A. Wilson, district superintendent, presiding. A number of officers were present with reports. After the business session the ladies of the church served delicious refreshments in honor of the district superintendent and pastor in the lovely dining room of the parsonage. The committee consisted of Mesdames E. Moody, E. Abrom, C. Perkins, O. Hawkins. Total raised this quarter, \$125.—Reporter.

ENTERPRISE, MISS.

The first Quarterly Conference was held at Wesley Methodist Episcopal Church, Enterprise, on March 20. This marked the best Quarterly Conference ever held on this charge. At 1 P. M. Dr. E. A. Wilson, district superintendent, opened the Conference with prayer by the Rev. E. W. Rogers, pastor. Dr. Wilson made a timely talk on the program of the church and then dispatched the business of the Conference. The pastor's report was read and showed that he had made a house-to-house canvass and talked the program over with 198 members of the church, and pledges were secured for the entire World Service quota. The report showed a 100 per cent increase. The estimating committee was called to estimate the salaries, composed of Prof. Adam, T. G. Dunlap, and W. M. Parker. The pastor's salary was placed at \$1,200, a \$4 increase in the district superintendent's salary, making a total of \$112; Conference claims, \$60. The Rev. C. M. Webb, pastor at West Enterprise, was introduced and made a timely talk. Dr. E. A. Wilson, district superintendent, preached at 7.30 P. M. from the book of St. Mark. Dr. Wilson was at his best. Paid superintendent in full, \$28; paid pastor this quarter, \$136.13; raised during the Conference, \$43.48; total raised this quarter, \$179.61. The Rev. E. W. Rogers is the right man in the right place. We wish to thank the bishop and Conference for him.—Willie M. Buckley, Reporter.

GULFPORT, MISS.

Our first Quarterly Conference was held on March 10, at Mt. Pleasant Methodist Episcopal Church, with our new district superintendent, the Rev. A. L. Holland, presiding. Most of the officers were present with splendid reports. The superintendent's address was strong, appealing to us to put the program over on Easter. He also preached two soul-stirring sermons on Sunday. At 11 A. M. he preached from the text, "The kingdom of heaven," and at night on "Launch out into the deep." All who heard him are impressed to do more for the Master. Raised in the quarter, \$41.25; paid superintendent, \$25.—F. Smith, Pastor; Hannah Mae Hinds, Reporter.

LAKE CITY, FLA.

The Rev. J. W. Wesley, district superintendent, held the first Quarterly Conference at the Winfield and New Hope Methodist Episcopal Church, the Rev. J. N. Norwood, pastor. This quarter was a record breaker. On account of the rain on Sunday, the quarter was extended until Tuesday night. At the time appointed, the pastor called on Mr. G. W. Henry to make the welcome address on behalf of the church; Mr. J. H. Williams on behalf of the Sunday school; Mr. J. S. Lake on behalf of the Epworth League; Prof. E. S. Belvin on behalf of the farmers; Mrs. Mary Williams, The Woman's Home and Foreign Missionary Societies; and the honored Mr. P. H. Belvin on behalf of the citizens. All the above addresses were timely. The pastor made some brief remarks and introduced the district superintendent, who carried the audience to the throne of grace. The following committee was appointed on the Bethune-Cookman fund: Mesdames T. Haywood, M. Williams, G. Gross; on World Service: Mr. J. D. Haywood, Mr. G. Gross, Mrs. Etta Lake. Every indication points toward great success this year. The superintendent was well pleased when the sum of twenty dollars was placed in his hands, the full assessment.—Reporter.

LOUISIANA, MO.

Our fourth and last quarterly meeting for this Conference year was held at Wesley Chapel, March 11. Very strong services were held all day, the Rev. Badie Ray, of Clarksville, Mo., preaching at 2.30 P. M., and the district superintendent, Rev. Webster, at night. An unusual number communed at the afternoon service. On Monday night the business session was presided over by the district superintendent; reports good. Our claims will be fairly well paid this year, even though it has been necessary to spend hundreds of dollars on repair in order to redeem the situation. The financial income for this quarter was \$40, applied as follows: district superintendent, \$18, area budget, \$5; Episcopal Fund, \$3; pastor, \$14. A special canvass is being made with the idea of introducing the Southwestern into every home by Conference time. This is necessary in all our charges because the greatest asset to a successful pastoral administration is a well-informed membership. The non-informed element has no sympathy with the great program of the church; yet the putting over of the program depends in great measure upon such element, because as a rule they have the greatest numerical strength, and where this is the case the program always is defeated and the administration meets its "Waterloo" as the last act of the drama. These deplorable conditions are unnecessary and should not be allowed to exist in any community so long as a little reading will prevent it. Reading is the greatest source of our information; yet the average layman knows too little about the workings of his church, and consequently gives very little support to it because he knows very little about it. This situation should not be allowed to obtain, and will be eradicated in great measure when the Southwestern is put into each and every home. The force of repeated effort may be necessary, but the reward is great and sure. It is an assistant pastor, whose voice is needed everywhere for its information upon matters with which we are so vitally concerned. If you would reap a harvest, put the Southwestern in every home, for you cannot

reap where you have not sown.—James McKnight, Pastor.

McCOMB, MISS.

The first Quarterly Conference of the McComb and Fernwood charge was held March 9, with Dr. G. W. Coleman presiding. The Conference was opened in the usual way. After the devotional service the business of the Conference was taken up. Most of the officers were present. The reports of pastor and officers were favorable, showing some progress. We wish for the church continued success throughout the year. The address delivered by Dr. Coleman was full of inspiration. He also emphasized the raising of the World Service money by Easter. Dr. Coleman preached a great sermon which was enjoyed by all. We have pledged to stand by the church this year and put the program over. We raised for the district superintendent his full salary for the quarter, \$15, at this service, and \$1.40 for other purposes, making a total of \$16.40.—E. M. Rogers, Reporter.

MT. VERNON, GA.

Our first Quarterly Conference was held March 2, 3, at Warren Chapel with our beloved district superintendent, Rev. S. D. Bankston, in the chair. Most of the officers were present with good reports. Sunday the superintendent preached from Psalms 1, 2, 3. Services were postponed on Sunday night because of the rain, but on Monday night the Rev. Bankston preached a wonderful sermon at Ailey from 1 Chron. 29, 5. The superintendent was paid \$17. We are planning to do a great year's work. Our pastor is well prepared to lead us, and we are going to follow him to success.—C. Wiggs, District Steward.

NEW EDINBURG, ARK.

Our first Quarterly Conference convened at St. Francis Church, January 14, 15, with the Rev. W. S. Sherrill, district superintendent, presiding. The business session was held on Saturday. The reports were fine and showed improvements along all lines. Sunday was a high day spiritually. The district superintendent was unable to preach. Our pastor, the Rev. J. H. Oliver, delivered a wonderful message, which was enjoyed by all present. Fifty-six persons communed. Collection was good, and New Edinburg charge decided that it was not dead, but had just been awaiting the arrival of the Rev. J. H. Oliver. Keep your eye on the Southwestern and read how New Edinburg is improving.—M. L. Dupree, Reporter.

District Conferences and Conventions

DISTRICT STEWARDS' MEETING

The district stewards and pastors of the Jackson District met at Pratt Memorial Methodist Episcopal Church, Jackson, Miss., February 15, 1928, at 11 o'clock A. M., with the district superintendent presiding. The Rev. R. S. Hammonds conducted the devotions, after which the Rev. E. W. Middleton was elected secretary. The year's work was discussed and plans laid for its being carried out. The "Harvest Rally" was set for the period embracing the fifth Sunday in September and October 2. The district superintendent's salary was increased. Those present were the Revs. H. Holston, J. A. Patterson, J. E. Thompson, R. S. Hammond, E. W. Middleton, L. E. Johnson, G. W. Adams, J. W. E. Bowen, Jr., A. B. Keeling; District Stewards Pickett, from Benton circuit; Williams, from Yazoo circuit; Anderson, from Pratt Memorial; Dennis, from Central, and Bro. E. W. Barnes, of Canton. A sumptuous dinner was served at the parsonage by the ladies of the church. Prof. R. H. McAllister, of the Southwestern Christian Advocate, was a welcome visitor.—A. B. Keeling, Reporter.

FORT SMITH DISTRICT GROUP MEETING

The Fort Smith District, Group No. 1, Little Rock Conference, convened at Trinity Methodist Episcopal Church, Danville, Ark., March 14, 15. The meeting opened on

Wednesday morning, the district president, Rev. P. F. Scruggs, presiding. Mrs. S. Thompson was elected secretary; Florence Fountain, reporter. A very interesting talk was made by the president. The district superintendent, Rev. J. L. Bryant, brought greetings. The superintendent of Trinity Methodist Episcopal Sunday school, L. A. Smith, and the chairman of Trinity's trustee board, T. H. Torrence, were introduced and each made short talks. Mrs. P. Gilkey, president Ladies' Aid Society of Plainview, was introduced and gave us a spicy talk. At 10.45 A. M., after devotions, the Rev. M. McCroskey, the district Sunday-school and League president, came forward and preached a soul-stirring sermon from the subject, "He Sold His Birthright." The Lord's Supper was administered to twenty-two persons. At the afternoon session, Mrs. W. M. Dorsey, of Natural Steps, led the devotion. An address was made by the district superintendent, Rev. J. L. Bryant. The subject for discussion was, "If the Budget System Is Not Alive in My Charge, Who Is Responsible?" led by the class leaders. At 8.30 P. M., after devotions, conducted by P. F. Scruggs, the Rev. S. B. Branch was introduced and preached to the delight of all present. One young man joined the church.

At the second day's session an address on "Cultivation" was made by the Sunday-school and Epworth League president. Discussion, "Has the Sunday School Increased on My Charge? If Not, Who Is Responsible?" was led by Mrs. Ethel Torrence and Mrs. Dorsey. Miss Allice Walker, teacher in Danville public school, came forward and made some brief remarks. At the afternoon service, devotion was led by the Rev. T. S. Barnette. "What Is Conversion?" was discussed, led by Mrs. S. E. Moore. The Rev. P. F. Scruggs preached at night. This group closed one of the best meetings ever held on the district. The next group meeting will be held in June, at St. Paul Chapel, Little Maumelle.—Florence Fountain, Reporter.

PALESTINE, TEXAS

The Palestine District Retreat and Ministerial Council was held in St. Paul Methodist Episcopal Church, February 2 and 3. Devotions were conducted by C. C. Sapp. The district superintendent delivered a strong message from Isaiah 53. He fully outlined the main business of the meeting. The following pastors were present: Revs. J. C. Stripling, M. C. Gillispie, H. Young, G. M. Steward, J. H. Marshall, T. H. Edwards, A. L. Gabriel, C. C. Sapp. The printed program was carried out. The superintendent spoke at length on the need of every pastor bringing up his full quota of World Service on Easter and all other claims of the church. The following ministers preached during the session: W. R. Robinson, M. C. Gillispie, A. L. Gabriel, C. C. Sapp. The Waveland project was brought up by the superintendent. A collection was taken from the various charges: Leona, \$3; Jacksonville, \$5; Thornton, \$2; Sutton, \$3; Buffalo, \$1. Each pastor pledged to raise his full apportionment for Gulfside and to stand by Bishop R. E. Jones. The district superintendent also spoke on how best to advance the Palestine District. Team work was suggested by the Rev. Gabriel, and the plan was adopted. Dinner was served each day at the church by the members. The pastor and wife, Rev. J. C. Stripling, took care of the convention in a fine way. Visitors: the Rev. J. H. Holmes, Missionary Baptist Church; Mr. J. Kindon, Mrs. M. Forney, African Methodist Episcopal Church; Miss Berry, Colored Methodist Episcopal Church; Prof. T. M. Oliver, Baptist Church. All spoke briefly on the various subjects. Each pastor received his full apportionment for World Service, General Conference Expense, and the Southwestern. The Woman's Home Missionary Society, under the leadership of Mrs. M. D. Robinson and Mrs. H. E. Williams, raised during the two nights, \$15.11. St. Paul choir rendered good music under the direction of Mrs. C. G. Simpson as organist. We closed with this motto, "Over the top on Easter; a round report on all claims."—Rev. W. R. Robinson, District Superintendent; C. C. Sapp, Secretary.

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SPARTANBURG DISTRICT GROUP MEETING

On March 16, District Superintendent L. W. Williams called Group Meeting No. 2 to conference at York Station, where the Rev. A. P. Jenkins, faithful pastor and loyal members were ready to receive and entertain us. This meeting was well attended, although the weather was very unfavorable. At 11 A. M. the house was called to order by the superintendent; prayer by Bro. Griffith, after which G. A. Thomas was named and elected secretary; T. H. Fisher and G. A. Thomas, reporters to the papers. Dr. L. W. Williams stressed the plans for the year's work and solicited the united efforts from all the men on the district, asking that they make this the best year in their ministry from every angle. The group felt the sincerity, ardor, strength, and wisdom of the heartfelt appeal of their district superintendent. The audible reply was to increase in every phase of church requirements, but most especially World Service, Pension and Relief Fund, Claflin Endowment. It was voted and carried that the Spartanburg District raise \$3,000 for endowment this year. After this, the good and active women of the church prepared and spread a rich and palatable dinner for the brethren, for which appropriate thanks and appreciation were extended by the Rev. C. L. Ferguson.—G. A. Thomas, Reporter.

Crescent City Note

People's Church—Mr. A. D. Posey, of 2416 Saratoga Street, recording steward and superintendent of the Sunday school of People's Church, has been confined to bed the past three weeks by illness, but is much better now and hopes to soon be out again.

Obituaries

DIXON—Bro. C. H. Dixon, of the Mt. Pisgah Methodist Episcopal Church, Okolona, Miss., passed away from this life Wednesday afternoon, February 29. Bro. Dixon was sixty-eight years of age, and had lived an earnest, faithful, Christian life. He was a member of the church for forty-three years.

and had served as trustee of the church a number of years. He was loved and respected by both races in Okolona. He leaves a wife, daughter (Mrs. Effie Battle), and four grandchildren to mourn their loss.—Reporter.

FORD—The Rev. E. D. Ford joined the Methodist Episcopal Church in early life and became a minister of the gospel and was admitted into the Conference in 1884, and served his appointments faithfully until he was retired. He then moved three miles below Florence, Miss., and lived a consistent Christian life in that community. He joined with them in the Union At Home Society, and was true to it until February 13, 1928, when the Master called him from labor to reward. He was only sick for about one week. The funeral was conducted by the Rev. R. Berry, our pastor of the Florence circuit, and the remains were buried in Enoch Grove cemetery. He leaves one daughter to mourn his passing.—Reporter.

GABRIEL—On January 12, 1928, death entered the home of Rev. James A. Gabriel, of Teague, Texas, and claimed his only daughter, Anna, who was twenty-two years old. She was converted and joined the church when a child, and was reared in the Methodist Episcopal Church. She leaves to mourn their loss, father, two brothers, and other relatives. The funeral was conducted by the Rev. W. A. Parham, her ex-pastor.—Reporter.

HARRIS—Gus Harris was born in 1862, and died February 22, 1928, at Hattiesburg, Miss. He spent half of his life in the church. Deacon Bell spoke on his life as a good citizen; a solo was rendered by Miss F. Washington; Deacon Cooper spoke on his life as a neighbor. Other appropriate vocal selections were rendered. Bro. Harris leaves three sons, wife, one brother, one sister, and many friends to mourn their loss. The funeral was conducted by the pastor, Rev. J. L. Kelley. The remains were laid to rest in the Mount Ollie cemetery.—A. McGruen, Reporter.

HOOD—Bro. Henry Hood was accidentally killed by a falling tree limb, on January 17, 1928, at Clinton, Ala. He lived only five hours after the accident. He leaves to mourn his passing, a wife, five daughters, four sons, mother, one sister, and many friends. The remains were buried in Barnes Cemetery. Mr. Hood was about fifty-five years of age.—C. Meanes, Reporter.

JOHNSON—The sad news of the sudden death of Mrs. Mary W. Johnson, wife of Mr. Robert Johnson, Lusby, Md., on Monday morning, February 13, 1928, brought grief to many of the people of Lusby and Appeals, for she had a host of friends who loved and esteemed her for her true worth as a consecrated Christian woman. Hers was a life well spent, for she was a devoted wife and mother, and made a happy home for her family. Their loss is indeed great. She was a faithful member of St. John Methodist Episcopal Church. She died at the age of sixty-two years. The funeral was largely attended by white and colored, on February 15. She leaves a husband, two daughters, one son, an adopted son, one grandson, one sister, to mourn her passing. The funeral services were conducted by the pastor, Rev. W. E. Williams.—M. E. Mosely, Reporter.

JOHNSON—Samuel Johnson departed this life at Bristol, Va., his home, at the age of eighty-five years. In his passing, the John Wesley Methodist Episcopal Church lost its pioneer member. Fifty-six years ago Bro. Johnson moved to Bristol, and finding no Methodist Episcopal Church, he besought his former presiding elder to look the Bristol field over, which he did, and the Methodist Episcopal Church was organized in the Johnson home. The deceased lived to help build four Methodist Episcopal church buildings in Bristol. He served as trustee of the church continuously for fifty-six years. The funeral, which was largely attended, was conducted by his pastor, the Rev. E. H. Forrest.—Reporter.

McSWAIN—Sister Francis McSwain, a faithful member of St. John Methodist Episcopal Church at South Anniston, Ala., departed this life February 20, 1928, aged forty-four years. She was the wife of Bro. Charlie McSwain. She leaves a husband, one son, two grandchildren, a step-mother, and many friends to mourn their loss. The funeral was conducted by her pastor, the Rev. N. H. Redrick. The following ministers were present: the Rev. J. R. Taylor, who spoke of her as a faithful member; and the Rev. Ramsey.—N. H. Redrick, Reporter.

MILLER—Mr. R. B. Miller, a member of St. Paul Methodist Episcopal Church, Pass Christian, Miss., died November 14, 1927. He held many high offices, and worked untiringly for the church. He was a long, patient sufferer, and died as he lived—a consistent Christian to the end. He leaves to mourn his passing, a wife and other relatives.—N. E. W., Reporter.

PARKER—Sister Anna Parker, of Lauderdale, Miss., died February 1, 1928. She was a faithful member of the Methodist Church, having joined Shiloh church in 1873. She lived a faithful Christian for about forty-five years. At her death she was sixty-five years old. Nine children, three brothers, three sisters, and many friends mourn their loss. The funeral was attended by the pastor, Rev. A. Nelson, and the Rev. Ruffin, of the Baptist Church. The body was laid to rest in the Old Spring Cemetery at Lauderdale.—Reporter.

PARSONS—Brother Handy Parsons was born June 3, 1858, and departed this life Thursday, February 9, 1928, aged sixty-nine years. He was united in marriage to Miss Esther Ann Bowers, June 23, 1877. To this union were born eight boys and one girl, all of whom survive him except one boy, Charles Edwin, who died in infancy. He leaves to mourn his passing a devoted wife, eight children, one brother, one sister, and a host of relatives and friends. Bro. Parsons' educational advantages were limited, yet he believed in the educating of his children, and lived to see the fruits of it. He professed faith in Christ at Coxes Grove in 1911, and joined the Methodist Episcopal Church at Oak Grove, Va., in June, 1919, and since that time he has lived a faithful member and loved his church until the end. He served as steward and on the trustee board.—Reporter.

PETTAGRUE—Sister Pearl Pettagrue, of Lauderdale, Miss., died January 6, 1928. She was a member of Shiloh Methodist Episcopal Church, lived a faithful member, and died in full triumph of faith. She leaves to mourn, a husband, other relatives, and a host of friends. The funeral was conducted by her pastor, the Rev. A. Nelson, and the Rev. Ruffin, of the Baptist Church. The body was laid to rest in Old Spring Cemetery.—Reporter.

PHARM—Sister Alberta Pharm departed this life for the great beyond, Wednesday, February 15, 1928, aged thirty years. She was a loyal and faithful member of Brooks Chapel Methodist Episcopal Church, Millican, Texas. She leaves to mourn her passing, a husband, six children, mother, two sisters, four brothers, and other relatives. The funeral was conducted by the Rev. Plenty Edwards, of Stoneham, Texas. We deeply regret the passing of our friend and sister, but we feel safe to say our loss is heaven's gain.—Maggie Edwards, Reporter.

PHILLIPS—On February 23, 1928, after an illness of many months, death claimed Sister Annie Phillips, the beloved wife of Mr. James Phillips. She leaves a husband, three children, three sisters, one brother, and a host of relatives and friends to mourn her passing. Sister Phillips joined the Methodist Episcopal Church at an early age. We shall pray for the bereaved family. The pastor, Rev. D. C. Battle, of the Onalaska (Texas) circuit, conducted the funeral.—Reporter.

PITTMAN—Death claimed Sister Bertha Pittman, wife of Bro. Will Pittman, of Columbus, Miss., on January 26, 1928. She was

a devoted wife, and loved by everyone who knew her. She was a loyal member of the church. The pastor being at Annual Conference, the funeral was attended by the pastor of the African Methodist Episcopal Church. She leaves to mourn their loss a large family, and a host of relatives and friends.—Reporter.

QUALLS—Death claimed one among the best members of Spring Hill Methodist Episcopal Church, Grenada (Miss.) circuit, in the person of A. W. Qualls, on December 19, 1927. He was a faithful Christian until death. For about twenty years he was recording steward of the church. He leaves to mourn, one son, three grandchildren, three great-grandchildren. He was loved by all who knew him, and leaves a host of friends, who are grieved at his passing. The funeral was attended by the Rev. Mays and a Baptist minister, the Rev. B. M. Moss. He was buried in the home cemetery. Brother Qualls was born March 2, 1865.—Cora L. Pleasant, Reporter.

STERLING—Brother Columbus Sterling, a loyal member of St. James Methodist Episcopal Church, Monroe, La., was called from labor to reward, December 12, 1927. He was a trustee and steward, and was always ready and willing to do whatever good he could for his church. The funeral was conducted by the Rev. A. Booker, pastor, assisted by the Revs. L. H. Smith and B. R. Jackson, pastor of St. Paul. He leaves a dear wife, daughter, sister, and brother to mourn his passing. The remains were laid to rest by the Naomi Lodge, No. 19, K. of P.—Reporter.

WARD—Bro. Preston Ward, a faithful and loyal member of Wesley Methodist Episcopal Church, Greenwood, Miss., departed this life February 15, 1928, in full triumph of faith. He was a genuine Methodist and Christian, and was an influential member of the Daughters and Sons of Wesley. Bro. Ward was quite a lover of Dunbar, and was in great demand throughout the city, and was the life of every program. Heaven has gained a precious soul, but Wesley has lost a Christian spirit and advocate of righteousness. The funeral was the largest in the history of Greenwood. The Rev. E. R. Miller, pastor, officiated.—Reporter.

WASHINGTON—Ruth Washington departed this life February 15, 1928, at Monroe, La. She was a loyal member of St. Paul Methodist Episcopal Church, and for twenty-eight years served her church faithfully. She possessed a meek, mild, and sweet disposition, and was loved by all with whom she came in contact. She leaves a husband, relatives, and friends to mourn her departed life. Beautiful floral offerings were presented as tributes of respect by Mr. D. A. Breard, city commissioner; Mr. E. G. Courtney, the superintendent of the municipal railway; and Mr. Coverdale, the sheriff. The funeral was conducted by the pastor, assisted by the Revs. Housley, Holmes, and Summons, of the Baptist Church; and the Rev. Arthur Booker, of St. James Methodist Episcopal Church. The remains were laid to rest in the New Hope cemetery.—Rev. B. R. Jackson, Pastor; E. L. Jackson, Reporter.

WILLIAMS—Sister Annie Williams was born at Brunswick, Ga., during the days of slavery, joined Grace Methodist Episcopal Church when they had no place to worship, going from place to place until they purchased the lot on Albany Street, where Grace now stands as a monument to Methodism. She was the last and oldest member living up to the time of her death. She had been with her youngest daughter and son-in-law, the Rev. and Mrs. J. R. Wallace, for two years. She fell asleep in Jesus, February 8, 1928, at Ebenezer Methodist Episcopal Church, Reidsville (Ga.) charge, at the age of eighty years. She bore her affliction with patience. Two daughters, one son, five grandchildren, one great-granddaughter, and many other relatives and friends mourn her passing. The funeral was conducted by the Rev. P. E. Smith and the Rev. P. W. Rock, of the Mt. Vernon charge.—Mrs. Mary Bell, Reporter.

Cards of Thanks

We take this method to thank the members of Haven Chapel Methodist Episcopal Church for the nice pound party tendered us, led by Sisters J. Nelson, H. Rainey, A. Bradshaw, A. Nelson, W. J. Berry, F. Nelson, E. Taylor, A. Berry, M. E. Bradshaw, N. Halley, M. Williams, S. Webb, L. Webb, D. Webb, T. Webb, A. B. Webb, B. Bradshaw, F. Phillips, M. Jones, the Rev. J. H. Upshaw, R. B. Sims, M. Nelson, and G. W. Berry. They brought forty pounds of select groceries. We thank you and hope you will come again.—J. H. Gilder, Pastor.

I take this method to thank the good members and friends of Bethel Methodist Episcopal Church for a surprise party on Friday night, January 27. They came in singing "Rescue the Perishing," and left the table laden with many pounds of select groceries, which we highly appreciated. Leaders of the party were Mrs. Alice Robinson, Mr. John Robinson, Mrs. Minnie Griffin, and Mr. Fincher Griffin. These are loyal people to the church and its cause, and are always eager to make us feel happy. Come again, "be-loved." We thank you.—J. M. Knox.

We take this method to thank the members and friends of the Methodist Episcopal Church, Stoneham, Texas, for the splendid surprise given us on February 20, under auspices of The Woman's Home Missionary Society, consisting of fifty pounds of choice groceries. The party was led by Mrs. Odessa Malone. Those participating were: Mrs. J. Henry, Prof. Henry, Mr. and Mrs. Caldwell, Mrs. S. Jones, J. Bundage. As we have planned to do great things this year, we pray God's blessings upon one and all. Call again; you are welcome.—The Rev. and Mrs. Plenty Edwards.

The Rev. and Mrs. A. H. Jamerson, of La-Grange, Ga., wish to thank the good ladies for the shower which came to the parsonage Friday night, January 13, which consisted of groceries, fruits, and other things. Those who participated were: Mrs. Ada Ellis, Mrs. Lizzie Smith, Mrs. Fannie Lane, Mrs. Mattie Williams and daughter—Miss Cora Williams, Mrs. J. L. Jones, Mrs. Annie Moore, and Mrs. Janie York, of Warren Temple Church, and Sister Emma Ogletree. These good women came in at an early hour of the night and brought much joy to our home. We pray that God will bless them.

I take this method to thank Sister Silvia Derrick, one of the oldest members of John Wesley Methodist Episcopal Church, Durant, Miss., for a Stetson hat. Sister Derrick is about eighty years old and loves her church and pastors. She pays her monthly dues of fifty cents and five dollars each year for World Service. She lost her husband last year, who was about eighty-two years of age. May God bless her. I also wish to thank the Baptist Church of Durant for a cash purse on my departure for Annual Conference. May the Lord ever smile upon them.—The Rev. R. B. Adams, Box 176, Ackerman, Miss.

Saturday night, January 28, a storm struck the parsonage, led by Brother David Mason and the Rev. Sister H. E. Tarver, singing "Shine On Me." The door was opened by Mrs. J. E. Beal and the company entered, bringing about thirty pounds of choice groceries. The following participated: the Rev. Sister H. E. Tarver, Sisters L. Adkins, S. Riley, D. Taylor, W. K. Minor, L. Parms, M. Loud, G. Thomas, R. Loud, Prof. A. S. Terrell, R. D. Loud, C. Loud, Brown Grocery Company, and Jennings Grocery Company. The inmates of the parsonage certainly appreciate a storm of that kind, and invite their return at the earliest opportunity.—The Rev. J. E. Beal and wife, Anderson, Texas.

The Rev. and Mrs. I. R. Butler wish to express their appreciation to the good people of Crowder, Miss., for that great storm, February 18, at 8.30 P. M., which brought to us many pounds of select groceries; also a cash purse. The storm was led by Sisters L. A. Brooks, Rossie Elliott, the presidents of the Ladies' Aid and Woman's Home Missionary Society, and Sister Aggie McFec and Brother

W. M. Stokes, of the Baptist Church. Brother G. A. Brooks led the band singing, "It Is a Storm Passing Over." May God bless these good people of Crowder. Come again; you are always welcome.—I. R. Butler, Pastor, Glendora, Miss.

The Rev. and Mrs. G. W. Williams wish to thank the members and friends of St. Paul Methodist Episcopal Church, Moss Point, Miss., for a surprise, Friday night, February 10, 1928. The surprise was a basket of choice groceries, a basket of artificial flowers, several cakes, and a freezer of ice cream. The gifts were presented by Prof. W. M. Pollack, principal of the high school here, also a trustee of the church. The surprise was led by Mrs. Minnie Watson and several others, both men and women. They entered the parsonage singing, "You Ought to Have Been There." Everyone present witnessed a lovely time. May God bless the good people of St. Paul.

The Rev. and Mrs. A. H. Jamerson wish to thank the good members of Leete Hill Methodist Episcopal Church for the gifts given them during the past holiday season, consisting of socks, handkerchiefs, ties, two pairs of hose for Mrs. Jamerson, and a nice box of cake. Those participating were: Mr. and Mrs. W. Bowie, Mr. and Mrs. W. M. Bankston, Mr. and Mrs. J. Thomas, Mr. H. Turner, Mrs. J. Culwright; Mrs. J. York, of Warren Temple, a nice box of choice cakes; Miss Dovie Williams, one dollar; Mrs. Mattie Howard, fifty cents. The baby was remembered with many toys. We wish to again thank you.—A. H. Jamerson, Pastor, La-Grange, Ga.

The Rev. and Mrs. A. L. Gabriel wish to express their appreciation to the good people of Two Mile Methodist Episcopal Church for the great storm party which came to the parsonage, leaving many pounds of groceries. The party was led by Mrs. Mary McDaniel and Mrs. Altha Hopkins. Mrs. L. Washington made the presentation speech. District Superintendent W. R. Robinson spoke words of appreciation for the pastor. Mrs. P. E. Gabriel sang a solo and the pastor made brief remarks. Bro. H. King gave a forty-eight-pound sack of flour, and a cash purse of \$1.75 was given by the party. Come again; you are welcome.—The Rev. and Mrs. P. E. Gabriel, Leona, Texas.

The Rev. and Mrs. J. W. Watkins wish to thank the members and friends of Dublin Mission, Dublin, Ga., for the surprise party, led by Mrs. Amanda McKennon and daughters, which came to the parsonage February 3. In the party were a number of Baptist ladies, namely, Sisters A. Epps, L. Kitchen, B. Tucker, A. Jones, L. Lewis, and John Barnes. Those from the African Methodist Episcopal Church were: Mrs. Leona Welch, Mr. Freeman, and Mr. George Blackshear. Members of the Methodist Episcopal Church were: Bessie Seeds, Amanda McKennon, J. M. Williams, Nina Williams. They brought groceries amounting to \$6.10. The pastor and family welcome a storm like this. Come again.

The Rev. and Mrs. W. E. Rucker take this method to thank the members and friends of Kingsley's Chapel Methodist Episcopal Church, Edwards, Miss., for a storm that swept through the parsonage on the night of January 20, leaving 175 pounds of choice groceries, a box of neckties, handkerchiefs, collars, and towels. Those participating were: Mr. and Mrs. R. Washington, Mrs. M. Ervin, Mr. and Mrs. G. R. Williams, Mr. and Mrs. G. Bolton, Mr. and Mrs. W. M. Tucker, Mr. J. Stewart, the Rev. and Mrs. A. S. Stewart, Mr. and Mrs. G. Hailey, Mrs. E. White, Mrs. B. E. Leonard, Mrs. J. E. Head, Mrs. M. Brown, Mrs. O. C. Cook, Mrs. O. Hemingway, Masters William and E. Me-Dale. Too much praise cannot be given these good people. May God's blessing be upon them.

The pastor, Rev. J. J. Harrison, and wife desire to thank the members and friends of Hopewell Methodist Episcopal Church for a storm party on Saturday night, February 11, which resulted in 300 pounds of groceries and a nice cash purse. This was led by a band of sisters, as follows: Sisters Lula Bruster, Lula Brown, Della Jackson, a member of the Baptist Church. Special thanks

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to Sister Fronia Glover, who brought a nice basket of select groceries. The Rev. F. K. Bruster made the presentation speech. Village Springs Glee Club, directed by Bro. Robert Murphy, furnished excellent music. After prayer by the pastor, he thanked them. May God's blessings be with these people always.—Mrs. L. Lovie Vann, Reporter.

Marriages

FERGUSON—PRATT. On Thursday evening, March 8, 1928, Mr. Francis Ferguson and Miss Margaret Pratt were quietly married at the parsonage of Thomas Chapel, Mansfield, La. Both are natives of this city. On Saturday evening, March 10, Mr. Elbert Washington and Miss Mary Brown were happily married at the parsonage. Both couples were married by the Rev. I. E. Badie. We wish for both a long, happy life, with God's blessing upon them.—Mrs. I. E. Badie, Reporter.

HARPER—CAMERON. Mr. Daniel C. Harper, of St. Louis, Mo., and Miss Lessye E. Cameron, daughter of Mr. and Mrs. Hiram Cameron, were united in holy matrimony on February 18, 1928. The ceremony was performed by the Rev. B. F. Abbott in Union Memorial Methodist Episcopal Church, St. Louis. Mrs. Harper was a student of Haven Teachers' College, Meridan, Miss., also a graduate of Henderson Business College, Memphis, Tenn. Mr. Harper was a student of Normal High School, West Point, Miss. The couple will make their home in St. Louis, Mo. We wish for them a happy and successful life.—E. G. Cole, Reporter.

JOHNSON—KAVANAUGH. Mr. W. J. Johnson and Miss Christina Kavanaugh were married Monday night, March 12, at Dallas, Texas. These young people are very progressive in their lines of work, and the St. Paul Church membership wishes them well. Mr. Johnson is a prominent barber by trade, and Miss Kavanaugh is beauty culturist. This makes a happy combination in their vocations and assures us that they will do well. The Rev. K. W. McMillan officiated at this marriage.—J. Q. Tyler, Reporter.

WASHINGTON—McGRUE. Mr. Jack Washington, of Mount Calm, Texas, and Miss Bertha McGrue were united in holy wedlock at the home of Mr. Dock McGrue, on March 3, 1928. The ceremony was performed by the Rev. J. H. Marshall, pastor of Buffalo circuit. We wish for them much happiness.—Reporter.

Special Notices

The address of the Rev. G. W. Vaughn is changed from Electric Mills, Miss., to Stallo, Miss.

To Whom It May Concern: The Rev. W. A. Wiggins' address has been changed from Scooba, Miss., Box 2, to Shubuta, Miss.

The address of the Rev. Z. A. Jackson has been changed from Opelika, Ala., Route 3, Box 9, to Opelika, Ala., Route 1, Box 109.

Baldwin, La.—A grand gospel meeting will be held during Holy Week, April 1-8, at Trinity Methodist Episcopal Church, Baldwin, La., the Rev. A. B. Harris, pastor. Able sermons will be delivered each night. On Easter morning, speaking meeting will be held from 2 to 3 A. M.; resurrection sermon at 8.30 A. M. Sermon by the Rev. H. C. Seidel, superintendent Sager-Brown. The public is invited to attend all of these services.

Waxahachie, Texas—Dear Brothers: At the annual meeting of the West Texas Conference which convened in San Antonio, Texas, November 30, 1927, we, as ministers of the West Texas Conference, pledged ourselves to raise ten per cent over the amount that was raised on last Easter on World Service. Let me urge you to raise your full quota on Easter, and let us put the West Texas Conference back in Class "A." Begin now to organize your church with a complete program. The bishop has asked and is depending on each pastor of the West Texas Conference, as well as the New Orleans Area, to observe Passion Week as clean-up week. Brethren, don't forget Sam Huston College, whatever you do. It needs our financial support. Dr. K. W. McMillan, Dr. R. N. Brooks, and Dean T. B. Echols will represent the West Texas Conference at the General Conference. We are marching under the banner of the great West Texas Conference.—B. J. Easter.

Woman's Column

Bastrop, La.—The Ladies' Aid Societies of the Monroe District: Dear Sisters: We are looking forward to our District Conference. Let us put forth every effort to make this our best report in the history of the district, and I am asking every pastor on the district to see that you have a live Ladies' Aid Society in your church. Now, sisters, together we stand, divided we fall. Let us bestir ourselves and boost our church for the cause of Christ. Those of you who cannot pull, push and we can go forward.—Annie Robinson, President.

Paris, Ky.—Report of Lexington Conference Woman's Foreign Missionary Society for quarter ending March 15, 1928: Chicago District, \$78.50; Columbus, \$103.05; Hawesville, \$19.85; Indianapolis, \$81.25; Lexington, \$50.66; Louisville, \$23.30. Banner district, Columbus; second honor, Indianapolis; third place, Chicago. Total, \$356.61. Banner auxiliary, Springfield, \$46.75; second honor, St. Mark, \$44; third place, Detroit, \$19.50. Little Light Bearers' dues, \$10.50; King's Herald, \$5.05; Standard Bearers, \$3.—Mrs. C. D. C. Mebane, Treasurer, 134 West Eighth Street, Paris, Ky.

Spring Hill, Tenn.—The Ladies' Aid Society of the Wesley Chapel Methodist Episcopal Church met Thursday night at the home of the president, Mrs. Eliza McLeMore. The meeting opened with song and prayer. The president led the devotional services and conducted the business session. Plans were made for a supper at an early date. During the social period the guests were served delicious refreshments. We are expecting to have Sister Hill with us from April 26-29, and are looking forward to a great deal of pleasure during her stay with us.—Mrs. Ella Smith, Reporter.

To the Officers and Members of the Ladies' Aid Society of the Austin District: We are facing our District Conference, which will convene in Georgetown, April 25-29. We are asked to raise \$137 for World Service. We

are asking that each local auxiliary send fifty cents to our district treasurer, Sister Ella Robinson, Austin, Texas, each month to help pay district expenses. Sisters, may we pluck every opportunity as we would a rose, and rejoice that we will share our time, our strength, and our money with others. If we but follow Christ, we will conquer. Yours for His cause.—L. E. Grant, District President.

Laurel, Miss.—To the Presidents and Members of The Woman's Home Missionary Society, Hattiesburg District: We are now approaching our district meeting, which will be held at Ellisville, Miss., the latter part of May. We ask that all put forth their best effort to get our claims in full before the meeting. Don't forget the Lenten offering, mite box, and jubilee fund. Do not overlook the campaign for new members. We also ask that each auxiliary in the district send a delegate and a report to the meeting. Let us prayerfully go about our task with new zeal. I hope you all have sent your dues to the Conference treasurer, Mrs. S. K. Trigg, 420 East Seventh Street, Hattiesburg, Miss. Presidents of the Hattiesburg District, your pledge for this year is as follows: Bay Springs, \$2; Bentley Chapel, \$2; Bentley, St. John, \$2; Sumrall, \$2; Purvis, \$2; Hattiesburg, St. Paul, \$8; Hattiesburg, Little Zion, \$1; Ellisville, \$2; Laurel, St. Paul, \$6; Laurel, Wesley, \$1; Laurei, Mallalieu, \$2;

Heidelberg, \$2; Leona, \$2; Pachuta, \$1; West Enterprise, \$2; Enterprise, \$2; Quitman, \$1; Desoto, \$2; Waynesboro, \$2; Matherville, \$1; Shubuta, \$2; Shubuta circuit, \$2; State Line, \$2; Pleasant Grove, \$1. Send your money to the Conference treasurer.—Mrs. Lena Blalock, Corresponding Secretary.

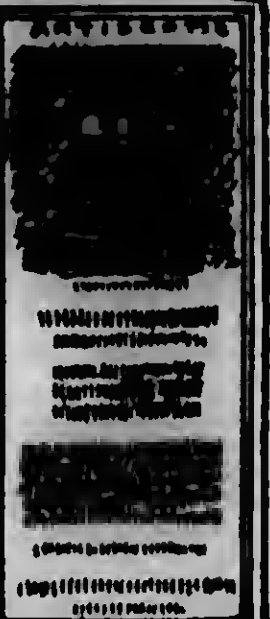
Inquiries

I wish to inquire for my son, Robert Turner, who left home in 1923. When last heard of was in Darnell, La. Please send information to his mother and father, Lee and Ella Turner, R. F. D. 4, Box 27, Weir, Miss.

I desire to know the whereabouts of my nephew, Agrippa Taylor, who left Macon, Noxubee County, Miss., December, 1926. I desire also to know the whereabouts of my cousin, Katie Tartt; when last heard of she was in Belzoni, Miss. Any information will be appreciated.—Julia Frierson, P. O. Box 274, Macon, Miss.

I wish to inquire for my mother, whose name was Vina Turner Davis. Her father was John Turner; her husband (my father) was Sam Davis. Separating, my father took me when about four years of age from Aberdeen, Miss., to Arkansas City. I am now forty years of age. Any information as to her whereabouts will be gladly received. Write Mary A. Price, Poplar Bluff, Mo.

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THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, APRIL 12, 1928

An Adventure Between Races



ONE day Miss Elizabeth DeMaris took the children from the Wesley Church in Wilmington, Delaware, out for a picnic. And they had a good time. They slid down the playground slides and played in the swings. A group of colored children looked on.

"Are my children keeping yours off the swings?" Miss DeMaris asked the woman who was in charge of the colored children.

"Oh, no," was the answer, "colored children are not allowed to use the swings or slides in this playground."

Miss DeMaris called her children together. Here was indeed a problem. How should they meet it?

"We won't use the swings then," said one child.

"Yes, and we'll have our picnic with the colored children," said another.

The children played together and liked it. It led to the colored children giving a party for the white children. But that was not all. A racial injustice had happened before the eyes of little boys and girls. They recognized it as an injustice.

"What," they asked Miss DeMaris, "shall we do about it?"

Perhaps the Wesley Church children cannot change the situation in this playground, but some feel that even a question, if persistent enough, is a long step in the right direction.

Washington Conference Appointments

ALEXANDRIA DISTRICT

J. U. KING, *District Superintendent*

Alexandria, F. F. King. Bedford, J. H. Washington. Bedford Springs, W. L. Rawlings. Bridgewater, G. L. Tate. Brownsville, Theodore Sembly. Buchanan and Buena Vista, J. W. Boardley. Charlottesville, F. B. Dunable. Charlestown, E. W. Johnson. Falls Church, R. A. Griffin. Grottoes, C. C. Wilson. Harpers Ferry, W. E. Jefferson. Hamilton, R. E. Burnett. Hall's Hill, J. W. Carroll. Harrisonburg, T. N. Austin. Hedgesville, J. W. Hardesty. Highland, to be supplied. Inwood, R. J. Curtis. Leesburg, J. N. Yearwood. Leesville, W. H. Tyler. Lexington, I. H. Carpenter. Lincoln, J. A. Arter. Lynchburg, C. S. Harper. Martinsburg, E. M. Mitchell. Pittsville, C. G. Coleman. Richmond, Asbury, J. A. Reid; Leigh Street, R. M. Williams. Roanoke, M. M. Jefferson. Salem, J. W. Langford. Shepherdstown, I. L. Johnson. Summit Point, J. H. Keets. Staunton, J. H. Peters. Stewartsville, J. H. C. McPherson. Strasburg, D. M. Pleasants. Upperville, J. L. Brown. Waynesboro, C. E. Smallwood. Winchester, H. A. Johnson. Woodlawn, Joseph Wheeler. Woodstock, R. B. Smith.

CHARLESTON DISTRICT

E. A. HAYNES, *District Superintendent*

Alderson, G. A. Thomas. Beaver Falls, B. F. Gant. Buchanan, Rudolph Wheeler. Charleston, J. D. Brown. Clarksburg, S. H. Brown. Covington, C. A. Scott. Cumberland, Nathan Minor. Fairmont, E. L. Lofton. Frostburg, B. B. Martin. Grafton and Kingwood, T. P. Thomas. Hinton, G. E. Moon. Huntington, A. L. Jenkins. Johnstown, Pa., J. G. Grant. Keyser, W. Va., C. W. Burnett. Lewisburg, W. Va., L. C. Chase. McKeesport, Pa., C. C. Gill. Montgomery, C. C. Martin. Forefield, V. T. Key. Morgantown, H. A. Green. Mount Hope, Eugene Boom. Paden City, L. A. Dyson. Parkersburg, I. R. Berry. Piedmont, C. E. Johnson. Pittsburgh, Camphor, B. P. Jordan; Grace, C. A. Brady; North Side, B. J. Pogue; Warren, G. R. Bryant. Point Pleasant, C. W. Matthews. Rowney, L. A. H. Moore. Ronceverte, M. F. Hayling. Seebert, C. D. Hughes. Somerset, E. E. Swanson. Union, W. G. Simms. Uniontown, Pa., J. R. Brooks. Verona, H. A. Parker. Washington, Pa., E. W. Hollans. Wheeling, W. Va., E. A. Love. Woodlawn, Pa., Frank J. Frye.

NORTH BALTIMORE DISTRICT

C. Y. TAYLOR, *District Superintendent*

Aberdeen, G. A. Davls. Baltimore, Ames, Ernest Lyon. Arlington, R. A. Green. Asbury, W. S. Jackson. Metropolitan, E. S. Williams. Metropolitan Mission, J. J. Barnes. Mt. Zion, V. E. Johnson. St. Matthews, C. C. Nelson. Sharp Street Memorial, W. A. English. Whatcoat, M. J. Naylor. Mt. Winans, H. M. Washington. Bel Air, G. E. Curry. Buckeystown, S. W. Fields. Centreville, L. H. Revels. Chase, J. H. Johnson. Churchville, E. D. Hall. Fairview, A. J. Smith. Falston and Federal Hill, J. A. C. Green. Frederick, J. E. Dotson.

Gettysburg, Pa., R. E. Winston. Green Spring and Mt. Washington, E. E. Williams. Hagerstown, L. L. Williams. Harrisburg, Pa., R. S. Bedford. Hereford, W. B. Minor. Libertown, W. E. Brooks. Lutherville, A. H. Whitefield. Middletown, A. T. Middleton. New Windsor, D. L. Washington. Reisterstown, Matthias Williams. Sykesville and Mt. Gregory, E. Williams. Westminster, A. D. Brown. Williamsport, J. M. Beane. Putty Hill, J. H. Carter. New Market, N. B. Carrington.

SOUTH BALTIMORE DISTRICT

W. H. DEAN, *District Superintendent*

Annapolis, B. T. Perkins. Atholton, R. D. Jennings. Balven, J. J. Thomas. Baltimore, Centennial, C. S. Briggs; Eastern, C. E. Queen; Gillis Memorial, Levi Woolford; John Wesley, J. W. Waters; Nixon Memorial, R. H. Jackson; St. Paul, L. B. Miller. Broadneck, L. A. Carter. Brooklyn, D. W. Hays. Camp Parole, B. S. Holt. Catonsville, R. R. Robinson. Chcsapeake Beach, Frank Giles. Churchton, C. E. Jones. Davidsonville, G. H. Booze. Eastport, C. C. Brown. Ellicott City, C. A. Johnson. Glenburnie, J. W. Dockett. Huntington, H. L. Phillips. Lusby, R. L. Ball. Magothy and Hall, H. H. Jones. Mt. Hope, J. C. Scarborough. Mt. Zion, C. H. Arnold. Mutual, E. P. Moon. North Point, Thomas Davis. Patapsco Park, Elijah Ayers. Prince Frederick, J. C. Norris. South River, J. W. Jenkins. Sparrow's Point, J. W. Warren. Waterbury, Benjamin Gross. Weems, Va., G. L. Nelson.

WASHINGTON DISTRICT

R. F. COATES, *District Superintendent*

Barnesville, W. E. Williams. Bowie, S. A. Lewis. Boyd, J. H. Lewis. Brandywine, C. H. Tolson. Brookville, Bradley Johnson. Carlotta Hall, George E. Bradshers. Chica-muxen, R. H. Riley. Damascus, P. E. Butler. Collesville, P. G. Myers. Fort Washington, T. A. Thomas. Lanham, N. C. Barnes. LaPlata, J. W. Ford. Laurel, F. C. Nichols. Laytonsville, H. A. Brooks. Linden, Walter Dorsey. Mt. Airy, J. E. Carter. Nottingham and Croome, S. A. Virgil. Oxen Hill, M. L. McKinney. Pisgah, F. D. Myers. Pomonkey, P. R. Vaults. Poolesville, B. F. Hall. Quince Orchard, W. T. Henderson. Ritchie and Capitol View, W. L. McDowell. Ridgely, J. N. Roan. Rockville, J. A. Bowren. St. Ingoes, J. M. Barnes. St. Luke, J. E. Roberts. Sandy Springs, J. F. Monroe. Upper Marlboro, W. J. Tyler. Valley Lee, E. D. Venture. Jackson, W. N. Holt. Washington, D. C.: Asbury, J. H. Jenkins; Central, J. A. Jackson; Bennings, J. N. Roan; Ebenezer, R. W. S. Thomas; Fairmont Heights, J. H. Woods; Haven, William Brown; John Stewart Mission, Grant Counce; Mt. Zion, J. S. Carroll; Simpson Memorial, C. E. Hodges; Mt. Vernon, A. J. Carr; Nash Memorial, V. N. S. Hughes; Randall Memorial, T. S. Tildon; St. Mark's, W. H. Howard; Washington Grove, Nathan Ross; Simms Memorial, Charles H. Simms; Wayside, W. H. Polk; Woodville, R. S. Reid; St. James, James Blackwell.

ence. The bishop was at his best. Young people were inspired, and the older people were thrilled. All were enlightened and entertained. Dr. Smith, the pastor, requested the bishop to deliver this particular message for the benefit of the young people. It had the desired effect.

—President T. R. Davis, of Sam Huston College, Austin, Texas, is chairman of the New Orleans Area Gift Fund, a movement to raise within that area one thousand dollars, to be given to Bishop Robert E. Jones "in appreciation of the eight years of constructive episcopal supervision" by the bishop while resident in the New Orleans Area. The event will culminate at Wesley Church, New Orleans, on the 18th of April.

—The first colored missionary to be sent within a long period to serve under its direction in Africa is the Rev. M. Underhill with Mrs. Underhill, whom the Presbyterian Board of Foreign Missions will send at an early date to the Cameroun District of the French Government. Strong confidence is expressed in the success of this young couple under surroundings which have not heretofore faced any of their colleagues in that church.

—World-wide Methodism was shocked by his announcement that Dr. David G. Downey, book editor of the church and veteran chairman of the important Episcopal Committee, could not, for health reasons, be present in the deliberations of the approaching General Conference. This shock was intensified by the subsequent reading before the recent session of the Book Committee announcement of Dr. Downey's regrettable resignation from the position of book editor of the church, which position he has held since 1916. Profound pathos welled up in every heart when this statement in the letter of resignation was read: "The time has come; however, when I have to face what is, for me, a regrettable decision. I have been a strenuous toiler at the tasks of life from boyhood, practically for sixty years, forty-eight of which have been given definitely to the Methodist Episcopal Church as pastor, secretary, and editor. My medical adviser, supplementing my own knowledge of conditions, tells me that I must have complete surcease from labor and responsibility. It is Matthew Arnold who writes:

"We see all sights from pole to pole,
And glance, and nod, and bustle by;
And never once possess our soul
Before we die."

Because no man was more potent in shaping the fortunes of Methodism, none will be more grievously missed from the counsels of the denomination. May surcease from cares and release from toils in fostering the interests of his beloved church, bring to Dr. Downey added years of Christian reflection, spiritual enrichment, and justly coveted felicity.

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Personal and General

—The Rev. M. Isador Stansberry was married recently to Miss Lucy Mae Robinson, of Franklin, La. At one time he served as United States Postmaster; was also formerly pastor in Sildell, La., and is now connected officially with the Knights and Ladies of Honor of Louisiana.

—President J. R. Chitambar, of Lucknow Christian College, Lucknow, India, sailed from Bombay on March 15, with the expectation of arrival in New York on April 15, in ample time for the sessions of General Conference, to which he comes as one of

India's delegates. He has favored us with an article for the columns of this paper.

—To Dr. J. H. Reed, former successful missionary to Liberia, we are indebted for a copy of his scholarly little booklet on "Sanctification." To read it carefully is to awaken in one a keen desire for realization in one's own experience that ideal type of life about which one is therein reading.

—Bishop R. E. Jones delivered his lecture, "My Hero," at Scott Methodist Episcopal Church, March 9, to an appreciative audi-

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L. H. KING, Editor

H. E. LUCCOCK, Contributing Editor

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Throw Off the Handicap

AS LATE in the quadrennium as thirty days ago we received from Mr. Oscar Miller, treasurer of the General Conference, a statement of payments made to date by districts throughout the church on their apportionment for General Conference expenses for the current quadrennium. Of the whole number reported paid in full, there were only eight districts among our colored Conferences.

This small number out of a possible total of one hundred districts in the twenty colored Conferences is disappointing. It is a showing hardly in keeping with the fine record of giving we have hitherto made in the church, and reflects rather directly upon our much-heralded loyalty to the enterprises of the church. Moreover, this default bears directly upon the presence of some hundred delegates whom our group has sent to the General Conference as representatives of our colored constituency. Our group will want the honor of having taken care of its share of the general expense entailed in this matter.

It is highly creditable that the Clarksdale, Tupelo, and Holly Springs Districts of Upper Mississippi Conference; Gainesville and Lake City Districts of Florida Conference; the Gulf District of South Florida Conference; the Charleston District of South Carolina, and the Gainesville District of Atlanta Conferences, are upon the honor roll in this regard. The enviable record of these and the usual keen sense of duty of those districts in arrears, will surely provoke the delinquent districts to emulation in the fulfillment of their obligation to the church.

This can yet be done before General Conference convenes. If pastors will send remittance direct to Mr. Oscar P. Miller, Rock Rapids, Iowa, he will issue to them receipt for amount sent which can be used as a voucher of credit at the next session of their Conference. Superintendents will take pride in having their districts qualify in this regard that the handicap may be thrown off.

Neither Northern Nor Southern

THE Methodist Episcopal Church is not the Methodist Episcopal Church, North. Such a term coordinates with the Methodist Episcopal Church, South, both logically and historically. And the acknowledged basis of classification in that church is geographical. The occasion for such geographical cleavage, out of which has evolved its history of fourscore years with all its adamant social attitudes, is its convictions on race and race relationships. Herein lies the unequivocal difference between the parent church and its offspring. Here yawns the forbidding chasm which neither church dares cross in attempted rapprochement with the other, since the Methodist Episcopal Church, South, would thereby be necessitated to give up its impedimenta of geographical and racial narrowness and isolation and the Methodist Episcopal Church to yield to suicide of soul.

It therefore excites our impatience to hear our church referred to as the Northern Church. Such references betray carelessness or lack of historic information, or the will to belittle the biggest and most significant issue in Christendom to-day. The moral emphasis of the present time finds its value in the encompassing concept of the universal. Partisanship and provincialism are pagan social concepts which befit the psychology of any religious group that would read out of court Jesus' concept, teaching, and example of universal fellowship of all humans through Himself. Our Methodism's grip on the loyalty of the masses the world over is due to the note of universality which rings through her evangel and manifests itself in the practical operation of her machinery.

The essence of our doctrines, our social creed, give to every human being the sense of dignity, infinite worth, self-respect, the respect of our neighbor. Instead of de-

vising ways to deny and hamper the right and duty of spiritual union and fellowship of all men as the end and aim of human endeavor, the Methodist Episcopal Church inspires in men the ambition, the will, the adventure of realizing in their character and conduct the fullness of manhood exhibited in the stature of Jesus, our Christ and humanity's common Saviour. The Methodist Episcopal Church believes in the full connotation of Jesus' term, "Our Father." To this church the "communion of saints" is of the genius of the Christian religion. We refuse to revamp the Apostles' Creed, making it read, "I believe in the Holy Ghost, the holy (white) church, the communion of (white) saints," etc. The Last Supper has spiritual significance only in that its central idea is fellowship of the believers with each other inseparably and most vitally through their common union in Him. If He meant, at the Last Supper, to draw the color line between race groups, then His ethic and experience is not competent as the ideal experience of universal mankind.

Not only is a geographical church a violation of the social and corporate idealism of Jesus' concept of the kingdom of God; to call us the Northern Church does violence to the fact of our spatial existence. The Methodist Episcopal Church is not a northern church. Its activities are vital, and its impact felt at every point on the compass. It has as many dynamic centers and is as ubiquitous as are its thousands of local lighthouses that are dispensing the Word of Light in every section of the globe. We refuse to be dominated by any ensmalling title which would mark us as a purveyor of patented provincial principles; as detached from the heart of the great world-wide struggle for human tolerance, co-operation, and spiritual integration. The world is turning



The Rev. H. L. Overton, Pastor



Burns Methodist Episcopal Church, Des Moines, Iowa

New Church at Des Moines, Iowa

THE pastor and membership of Burns Methodist Episcopal Church, Des Moines, Iowa, are rejoicing over the purchase of a new church at a cost of eight thousand dollars. This fact is significant in that this congregation has been without a church home for nearly twenty years, but under the able leadership of the Rev. H. L. Overton, a minister with only a few years of ministerial experience, who was apparently destined to lead these people forward, they have been able to secure this church during a period of less than two years. The building is modern in every respect and erected with an eye to the Christian advancement of the youth. There are nine rooms besides the main auditorium in which departmental work can be carried on without interfering the one with the other.

The auditorium has a seating capacity of 150, including annex, 250. On entering the auditorium one is

immediately struck with the beauty of the windows—one depicting the ascension, the other Christ leading His flock.

The first Sunday of worship in the edifice was January 8. The building was filled to its capacity. This building is a civic contribution as well as a spiritual one, located as it is on one of the most prominent streets. This congregation feels justly proud that their church is second to none in character of membership, order of service, and equipment. A joint revival has been recently held among St. Paul African Methodist Episcopal, Corinthian Baptist, and Burns Methodist Episcopal Churches, in which seventy-six souls were saved.

Bishop M. W. Clair gave a liberal donation of \$100. They are looking forward to their formal opening with great expectancy, at which time they are expecting to raise \$1,000 to complete the deal.—Blanche E. Lee.

to the Christ ideal of human oneness and spiritual fellowship as reflected in our Methodism's evangel and ministry from the beginning of our historical corporate existence as a denomination. And wherever there is a Methodist Episcopal steeple, a Methodist Episcopal altar, there our Methodist ideal and spirit are a Christian rebuke to geographical and racial clannishness.

To call us the Northern Methodist Church is to reflect, whether wittingly or no, upon the Negro membership of this church, as though we were negligible in the church. Neither in fellowship nor numerically is the Negro membership of the Methodist Episcopal Church negligible. One hundred years ago the Methodist Episcopal Church had a thousand traveling preachers, with 297,625 full members, of whom 44,577 were colored members. Of these, more than 35,000 were in the South. Of the approximately 350,000 colored members at the present time, approximately 250,000 are within the territory of the Southern States. In every sense of the word, the Methodist Episcopal Church is as truly a Southern institution, geographically, as it is a Northern Church. Yet Southern Negroes in the Methodist Episcopal Church are as much detached from the provincial idealism of the

Southern Church as is the corporate mind of the universal Methodist Episcopal Church; and we will continue so to be as long as we are exposed to the doctrines and polity of our Methodism and hold ourselves loyal devotees to the ethical content of the teachings of Jesus.

The Methodist Episcopal Church is neither Northern nor Southern. It is Christian, without geographical or racial differentia. It is the church of Jesus Christ faring forth upon the high and holy adventure of bringing men into conscious sonship relations to God. In the pursuit of her mission and the performance of her task she hesitates not at geographical boundaries nor withholds her universal fellowship from men of varied tints of pigment. Every creature is within the scope of her ministry, and to her horizons there is no end. She ever stands, a stinging indictment to provincialism, sectionalism, and racialism.

—Complaining never brightens the day.

—Agree with people and they will admire you.

—Desire good things, and some day you will have them.

—The biggest thing some men will ever do will be to resolve to be a man.

Contributed Editorial

A New Hymnal

IT is designed upon the trestle-board that American Methodism needs a new hymnal. The church-wide demand for revision has not been manufactured by propaganda, but has spontaneously sprung from the discovery by pastors, using the hymnal constantly, that it is inadequate for their present-day needs. Some of them are already substituting in church worship unauthorized, interdenominational books, containing modern or rediscovered hymns which make possible an emphasis through Christian song quite lacking in our official hymnal. Many more pastors, realizing that whatever is thus gained is more than outbalanced by the losses when the Methodist Hymnal is thrown out, are yearning for the day when our official collection, retaining the great body of our present hymns, may be revised and brought abreast of the religious thought and feeling of this age.

We have traveled a long way since 1905—the nation, American Protestantism, the Methodist Episcopal Church. America is neighbor to all the world. The World War has aroused a new conscience on the sanctity of peace. Social justice is coming to be recognized as a religious obligation. We have experienced “the Centenary” with its emphasis upon stewardship of life and of possessions and upon new missionary obligations. A new spirit of brotherliness is preached between races, between capital and labor, between men of differing creeds. The highest aspirations of an age clamor for expression in song. And therefore it is not amazing that so many Methodist pastors are eager for a new hymnal, that so many memorials on this subject are directed to the coming General Conference, that hymnal revision is in the air.

Now, along come the objectors. Perhaps it is wholesome that everything which the world contemplates is challenged by conservatives: it makes us watch our step. In this instance, however, the objectors are lame. They say it is too soon for a new hymnal. They forget that it takes time for a great church to prepare a hymnal adequately. Our present collection was five years in preparation, the new *British Church Hymnary* (1927) four years, the *New Hymnal* of the Protestant Episcopal Church, even longer. As has been shown elsewhere (*Methodist Review*, May, 1926), after authorizing revision we must wait for concurrence by the Church, South, in 1930. Then, if only three years are allowed for its completion, the new hymnal will appear in 1933, twenty-eight years after the present 1905 hymnal; and that is just the average period of *Methodist Hymnal* revisions during the past century. The time to authorize revision is *now*, not four years hence.

They object that Methodists do not know their hymnal, as it is. Those who followed the great debate on hymnal revision among British Methodists in *The Methodist Recorder*, a few months ago, will recognize this argument and its futility as applied to revision. Of course, our churches are not singing so many of the hymns as they should; but postponing revision will not remedy this, especially as the proposed revision will retain the bulk of our present hymns, discarding only those which are unused or relatively useless, and adding those hymns for which there is a real demand, and which other denominations are already using in their recently revised hymnals.

One writer has actually published a commercial objec-

tion—revision will cost too much! There is so much more at stake here than dollars that it would indeed be sinister, if this objection were taken seriously. Anyway, the cost of revision would be the merest fraction of the receipts from the best selling copyrighted book of our Book Concern, the hymnal.

Doctrinally, there need be no fear of revision. No hymnal ever outstripped the theology of the church using it. Even the hymnal of the Hebrew Post-Exilic Era, the Book of Psalms, was not abreast of the best thought of that age, on immortality, on the true significance of suffering, on revenge against one's enemies. Our Methodist Hymnal Commissions have always been notoriously conservative in matters theological, extremely cautious lest they permit doctrinal offense in a book of common praise. The deficiencies of our present hymnal lie not so much in doctrine and faith, as in the field of our duty as Christians and our obligations to our fellow men.

The time to authorize hymnal revision is now; and we believe that the General Conference is about to recognize this.

CARL F. PRICE.

How To Make Bolsheviks

WE wonder what the industrial magnates whose favorite indoor sport is the denunciation of agitators who are bringing the United States to the verge of Bolshevism will make of the report of the Senatorial Committee which recently visited the coal fields of Pennsylvania.

The Senators on the committee issued a statement about the appalling conditions there, in which they said:

“The committee found men, women and children living in hovels which are more unsanitary than a modern swine pen. They are breeding places for sickness and crime. They constitute fertile fields for the sower of Communism and other doctrines which teach the overthrow of the American Government. Industrial leaders of America cannot permit such conditions to continue.”

It will be a bit hard even for adept professional patriots of the “Freddie” Marvin type to convince anyone that these Senators are dangerous radicals or communists, or any other kind of bugaboo.

To most readers the wisdom of the Senators' words is self-evident. The most effective agency for Moscow now working in the United States is the hard-headed industrial overlord whose head is so hard that it approaches the density of solid ivory. As WALTER LIPPMAN, of the *New York World*, has declared, “It is the bull-headed man with power who is always a menace to society.” The industrial leader who has no forevision and intelligence to see beyond his immediate policy to the result which is bound to come is a propagator of social revolution. For it is good business if nothing else on the part of the leaders of the coal and every other industry to see that no conditions prevail which force men and women in utter desperation into disaffection with their country and lead them to turn to Communism as a refuge.

As one observer of the coal fields has put this truth, “Once permit the impression to spread that there is nothing in our Government forms and theories to justify interference in such conditions as the committee describes and men will be literally driven from their loyalty.”

L.



Keystone View Company

OPEN COUNTRY

“Shut Up and Get Out”

A Close-Up of the Rural Church Situation

By Jay S. Stowell

Author of “Methodism’s New Frontier”

THERE has been gradually developing in America a philosophy for rural Protestantism which will bear examination as to its integrity.

“Shut up and get out” is the slogan of this movement. It is being shouted from the housetops by two distinct groups—the enemies of the Christian church and others who consider themselves its friends.

This latter group seems to be sincere in its belief that a panacea for America’s religious ills lies in the closing up of some thousands of Protestant churches, particularly in our rural sections. Evidently this shouting, or some other related cause has had its effect, for the number of abandoned churches dotting the countryside has steadily increased until we are frankly faced with the question as to whether the open country church will continue to exist at all.

It seems to have been assumed that people would come into town to church when the churches in their own communities were closed. It was a beautiful theory. The only trouble has been that, by and large, it has not worked. Unfortunately, the people in town have only just begun to wake up to that fact.

The other day a district superintendent who had been making some definite studies on his district outside of the towns wrote to the Board of Home Missions and Church Extension as follows:

“The real conditions in the rural sections are not generally believed, either by pastors or people. In one community of 1,000 persons, surveyed on my district, eighty-three per cent were totally unreached by any church. The study of still another community showed that of 759 people, 555 were entirely outside of the influence of any church, Catholic or Protestant. The survey of one larger parish revealed 900 children, of normally Protestant persuasion, not connected in any way with any church or Sunday school, and another similar study of a single parish showed 500 such children.”

The foregoing is merely a glimpse at a section of one

rural district in one of our best States. Its significance lies in the fact that it could be duplicated again and again in reports from all sections of the country. The situation which such reports reflect is a baffling one for home mission agencies, particularly because of their lack of resources, yet there are many bright spots. Perhaps we can illustrate.

Blue Grass

In the early days of the Centenary, the Rev. Clarence Shake was sent, at his own request, to the Blue Grass circuit in Indiana. It consisted of four churches, all situated in the open country, not even a village for a setting for any one of them. The Board of Home Missions and Church Extension aided the work as an experiment, and also helped erect a community hall.

After nearly nine years of achievement, this pastor, who has, during the time, lived eight miles from grocery store and postoffice, says, “There has been nothing spectacular here; just trying to meet some recognized needs in a sensible way.”

“Nothing spectacular,” yet in nine years 160 young people have been taken into the church. Without any urging or special pressure three young men have entered the ministry; two others are seriously considering the same step.

Sixty-eight young people have gone on to college or university. Three Sunday schools have been thoroughly graded, with two excellent primary departments.

Playground activities have been promoted, and athletics have been conducted in the community hall. From three to ten basket-ball teams have been organized each season.

Fifty-five of these rural young people drove 120 miles recently to present four Biblical pageants before an Epworth League institute of 1,200 members. Other pageants have been presented at home and away from home.

Two orchestras of about thirty instruments each have

been organized. Only two persons out of the sixty had ever played an instrument before, yet a year later this combined orchestra was invited to play before a conference on church music held by the General Conference Commission on Church Music.

Lyceum lecture courses, singing schools, music clubs, concerts, and programs of various sorts have been featured.

Farmers' institutes have been held. In 1925 Richard Riggs, the Sunday-school superintendent, won a gold medal which had for eight years been offered by the State Agricultural College for the dairy herd which would measure up to certain standards. In 1927 he received his second medal—the only two such medals in the State of Indiana. The American Jersey Club selected this herd to be their official exhibit at their International Cattle Show in 1925.

In 1926, Ray Clutter (church treasurer), won the grand prize on a single-ear exhibit at the International Corn Show. When asked by an agricultural paper to explain his secret, he said there were three factors in it: "the church, which gave the inspiration; the country agent, who gave the information, and my wife, who furnished the encouragement."

Among the boys and girls there have been numerous State winners in club work.

Special attention has been given to the training of local leaders in all the various fields of the parish work, and they are now taking over and directing much of the work.

Doubtless Brother Shake is right when he writes: "There has been nothing of the spectacular here—just trying to meet some recognized needs in a sensible way. We have never staged any great drives, or any sensational movement; have never announced a program or a definite goal of achievement. We have simply attacked our problems as we came to them, and have worked in a very natural course."

The Larger Parish Plan

Significantly, Mr. Shake adds, "It seems to me that the longer pastorate is an essential part of the larger parish plan."

The churches of the Blue Grass circuit might have been abandoned as thousands of other such churches have been; but would Clarence Shake's work ever have been done had these churches been closed?

If space would permit, we could multiply indefinitely stories of achievement on the part of other twentieth century heroes who have hidden themselves away from the surging throngs, and in rural pastorates have worked out their own salvation and that of their communities. By the side of each such story, however, we would have to place the record of many other com-

munities where there have been no Clarence Shakes, and where entire generations have grown up, or are growing up, without religious ministry.

One thing stands out very clearly as we study the field, namely, that far larger sums of money must be made available for religious work in native white communities if the church as an organization, or any form of religious ministry, is to be maintained. Studies recently made by Prof. Ralph Felton, of Cornell University, indicate that in order to support a minister on the minimum standard of living basis, namely, \$1,597.50 per year for a rural family, as determined by the United States Department of Agriculture, a local church membership of 259 persons would be required, basing this estimate upon the average amount now paid per member to pastor's salary. Multitudes of rural communities must, therefore, have some form of outside aid, or go without an even fairly adequate religious ministry.

Unless some radical readjustment is made which will enable the stronger churches to help bear the burdens of the weaker ones, our smaller churches are doomed, and the communities which they serve will be without a religious program. Rural churches have a net loss of more than 100,000 resident members each year, due to the movement from country to city. This is the equivalent of the total membership of 1,513 rural churches on the present average membership basis. Naturally, this loss is scattered over a wide area. Such loss only tends to make the proportionate burdens of the rural churches that much greater.

We may call it home missions, or we may call it something else, but in some way much larger financial aid must be made available for religious purposes in communities now destitute, or approaching religious destitution, than is now the case.

Overchurching

First and foremost, our rural churches need a comprehensive co-operative program of advance. When such a program is adopted, and the facts of the field faced, some curious discoveries are made. In one rural county alone the facing of the facts has led to the employment by the different denominations of five additional directors of religious education in a field once supposed to be "overchurched." One of these directors did displace a preacher. Otherwise the preachers in the area found themselves busier than ever before.

In one community the Methodist Church hired a pastor, while a neighboring church released its pastor and hired a director of religious education, both working as members of a single staff. In other communities where somewhat similar adjustments have been made, the various church buildings are used for the different departments of the church school, thus



"SPUDS"

making possible a genuine educational program. The larger parish plan, while not claimed to be a panacea, is, for the moment, at least, solving the situation in many rural fields. The home mission boards were the pioneers in advocating the larger co-operative parish units, and have, for seven or eight years, actively promoted the idea. The Board of Home Missions and Church Extension has many such parishes throughout New England, New York, Pennsylvania, Ohio, Michigan, the States of the Middle West, and the Far West, including Montana, Wyoming, California, and Oklahoma. Many of these larger parish units are definitely interdenominational in character, yet the tendency of this co-operative program has been to reopen abandoned churches.

Home Mission Board Opposed to Denominational Competition

The opposition of the Board of Home Missions and Church Extension to denominational competition and the methods of procedure in particular cases have been made very clear, both in the reports of the various department superintendents over a series of years, and particularly in the findings of the "Special Fields and Projects Commission," reported to the board and adopted in 1926. (This report is available upon request.)

Not only does this represent the announced attitude of the board and its workers, but it is also in line with the actual attitude taken by its field representatives in working out the home missionary program for particular areas. These programs originate on individual districts, are approved by a representative of the board, often after modification at the points indicated, and then go up to the Annual Conference Board for final ratification.

The board's appropriations are made to Conferences and districts. However, these expenditures were recently analyzed by types of work, and at that time we discovered the following distribution:

Rural Communities	11.21%
Frontier Territory (also largely rural) ..	8.8%
Mountaineers of the South (also rural) ..	2.0%
Polyglot Groups	15.5%
Newer Immigration	8.52%
Older Immigration	3.23%
Strategic City and Suburban Fields.....	15.0%
Porto Rico and Hawaii.....	3.17%
Industrial Groups	8.55%
Negro Work	8.47%
Good Will Industries	2.1%
Evangelistic Work	2.21%
Leadership Training	5.5%
Co-operation with Other Agencies	1.74%
Administration Expenses	4.0%

We are not trying to convey the impression that all home missionary money is expended with unerring wisdom, nor that it all goes into communities where only one church exists. A very great calamity, indeed, would come to the Christian church in America if all of the leading Protestant denominations were suddenly to withdraw from every community which has more than one church in it. There are multitudes of peculiar sects which, for one reason or another, cannot minister to the community, and were any such hard and fast rule of elimination to be adopted, the communities in question would be left practically without religious ministry, even though a church still existed within their borders.

There are other cases where the number of churches should be reduced, but where the difficulty of working out the problems concerned is so great that a correct solution of the community situation perplexes the most sincere and forward-looking administrator.

On the other hand, very extended progress is being made along this particular line, and many concrete instances of the finest kind of interdenominational co-operation, federation, and union which have been worked out under the leadership of home mission agencies, and which are now in operation in particular communities, might be cited.

Of one thing we are relatively sure, the outstanding rural challenge of 1928 is not to close up the rural churches of America and move to town, but, in many cases, to open up churches already abandoned, and go forward together in the spirit and practice of co-operation to interpret Jesus Christ in all His fullness to the rising generation of rural youth.

Gorgeous Failures and Shabby Successes

By F. A. Atkins

IF YOU stifle your convictions, hide your colors, and shout with the crowd, you can easily achieve a certain popularity. But you must be cautious and play for safety. Peter was cautious once, and was sorry for it ever afterwards. Someone has said that he saved his skin and very nearly lost his soul. The world soon forgets the people who save their skins and feather their nests. But it goes on loving people like Debs and Gandhi and Edith Cavell, and never forgets them.

Is it irreverent to say that at Calvary God was defeated to the very verge of humiliation? Yet that gorgeous failure changed the world. We still believe, in our blundering and self-confident way, that the finest thing in the world is to get on and grow rich. But when you think of the war you think not of Clemenceau, but of Nurse Cavell; when you think of India, you think not of viceroys and princes, but of Gandhi; when you think of America, you think not of Rockefeller, but of Woodrow Wilson. And when you are oppressed by the burden of living, you think of Jesus—not a King going forth to destroy His enemies, but a Jewish peasant who tried to teach us to love one another, and for His pains was executed between two thieves.

A Laboratory Sonnet

By E. A. Vuilleumier

We note that this is green, and this black,
 And when we heat the vial it turns gray.
 We watch the molten droplet's little track,
 And place the tubes into their shabby tray.
 We mix these two, and lo, the test is made;
 We see the flaklet darken in the sun;
 We count the little discs, the bowl is weighed,
 And mark it in the book, that it is done.
 But is this chaos, pure and undefiled,
 That yields us freely, if we stop to pause,
 Like a mosaic by some Raphael tiled,
 An order most profound, and sapient cause?
 And as we view all as a stately manse,
 Can we then ask ourselves if this be chance?

On Advertising the Church

By Warren F. Cook
New York East Conference

THE subject always seems to me unfortunate, for the church is not really the thing we want to advertise. The church is but the medium by which the spirit reaches man. We cannot keep the church out of it, and organization of some kind seems essential, but in the end it is a spirit we want to make known, not an organization. This makes the task far more delicate. For it is all too easy to confuse the two, and nowhere easier than in an enthusiasm for publicity, especially if we are caught in the whirl of modern advertising propaganda, with its emphasis upon numbers and bigness and quick profits.

There are times in the development of any concern when the name of the firm or the factory, and possibly the names of its chief officers, should be matters of publicity, but this is always a preliminary step in establishing confidence and credit. Large appropriations are spent not to advertise firms and personalities, but products. A glance through any modern advertising display will reveal little or nothing about the producers or factories. Emphasis is always on the product itself, its quality, and where it can be had.

On the contrary, church advertising often emphasizes the organization and glorifies its head (the minister) to the neglect of the product which is, or should be, religion. This is much the easier and quicker way. When the head of the firm is popular and the factory is running night and day with a noise the community cannot mistake, it means *success* to those stockholders who chart the values of the church according to modern business calculation. "Verily, they have their reward." Such results are not difficult to attain. Herald the unusual. Throw the spotlight on it, and the stampede will be instantaneous. The crowd will follow the piper like rats.

Some years ago at New Haven, Dean Charles R. Brown, of Yale Divinity School, was asked to sit through a church advertising conference and sum up at the end. Much emphasis had been laid upon getting people out, especially to the evening service. Some very unusual and bizarre methods had been proposed. Dr. Brown said he was sure he could fill any church in New Haven for an evening service in a month. The first week he would advertise that he would preach in his shirt sleeves; the second week he would announce that he would preach in his pajamas; the third week in a bathing suit, etc. It was a cruel thrust at the inflated program, but the dean was perfectly right. To get attendance and make things hum with activity is the easiest thing in the world. Advertising for such results is comparatively simple, but to proclaim or advertise the

religion which Jesus taught and to keep the church a fit vessel for that spirit is quite another matter. The spirit of real religion is a very sensitive thing. It is vital, full of faith and great courage, but totally averse to the noise and hurrahs and exaggerations of popular advertising methods.

What Shall We Advertise?

The character of all successful publicity is determined by the quality of the thing to be advertised. "What are the values of the thing we are going to sell?" is the first question even in good commercial advertising. The policy of the campaign to the last detail depends on that. It is necessarily so. You cannot hope to catch the eye or the ear of a public interested in high-priced automobiles, for example, by advertising methods used to sell popular chewing gum. It is a matter of record that such a campaign failed utterly several years ago before the advertising game, so called, became so highly professional. Producers of high-grade merchandise, such as art works, precious stones, real antiques, even high-priced cars, invariably advertise in a highly dignified manner and use only organs of publication of assured dignified reputation. It is just a matter of common sense. They must reach certain people and speak, not only a language they understand, but in terms which will appeal and sell.

I have before me a booklet advertising a high-priced automobile which leads me into the luxury spots of the world. The art work is magnificent. It must have cost thousands of dollars. The language is beautiful and positively ingenuous in its method of appeal.

Now, in the name of all that is holy, shall we put the church, the temple of the living spirit of God, on a lower plane? While we do not appeal to one class only, we do want to appeal to the *best* in *all* people, and we can never do it by cheap, clap-trap methods of shoddy tabloid character.

"Pep" and "Booster" Advertising

A short while ago I listened to an address on church advertising before a group of Metropolitan ministers. The speaker was an expert. He said so. There was no opportunity to discuss the address on account of time. I found myself disagreeing with the speaker at many points, and when he finally came to compare, disparagingly, methods of advertising the church with the methods and expenditure used in advertising certain brands of pickles and the circulation methods of the Daily Mirror, I felt a sinking feeling such as I might

Ask a New Treasure

BY MARGUERITE WILKINSON

*Old things and fair, old things and dear are going
And I could hardly find their like again,
Though with all floods of time my soul were flowing
Through every welter in the world of men;
Though with all winds of time my soul were blowing
Over and under and through all joy and pain
There is no knowledge that can still be knowing
Old things and fair that were not known in vain.*

*Then let them go; better the clean remembrance
Of what was lovely once than, day by day,
Poor exaltation of the outer semblance
When the bright ghost is hidden or gone away.
Where the new Easter glory is outpoured
Ask a new treasure of the risen Lord.*

if someone tried to compare Lulu Belle with my mother and scold her because she did not popularize herself in a similar manner. The thing is all wrong. It is not only wrong, it is indecent and calls for righteous challenge.

The truth which the church should offer can never be set forth by modern business advertising methods at any expense except expense to its own vitality. When we try to advertise in such fashion we cheapen the church and its religion; we build up false standards of value far more harmful than the ordinary evils which the church usually sets itself to combat, for there is nothing more stubborn than a wrong which parades as the herald of good, marching to the blare of false religious conviction.

Competing With the Movies

Of course, many a church, so-called, has not the spirit of Christ to proclaim. Many churches are simply trying to compete with the movies and kindred attractions. It is a hopeless attempt. They are beaten from the start because of divided purpose. The only way to compete with the movies is by more lavish theatres and more elaborate pictures and vaudeville. It's a commercial matter, pure and simple. These churches to which I refer may not run pictures, but are trying some other vaudeville stunt to win the crowds.

It is a pitiful thing to see a minister or a church yield to this temptation. For it is a temptation. There is nothing so fascinating to a public man as crowds and the thrill of getting them, and holding them by the inspiration and spell of public speech is a glorious intoxication.

Here is this long line waiting for the next performance at the movies. We pass right by it on our way to church. Only a handful is there to hear us proclaim the unsearchable riches of God. As we go home the multitude is pouring out into the streets. "They should hear this gospel. It is our duty to see that they do." Then we go home and plan to get that crowd into our church. And how? Only one way—*competition*. And when they come we are happy. We think we are building the church and spreading the gospel. Nonsense! We are probably doing no such thing. What little gospel we can give is buried in second-rate entertainment which the crowd comes to hear because it is cheaper than the movies and also soothes the conscience a bit. We have, in most cases, expended so much energy and used such methods in getting the crowd, we have little real spiritual food to offer them. And if we give spiritual food in adult doses and fail to spend most of our time trying to entertain them, the crowd, tricked into coming to church by such methods, will soon be back at the movies.

Why do we think we must have crowds? The best colleges limit their numbers to the capacity they can rightly educate. The best hospitals take no more than they can care for well. There are cheap colleges and fakes in medicine, but we all disparage them at every opportunity. Why, then, should we tolerate cheapness and chicanery in the name of religion? To trifle with the spirits of men is certainly more criminal than to trifle with their bodies. Numbers mean absolutely nothing. Jesus was content with eleven men. "Where two or three are gathered together, there will I be in the midst." Where two or three thousand are gathered together, there's sure to be someone who will want to start an advertising campaign to sweep the world into the fold over night.

The Snare of the Crowd

I sat with a man at the Polo Grounds during a world series game. Every seat was taken. Said he, "How would you like to have this crowd coming to your church every Sunday?" In his voice was just a touch of pity. He knew how many I had. But he did not realize the utter impossibility of building a church out of a crowd like that, gathered for a sporting event, ready to carry its hero off on its shoulders in one moment of approval and damn him the next for a misplay. A church built upon such a crowd would fall away like a rope of sand before the first storm of adversity, or worse, divide into cliques and fight shamefully in the name of religion.

The speaker to whom I refer above told of going into a certain town to speak to a men's gathering. He asked direction to the church from this one and another on the street corners and in stores. No one knew. Conclusion—"This church was not doing its duty; it should advertise." Proof of the conclusion—"only a handful out to hear me speak." He told them all this. I suppose it never occurred to the speaker that he might have been the cause of "only a handful." Thinking men, who weigh values and find their time all too full, may have had to decide between this and something else—perhaps staying at home with their children.

Anyhow—it was not a true test, and it is a very old illustration which deserves the retired relationship. He might have found the same ignorance if asking direction to a museum or a library or a school, if there were several. The church which in my judgment is doing one of the finest pieces of work I have ever witnessed would probably meet this same test in the same way. Its minister is not a popular town hero; its services are not heralded in blazing headlines; its sermon topics are not announced in catchy phrases that obscure the truth, but the religion of the spirit of Jesus Christ is there; the most searching gospel is preached; the truest brotherhood is practiced, and children are growing up in the healthiest religious atmosphere imaginable. It is a place, you feel, where Christ might like to retire and spend His intimate hours.

Of course, there are legitimate ways of proclaiming the gospel and the church which heralds it. They are the ways which recognize the exact values of that gospel and have faith and courage to follow them at the expense of unpopularity and modern crucifixion. But that is another story.

BROOKLYN, N. Y.

My Blackest Shadow

By Edwin H. Carr

There are as many shadows
As there are lights which shine;
And every star a shadow casts
Around this body of mine;
But the blackest of my shadows
Is as that one from the sun.

There are as many shadows
As there are truths which shine;
And every truth a shadow casts
Around this soul of mine;
And the blackest of my shadows
Is by contrast with His Son.

Facing General Conference

Delegates



Rev. Hubbard Daniels

LOUISIANA Conference sends but one district superintendent to the General Conference, but he counts for one. The Rev. Hubbard Daniels, of La Teche District, has served on two other districts of his Conference—the Shreveport and the Baton Rouge. He is a man of wide experience and sterling worth as a churchman. His educational qualification was made at New Orleans College of Liberal Arts and its theological department.

Probably his election, though a district superintendent, was influenced by his previous successes as pastor. At Shreveport he pastored at St. Paul and in New Orleans, Grace, Mount Zion, and Mother Wesley successfully. In Monroe he erected a \$65,000 brick structure, perhaps the most beautiful of our churches in Louisiana. Very appropriately Louisiana Conference sends him to the General Conference for the third time in his ministry.

* * *

"WHILE attending that greatest of all religious lawmaking bodies in the world, I shall endeavor to stand by the things that I believe are for the betterment of the church and the advancement of God's kingdom," is the way Mr. H. K. Gross faces his responsibility as lay delegate from Savannah Annual Conference to the General Conference. There is the note of sincere interest in his attitude. He is a veteran church member, and has held every office to which a layman is eligible in his local church. His election reflects a cherished honor also upon his local charge, Charleston, of Waynesboro District, to which he will carry back from Kansas City inspiration for larger and finer service in the program of the church.



Mr. H. K. Gross

* * *



Pres. G. C. Taylor

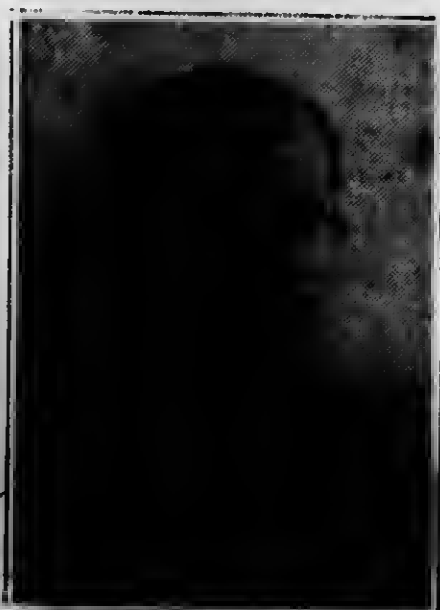
IT was a signal recognition of ability and fitness that Dean G. C. Taylor, of Philander Smith College, Little Rock, was appointed by the Arkansas State Department of Education to the position of State supervisor of Illiteracy Schools for Negroes. In that honor the college also shared because Prof. Taylor, having begun his education in the Arkansas public schools, became afterwards an honored alumnus of Philander College, graduating in 1906. His post-work, done in mathematics, was taken at University of Chicago.

After a seven-year period of teaching in the public schools of Fort Smith and Van Buren, Ark., he was for two years instructor in the department of education at

New Orleans College; thence he returned to his alma mater as professor of mathematics. An urgent demand pressed him later into service as principal of the high school at Helena, Ark. But soon his old love for alma mater took him back to Philander Smith as its dean. After two years in this capacity he was elected president of the institution. Both President Taylor and his school have the confidence of the community and of the patronage—the Little Rock Conference—which elected him as delegate. His well-trained mind and balanced judgment give him a poise and intelligent approach to questions of legislation which will be highly valuable in our General Conference deliberations.

* * *

FROM his great-grandfather down the ancestral line, Walter Scott Chinn forms a link in a chain of noted local ministerial succession. His grandfather was among the founders of the famous Mississippi Mission Conference, organized in Wesley Church, New Orleans, on Christmas Day, 1865. Of that historic church, Dr. W. S. Chinn is the present pastor. He is well known for his active interest in everything pertaining to the general welfare of his people; is a graduate of New Orleans University and Gammon Theological Seminary. He ranks high as a gospel preacher and evangelist; is convincing and forceful in argument; a good writer, and a close student of affairs, whether in church or state. He enjoys the respect, confidence, and esteem of both white and colored. He does things with a zeal that is peculiarly his own. He is fearless and an acknowledged leader, as well as an enthusiastic follower who knows no defeat. He is serving the second time as secretary of his Conference; also the third time as a delegate to the General Conference.



Rev. W. Scott Chinn

* * *

MORE prominently as a challenging and fruitful mission field, Liberia is emerging into the limelight of Methodism's consciousness of obligation and adequate endeavor. Our work there is comprised within one Annual Conference, consisting of forty-two traveling preachers, with 9,608 full members of churches. In the seventy-eight Sunday schools conducted, there are 5,284 pupils. Their seventy-seven churches and score of parsonages have a property valuation of \$171,752. In church membership the Conference shows an increase over last year of 2,320. This growing Conference, a unit in the group of Covington Area Conferences, is represented from the laymen's side, in the General Conference at Kansas City, by Senator W. V. S. Tubman, who, though devoted fondly to the political fortunes of his beloved republic of Liberia, is no whit less committed to



W. V. S. Tubman

the highest interests of the Kingdom in the extension of its frontier lines. He will be welcomed with fraternal regard and Christian co-operation at Kansas City.

* * *



Rev. J. W. Thomas

THE Rev. John W. Thomas will be registered at Kansas City as one of the most earnest, serious-minded delegates sent up by any of our Conferences. It is this trait that commended his fitness to his Conference. He is a hard worker and has long been bearing the burdens of the pastorate in the ranks with his many brethren, to whom before so signal an honor has never come to represent their Conference in the General Conference.

Bro. Thomas, modest, though a man of strong convictions, will represent his Conference—the Central Alabama—with becoming credit at Kansas City.

* * *

THROUGH her untiring efforts to promote the program of the church, Mrs. Rogers has won the confidence and esteem of the constituency of the Upper Mississippi Conference. This fact was demonstrated by her election as lay delegate to the General Conference from that Conference. She is an outstanding figure in educational and church circles. Having been educated in the public schools and the Alcorn A. & M. College of her State, she is, and has been for several years, an efficient and competent teacher, and has the honor of serving two years as secretary of the Mississippi Association of Teachers in colored schools. At present she is class leader and Sunday-school superintendent of her local church, and is also Conference treasurer and district president of The Woman's Home Missionary Society. In sending her to the General Conference, the Upper Mississippi Conference makes a splendid contribution to the personnel of the coming General Conference.

* * *



Mrs. Lillian P. Rogers

HIS unselfish, brotherly spirit, reinforcing his splendid scholastic preparation and fruitful ministry, resulted in giving the leadership of his Conference to Dr. Calvin S. Stanley, pastor of First Street Church, New Orleans. Confirmation of his leadership lies in that for three successive quadrenniums he has been elected on the first ballot to represent Louisiana Conference, now heading the delegation to Kansas City.

Rev. C. S. Stanley

His educational preparation was had at New Orleans College and Gammon Theological Seminary, where he won the "A.B." and "B.D." degrees. At present he is pursuing his master's degree at New Orleans College. For five years he has been a member of the faculty of the summer school and Epworth League institute at Waveland, Miss., and is at present chairman of the Conference

Board of Examiners. At the 1920 General Conference he was appointed a member of the Board of Control of the Epworth League, and served until the merger at Springfield.

Dr. Stanley possesses the elements of safe leadership, is a careful student of church polity as well as of current issues, and will go to Kansas City prepared to participate actively in all the deliberations.

BENGAL CONFERENCE

Ministerial—Shot K. Modol, district superintendent, 52 Tangra Road, Calcutta, India. *Reserve*—Henry M. Swan, missionary on furlough, 2506 Isabella Street, Evanston, Ill.

Lay—Victor M. Ilahibaksh, Y. M. C. A. secretary, 5 Russel Street, Calcutta, India. *Reserve*—Hrit K. Modol, headmaster Collins' Institute, 140 Dharmtala Street, Calcutta, India.

CENTRAL PENNSYLVANIA CONFERENCE

Ministerial—J. Edgar Skillington, pastor, 1213 13th Street, Altoona, Pa.; Horace L. Jacobs, pastor, Bedford, Pa.; Alvin S. Williams, pastor, 1225 8th Avenue, Altoona, Pa.; Morris E. Swartz, district superintendent, Sunbury, Pa.; Edgar R. Heckman, pastor, Clearfield, Pa.; A. Lawrence Miller, pastor, Lewistown, Pa. *Reserves*—J. McKendree Reiley, district superintendent, 801 Lexington Ave., Altoona, Pa.; William E. Watkins, district superintendent, 811 Market Street, Williamsport, Pa.; J. Howard Ake, district superintendent, 1402 Walnut Street, Harrisburg, Pa.

Lay—Ira J. Romberger, retired business man, 2917 North Front Street, Harrisburg, Pa.; Charles V. Adams, banker, Montoursville, Pa.; Michael B. Rich, manufacturer, Woolrich, Pa.; Sylvester A. Kuhn, railroad agent, Hastings, Neb.; Herbert T. Ames, attorney, Williamsport, Pa.; Wat Tyler, postal official, Shamokin, Pa. *Reserves*—James W. Lowther, banker, Bellwood, Pa.; Sterling W. Dickson, attorney, Berwick, Pa.; James S. Williams, accountant, Roaring Springs, Pa.

EAST GERMAN CONFERENCE

Ministerial—Herman A. Maser, pastor, 113 Park Place, Schenectady, N. Y. *Reserve*—Gustav Bobilin, pastor, 1513 East North Avenue, Baltimore, Md.

Lay—Charles F. Houck, coal dealer, 216 East Street, Buffalo, N. Y. *Reserve*—Charles M. Wendels, salesman, 3523 Newkirk Avenue, Brooklyn, N. Y.

ITALY CONFERENCE

Ministerial—Carlo M. Ferreri, district superintendent, Rome, Italy. *Reserve*—Umberso E. Posspischl, pastor at Bologna, Bologna, Italy.

LIBERIA CONFERENCE

Ministerial—Regland V. Richards, Monrovia, Liberia, Africa. *Reserve*—Louis W. Wah, principal, Sinoc, Liberia, Africa.

Lay—William V. S. Tubman, senator, Cape Palmas, Liberia, Africa. *Reserve*—Maria A. King, president Ladies' Aid Society, Edina, G. Bassa, Liberia, Africa.

LUCKNOW CONFERENCE

Ministerial Reserve—J. Waskom Pickett, editor Indian Witness, 37 Cantonment Road, Lucknow, India.

Lay Reserve—Daniel D. Pant, Ministerial Gazetted Officer under government, Kandari Lane, Lucknow, India.

UPPER MISSISSIPPI CONFERENCE

Ministerial—Edward F. Scarborough, pastor, Holly Springs, Miss. James W. Golden, evangelist, Holly Springs, Miss. Charles W. Butler, district superintendent, Clarksdale, Miss. *Reserves*—Jesse W. Winbush, pastor, Winona, Miss. Buford E. Woolfolk, pastor, Clarksdale, Miss. Jeremiah M. Marsh, pastor, Amory, Miss.

Lay—Robert L. Williams, insurance, Lexington, Miss.; Samuel W. Wysinger, teacher, Holly Springs, Miss.; Mrs. Lillian P. Rogers, teacher, Indianola, Miss. *Reserves*—Guy W. Oliver, teacher, Holly Springs, Miss.; Percy W. Tucker, agent, Okolona, Miss.; Georgla A. McEwen, teacher, Tupelo, Miss.

WASHINGTON CONFERENCE

Ministerial—W. A. C. Hughes, director Bureau of Negro Work, Board of Home Missions, 536 North 58th Street, Philadelphia, Pa. Ernest Lyons, pastor, 828 North Carey Street, Baltimore, Md. A. J. Mitchell, field secretary Morgan College, 529 Sanford Place, Baltimore, Md. E. S. Williams, pastor, Lanvale Street and Carrollton Ave., Baltimore, Md.

Lay—I. Garland Penn, field secretary, Department Educational Institutions for Negroes, 2823 Park Ave., Walnut Hills, Cincinnati, Ohio. J. H. Love, attorney, 613 Morris Street, Charleston, W. Va. Mrs. Fannie D. Tyler, Conference secretary Woman's Foreign Missionary Society, 1726 15th Street, N. W., Washington, D. C. W. Ashbie Hawkins, attorney, 14 East Pleasant Street, Baltimore, Md. *Reserve*—Garrett D. Rawlings, newspaper man, Baltimore, Md. William H. Jackson, druggist, Washington, D. C. Florence M. Mitchell, housewife, Pittsburgh, Pa.

Church Takes Stand in National Policy

Enlist in Fight for Peace

By Harry Earl Woolever

Editor, *The National Methodist Press*

THE church of Jesus Christ has always, when free, voiced the highest ideals of justice, peace, and liberty. These ideals it has translated, to a greater or less degree, into the governments organized for the good of the people. At all periods of history there have been forces actively counteracting the principles which are based on the highest good for the greatest number, by endeavoring to substitute lower motives and making use of public means for personal and selfish interests. So base have been the standards of some that, from the beginning of history, they have sought personal profits regardless of the cost in the lives and the happiness of the people—for instance, the greedy financiers, traffickers in liquor, and war profiteers who profit by conflict and in times of peace seek for strife. This last-named group is now carrying on its campaign in Congress. The church has always opposed these forces and, as champion of the rights of all, has carried forward the most effective movements against these enemies of society.

THE CHURCH AND THE WAR MACHINE

In the General Conference of 1924, the Methodist Episcopal Church put itself on record as against war between nations, and in doing so voiced similar sentiments held by the great body of Christian people. A few of the opening sentences of that statement found in the Discipline will leave no question as to the attitude of this church, both in and out of the halls of Congress:

"Millions of our fellow men have died heroically in 'a war to end war.' What they undertook must be finished by methods of peace. War is not inevitable. It is the supreme enemy of mankind. Its futility is beyond question. Its continuance is the suicide of civilization. We are determined to outlaw the whole war system.

"The patriotism of the Methodist Episcopal Church has never been challenged. . . . Governments which ignore the Christian conscience of men in time of peace cannot justly claim the lives of men in time of war. . . .

"The world is now open to crusade for peace. . . ."

If the foregoing declarations mean anything, they indicate that the church is at war to end war, and must meet head-on the forces which foster war, whether they appear in legislative halls or in secret retreats. He who grants munitions manufacturers and professional militarists the right to present their case before Congress and who seeks to stop the church from presenting the claims of peace before that same body is neither in mind nor in spirit an American.

A BILL TO PREVENT TRAFFIC IN WAR

Congress now has before it one of the most constructive resolutions (H. J. Res. 183) looking toward the elimination of war which has been introduced in recent years. It was presented by Congressman Burton, of Ohio, and merits the consideration of all citizens who oppose armed conflict. Its two opening sections give the gist of it:

"Resolved . . . That it is hereby declared to be the policy of the United States of America to prohibit the exportation of arms, munitions, or implements of war to any nation which is engaged in war with another.

"Sec. 2. Whenever the President recognizes the existence of war between foreign nations by making proclamation of the neu-

trality of the United States, it shall be unlawful, except by the consent of the Congress, to export or attempt to export any arms, munitions, or implements of war from any place in the United States or any possession thereof, to the territory of either belligerent or to any place if the ultimate destination of such arms, munitions, or implements of war is within the territory of either belligerent or any military or naval force of either belligerent."

The Committee on Foreign Affairs of the House of Representatives, having considered this resolution in January of this year, unanimously voted in favor of reporting the same and recommending that it do pass.

No sooner had the House Naval Affairs Committee reported out a bill proposing to spend \$274,000,000 for the building of war vessels than the "bigger navy" group turned their attack against the Burton resolution. They united with army militarists and industrial interests, who are eager to make profits on war chemicals and munitions, in an appeal to the Foreign Relations Committee to reopen hearings on this resolution. This is the first step in their drive to kill the measure. The witnesses appeared and their testimonies, with few exceptions, bore adroit assaults upon peace programs, and made pretensions at high patriotism. They used subterfuge to conceal their real motives and juggled facts in an effort to convince the committee that this nation should continue the practice of supplying warring countries with the means of destroying lives.

BURTON MEASURE A PEACE POLICY

The militarists and the munitions interests, recognizing this as one of the most important peace proposals before Congress, are fighting it. This proposal declares the policy of the United States to be against the exportations of arms, munitions, or implements of war to any nation engaged in war with another. The bill makes clear what is meant by "arms, munitions, or implements of war," and enables Congress to lift the embargo under justifiable circumstances. It aims at an evil traffic which prevails in this and other countries where those who profit by the conflicts of nations carry on an agitation which tends to war. The congressional committee had given most careful study and consideration to the Burton bill before adopting it, but it was not until the army and navy groups and manufacturers commenced to express their vigorous opposition to it that Congress fully comprehended the need for such a measure and the great danger to the peace of the world coming from those who gain by wars.

PROFITEERS' METHODS EXPOSED

The first opposition to the Burton resolution at the committee hearing was made by a representative of the chemical industries who had expressed a wish to be heard. This individual used nearly two hours trying to conceal the real motive behind the chemical manufacturers' opposition to regulations governing the exportation of war materials. He acknowledged that the measure did not interfere with peace-time industries, and could not deny that the selling of war materials to belligerents brought us the ill will of other nations, as well as fostered their wars. After acknowledging that the desire of the manufacturers was to furnish belligerents with war commodities, he was asked this question by Congressman Burton:

"Does that not lead inevitably to this situation, Doctor —? Let me state this to you, and I want your candid answer: that your industry is interested in the continu-

ance of wars in foreign countries?" He answered that the people he represented were different from that. "Well," replied the veteran congressman, "If they are a different type from that, why are they not willing to suspend the shipment of chemicals and explosives used for killing people?"

The chairman of the committee, Representative Porter, of Pennsylvania, forced this witness to show his hands uncovered. Said Chairman Porter: "To sum up your position, your objection is this—that you believe you have a moral and legal right to ship these articles in time of war as well as in time of peace?" The witness replied: "The same in time of war as in time of peace." The chairman then led on the witness: "And that if we do not do it, other countries would do it, and they would get the profits?" The witness replied: "That is the way I look at it."

When the chairman had concluded the examination, he said: "Well, if I had any doubts as to the necessity of this resolution, they would be removed by that statement." Congressman Porter asserted that this hearing would be printed and sent to all the world. The hearing showed that men are so eager for profits that they seek to gain by the slaughter of their fellow men. Poisonous gases and consuming chemicals which strangle life pay big profits to manufacturers.

SECRETARY OF NAVY LED INTO INACCURACIES

Following upon their efforts to secure from Congress a navy building program, the navy officials, paid employees of the Government, centered their attack upon the Burton resolution and prepared a printed leaflet setting forth their opposition. This was signed by Secretary Wilbur. By a slip it was published in a metropolitan paper prior to the secretary's coming to read it before the Foreign Relations Committee. The statement was both unfair and inaccurate, and Secretary Wilbur was embarrassed and turned to the admirals whom he had brought with him as experts for defense of the matter he had read. These admirals were ignorant of history, or sought to deceive the public. The committee questioning revealed to what an extent clever strategists make use of department heads to cover up their partisan plans. Secretary Wilbur has been humiliated by those under him.

WAR DEPARTMENT ALSO OBJECTS

The head of the War Department was also maneuvered in opposition to the measure, and argued that its adoption would interfere with plans of national defense as well as interfere with purely commercial shipping of cotton, copper, and other materials. The committee had looked into this question, and the contentions made by the war secretary were unconvincing to the impartial students of this subject.

In the last few years, as the efforts to promote universal world peace have increased in this country, various groups, some profiting by wars, some with false notions of national defense, and others simply misled, have joined in a move which would block the way to a more peaceful world. The gains of the war profiteers must come from the taxes of those who labor in the constructive fields of life.

How individuals, such as manufacturers of munitions and of death-dealing chemicals for the sake of profits, and army and navy officers for the sake of position, can give themselves to defending a traffic which means the death of their fellow men and the destruction of homes, is quite beyond understanding. There is no question left as to the heavy responsibility of the church if peace is to come upon the earth. Until the right of petition is denied and men and women no longer are allowed to express their highest convictions, there will flow into the halls of Congress a plea for action which will put the traffic in warring materials in the same barbaric pit with the traffic in alcoholic beverages.

The church has solemnly declared its determination "to outlaw the whole war system."

WASHINGTON, D. C.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

JESUS AND THE HOME

SECOND QUARTER. LESSON IV. APRIL 22

Scripture Lesson—Mark 10. 1-16.

Present Status of Jesus' Ideal for the Home. The thoughtful, conservative Christian can hardly escape a mood of pessimism as he reflects on the present status of the home, especially in this so-called Christian country. Observation and study will reveal that the statement we frequently hear, namely, that the Christian conception of the home and the sanctity of marriage is rapidly losing ground, is not entirely without any foundation in fact. There are those who think that the institution of Christian marriage is already as good as fallen, being braced up only by a few weak and leaning props which a mere infant's breath might undermine. And they endeavor to effect its complete overthrow by assuming it, some joyfully and others regretfully, and proposing some other ideals of marriage and of the home.

Substitutes for Jesus' Ideal for the Home. There are those who advocate "free love" and childless homes. Free love means that the couple who now desire matrimonial union live freely together as if married, in the enjoyment of all the privileges which are now considered legitimate only for a married couple, for a definite period of time. If at the end of this period they still desire to be united, they may be married; if not, then each may go his way rejoicing to repeat the experiment. More recently some others have advocated the companionate marriage. This means that the couple marry for the companionship of each other, and with the avowed understanding that the tie is mutually binding as long, and only as long, as mutual companionship obtains. If a cessation of companionship occasions a separation, each parent is pledged to contribute to the rearing of the children, if there be any, up to a certain age. "Love," it seems to be thought, smacks so deeply of the mere sentimental or has frequently kept such bad company that "companionship" appears more practically meaningful. Still more recently has come the suggestion of the "collegiate marriage." According to this, marriage becomes somewhat of a business proposition. Neither party to the union is dependent upon the other for support; and each party is free to strive for the fullest realization of his highest ambition for a "career" just as if he were not married. Such marriage does not require the sacrifice of anything which would not have to be sacrificed without it unless it be, perhaps, promiscuity in sex relations. It seems to be more for convenience for monogamous sex relations and for sexual fellowship than for anything else. From Cuba comes the suggestion that mothers be the head of the home, with children taking her name and inheriting all property through her—a reversion to what obtained in some very primitive societies. And we hear that in the Russia of to-day the law permits a man or woman to marry and divorce as often as he chooses, provided he is able to pay fifty cents for the license and a few cents for the divorce. A half dozen marriages and divorces in one year on the part of the same person is not unknown. And it is possible for one to marry more times than that in a single day. Children may take any name they desire. But Russia is anti-religious, not to say anti-Christian.

Fundamental Cause of the Change in Ideal. The fact is that we are in the midst of a somewhat nervous social instability in all the fundamental social institutions. The home, which is most fundamental of all, is perhaps suffering most greatly of all. But in this the church is a close second, if not an equal. In such confusion we may naturally expect a variety of suggestions, recommendations, and theories ranging all the way from the moderately reasonable to the extremely foolish.

And as the years come and go, we may expect to hear many others, until some more permanent social adjustments are made.

No one who thinks seriously, soberly, and sanely on the matter will fail to see that the Christian conception of the home and the family is the highest, and contributes to the best social welfare. And the fact that so many supposedly Christians are sounding the death knell or are keeping time to the funeral march of that conception is a fair indication of the weakening influence of Christianity in the everyday life of our society. And this weakening influence goes *pari passu* with the strengthening spirit of individualism in society which is itself the illegitimate child of democracy. The rank and file of us are becoming—we ought rather say have become—a rather nervous and impulsive people with but little sobriety and moral earnestness. So many of us are controlled by our passions and emotions rather than to control them. Somehow we get the foolish idea into our head that to be modern we cannot afford to respect anything that is ancient or that has been held sacred in a former day. We have developed a mania for new ways of doing everything. The old is damned because it is old; and the new is welcomed because it is new. Change is identified with progress. Time was when the divorced man or woman lost greatly in social prestige and respect. If he was a minister, very likely he forfeited his license. But now only the very highest offices in the church are not sometimes honorably invaded by divorcees and divorced—provided they are straight on the other man-made ordinances and regulations which we studied a few weeks ago. Whether we care to admit it or not, the fact is that at least the more democratic Protestant church is becoming leavened by society no less gradually than it is leavening society. It is being influenced by public opinion about as much, perhaps, as it creates public sentiment. This is not to denounce; it is but to describe.

The Fundamental Remedy. That there should be progress in the relations of the home is nothing more than should have been expected and desired. Even further progress is to be desired and should be welcomed. But the ideal of Jesus not only permitted such wholesome progress, but encouraged it. For instance, the emancipation of woman in the home is actually suggested by Jesus in denying man the right to divorce her at

wili. And to make man and woman one, as He did in marriage, was not far from considering them socially equal. What is needed to re-establish the influence of His conception of marriage and the family in the life of society to-day is not mere denouncement of this or that type of marriage, or this or that law governing divorce, but a religious awakening such as will re-establish the influence of Christianity throughout every phase of our individual as well as our social life.

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, APRIL 22, 1928

"Suffer the little children to come unto me"
(By the Rev. D. D. Martin, D.D.)

Family life is not known in much of the heathen world. Home, as we know it, is a Christian institution, and has the divine sanction. The divorce court, with the family wreckage, may be necessary, since the devil is doing his work of home destroying. The saddest phase of heathen life and of ruined homes in Christian lands is the burden that childhood must bear. The most pathetic and tender appeal of our Lord is in behalf of childhood, as with hand outstretched lovingly toward them, He said, "Suffer the little children to come unto me."

The home is the heart of our civilization. If the home is destroyed, the church is destroyed, the government is destroyed, and the whole of society is in ruin. The condition of the home determines the life and health of any people or race, and is the truest index to individual and national morals. If we want to know all it means, study the home life of India with its zenana prisons for girlhood and womanhood, or note the sad life of the girls and women of the Mohammedan world in contrast with the Christian home.

The first approach to the people of non-Christian lands is through its childhood. Schools are opened to children, and soon the parents will follow the children. Jesus placed a child in the midst when He wanted to enforce His teaching. The quickest way to reach and save a people is through its childhood. The Christ spirit is manifest in His missionaries more quickly in the attitude toward the children than in any other way. Jesus made it plain when He said that what we do or fail to do to children is also done to Him.

If we can get the children of heathen lands to know Christ, soon the whole land will become Christian. Those who become Christians in childhood are more sure to be steadfast in the faith and become faithful Christians. It pays to invest in childhood for Christ everywhere. They are at home with Him, and growing in Him, they become like Him. Often it proves true in heathen as in Christian lands: a child shall and does lead.

GANNON SEMINARY.

Epworth League Topic

APRIL 22

BUILDING A LEAGUER'S BOOK SHELF

(1 Tim. 4. 13; 2 Tim. 4. 13)

Six Reasons for Making Friends of Good Books.—1. Good books give you an outlet to the hidden springs of your life.

Edmund Burke, probably England's greatest orator of the English tongue, gave to Cicero the credit for his success. Nathaniel Hawthorne, the author of America's greatest novel, used to say that his greatest awakening came from reading in boyhood Spenser's "Faerie Queen" and Bunyan's "Pilgrim's Progress." Robert Louis Stevenson says that Shakespeare and the New Testament served him best. It is very easy to see the influence of the Bible in the life and literary style of Lincoln. Jane Addams gives credit to two books by Tolstoi for her life mission.

At one time Longfellow was riding through England. The door of his carriage was thrown open, and there stood a bunch of miners. "We asked to come up out of the

mine to see the man who wrote the Psalm of Life. We heard you were to pass here." Through all the years man has sought the inexpressible.

As someone has said, "Literature is within you. The masters only bring it out. They help you to find freedom through expression. The masters have found you, and you have begun to find yourself."

2. Good books can help to keep before you the vision of the ideal.

Are you acquainted with "In the Last Ride Together," by Browning; "The Voyage," by Tennyson; "To the True Romance," by Kipling; and the Bible? Do you know Leatherstocking, Becky Sharpe, Jean Valjean, Esther, Beatrice in Dante's Divine Comedy, Don Quixote, Ruth, the Twelve Disciples?

Poetry is of great help. The ideal like a

pillar of cloud by day and a pillar of fire by night has guided the march of nations as of individuals, and the "poets have been the standard bearers."

8. Good books will give you a better knowledge of human nature.

Where is a greater psychologist than Shakespeare, where is a greater picture of the human soul than in Job, where are more noble thinkers than Milton or Goethe? Literature shows us mankind sitting in infinite variety, each person sitting for his portrait to a master portraiture. And then each one lives in his world as each of us must; and the writer interprets the powerful influence we call social pressure and shows us how it acts and reacts until his work becomes to us a guide book to the intricate mazes of our own strange human life.

All this world of books is very near to us. These books are ours if we will claim them by sympathetic reading. "Literature is a mirror of life," and we who are in the midst

of life are tremendously interested in understanding it.

4. Books will make you a citizen of all ages. Frank L. Mott, professor of English in the University of Iowa, says: "I think of the world of books as having three dimensions: time, space, and thought. The time gives the reader a view of all history, the space dimensions give the reader a view of all lands, but the greatest of all is thought dimension, for it transcends time and space."

The story of Henry Hallam, who died in 1833, at the age of twenty-two, is significant here. Tennyson loved him and wrote that great poem, "In Memoriam," about him. This poem was published in 1850. Between 1835 and 1850, Henry Hallam was almost forgotten. To-day he is known wherever English literature is studied.

5. Books will show you the glory of the commonplace.

6. Books will help you to master your own language.

Jones saw fit to transfer us to Gulfside. We shall not forget the people of Dadeville. Haven Chapel gave the pastor and wife a reception on their departure which was highly enjoyed. Prof. D. D. Crawford made a splendid talk. We are now lined up for a great year's work at Gulfside. Pray for our success here.—The Rev. J. H. Gilder, Pastor.

New Edinburg, Ark.—The second Sunday in February was our Rally Day for the purpose of getting our pastor, the Rev. J. H. Oliver, a car. Our watchword was \$50, and we raised every cent to make the first payment. We feel that the Rev. Oliver is able to place the New Edinburg charge among the other active charges. He did not get to fill his appointment on the first Sunday, but was met with sufficient money and groceries to carry him through the following week. On the second Sunday in March, the Rev. Oliver preached to a crowded house at 11 A. M. Collection, \$6.53. At 4 P. M. he preached at St. Luke. Collection, \$4. That night the service was a spiritual blessing and was enjoyed by all. Collection, \$5.15; total, \$15.68.—The Rev. J. H. Oliver, Pastor; M. L. Dupree, Reporter.

Poplarville, Miss.—Sunday, March 11, was a high day at Merrill Chapel Methodist Episcopal Church. The Rev. A. Quinn, our new pastor, preached a soul-stirring sermon to the delight of all who heard him. His text was taken from Acts 9. 5. The Rev. Quinn is indeed a great preacher, and is making friends with the people of all denominations. The Rev. Dean, of Trimkue Baptist Church, was present and spoke complimentary concerning the Rev. Quinn. Our church is alive. The officers of the Epworth League were installed. We have a splendid president, Bro. Eddie Bailey. Delicious refreshments were served after the installation service. The League opened with an address by the president, Mr. Bailey, welcoming all and extending them an invitation to come again. One member was added to the church on Sunday night, who presented the pastor \$10. A nice collection of \$41.34 was raised.—The Rev. A. Quinn, Pastor; Roslean Bailey, Reporter.

Brickeys, Ark.—Mt. Zion Sunday school held a rally on March 9, 10, 11, in which we had the co-operation of the Gospel Temple Missionary Baptist Church, and also the St. John Missionary Baptist Church. On the first night the Rev. M. F. Weatherspoon, pastor of Gospel Temple, delivered a wonderful message. The welcome address was made by Miss Loda Middleton; a paper was read by Miss Gladys Mae Wheeler. On Saturday night an entertainment was given by the Sunday school. On Sunday, at 9 A. M., Sunday school was conducted, and at 11 A. M. an able sermon was preached by the pastor. At 2 P. M. the pastor and congregation of St. John Baptist Church were with us. A solo was rendered by Mrs. Ida Bolby; music by the St. John choir, and other selections. The Rev. George Wright, pastor, preached a heart-searching sermon. Total amount raised from the rally was \$16. Our pastor takes great interest in the young people.—Nettie Middleton, Reporter.

Louisville, Ky.—The pastor and members of New Coke Church are rejoicing over the fact that they are now closing out another very successful year's work of Kingdom building. This is Pastor Hines' fourth year in this charge. He has just closed a great revival, of which he was the evangelist. This meeting resulted in nineteen additions to the church. Since Dr. Hines has been in charge of our church, the work has advanced along all lines. A new mission has been organized at 34th and Magnolia Streets, in the west end of the city. This mission has built a nice little chapel, 34x28, and paid for the same. The pastor and members of Coke Chapel have stood loyally by this mission, which now has a membership of forty-two. They raised \$20 for World Service last year, and will have an increase in World Service giving this year. The pastor and officials are now planning to go into a much larger church, a little farther east on Breckenridge Street, which is a fine location, where they will be able to do greater things for God.

Little Stories of Achievement

What the Churches Are Doing

North Pulaski, Va.—Clark's Chapel is still at work, with a great revival conducted by our pastor, the Rev. M. Malone, and the Rev. Hight, of Pulaski City. During the week there were eight conversions. We are still praying to save more souls for Jesus.—Mrs. E. E. Gardner, Reporter.

St. Louis, Mo.—We had a big day at Union Memorial Methodist Episcopal Church on March 18. The contest came off on this day and \$511 was raised by the men, and the women raised \$568. Miss Arsenia Williams is superintendent; Dr. B. F. Abbott, pastor.—A. P. Harper, Reporter.

Weir, Miss.—We have in our midst our good pastor, the Rev. E. D. Cameron, and family, who have moved into the parsonage, and we should do all in our power to make things pleasant for them, for the Rev. Cameron is a man that stands for the right. We thank Bishop Mead for returning him to us for another year.—Reporter.

Keithville, La.—On Sunday night, March 18, we closed a great drive at McDonald Methodist Episcopal Church, the Rev. F. J. Thomas, pastor. We raised our full quota for World Service and paid our pastor \$16.25. We have a wide-awake pastor and congregation. The members reporting the highest amounts were as follows: Sister Rachel Thomas, Brother W. H. Rollins, and Brother Eddie Brown. We have pledged to stand by our pastor in putting over the great program of the church.—Addie B. Rollins, Reporter.

Conway, Ark.—A surprising rally was conducted at Ebenezer Memorial Methodist Episcopal Church the second Sunday in February. In spite of the illness of some of our active members, the rally was a success. One hundred dollars in cash was raised; subscriptions amounting to \$400 were taken, making a total of \$500. It takes a big leader to put over a big program, and that we have in the person of the Rev. M. McCrosky. Ebenezer Methodist Episcopal Church will be finished under his leadership, God being our Helper.—Reporter.

Kansas City, Mo.—The Rev. A. A. Tolson, pastor of Bowman Chapel, Bonner Springs, Kans., has just closed a great revival meeting, resulting in twenty-six converts and accessions to the churches of the community. He was assisted by the Rev. T. B. Oville, the great evangelist, whose address is 916 South Sixth Street, Kansas City, Kans. The Rev. Oville is certainly sent from God to call men to repentance. The church has taken on new life, and the dim light of past years has begun to shine again.—The Rev. A. A. Tolson, Pastor.

Pawhuska, Okla.—St. Mark Methodist Episcopal Church has just closed one of the greatest revivals ever held in the city. Mrs.

S. Anna Armstrong, evangelist of St. Joseph, Mo., conducted the meeting. Mrs. Armstrong is a wonderful woman, a marvel in the pulpit. Many were converted and reclaimed. Every church, numbering five, received some members during this meeting. Sister Armstrong will live in the hearts of the people for years. The Rev. Mrs. P. Ecton is pastor of St. Mark. She is a wonderful leader.—Mrs. Rosie Parker, Reporter.

Upper Marlboro, Md.—Woman's Day at Union Methodist Episcopal Church on March 18 was observed as a day of days, with Mrs. F. B. P. Simms as the speaker both day and night. The collection was fine. A splendid program was rendered, of which Mrs. Alice Parker and Mrs. Ruth Perry had charge. Miss Edith Carr, of Baltimore, presided at the organ. Mrs. Mary Stevenson, who has been sick for over two months, was able to be out on Women's Day. Mrs. Alice Parker, of Upper Marlboro, who has been visiting friends in Pittsburgh, Pa., and Hagerstown and Frederick, Md., has returned home.—Reporter.

Bonita, La.—On Tuesday night, March 20, after class meeting, a storm struck the parsonage, leaving 150 pounds of groceries. The party was led by Sisters Clarissa Christian and Mattie Mullen. The following, with their families, contributed: Wesley Christian, E. Mullen, J. Wilson, R. Wimbley, J. W. Williams, C. Harden, E. Bates, C. Jones, B. Jones, D. Jones, Brownie Jones, R. W. Williams, H. Lumpkins, Sr., S. Kling, H. King, H. Cosey, H. Manuel, J. Williams, O. Lambert, S. Lambert, B. Rawling, J. Rawling, C. Brown, C. Sanders, L. Whitmore, and many of our friends from Gallion, La.—The Rev. S. M. G. Taylor, Pastor; C. Christian, Secretary; Alice Carr, President Woman's Home Missionary Society.

Rio, Miss.—The spiritual tide ran high at Liberty Methodist Episcopal Church, March 26. The Rev. Williams was at his best. Sunday school and preaching services began on time. After Sunday school, Mrs. Williams lectured in behalf of the school. At 3.30 P. M. Epworth League officers were installed. The Rev. and Mrs. Williams made lectures concerning the League. Educational address was made by Prof. A. J. Pollock. At 4.30 P. M. the Rev. Williams gathered the young people together for physical exercise, and the older people at 5 P. M. We are doing all we can to put the program of the church over with our worthy leaders. Collection for the day, \$17.80.—The Rev. J. A. Williams, Pastor; Velma M. Donald, Reporter.

Waveland, Miss.—The writer served the good people of Dadeville, Ala., Dadeville circuit, for fifteen months, and we enjoyed our work there. Together with the members of Jackson Gap, we built a new church and paid for it without any aid from the board. We bought windows, ceiled the church, and made other improvements. We had planned a great year's work, but the good Bishop

and humanity. We, the officials and members and friends, take this means to ask the good bishop and his cabinet to return Dr. Hines to this charge for the fifth year.—J. H. Madison, Reporter.

Nashville, Tenn.—Gordon Memorial: As we are followers of Christ and workers for Him, we are trying to lead the sinners of our congregation to see that there is real joy when they decide to be a follower of and a worker for Him, too. We are now fighting sin with the help of the Rev. T. H. Blackmon, of Dixon, Tenn., and we are having a wonderful meeting. The pastor complimented all clubs and auxiliaries for taking enough interest in the revival as to postpone their meetings for the time being. The Rev. Sister Lula Allen is conducting an afternoon prayer service each afternoon during the revival. She preached for us on Sunday morning, as the Rev. Blackmon was called home. She preached especially to the unconverted part of the congregation. She is a revivalist, putting her whole heart into the work of trying to save souls. We ask your prayers that we might have much success in this meeting.—The Rev. H. P. Gordon, Pastor; Mrs. Georgia Williams, Reporter.

Canton, Miss.—The members of Asbury Methodist Episcopal Church are exceedingly glad to have the Rev. L. E. Johnson back again as pastor. He is very active in his work and is endeavoring to get the church in shape for better work. Monday night, March 12, a pound party was given in the basement of the church, and a basket was given to the Rev. Johnson and District Superintendent Williams, who is now a resident of Canton. We are very fortunate in having him with us. Through the kindness of Mrs. McLaurin and Mrs. Lofton, of the Presbyterian Church, Asbury Methodist Episcopal Church was the recipient of some silverware, which was appreciated very much by the members. We regret very much the death of Sister Sarah Johnson and Miss Emma Green, daughters of Sister Annie Green. Sister Johnson died November 19, 1927, at the home of her mother. She was an active and faithful church member here, prior to making her home in New Orleans. Miss Emma Green, her sister, died January 5, 1928. The two were very active in church work. We miss them, and regret very much their passing.—Henry L. Whlson, Reporter.

Flatwoods, Tenn.—On March 10 a program was rendered in the interest of World Service. We were graced with the Waynesboro String Band, composed of J. Hicks, R. Hicks, Raymond Hicks, and H. McDougal, who rendered fine music for the occasion. We were glad to have the visitors from Howard Chapel: Mr. C. C. Craig, Mr. C. Daigal, and Mr. J. W. Mitchell, from Nashville, a member of Gordon Memorial Methodist Episcopal Church. About thirty of our white friends were also present. We realized \$4 at the close of the program. Our good pastor and wife are pushing things over the top. On March 16, Mrs. H. Maple, the sweet singer and president of the Howard circuit, called the Ladies' Aid at the home of Mr. and Mrs. J. E. McDonald. After devotions, conducted by the Rev. L. C. Maple, our good pastor, Mrs. Maple outlined the business of the meeting. All present spoke. We are planning to repair our church at Flatwoods. At the roll call \$2.50 was raised. After benediction, delicious refreshments were served in the dining room. We, the members and friends of Oak Grove Methodist Episcopal Church, thank Bishop Clair for this gospel preacher and his good wife.—Ora Mae Harvell, Reporter.

Liberty, Texas.—Our work, under the leadership of the Rev. C. G. Curtis, has taken on new life in every way. We feel quite sure it was the divine guidance of the bishop and his cabinet to send us such an able man who shows himself qualified and up on every phase of the work. He has laid plans for a new church on the ground where the old one stood, that was destroyed by the storm. Every member is assessed \$5 each month for five months to build the new church, and the membership is rallying to him faithfully. Mrs. I. C. Curtis, the pastor's wife, has taken

hold of our young people, Methodist and Baptist, and has organized a Progressive Club, with Mrs. L. Trahan, president, and Miss J. Franklin, secretary, and a financial committee to handle the finance. This club placed in the bank recently about \$30 on the new church, raised at a sock social. It is our aim to raise our full World Service quota on Easter through the one-cent-per-day plan that he brought to us this year. Our second Quarterly Conference was held on March 17 and 18. The reports showed that every department of the church had been looked after. On Sunday, at 11 A. M., the Rev. Gilder delivered one of his masterly sermons to the delight of all. He took for his text, "The Life of the Prodigal Son's Brother." Quarterly collection, \$20.—Mrs. A. Oliver, Reporter.

Belton, Texas.—The members and friends of Mt. Zion are grateful to Bishop Jones and all concerned for sending us such a wonderful pastor and family. This church has taken on new life and interest since the Rev. B. A. Byars arrived. He was met gladly by the officers of the church. However, he found the church in bad shape, with a few small debts and in very much need of a new church building. He is a man full of Christian zeal and knows well how to handle his people. We are planning to do great things during the year 1928. Our church is moving onward spiritually and financially. The Rev. Byars is doing all in his power to bring the church here up to a higher standard, and under his leadership this year we have installed electric lights in the parsonage and have done some remodeling in the church. Dr. H. H. Qualls, district superintendent, was here March 11 and 12, and held our second Quarterly Conference. He preached a great sermon at 11 A. M. In the afternoon the Rev. D. B. Baker, our good pastor of Temple, and his members and friends, met with us at Kellbranch. The Rev. Baker delivered a wonderful message. It was greatly enjoyed by all present, after which remarks were made by the district superintendent concerning the program of the church under the Rev. Byars' leadership. Paid superintendent, \$45.81; for Sam Huston Choral Club, \$128.60; for pastor, \$396; grand total for the quarter, \$568.41. We ask the prayers of all readers.—Miss J. L. D. Reagan, Reporter.

Marietta, Ohio.—John Stewart Memorial Methodist Episcopal Church: We are grateful to Mrs. Mabel Curtis Ford for the many pounds of groceries and the cash purse that she brought to us on Saturday, February 4. Sunday, February 12, John Stewart Memorial began an anniversary program, which closed on the following Sunday. This church bears

the name of John Stewart, a convert in Marietta during the nineteenth century, and whose labors as missionary to the Indians gave rise to the missionary work of our Methodism. John Stewart Memorial was organized in February, 1916, under the direction of Dr. E. L. Gilliam, of the Lexington Conference, and the Rev. Gill and members of Logan Methodist Episcopal Church, Parkersburg, W. Va., of the Washington Conference. This church rejoices in the fact that God has blessed their twelve years of effort at Kingdom building, and as an outward expression of their rejoicing this, their first anniversary celebration, was held. The week's program was very inspiring and educating. The many speakers, most of whom are Methodists, delivered addresses setting forth the historical background of our church and the work of Methodism in general. The program was largely attended, and in every way was a tremendous success. Sunday, the 12th, the Ladies' Aid of our church rendered the program. It was a veritable Pentecost. Monday, the 13th, the founders of the church had the program in charge. Judge Leeper was the principal speaker. A fitting memorial service was held at this service. Tuesday, the 14th, the program was rendered by the Rev. W. F. Jones and members of the Wesleyan Methodist Church. This was a very fine program, and one for which we are especially grateful. John Stewart Memorial Sunday school held a valentine social after the program. Wednesday, the 15th, the program was rendered by the Rev. Born and orchestra, of Gilman Avenue Methodist Episcopal Church. This is the church at which John Stewart was converted, although at the time of his conversion it had another name and location. The Rev. Born's address was educating, and inspired our members to carry on. Thursday, the 16th, the program was by the trustees of John Stewart Memorial. Attorney A. T. Williamson was the speaker. Friday, the 17th, was young peoples' night and Ladies' Aid banquet. Our own young people gave us a most splendid program. The banquet was nicely attended, even though the weather conditions were bad. Sunday, the 19th, the afternoon program was rendered by the choir of Logan Methodist Episcopal Church, of Parkersburg, W. Va. Prof. Jefferson was the speaker. This was an unusually good program. Mr. Gay Brown had the choir in charge. At the evening service we had the report of the missionary baby contest, and brought the week's program to a close. The Rev. Richard Hughes, ex-pastor, and wife, were with us. Mr. and Mrs. J. W. Robinson, in whose home plans were discussed for organizing our church, participated in the program.—J. A. Walker.

District Activities

District Rounds

TOPEKA DISTRICT

Third Round—Osage City and Valley Falls, April 28, 29; Dunlap and Burlingame, May 5, 6; Salina, 12, 13; Manhattan, 18-20; Mt. Olive, 25-27; Clay Center, June 2, 8; Asbury, 8-10; Grand Island and Hasting, 16, 17; Alma, 23, 24; Lincoln, July 1, 2; Omaha, Clair, 13; Omaha, Union Memorial, 13; District Conference, Omaha, Clair, 11-15.—B. R. Booker, Dist. Supt.

CHARLESTON DISTRICT

First Round—Grafton, April 12; Buckhannon, 13; Fairmont, 14; Clarksburg, 16; Parkersburg, 23; Paden City, 24; Wheeling, 25; Washington, 26; Pittsburgh, Camphor, 27; Pittsburgh, North Side, 28; Pittsburgh, Grace, 30; Pittsburgh, Warren, May 1; McKeesport, 2; Verona, 8; Woodlawn, 4; Beaver Falls, 5; Johnstown, 7; Somerset, 8; Uniontown, 9; Morgantown, 10; Kingwood, 11; Covington, 26; Ronceverte, 29; Union, 30; Lewisburg, 30; Seebert, 31; Alderson, June 1; Hinton, 2; Mt. Hope, 4; Montgomery and Riverview, 5; Charleston, 6; Point Pleasant, 7; Huntington, 8.

Dear Brethren: As we begin the Confer-

ence year, let us focus our minds on a definite goal and work day-in and day-out to reach that goal 100 per cent. The interest of the Kingdom is too big for haphazard methods. Keep before you: Morgan College, World Service, souls. God is greater than the challenge, and with Him all things are possible. Let our slogan be, "Saved to Serve."—E. Adolph Haynes, Dist. Supt., 736 Water Street, Clarksburg, W. Va.

Quarterly Conferences

ALEXANDRIA, TENN.

Liberty circuit: Our second Quarterly Conference was a success from every viewpoint. Our district superintendent spent three days on the charge. He spoke at Liberty on Wednesday night; at Alexandria, Thursday night on World Service. The people heard him gladly, and we are certain that our World Service and other benevolences will be equal to or excel that of last year. Bro. Patillo is a worthy successor to District Superintendent Collier. We believe and know that few men could do what the district superintendent has done in such a short while. We raised and paid the superintendent \$20. Raised during the quarter,

\$198. We are building a new church at Alexandria. We have a rally planned to raise \$1,200 by the fourth Sunday in June, and with the assistance of the Church Extension Board we expect to have the church ready before the Annual Conference. Our pastor is pushing things to success. Alexandria is soon to have a Rosenwald High School, and five schools are to be united in one, and our pastor, the Rev. J. A. W. Moore, has been in the lead for a high school ever since his arrival on the work. His life is centered on the young people's work.—Miss Shellie Green, Reporter.

BEAUMONT, MISS.

The first Quarterly Conference convened at Bolton Chapel Methodist Episcopal Church, February 12, 18, with the Rev. A. L. Holland, district superintendent, presiding. The business session of the Conference was fine. Reports of officers were read and adopted, and showed some improvement on all lines. Cash raised, \$52.55; paid superintendent, \$40.55; pastor, \$12. Sunday school was held at 9.30 A. M. The Rev. A. L. Holland delivered a strong address to the school on the program of the church. At 11.30 A. M. he preached an able sermon. At 7.30 P. M. we were favored with a wonderful sermon by our beloved pastor, the Rev. J. J. Ford. These inspiring sermons were enjoyed by all. We thank the bishop and his cabinet for sending the Rev. Ford to us. He is the man for the place. The circuit is taking on new life, and some additions have been made to the church.—Walter White, Reporter.

BENTON, MISS.

The first Quarterly Conference of Benton circuit was held at Mt. Pleasant Methodist Episcopal Church on Tuesday, March 6, with our most worthy and efficient district superintendent, Dr. J. S. Williams, presiding. Dr. Williams gave the Conference a burning message which was taken in by eager listeners. Reports of all officers were read and adopted. We paid the superintendent in full. Dr. Williams delivered a wonderful sermon March 11, at Wesley Chapel, at 3.30 P. M. Our pastor, the Rev. H. Holston, is at work for the World Service, and we expect to follow where he leads. The Rev. L. E. Johnson, of Canton, was with us. We are planning for greater work this year. Pray for us.—M. C. Johnson, Reporter.

BILOXI, MISS.

Our first Quarterly Conference convened Wednesday and Thursday, March 21, 22, just one month and twenty-three days after the adjournment of our last Annual Conference. The Rev. Dr. Holland, our beloved district superintendent, was on time and held the Conference to the satisfaction of all concerned. He is young in age, but as a district superintendent he is old in ways, and doesn't leave a single stone unturned. Every department of the church was represented with a written report. The class leaders' reports were second to none. Mrs. S. A. Rembert's report led the Conference, and when our beloved district steward, Bro. D. W. Andrews, called the roll, the leaders put \$50.60 on the table. The district superintendent was paid in full for the quarter, \$32; paid the pastor for the one month and twenty-three days, \$153.45. Dr. Holland preached a great sermon, and we all bid him come again. Our pastor knows how to make things go.—Reporter.

CARTHAGE, ARK.

The first Quarterly Conference of Porham Methodist Episcopal Church, Carthage and Bunn, Ark., was held in Carthage, with the Rev. W. S. Sherrill, district superintendent, at his best. He was somewhat ill, yet he preached a wonderful sermon. At 11.30 A. M., Saturday, a grand session was held. Paid the superintendent in full and raised a total of \$43.53. At 8 P. M. the Rev. J. D. Davis preached a stirring sermon. The Revs. R. J. Tolbert and J. D. Davis, of the Methodist Episcopal and African Methodist Episcopal Churches, respectively, know no North or South, but are working hand in hand for the common good of the people.—The Rev. R. J. Tolbert, Pastor; Prof. B. Porham, Reporter.

CENTERVILLE, MISS.

The first Quarterly Conference convened at Williams Chapel, March 6, 7, with the district superintendent, Rev. J. R. Ross, presiding. The weather was very disagreeable, and quite a number of our members were confined to their rooms suffering with influenza and colds; however, our pastor, the Rev. Nelson, had things so well arranged that we had a great Conference, and all who attended were well pleased with the business of the Conference. Not a single thing occurred to impede our success. There were representatives from each church with reports in hand according to the pastor's instruction. This brought success and one of the greatest quarters held on the charge. Our pastor, the Rev. Nelson, continues to manifest such interest in the work that we can hope for nothing but success. We have nothing before us but Easter at this writing, and we are working to make this a great day on the Centerville and Liberty charge.—Mrs. Elia Douglass, Reporter.

CHICAGO, ILL.

Our fourth and last Quarterly Conference convened March 31-April 2, with the district superintendent, Dr. P. T. Gorham, in the chair. All of the officers rendered splendid reports. The church has been renovated and made almost new under the leadership of our worthy and efficient pastor, the Rev. H. M. Carroll, D.D. Dr. Carroll has been with us two years and has done a splendid work, and we wish his return another year. Bro. Carroll looks out for every interest of the great church. We are planning for a great Annual Conference on April 11. Dr. Carroll, the district superintendent, members, and friends are planning to give the Conference a great time here. Dr. Gorham was at his best. He preached to the delight of all. The Lord's Supper was administered to a large number. Quite a number of additions have been made to the church during Lent. Too much praise cannot be given the good sisters and brethren of South Park Methodist Episcopal Church for their faithfulness in bringing things to pass for this church. May God's richest blessings rest with them.—The Rev. George W. Baker, Reporter.

DANVILLE, ARK.

The second Quarterly Conference was held at Trinity Methodist Episcopal Church, Danville, March 10, 11. Saturday evening the pastor and all officers were present with good reports. Sunday morning the Sunday school was largely attended. At 11 A. M. the district superintendent, J. L. Bryant, preached a soul-stirring sermon; text, "God is keeping record on us." He preached to the delight of all present on modern religion. Raised during the Conference, \$40. Our third Quarterly Conference will be held at Barnett's Chapel, Plainview.—Florence Fountain, Reporter.

FORT LAUDERDALE, FLA.

The district superintendent, Rev. W. O. Bartley, held our first Quarterly Conference at St. John's Methodist Episcopal Church. All officers were present and made good reports. We had one of the best Conferences ever held at St. John's. On March 4, in the Sunday school, there were five persons converted. At 11 A. M. the Rev. Bartley was at his best. One young lady was converted. In the afternoon he preached to our junior church, and they turned out in full. Two young men were converted at this service. On March 7, at 8 P. M., Dr. Bartley agreed in time to give us a greater feast than ever. Two more persons were converted. We raised \$70.70; paid the superintendent in full, \$37. Dr. Bartley is so much help to us in our building program, and was well pleased at the progress we are making on the new church. The new church is a frame stucco building, seating 500 people, yet on March 4 we did not have room enough. We thank Bishop Richardson for his wise selection of Dr. Bartley as our district superintendent.—The Rev. J. S. Cameron, Pastor; Mrs. Annie S. Williams, Reporter.

MADISONVILLE, TEXAS

The second Quarterly Conference was held at Midway Chapel Methodist Episcopal



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Church, on the Madisonville circuit, March 17, 18, with our new district superintendent, the Rev. T. S. Pryor, presiding. It was one of the best attended quarters we have had for some time. Most of the officers were present with good reports. Total number present during the business meeting was thirty-three. Our new and worthy pastor, the Rev. W. M. McDonald, has the work well in hand, and all officers and members are lined up in good shape for a splendid year's work. The district superintendent spoke in the highest terms of the pastor's report, stating it was one of the best on the district. The district superintendent made an inspiring lecture at the Sunday-school hour. He preached from Matt. 6. 20 at the 11 o'clock service. We were all made to rejoice. At 3 P. M. the Rev. McDonald preached from Phil. 3. 13. This sermon will live long in our memory. Sixty persons partook of the Lord's Supper. The superintendent was paid in full. Raised during the Conference, \$66. Another great day for Midway was Sunday, March 25. The annual sermon to the Knights of Pythias and Courts of Calanthe was preached by the Rev. B. R. Smith, president of Mary Allen College, Crockett, Texas. His text was, "My Grace Is Sufficient." He left a lasting impression upon his hearers.—Mrs. I. B. Green, Reporter.

MERIDIAN, MISS.

Our first Quarterly Conference was held at Haven Chapel, March 14, with the district superintendent, Rev. D. L. Morgan, in the chair. Practically all members were present except Bro. Haywood Thomas, who was ill. All made good reports. The Rev. Morgan thrilled our hearts on Sunday morning, using as his text, "Behold, I make all things new." Our pastor, the Rev. S. G. Roberts, has brought new inspiration to Haven Chapel, and the work is moving forward under his manly and businesslike leadership. The church is vitally alive in all departments. We are planning a great Easter World Service call, at which time we will put over claims for World Service.—Reese Jimerson, Reporter.

PLEASANT GROVE, FLA.

The first Quarterly Conference was held March 25, in Pleasant Grove Methodist Epis-

copal Church, with the Rev. F. E. Welch, district superintendent, presiding. All officers were present with good reports. Improvement had been made along all lines of church work. Our Sunday-school service was fine, conducted by the superintendent, assisted by F. R. Kelly. The district superintendent preached from the book of St. Mark a soul-stirring sermon. Our hearts were made to feel glad. We have paid the district superintendent in full; also the pastor. Pray for our success.—Reporter.

RULEVILLE, MISS.

The first Quarterly Conference was held March 24, 25, at Mallalieu Chapel Methodist Episcopal Church. The business session was held at 2.30 P. M., with the Rev. C. W. Butler, district superintendent, presiding. The superintendent delivered a fine address. Officers were present with good reports. March 25 was a high day. The Sunday school enjoyed the great message brought to us by the district superintendent, and at 11.30 A. M. he preached from St. John 2. 5, to a large audience. Our hearts were made to rejoice with the Spirit. Collection during Conference amounted to \$71.80. We are also planning to put the Easter collection over the top.—Mrs. Nola Thigpen, Reporter.

SPRINGFIELD, MO.

Sunday, March 4, marked the fourth and last round for this Conference year for Pitts Chapel Methodist Episcopal Church. This has been the most prosperous year in the history of the church, with all claims met in full, under the leadership of our pastor, the Rev. L. R. Grant. In a recent revival, many souls were added to the church, for which we are indeed thankful. The Sunday school is at high tide, under the leadership of Mr. Robert Trout, with Mrs. B. F. Bateman, assistant, with an ideal selection of teachers. Although Mrs. Bateman is engaged in public service, she has not forgotten her church. She has raised both the Conference Claimants and Episcopal Fund. Our pastor always looks out for the interest of the church. He has organized a junior church, which is doing fine work. It operates just as the senior church. All other auxiliaries are alive and doing excellent work. Our pastor's wife is a wonderful worker in the church. She has organized a Bible training class, connected with the Sunday school, which meets each Tuesday night, composed of twenty-five members. We can truthfully say that we have one of the best teams in the Conference in the person of the Rev. L. R. Grant and his amiable wife. As Conference is nearing and our pastor will soon take his leave, we pray that the bishop will return him to Pitts Chapel for another year. During the leadership of our present pastor, the Rev. Grant, we have been successful in getting more Southwesterns in the homes than ever in the history of the church. There are about twenty-five homes in which the Southwestern Christian Advocate is being read. We hope to have more in the future.—Reporter.

STARKE, FLA.

Sunday, March 25, was a high day at Moriah Methodist Episcopal Church. The Rev. F. E. Welch, district superintendent, held the first Quarterly Conference. After hearing the reports the Rev. Welch gave us a good talk which was very helpful to us, and at 7.30 P. M. he preached an excellent sermon that we all will remember. We all love the Rev. Welch, and pray that he will live long to do the good work for the Master. We are doing a great work under our pastor, the Rev. R. H. Debose. Pray for us.—Danon Dell, Reporter.

WATERTOWN, TENN.

The second Quarterly Conference of the Cherry Valley and Richmond charge convened in Dowel Chapel Methodist Episcopal Church, February 25, 26, the Rev. J. T. Patis, district superintendent, presiding. The business session was inspiring and showed progress along all lines. The district superintendent gave some very helpful instructions that will not be forgotten by those present. He also preached two wonderful sermons on Sunday. At 11 A. M. he preached from the subject, "The Reward of the Faith-

ful"; at night his text was taken from Gen. 3. 10. Both sermons were inspiring. Our charge is alive and going forward, under the leadership of our worthy pastor, the Rev. R. M. Robinson, who is an excellent pastor and preacher. Collection for Sunday, \$25.—Thurman Alexander, Reporter.

District Conference and Convention

SPRINGFIELD, OHIO

The Springfield group meeting of the Columbus District, Lexington Conference, met in Dayton, Ohio, for the last meeting of the Conference year, ending Sunday, April 8. The first subject for discussion was "Breaking Down Barriers," by Mrs. Barbara Jetton, Dayton, and commented on by the Rev. Crook, the Rev. Burton, the Rev. Britt, and M. E. Daniels, who spoke on the prejudice and segregation we have to contend with and what we as Christians must do to help conditions. This held our attention until the noon hour. The reports of group secretaries and auxiliaries were then rendered. The second subject for discussion was "How to Make the Sunday Evening and Mid-week Services More Interesting," led by the Rev. Simmons, Troy, Ohio, which was very interesting. The third subject was "The American Home," by the Rev. J. W. Crook, of Springfield, Ohio. Several entered into this discussion. The next place of meeting is Troy, Ohio.—The Rev. J. E. Burton, Group President; the Rev. T. L. Ferguson, District Superintendent; Mrs. Abi Daniels, Reporter.

Obituaries

BRADY—Arthur Brady, of Van Buren, Ark., departed this life February 26, 1928, at the age of forty-nine years. He was a faithful member of Mt. Olive Methodist Episcopal Church during the greater part of his life. His life was a beautiful one; everywhere he went he proclaimed the goodness of God. Too much cannot be said of him, for he gave his life as a sacrifice to the service of his church and humanity. He was loved by all and will be greatly missed. He loved flowers, and the floral offerings were many and beautiful. He leaves three sisters, two brothers, a host of relatives and friends to mourn their loss. The funeral services were conducted by the pastor, Rev. L. G. Hodges. The choir rendered excellent music. Burial in Fairview Cemetery.—L. G. Hodges, Pastor.

HILL—Sister Lizzie Hill, one of the oldest members of Lynch Chapel Methodist Episcopal Church, Forest, Miss., departed this life February 24, 1928. The funeral was conducted on February 26 by the pastor, Rev. G. W. Adams. Sister Hill was a faithful member and died in full triumph of faith. She leaves to mourn her passing a husband, son, granddaughter, and a host of friends.—Annie M. Smith, Reporter.

JOHNSON—The Rev. Johnie J. Johnson, one of our supply preachers on the Alexandria District, Louisiana Conference, was born November 6, 1866; died February 25, 1928. He had been ill for several months and was taken from the hospital at Shreveport by his daughter, Mrs. Doneas Lewis, to her home, where the end came. The funeral service was held at the St. Paul Methodist Episcopal Church, of which the Rev. J. W. Wells is pastor, Shreveport, La. The Rev. M. C. Harrison was requested to conduct the funeral, assisted by the Rev. Wells, Mrs. Lewis' pastor.—Reporter.

JONES—Brother E. D. Jones, our beloved Sunday-school superintendent, also a class leader, died at Laurel, Miss., March 7, 1928, in the Charity Hospital. His death was due to an accident which occurred while sawing logs. His skull was fractured. The funeral was held March 7 at Mt. Olive Church, conducted by our pastor, the Rev. W. D. Kirkland. He was a faithful member, and always desired to help others. He leaves to mourn his departure a dear wife, five children, mother, sisters, relatives, and many friends.—Selina Kelly, Reporter.

JONES—On February 11, 1928, death entered the home of the Rev. Jesse Jones, a retired minister of the Texas Annual Conference, took him from the retired rank of our Conference, and assigned him to that ministerial host on high. Bro. Jesse Jones joined the St. James Methodist Episcopal Church in Huntsville, Texas, in his early boyhood days, and soon became useful for the ministry, serving as a supply very successfully. He was then ordained a regular minister. This was in days when the church had to use every available means to build the foundations of Methodism, which teaches the Fatherhood of God and the brotherhood of man. He often went to his appointment meeting a discouraged people, but being a soldier of Jesus Christ, continued preaching the coming of the Master's kingdom. His first marriage was to Miss Silva Whitehead. To this union were born three daughters and two sons, who traveled with him in his ministry, for a short time afterward she was claimed by death. He was then joined in holy wedlock to Miss Ellen McLewis. To this union were born three daughters and one son. Out of this number he was able to give several of them a fair education out of his poorly paid ministry. After he could not stand under the weight of the ministry, he was retired at his request, came home to be with his family, and secured the service as janitor at the Methodist Episcopal Church, South, here. His health began failing, and he desired to attend another Annual Conference before the Master would call him to his eternal home. At the last Conference at Galveston he met his brethren with a "howdy-do" and a "good-bye," to meet in the sweet beyond. He finished his course in full triumph of faith. He leaves to mourn his passing a wife and five children, one brother, and many grandchildren, and a host of friends. His body was laid to rest in the South End Cemetery.—Reporter.

MEDLOCK—The Rev. Father Willis Medlock departed this life February 13, 1928. He was born January 10, 1840, in Alabama, and was brought to Texas when quite a boy. He was converted under his father, the Rev. David Medlock, February 9, 1865. Immediately after his conversion he was called to the ministry and began to exhort in 1869; obtained exhorter's license in 1870, under the Rev. B. Waters, serving in that capacity for one year. He was ordained local preacher in 1871. After four years in this capacity he was ordained to the ministry in 1875, under Bishop Brush, and was sent to pastor Antioch circuit, in Navarro County. During his life as a minister many souls were brought to Christ. He leaves one daughter, several grandchildren, other relatives, and friends to mourn. The Revs. N. J. Moore and H. A. Jones conducted the funeral. The body was laid to rest in Mexia Cemetery.—Reporter.

SMITH—Brother Reuben Smith was born September 27, 1896, and died March 13, 1928. He was a faithful member of Tabernacle Methodist Episcopal Church for fifteen years, and was always ready to share the burdens of the church. He was a young man of high ideals and was very progressive. The funeral service was conducted by the Revs. R. B. Watkins, E. F. Young, the pastor being absent. He leaves a father, mother, grandparents, two brothers, one sister, two children, and a host of friends to mourn their loss.—The Rev. I. R. Kersh, Pastor.

SYMS—Brother Moses Syms was born in Mississippi, March 16, 1863, and died February 14, 1928. He was converted at the age of eighteen, and joined Bethlehem Methodist Episcopal Church. For forty-seven years he was an active member. He received local preacher's license under the Rev. Ferguson, and during his life he was instrumental in bringing many souls to Christ. He spent most of his life in church work and served as class leader for forty years. He was serving in this capacity when the end came. The Rev. G. H. Baker conducted the funeral.—E. A. Phillips, Reporter.

WALKER—Bro. Pomp Walker, one of the oldest members of the Methodist Episcopal

Church at Dodge, Texas, born in the year 1839, departed this life March 1, 1928. He was a faithful member of the church and served as member and officer for fifty years. He was a good citizen and was loved by all who knew him. Quite a number of his white friends were present at the funeral services. The sermon was preached by his former pastor, the Rev. E. C. Ransom, conducted by his pastor, the Rev. B. T. Williams. He leaves to mourn, three daughters, one nephew, two nieces, eleven grandchildren, and a host of friends. The funeral was held in the schoolhouse and was largely attended. Remains were laid to rest in the cemetery at Dodge, Texas.—The Rev. B. T. Williams, Pastor.

WILSON—A prince has fallen. On February 23, just eleven days after he had been commissioned by the Lord through Bishop Charles L. Mead, to serve the Nettleton (Miss.) charge the third year, the Rev. Horace Wilson fell asleep in Jesus, having been stricken with double pneumonia. The Rev. Wilson had served very acceptably the following appointments: Mineral Wells, Corinth circuit, Okolona circuit, and Nettleton charge. At the time of his death he was serving this appointment the third year. He was a strong, pungent preacher, and the people heard him gladly. He was always led by the spirit of Christ. He loved his church, and strove earnestly to consummate its program. He was always sincere, and lived uncomplainingly. He lived the Christ life over again. The Upper Mississippi Conference, and the Tupelo District, of which he was a loyal member, are much weakened because of his going. The wife has lost a kind and loving husband; the children a loving father. He leaves to mourn, a wife, two daughters, father, several brothers, two sisters, and many friends. The funeral service was conducted in the late home by the writer. The following gave eulogies: Mr. John Roberts, Prof. S. L. Henderson, Mrs. Georgia Shotwell, the Revs. J. T. Cannon, L. W. Sweeney, and R. Sewell. Mrs. Lucy Young sang a solo. The body was taken to Ailesville, where it was entered in the family cemetery by the Rev. P. R. Jenkins.—B. W. Wynn, Reporter.

Marriage

JACKSON—SHARP. On Tuesday, March 20, 1928, Mr. Dorsey Jackson and Miss Ruth Haisley Sharp were united in holy wedlock at the parsonage, Mansfield, La., in the presence of relatives. The Rev. I. E. Badie performed the ceremony.—Mrs. I. E. Badie, Reporter.

Cards of Thanks

We take this means of thanking the many members and friends of the Draper charge for the nice presents presented to us during the Christmas holidays; also for the many pounds of pork and other groceries sent to the parsonage recently. May the Lord of life repay you abundantly.—The Rev. J. V. Bolden and Miss Bolden.

We wish to thank the friends and members of St. James Methodist Episcopal Church, Monroe, La., for their kindness shown us during the illness and death of Mr. C. C. Sterling. We wish to express our gratitude to the Rev. A. Booker, our pastor, for the manner in which he conducted the funeral services.—The Family.

The pastor and wife wish to thank the good members and friends of the church for the many pounds of fresh pork given them: by the Rev. and Mrs. Williams, of the Missionary Baptist Church, five; Sister E. Richmond, two; Mr. and Mrs. W. Hall, Free Mission Baptist Church, twelve; Lewis Joseph, twenty-five; Sister M. McBeth, eight; Sister R. McBeth, twelve; Sister L. Lewis, African Methodist Episcopal Church, two; Sister L. Baxley, three pounds of bacon, and Brother T. Johnson, one bushel of potatoes; total, sixty-nine pounds. A surprise party was also given us by the young men of St. Joseph Methodist Episcopal Church and community, led by Sister Ida Dudley. Fifteen pounds of select groceries were brought

in this party.—R. H. Warren, Pastor, Angleton, Texas.

The pastor and wife wish to thank the many friends and members of Lee Chapel Methodist Episcopal Church for such a wonderful surprise on Monday night, January 23. When we had closed the session of the official board and returned to the parsonage, there upon the table we found more than 100 pounds of choice groceries; and while the pastor and wife were rejoicing, a sweet melody filled the air, "God Will Take Care of You." The door was thrown open and a loyal little flock marched in, and after a few words of thanks were given by the pastor, they bade us good-night, leaving the parsonage laden with all kinds of eatables, a sugar-cured ham in the midst. You are welcome to repeat this at any time. God's blessings be upon you all.—The Rev. J. L. Blue, Pastor, Bryan, Texas.

The Rev. O. C. Tolbert and family take this method to thank the members and friends of David Chapel Methodist Episcopal Church for one hundred and fifty pounds of choice groceries, brought to the parsonage on January 10. The party was led by the Rev. T. B. Bookman, Sisters E. L. Bookman, Mary Jones, S. Hamilton, A. Ross, M. E. Bookman, M. Bookman, E. Parker, H. T. Moore, L. J. Moore, Deacon Peter Moore, T. Moore, M. White, the Rev. I. L. Bookman, J. Pratt, J. A. McGee, M. Witson, S. Parks, A. B. Bookman, and Sister Jessie Wilson. The presentation speech was made by the Rev. I. L. Bookman; response by pastor and wife. We went from the parsonage to the church and had a great official board meeting. May God bless these good people. Come again.—The Rev. O. C. Tolbert and family, Shiro, Texas.

I take this method to thank the members and many friends of both races of Boynton Chapel Methodist Episcopal Church, of Hubertville, and Jeanerette, La., Ollivier circuit, for the way in which they showed their appreciation of my short pastorate here. They showed it in deeds, and spoke it in words, that will long be remembered by me. On New Year's day the president of the Willing Workers' Club, Mrs. Amelia Carpenter, presented the pastor with a purse of \$7.10, hat and shoes as a Christmas and New Year present. The plan was fostered by Mrs. Carpenter. This club was recently organized by the present pastor. We have organized both churches on the circuit to do effective work this conference year, God being our Helper—spiritual, financial, and constructive. Our full

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quota for World Service will soon be in the
mails.—H. L. Clark, Pastor.

I wish to thank the good members and
friends of New Light Methodist Episcopal
Church, Methodists and Baptists, for the

grand surprise, led by Sister Kate Casper, on Christmas day. They sent many good things to the parsonage for the comfort of the pastor and his family. We appreciate very much the dinner given by Mr. and Mrs. Nancy Jennings. Surprises have continued to come to the parsonage since Christmas day. On January 25, another grand surprise was tendered us by the singing club of New Light Church. W. B. Kennedy is president. Mrs. Lucy Venable, the pastor's wife, has been on the sick list for some time, and any assistance given us will be much appreciated. Sister Venable served her church faithfully, having been president of The Woman's Home Missionary Society for nine years, also president of the Shreveport District for six years. We trust you will not forget her and the work done by her.—A. B. Venable, Pastor.

Woman's Column

Bessemer, Ala.—Dear Co-workers of The Woman's Home Missionary Society, Tuscaloosa District: I take this method to remind auxiliary presidents that the first Sunday in Lent was February 26. I earnestly appeal to all the pastors of the Tuscaloosa District to please lend us your co-operation and assist us in putting over our program. We are expected to play our part in raising Lent monies. It will be a pleasure for me to hear from each auxiliary on the district. Wishing you great success this year, I am yours, Mrs. J. H. Duffie.

Flatwoods, Tenn.—On March 21, the Ladies' Aid Society of Oak Grove Methodist Episcopal Church met in the home of Mr. and Mrs. Frank Mitchell. The meeting was called to order by the district president, Mrs. L. C. Mapie, who conducted the devotional service; prayer by Bro. N. H. Chapple; Scripture reading by Miss Margurite Christian. The welcome address was made by Mr. E. F. Mitchell; response by Miss Ora Mae Harvell, after which the Rev. L. C. Mapie and members discussed the plans for repairing the church. After the business was attended to, Mrs. Mitchell served the guests a two-course dinner. The amount collected at the meeting was \$4.40.—Miss Ora Mae Harvell, Reporter.

Huntsville, Ala.—Dear Co-workers of The Woman's Home Missionary Society of the Central Alabama Conference: We have just a few more weeks before our annual meeting. Let us do our best to have commendable reports. We ask each member to win a member; if we do this, what a great increase in membership there will be! Let's pray for the re-establishment of the family altar in the homes. Let us pray daily for the saving of souls and for the success of our work. With co-operation of all officers and members we will be able to collect all our claims. Let each auxiliary report amount raised for mite box to Mrs. T. A. Cook, mite box secretary, Sylacauga, Ala.; amount raised for Lenten Fund to Mrs. Mamie Shealy, Roanoke, Ala.; amount for thank offering to Mrs. Maude Steed, Ashland, Ala.; amount for jubilee offering to Mrs. D. G. Toney, Ashland, Ala. If we fail to do this, these secretaries will not be able to make a correct report. Let us do this so we can do our work in a business-like way. We are expecting all officers to have their reports ready. Please get as many subscribers for the Woman's Home Mission paper as we can; also Junior Home Missions. Remember our young people; do your best to bring up this department. Do all you can for the Master; the harvest is great, but the laborers are few. Our annual meeting will be held with the Rev. P. Y. Wofford, June 21, 22, West Point, Ga. We are asking each auxiliary to send a delegate to the annual meeting. Remember, dear sisters, that we can only make this meeting what the Lord would have it be by praying and working. Yours for the cause of Christ, Mrs. R. R. Williams, Conference President.

Special Notice

All Conference Claimants of the Central Missouri Conference are requested to send their addresses to me at Troy, Mo., P. O. Box 281.—William H. Smith, Treasurer Board of Stewards.



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A STORY IN FIGURES

\$89,600,000,000—Income of Americans, 1926.
600,000,000—Amount paid by all denominations for all purposes, 1926.
8,960,000,000—Tithe of American incomes.
\$8,360,000,000—Shortage, 1926.

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April 9 to May 31, 1928

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"And so, were a wholesome book as rare as an honest friend,
To choose the book be mine: the friend let another take.
For altered looks and jealousies and fears have none entrance here;
The silent volume listeneth well; and speaketh when thou listest:
It praiseth thy good without envy, it chideth thine evil without malice;
It is to thee thy waiting slave, and thine unbending teacher
Need to humor no caprice, nor to bear with no infirmity;
Thy sin, thy slander or neglect chilleth not, quencheth not its love:
Unalterably speaketh it the truth, warped not by error nor interest,
For a good book is the best of friends, the same to-day and forever."

Questions and Observations On National Issues

Advocate Readers' Question Box—No. II

By Harry Earl Woolever

Editor, The National Methodist Press

THE questions which are plied to the editor of the National Methodist Press upon national issues related to the interests of humanity give evidence of a growing alertness on the part of Christian citizens. The moral corruption revealed in public affairs is arousing the church to its responsibility in cleaning the temple of our Government. In a democratic nation, wherein the church is free, the moral fiber of the political life may well be said to give somewhat of an index of the virility of the church. If the United States of America, a nation whose democratic form of government is a product of the church, and whose initial assemblies were held in the church, cannot be made and kept Christian, there is no hope of redeeming the nations of the world. President Coolidge succinctly puts the case, "The government of a country never gets ahead of the religion of a country." If the church fails to make Christian ideals effective in the legislative and administrative fields of our organized social life—the Government—then the church is recreant in that it neglects the care and training of its own offspring. In these days of evil in high places, our citizens are likely to forget that the church gave birth to and nursed the United States of America to strength. But during the confusion of many new political philosophies, the non-Christian, non-Protestant crowd has been in the process of kidnapping the child. It is time for those who love this country to recall some of the declarations of political philosophies of the past generation and to come to the help of the nation.

THE CHURCH AND THE REPUBLIC

"The religion of Christ has made a republic like ours possible; the more we have of this religion the better the republic."

"Christianity is the companion of liberty in all its conflicts—the cradle of its infancy, and the divine source of its claims."

"Christianity is the basis of republican government, its bond of cohesion, and its life-giving law. —More than the Magna Charta itself, the Gospels are the roots of English liberty. —That Magna Charta, and the Petition of Rights, with our completing Declaration, was possible only because the Gospels had been before them."

Another political philosopher has handed down to us this conclusion: "Independent of its connection with human destiny hereafter, the fate of republican government is indissolubly bound up with the fate of the Christian religion." Although the truth of these statements is appreciated by every careful and impartial student of the United States of America, millions of our best people have fallen victims to the corruptionists' slogan, "The church should keep out of politics." That phrase was born of the devil, used by the selfish politician, and, if followed, would mean the downfall of our republic. No honest citizen who stops to think understandingly upon public affairs of to-day will ever grant consent to this lying phrase and thus give aid to the corrupt individuals who now plunder the public interests by keeping Christian citizens from being Christian in facing their public responsibilities.

The foregoing statements of the essential need of government for Christianity provide no method of "absent treatment." That is a fantastic method which is futile both in religion and in politics. Organized government is the only means by which great bodies of people can express themselves for the common good, and deserves the same application of moral and religious ideals on the part of individuals as do their private transactions. The present occupant of the White House declared: "I do not know of any source of moral power other than that which comes from religion. It is my understanding that government rests on religion."

The legislative hall should be a holy place

Correction

In our March 29 issue, the article, "Tindley Temple Host to Delaware Annual Conference," inadvertently carried the name of Dr. Tindley as author of the article. This note is to correct the injustice thereby done Dr. Tindley, who had nothing to do with the article, not even to the extent of a knowledge of its appearance. This editor modestly admits his own authorship of the article.

dedicated to the people's highest interests, and those who make it a place of merchandise and a rendezvous of the money mongers should be driven forth by the scourge of a righteous public concern.

THE PEOPLE WANT TO KNOW

Millions of citizens are realizing that their intelligent co-operation in public affairs is their reasonable and Christian duty toward the nation. This is true in peace as in war. That these citizens make the effort to ask questions is encouraging, and again, as two weeks ago, we attempt to answer some of those which our correspondence indicates are in the minds of many.

DEFEATING A WET PRESIDENTIAL CANDIDATE

From Boston, Mass.—"In reading the various articles of the National Methodist Press, I am profoundly impressed with the importance of its work in giving facts which we find nowhere else in current print. Tell us what will be the most effective means of winning for the dry cause should Governor Al Smith and some other wet be nominated?"

Should both the major parties nominate a wet, defeat would be possible by the running of a dry candidate on an independent ticket, provided all those believing in prohibition would vote in line with moral and social principles, rather than partisan bias. It is not easy to get people to break away from their parties, especially in some sections where one or the other of the major parties is entrenched by tradition—as the Republican party in Pennsylvania and Vermont and certain other States of the East, and the Democratic party in the so-called "Solid South." A Democrat from Texas, who is a factor in capital political circles, said to the writer recently: "Woolever, I couldn't vote for anything other than a Democrat, even though a scarecrow were the candidate. I was brought up that way." That kind of slavery of mind and of initiative is more to be feared than ever was physical bondage.

The wet governor of New York should be defeated upon his record as an administrator of the laws and upon the record of the tax burdens his fiscal policies have placed upon rural property owners. The "religious prejudice" cry has been used to divert attention from the personal traits and qualifications of Al Smith which ill fit him to occupy the White House and preside over the destinies of a great nation. His well-organized wet backers have played a clever game, and many prominent and able members of the Democratic party who oppose Smith dare not say so for fear of being discredited at this time and thus incapacitated for helping

All persons who expect to attend the General Conference of the Methodist Episcopal Church in Kansas City, Mo., during the month of May, as delegate or visitor, may have information concerning same by addressing Miss Evelyn Franklin, local General Conference Commission, care of Paseo Y. W. C. A., Kansas City, Missouri.

the party when the opportunity comes. The most ardent advocates of Smith whom we have heard declare for him in Washington have privately said: "What can we do? I will turn him down and offend that great body of voters who support him because of his religious views, the Democratic party is ruined." What right has any group to jeopardize the country's interest to save any party, be it Democratic or Republican? What is in any party name if the occasion which justified its organization has passed?

The Kansas City and Houston Conventions make it necessary for the free and patriotic citizens—those who care more for country and principles than for any political party—to form a new party and put into the field a candidate whom free citizens can conscientiously support. An independent candidate might not be elected, but his candidacy would raise up the nucleus for a new party founded upon moral issues, which is the only justifiable basis for any party. Many prominent public leaders, even in old party folds, are longing for a new day free from the burdensome accumulation which the old parties have gathered.

The finest piece of public service accomplished by the voters of New York State resulted when a sufficient number of them turned to an independent dry candidate to defeat James W. Wadsworth, Jr., whose influence in Congress made him an especially dangerous wet senator. The facts as seen here in Washington leave no doubt that his defeat was constructive citizenship. The Republicans, by sacrifice of a seat, won a greater victory—that of principle.

JAPAN'S FACE AND AMERICAN POLITICS

From Los Angeles, Calif.—"The articles from Washington appearing in the Advocates are doing much to advance friendship between the peoples of various nations. Is it not possible to change the immigration laws so as to be less offensive to Japan, at the same time protecting us from an Oriental invasion?"

It is possible. There must be protection from an invasion which would injure American labor and lower American standards of labor. This could be done more effectively than now by winning the friendly co-operation of Japan in place of her present resentment at our treatment. The old Gentlemen's Agreement negotiated under the Roosevelt administration, was effective and did not give offense to Japan. For fifteen years before the enactment of the restrictive immigration law Japan co-operated fully in making effective a regulation excluding Japanese laborers.

Legislation could be enacted putting Japan under the quota law which, on the basis of her population here in 1890, would not allow more than 100 immigrants a year. As a great progressive nation Japan is entitled to such recognition from this country, especially in the light of the fact that such backward countries as Abyssinia and Togoland are each allowed a quota of a hundred a year.

In 1890, according to the Bureau of the Census there were 2,292 Japanese in this country, so that on the basis of a two per cent quota, Japan would be given a yearly quota of forty-six; but as in the case of other countries having less than a 5,000 residence basis, she would be allowed 100 a year. Of course, a Japanese, unless born in this country, cannot become a citizen here under the old law which permits only white people and those of African descent to become citizens. The Japanese has proven himself and has justification for being offended when placed below certain stagnant racial groups whose members are admitted. The admissibility of an alien should be determined by character, not by color nor place of birth. Political demagogism has figured in this question, as certain legislators have wished to appear as the protectors of the people of the West Coast, although protection could have been as effective without offense.

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Books and Reading

TWO pivotal characters in the field of literature, the rugged Carlyle and the eloquent Fenelon, have left us discriminating appraisals of the value of intellectual pursuit for pleasure and profit through the process of book reading and study. Said Carlyle: "Of all the things which man can do or make here below, by far the most momentous, wonderful, and worthy are the things we call books." And the eloquent French preacher avowed: "If the crowns of all the kingdoms of earth were laid at my feet in exchange for books and my love of reading, I would spurn them all." Nor has this worthy estimate of books with its perennial passion for reading become obsolete among moderns.

The surging tides of literary interest register themselves in the multiplicity of books being issued from the modern press. And the increase in the number is steady. Our domestic presses alone published 6,680 new books during 1925, and in the year 1926 a total of 6,832 new books indicated the literary avidity of Americans. The growing public enthusiasm for books evidently rests upon a sound conviction of their value for individual improvement and satisfaction, as well for corporate thinking and conduct. Thus the writing, manufacture, and distribution of books is becoming one of society's most valued industries. Repositories of all that the past contained, thought, and wrought, books are guardian angels of the adventurous spirit of mankind out into the unknown, untried frontiers of human experience and knowledge.

If, as Professor James Harvey Robinson defines it, the mind is our "conscious knowledge and intelligence, what we know, and our attitude toward it—our disposition to increase our information, classify it, criticize it, and apply it," then the business of reading is an obligation in the mathematics of mental growth. It is a method of identification of the individual with his environment, with the total mental stream which has both been derived from, and itself created, the experience of the race hitherto. Books help to a clearer understanding of life by addition or reaffirming the facts of life and by aiding us in inferences to be made therefrom." Through our modern books on the sciences a new world of theory and fact has been opened up to present-day thinking on the nature and conduct of man; on the constitution of the universe and the character and behavior of natural forces and elements; on God, and man's relation thereto, and man's relation to his fellow men. The physical, chemical, and social sciences are producing an array of data that is transforming the entire physical and moral world by the creation of a new mind and new attitudes of thought and conduct.

In consonance with this creation of the new mind, the reading of books tends to humanize the reader. It creates and heightens social imagination; develops a catholicity of spirit that ignores the provincial, the parochial, and the partisan in human life and makes one the heir of the best of all men of all climes, of all ages. Books open the windows of the soul to those universal

breezes that blow in from every point on the compass of human experience. They introduce one to the democracy of literature and the fellowship of life where there are no barriers to adventure, no limitations to spiritual satisfactions except such as are thrown up by the soul's native capacity for intake. "The enlarging influence of an imagination developed by the higher class of literature does for the intellect of man something analogous to that which a holier power does for him at the depths of his being. It creates a communion of intelligence; it abolishes isolation; it bestows on each what belongs to all; it cannot, therefore, but abate prejudice, break through narrowness, destroy littleness."

For spiritual culture primarily, books should be read. What material food is to the body, intellectual food is to the mind. In man there are both spiritual capacity and spiritual appetite. To know and feed these is one's first obligation to self. How else can the vital divine flame within be fanned except one is constantly feeding the thought, the imagination; and building the mind and enriching the soul with new ideas and fresh? The stuff out of which our ideals are made is the contribution, conscious and unconscious, received from contacts with things—books—and personalities. In this *melée*, books have a recognized primacy. "When all that is worldly turns to dross around us, books only retain their steady value. When friends grow cold and the converse of intimates languishes into vapid civility and commonplace, these only continue the unaltered countenance of happier days, and cheer us with that true friendship which never deceived hope nor deserted sorrow." And no one can become the friend of a good book without being wiser and better thereby.

Books do afford intimate, sincere, and never-failing friendships. Biography takes one into the personal reaches of the greatest men of earth. By it we enter the gallery of the noble, the distinguished, the good of earth. It tells of the personal traits, characteristics, eccentricities, adventures, passions, motives, and achievements of those who have lived, proposed, and wrought for human betterment, for social progress. We are thus ushered into the social history of the race, as these noted peaks have themselves formed the foci whence go forth those tremendous social movements that have turned the course of history and given pattern ideas to the world.

A book is good if it is utilitarian. That is, if its use disseminates valuable knowledge, enlarges one's personal capacity for noble achievement, gives exalted satisfactions to the soul, supplies worthy motives for living, and stimulates the will to high endeavor in character enrichment and right adjustment in all of one's conduct. That is a good book which gives urge to the passion in one to be and do one's best in one's day and generation; to leave behind one "footprints on the sands of time." Such books, when read, bulge out our horizons so that

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Twenty Years of the Social Creed

A Record of Methodist Pioneering

By Robert Leonard Tucker

Pastor Indianola Methodist Episcopal Church, Columbus, Ohio

DURING the past generation many significant events have occurred in the Methodist Episcopal Church. The "area system" has been established, and bishops, though they roam the world over, are now responsible for the welfare of Methodism in definite sections of the earth. Amid much heat of discussion, drastic changes have been made toward the amalgamation of our benevolent enterprises. The status of woman, too, has changed. It is a far cry from the day when the General Conference declined to admit that famed American citizen, Frances Willard, to its membership. This same Conference authorizes the ordination of women and states that they have full rights to preach and lead in the parish program of the local church. Nothing, however, so captures the imagination as the adventure which the church has been making in her varied attempts to interpret her gospel and adapt her manner of living to meet the needs of the present changing world.

People are now alive who can remember the alarm which spread through the land at the conclusion of the Civil War, when the original Klan, the remnant of the Know-Nothing party, the "Molly McGuires," and such legalized corporations as the Standard Oil Company were seeking to exploit the physical and political resources of the young republic. This attempted social readjustment flung great responsibility upon the church and without formal organization she sought to meet it. There are but few still living with the vivid memories of Wendell Phillips and William Lloyd Garrison who are able to recall how these stormy souls blew upon the spark of the moral conscience of America until it was fanned into a flame of indignation against a gigantic social curse—slavery. The church sided with these men. Others may recall early prohibition days, and many can glance backward over a decade and a half recalling that in certain parts of the country Methodists were reckoned more or less crazy and fanatical—and certainly dangerously radical—because they were dead in earnest about this business of prohibition. It has been one of the distinguishing marks of Methodists to have shown conscience in this realm of social experimentation and to have insisted that the church should not conform to the standards of contemporary life, but rather should make a sincere effort to transform that life to the ideals of Christ.

Methodism and Social Experimentation

Unique problems came with the twentieth century, and the Methodists discovering the simple truth that "in unity there is strength" organized to meet the challenge flung down to the followers of Jesus. This attempt to organize more efficiently for meeting the problems thrust before the church by contemporary life resulted in one



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of the most noteworthy events of recent Methodist history, the founding upon December 3, 1907, of the Methodist Federation for Social Service. This was an attempt to do for our day what the early temperance societies and the Abolition Society did for their era. With the increasing aggregation of wealth and the accumulation of unimagined power in the republic, Methodists knew there would be greater need than ever for the light of Christ and valiantly gathered in this federation

for holding high the torch. With almost uncanny readiness the General Conference seemed to appreciate what this Federation for Social Service was doing, and endorsed it by asking at the very next session following its organization that the federation investigate those principles of social reform which should be supported by the church and detect how best Methodism could co-operate with other churches in this achievement. This same General Conference of 1908 also asked how the course of study for preachers might be improved the better to prepare ministers for dealing with the programs of social reform. The report which the federation thus prepared by request was submitted to the General Conference of 1912, closely scrutinized by that body and adopted with approval. This same General Conference declared the Federation for Social Service to be its executive agency for rallying Methodists to the support of these principles so annunciated. Prophetic splendor, however, was revealed in the fact that four years later the General Conference affirmed its previous position, and indicated by its whole attitude that Methodists knew exactly what they were about in this matter of social reform.

The Federation for Social Service

Since its first recognition, the Federation for Social Service increasingly has won the approval of a larger and yet larger group of Methodists. Its membership has increased until the present rostra of supporters reveals some of the most eminent names in the entire church. Nor was the confidence of the church revealed in a finer manner than in those hectic days following the war when it appeared as if civilization had sloughed back into the mire of Metternicht's era. The General Conference of 1920 convened at a time when Methodists were being called "traitors" by the "wets"; when Miss Jane Addams, whom President Coolidge names as "one of America's foremost citizens," was classified as a pariah, and so treated; when the greatest pressure was put upon the General Conference itself by sincere folk to have the church completely divorce itself from all sorts of moral reform and social progress. In a post-war atmosphere such as this, Methodists refused to become flustered or stampeded. They stood by their guns and took no action

against this child of the church—the Federation for Social Service. Rather, with a view to making this organization even more effective, the General Conference of 1924 set up a commission to study the entire program and to make a report to the General Conference of 1928. Thus having put their hands to plough, the Methodists, through their representatives over a period of twenty years, have forthrightly declared to the world that they propose to turn the furrow clear to the end. In a night that at times has been dark, in an epoch which has seen the breaking down of much idealism, in a church altogether conscious of its failure to meet its obligations relative to those programs dealing with the expansion of the kingdom of God—in a time like this it is a cause for gratitude that the church repeatedly has refused to throttle this agency and steadfastly has endorsed it. The moral splendor of the old crusading spirit is not yet all dead.

The Story of the Social Creed

So important was a part of the report rendered to the General Conference of 1908 that other churches became interested, and, as a result, this document was modified and became known as the *Social Creed of the Churches*. Were this a matter of a political convention, one might well "point with pride" to the fact that Methodism led American Protestantism in this progress.

No great creed is ever fully and happily accepted by any group of Christians until years have passed. The Nicæan Creed was adopted seeking to show Christ was divine; but for years after numerous Christians went about the church teaching that He was only human. When the Creed of Chalcedon was proclaimed asserting that Jesus was thoroughly human as well as divine, leaders in the church eschewed it altogether for years. It took centuries for the complete acceptance of the major ideals which these creeds attempted to express. In the light of thoughtful experience, no Christian is going to think that the adoption of the social creed of the churches means that all Christians within twenty years of its adoption will, with unanimous gladness, support and give loyalty to it. It means that the highest councils of the church have given to this creed some of the same validity that the highest councils in the church gave other creeds of other days. It places the responsibility for the rejection of these ideals upon the individual members of the church. It asks: Why do you insist upon accepting a creed formulated in earlier centuries of the church's life and determine to neglect a creed formulated in a later century of the church's career? Thus the creed stands. It is in the Discipline of the church, and as a leaven it is moving in the consciences of countless Christians.

Much of the moral indignation aroused to-day comes from the fact that the spirit contained in the social creed thrives in the church. This creed speaks out plainly in behalf of great causes. Consider the family: The creed speaks clearly about divorce, women working in industry, child labor, improper housing, and the like. All these are enemies of the home. And the individual Methodist may take his stand upon these

themes with greater assurance, knowing that his church also has expressed itself. He is not alone.

Consider the matter of this grinding poverty in all its ramifications. When the miners cry aloud for bread for their starving children, Methodists respond quickly. Why? The church has spoken plainly in this realm, too.

The Battle for a Living Wage

An enlightened conscience is insisting that workingmen have as much right to collective bargaining as have employers; that a "living wage" is the birthright of every child of God, and that democracy to be genuine must prevail in all departments of life with equal thoroughness. A glance over this field reveals that the quickened conscience of Methodism is not behind that of any other church. This condition prevails because of what the Federation for Social Service has done for us. Slowly—too slowly—but surely the ideals set forth in the social creed are being accepted. One of the directing minds of the Manufacturers' Association stated to me not long ago in private conversation, "No intelligent layman knowing anything about industry to-day would argue for one minute in behalf of the twelve-hour day." Twenty years ago no such officer would be making any such statement with any degree of enthusiasm. One need not look far into the past to call upon the story of the Interchurch Steel Report. The United States Steel Corporation in certain of its practices ran counter to the American conscience. The social creed had been at work. Even the President of the United States became interested. The Steel Corporation changed its tactics. Upon every side one meets people formerly ignorant of social ethics and who even now do not accept for themselves the ideals represented in this social creed, people nevertheless who are well aware of a new ethical code slowly developing in American life. A great upheaval is taking place in the mining industry. The Colorado Conference with clarity and dignity has expressed itself in such a spirit of fairness as to command the respect of America's leaders. It is this social creed again at work. Not long ago a certain United States senator began shaking the big stick and rattling the sword. Who called his bluff? The Methodists. For twenty years had they been thinking of other nations as potential friends rather than possible enemies.

Reinhold Niebuhr, who has as profound a mind and wide acquaintance as any churchman in America, freely states that one of the unique contributions of Methodism to American idealism resides in her Federation for Social Service. Here Methodists have done as much, if not more, than any other agency in Christendom. The Federal Council of Churches confesses to the usefulness of this organization. Leaders in other churches repeatedly express with a genuine wistfulness the hope that the day will soon come when their churches, too, will be blest in this way as have the Methodists.

Early Methodist Social Pioneering

It is only right that Methodists should be pioneers in this field of social reform. Eric M. North's *Early*



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Methodist Philanthropy shows how Wesley and his friends interested themselves with the underprivileged and the poor. Prisons and almshouses were regularly visited. Wesley's *Manual on Health* is one of the most uninformed and gruesome things he ever wrote from a modern point of view; yet reveals a profound concern for the poor and their needs. The early glory of Methodism rested in the fact that it was much like the Salvation Army, and undertook to do battle in behalf of every exploited and oppressed underdog in human society. When this self-same spirit continued to articulate itself through the Federation for Social Service, it found itself in a soil quite indigenous to the Methodist genius.

There is room enough for mental depression during the past decade or so. Our evangelistic program offers us little of which to boast. Our members lack enough dynamic to average the winning of one person per member each year for Christ. In spite of the most excellent leadership in our Department of Sunday Schools, our educational program reports a decrease of boys and girls enrolled in our Sunday schools of the staggering total of 400,000. This decrease takes place while the population of the country increases. Well might we become concerned. Of our World Service enough already has been said to keep us humble. But for the morale of many a Methodist, this Federation for Social Service has saved the day. With a program far from perfect, and with a

church which has not begun to touch the hem of the garment of possibilities for the kingdom of God, one fact remains true—when a moral sag struck America with impoverishing spiritual results, the noble band constituting the membership of this agency of the church stood like Leonidas with his band of Spartans and faced the Persian hordes of crass materialism. They would not budge. Often they appeared defeated, frequently their lines were thin and threatened to break altogether. But this band of Methodists knew how to sacrifice. They saw American ideals steadily and saw them whole.

When the smoke of some local encounter with greed or mammon cleared away, there still flew to the winds the flag of the cross of Christ. If an historian takes his pen to write of the religious life in America during the first quarter of the twentieth century, he must narrate the quiet heroism and the noble pursuit of an ideal characterizing the Methodists through their Federation for Social Service. Thank God for all that this agency has meant to the church. May the coming General Conference have the spiritual insight and moral courage to continue the tradition set in vogue by five preceding General Conferences and again hearten this arm of the church and bid it go forth during another quadrennium unhampered and untrammelled for the purpose of achieving higher social and spiritual attainments. The past is good; but the future is on our side.

Jesus and the Vested Interests

By Bishop Francis J. McConnell

FOR a good many years in my experience as a reader of the Gospels I found it difficult to understand the historical causes which brought Jesus to His death. Of course, I had been taught the inevitable necessity of the death of Jesus in the divine drama of redemption, but I found it hard to get hold of the actual course of events in the career of Jesus which brought about so terrible a crisis as the crucifixion. I thought of Jesus as chiefly concerned with the utterance of truth as truth. It appeared to me that, on the assumption that Jesus was seeking to redeem the souls of men, His execution by the authorities of His time must have been a grievous mistake, due primarily to the inability of those authorities to comprehend the purposes of Jesus.

I once read of a geological investigator who was making surveys in a revolution-ridden section of Mexico to establish an abstruse scientific theory. As this geologist roamed over Mexico with his maps he was captured by the revolutionists and sentenced to death as a spy. All the revolutionists could make of the charts was that they must be proofs of a hostile military scheme. In something of the same fashion I pictured Jesus as traveling about in Galilee and Judæa preaching a truth which the constituted authorities utterly misunderstood. I had been led to believe that in the plan of Jesus the central consideration was to save individual men without regard to the institutions under which the men might live. The common assumption when I began my ministry over a third of a century ago, was that Jesus strove primarily for the conversion of individuals as such, and that He was content to allow the principles implied in the conversion of individuals to work themselves out in a gradual transformation of

society, the change coming so gently that those affected by it would hardly suspect what was happening.

I always had misgivings concerning this view. Of course, no one could doubt the worth of each individual soul in the sight of our Lord, but the reflection kept recurring to me that if Jesus was primarily laboring for the conversion of individuals as individuals, He need not have come to a violent death at all. If the people in Galilee and Jerusalem were not willing to listen to Him, all He had to do was to pass over into the countries beyond Jewry, anticipating by ten or fifteen years the work of Paul, who, when the Jews refused to hear him, carried the gospel to the Gentiles out over the Roman empire. The few hints given us of the responsiveness of the Gentiles seem to indicate that a ministry of our Lord outside of the Jewish circle would have met with gratifying welcome from the start. There is nothing in the Gospel narrative to imply that, if Jesus had been willing to follow the plan of preaching the gospel to individuals as such, He might not have had a ministry of fifty years with no more hardship than we of a later day encounter in so preaching the gospel.

Was Jesus a "Revolutionary"?

About a quarter of a century ago the social radicals began to seize upon the career of Jesus as revolutionary. They began to say that Jesus, being a carpenter, sympathized with the lot of the common people, that He was willing to go to any extreme to overthrow the Roman Empire and the existing order of society, for the sake of bringing a better economic chance to the ordinary man. In radical circles to-day we often hear this revolutionary

character of early Christianity alleged as historical commonplace. A mild-mannered, scholarly-looking socialist once informed me that there could be no doubt that the early Christians had done just what Nero charged against them, namely that they had burned Rome, and that the incendiarism more clearly revealed the genius of Christianity than had nineteen hundred years of orthodox preaching. To be sure, this is the extreme statement, but it is probable that thousands upon thousands of radicals think of Jesus as teaching the overthrow of the society of His time. Such radicals speak as if Karl Marx were the legitimate spiritual descendant of Jesus. It requires only a scant perusal of the Gospels, however, to see that this interpretation is off the track. Jesus seems to have accepted the existing social order as He

found it, without much attempt at challenging it, except by stating the ideals which no earthly institution had then realized, or has realized since. Jesus took as a matter of course the protection of the Roman Empire, and lived under that protection. The progress of the early church would not have been possible except through institutions fostered and guarded by Rome. As for labelling Jesus as anti-capitalistic, we must remind ourselves that capitalism, technically speaking, had not arisen in the day of Jesus. There were the rich and the poor, the haves and the have-nots, the greedy and the generous. Covetousness was as much in human nature then as now, and the radicals are right when they recognize that nobody has ever warred against covetousness as did Jesus. Nobody has ever pointed out more convincingly the perils of wealth than did Jesus. It is not far amiss to say that Jesus ranked greed for this world's goods as the worst of sins.

Jesus' Fundamental Social Aims

We can readily see how Saint Francis, in assuming his vows of loyalty to Lady Poverty, could think he had seized upon the one essential in the commands of Christ. Any man who reads through the Scriptures, and tries in any degree to take off the edge of Jesus' teachings as to covetousness, sins against the soul of the gospel. Still, I must repeat that the distinctive evils of capitalism which have aroused modern radicals to agitate for a reconstruction of society on a socialistic basis, had not arisen in the day of Jesus; and that, while the authority of Jesus can be claimed for unrelenting war on covetousness, it cannot be urged for any one proposed reconstruction of society except in that Jesus would approve any plan, no matter what it might be, that would give men a larger chance at ampler and finer human life.

Where the ordinary preaching has failed us, and where the utterances of the social radicals have thrown little



JESUS CLEANSING THE TEMPLE

light, recent studies of the New Testament have served us. It may seem to some that Professor Benjamin W. Bacon, of Yale, has gone to extremes in detailed critical handling of particular gospel passages; but speaking for myself, Professor Bacon has brought out into clearest light the fundamental social aims of Jesus. He has made us see the significance in the career of Jesus of the attack on the temple interests at Jerusalem. Following the clue given us by present-day scientific New Testament study, let us try to put some outlines of the work of Jesus before ourselves.

The preaching of Jesus encountered official opposition from the start. There was early suspicion among the synagogue authorities in Galilee, and outright protest as soon as Jesus began to appear at Jerusalem. It is im-

possible to believe that these official enemies of Jesus so soon aligned themselves against Him because they misunderstood Him. Teachers and preachers of abstract truth were common enough in the day of Jesus. We seldom hear about them, simply because their teachings made little practical difference. Jesus came under fire, not because His enemies misunderstood Him, but because they understood Him. He early began to call attention to the inadequacies and evils of the institutionalized religion of His time. The temple was under the control of selfish place-holders, and those self-seekers inevitably tended to develop a mechanical orthodoxy and an artificial legalism. Any open-eyed interpretation of the parable of the Good Samaritan, for example, discerns at once that the fault with the priest and Levite who passed by the wounded man was not that they personally were bad, or necessarily weak; but that they were part and parcel of an established religious system which had institutionalized the humanity out of them.

Jesus did not care to destroy the temple or to overthrow the religious order of His time as such. He did, however, seek to revolutionize the leadership of that system. His driving out the money-changers in those fateful hours just before the end was not merely a symbolic gesture. He was striving for a transformation of the religious temper of His nation as that centered in, and reached out from, the temple.

Those in actual mastery of the temple were determined to fight to the death any such revolution. This is the reason for their endeavor to discredit Jesus in the eyes of the multitude. Anything that would bring Jesus into contempt; or as we may say, get the laugh on Him, would loosen His hold on the people. It was the people that the leaders feared.

At this point, indeed, the narrative becomes remarkably like what occasionally happens in similar circumstances throughout all history. Some familiar acquaint-

ances appear on the scene, notable among them the one-hundred-per-cent patriot. One-hundred-per-cent patriotism is right enough when the right factors are counted in to make the one hundred per cent, but in the events we are considering the patriotic cry was raised by those who had not the slightest patriotism toward the Roman Empire, except as such patriotism might further their own causes.

The Clash With the Temple Interests

I have tried to keep the aim of Jesus as I thus interpret it pointed distinctly toward the temple interests. The priesthood of the day of Jesus had reached the state of mind where they assumed that they owned the temple. Here was an institutional instrument capable of the vastest religious service, a service which on the whole it had well performed since the date of its establishment. The religious education of the Jewish people is sufficient proof, if proof were needed, of the service which the temple had rendered the Jews. Institutionalism, however, is always dangerous because of the possibility of the institution's becoming an end-in-itself, to the neglect of the human and spiritual good for the development of which the institution is a tool. The rulers at Jerusalem were not only guilty of professionalism, but of a professionalism which was concerned chiefly with their own selfish advantage. Professionalism is bad enough when it loses itself in impersonalism, and seeks to make a mere tool an end on its own account; but professionalism is infinitely worse when it seeks the gain of those wielding the instrument. When any social machine, ecclesiastical or otherwise, gets to running so smoothly that the machine comes to be an end-in-itself, or when it serves too well the interests of those in charge of it, it may be necessary to scrap the machine. Jesus, however, had apparently no intention of going so far. He sought to compel the wielding of the temple instrument in a new spirit.

Jesus Was Not "Super-Cautious"

A leading financial and industrial authority in this country has recently been calling upon the pulpit to imitate the "super-cautiousness" of the utterances of Jesus. Jesus made some references to devouring widows' houses, to binding men's shoulders with burdens grievous to be borne, and to whited sepulchres full of dead men's bones, all of which cautious phrases strike at practices of the priesthood in relation to "business" interests allied with the temple. We are not to suppose that Jesus inveighed against the evils of the foremost Jewish establishment of His time without realizing how far His invective might affect other organizations, but His super-caution did not prevent Him from speaking out nevertheless. His doing so is a warrant for any prophet's standing out against any institution which blocks the path of the highest welfare of men, especially when that welfare is construed in the finer spiritual terms. We must remember that the attack of Jesus was not conceived in a destructive mood. The aim of our Lord was always at conversion, and not at destruction.

All readers of history are aware that beginning with the Protestant Reformation, the churches have until recently allowed more and more phases of human activity to pass out from their direct control. This has led to a double fallacy, a fallacy on the part of the upholders of various so-called secular institutional activities which leads such upholders to scream out in horror against any

religious criticism of their particular institution, on the ground that such criticism is not the duty of the church. The church, indeed, cannot speak with authority upon the technical aspects of an institution's procedure, but it can legitimately say something about the spirit which animates the procedure. Even where no moral question is immediately involved, the church has a right to point to the spiritual dangers due to the very fact that some institutions have become so big in our modern life.

Professor Carver, of Harvard, once remarked that while a tiger is biologically only a big cat, the sheer bigness of the tiger requires a different attitude toward him from that ordinarily taken toward a cat. If a tiger got loose in a modern populous center, some discerning animal psychologist might point out to us that the tiger's activities were at bottom manifestations of a kittenish playfulness; but I doubt whether we should feel especially reassured. We live in the midst of institutions, many of which have long since passed into the tiger size. Many huge political, industrial, racial, national, international organizations nowadays have developed such long and sharp claws that what they themselves think of as a good, may practically be a terror to a society anxious for the finest and best for men. I don't believe that I should like to be petted even by a friendly tiger. As long as the ideals of Jesus for men are the goal of the church of Christ, just so long that church will have to war against any institutional activity which hinders the realization of those ideals.

The Church in Relation to Modern Institutions

The second fallacy is that there is no actual connection between modern institutions and the church. The churches that have the least to say about the dangers of social institutions to the kingdom of God are too often the ones which are themselves in dubious moral relation to some of the secular forces. There is no possibility of completely cutting connection between the church and other social creations. The relationship ought to be one of mutual helpfulness. If the prophet of God seeks rightly to influence the institutions of his time, he will in the end touch the lives of individuals more powerfully for good than by giving his ministry exclusively to the searching out of individuals one at a time. If, on the other hand, the high-minded institutionalist wishes to make his institution count for the most for humanity, he will welcome, or at least put up with, any prophetic utterance which seeks to hold the institution to the right ideals.

On the whole it will always require strenuous prophetic utterance to do much good. In spite of the duty of taking long views, the institutionalists are proverbially prone to short views. I can well imagine that a prophetically-minded Nicodemus, for example, might have warned Caiaphas that a temper such as the authorities were manifesting against Jesus would wreck the Jewish nation within forty years. I do not know what Caiaphas would have said in reply, but I feel confident that he would have considered forty years time enough for his own purposes, and would have assured himself that those who were to come after him might deal with the situation forty years in the future. The forty years, however, expired about A. D. 70, and the situation which had developed by that time was just a little beyond the possibility of successful handling by any leaders of the Jewish nation.

PITTSBURGH, PA.



OUR BOOK NUMBER



It Beats a Novel

By Dr. Corliss P. Hargraves

Secretary Department of Missionary Education of the Methodist Episcopal Church

NOT that I have anything against a good novel. I enjoy one. Some of them the Lord inspires. Amidst the exciting changes and thrills of such a story as "The Laughing Buddha,"* or "Right Off the Map," new understandings of the Christian task can come to one.

But in these next few paragraphs I am to share with the readers of the Southwestern a few suggestions on live missionary reading books. And it has occurred to me to tell, not about all the heavier and profound works on missions, but rather to pick out certain books for review which are like eating pie and cake; they invite attention, and many happy returns. That is, there are books on missions which are scholarly and sound, which nevertheless are simple, easy, and enjoyable to read. When one gets done he lays the book down and exclaims, "It was better than a novel!" Here are a few:

AFRICA

There are two reasons for starting with Africa. First, next year is to be "Africa Year" in our mission study; and second, Basil Matthews. Have you ever read anything by Basil Matthews? If not, there is a big treat in store for you. Start right in with his "Livingstone, the Pathfinder." It is the most popular biography of the great missionary to Africa ever written. Of a different nature, but written with a veritable pen of gold, is another volume by Matthews called "The Clash of Color." It discusses the race question on a world scale, and is immensely worth while. And now comes his latest, to be off the press about the time you read this, called "Black Treasure." It tells something of the thrilling story of Africa's youth to-day.

While I am on this subject I must mention another book soon to be off the press (it is really exciting to discover in advance some of the things that will soon be out), called "Sons of Africa." It will contain the life stories of a number of outstanding Africans, including some great African Christians. The author is G. A. Gollock.

Those who wish to know more about Africa will find a little volume, "Africa and Her Peoples," by F. D. Walker, valuable; while "The New Africa," Fraser, and "Friends of Africa," MacKenzie, will also repay reading. Then, by all means, get that interesting little volume of Sophia Lyon Fahs on "Uganda's White Man of Work." You will devour it!

THE BIG BOOK

The big book of the year, as far as our Methodist foreign missions are concerned, is Stanley High's "A Waking World." Stanley High is an internationally known young journalist who writes simply, clearly, and vividly. At the request of the Board of Foreign Missions he recently made a trip around the world inspecting the missionary work of the Methodist Episcopal Church. Then he wrote the results of his observations and study in the form of this striking book. The secretaries of the Board of Foreign Missions then went over his book carefully and ordered it published. So that it would seem now to represent the official utterance of our church on its foreign missionary work. Any Methodist who wishes to be up to date on the subject should have this volume. And the board has had the further good judgment to keep the price within reach: paper binding, sixty cents; cloth binding, one dollar.

Another man whose first name is Stanley has written a big book. You know him. Stanley Jones, who wrote that enormously popular book, "The Christ of the Indian Road." For three years or more, I am told, the presses have never stopped printing editions of that book. His new volume is entitled, "Christ At the Round Table." If anything, it is a greater book than his former one. Sitting at the round table as the representative of Christianity, with representatives of the great religions and great cultures of ancient India,

*In this article the majority of books referred to may be obtained from The Methodist Book Concern; and, except as otherwise quoted, all but nine of them range in price from 50 cents to \$1.

Dr. Jones has had remarkable experiences, about which he tells in this volume. Its cost is \$1.50.

CHINA

Of course, we are all anxious to know about China. And what a wealth of literature on the subject! But let us hold to the simpler, sound, more readily readable volumes. Bishop Grose and Paul Hutchinson head the list. Bishop Grose's little volume, "The New Soul of China," can be read in an hour or so; but it is extremely worth while. "What and Why in China" is the name of the volume by Paul Hutchinson. Somewhat fuller in treatment than Bishop Grose's book, it is yet not a large book, and gives an amazing lot of sound information on the subject. Chinese writers are said to feel that Hutchinson is exceptionally dependable when he writes on their country.

Speaking of China, I have never understood why Welthy Honsinger's fascinating book, "Beyond the Moon Gate," has not had ten times the sale it has. The same thing is true of those two very human and intriguing volumes on South America by "Peggy Ann," entitled, "Dear Family," and "Peggy Ann in Latin America." All three are too good to miss, especially on a summer's day.

AT HOME

I never like to write much about foreign missions without bringing in home missions. For the missionary task is simply one task: extending the knowledge and leadership of the will of God for His children as revealed in Christ, to all the life of all men and women everywhere. And furthermore, there is just as much of both value and thrill in home missions as in foreign.

Take, for instance, a superlative little book by Sara Estelle Haskins, entitled, "The Upward Climb." It contains the life stories briefly but well told of some of our American Negroes. Some of them have benefited by our home missionary work; others of them have been themselves magnificent home missionaries and heroes. No one can read the book without a thrill of admiration and pride for the American Negro.

Then have you read Edward Laird Mills' "The Advancing Church"? It tells the widespread story of the whole home missionary work of the Methodist Episcopal Church as carried on under our Board of Home Missions and Church Extension—an official text on the subject. And it likewise is kept down to the low price of fifty cents, paper edition, or seventy-five cents, cloth.

Two new books on Home Missions—both to be off the press about the time you read this. First, "Youth and the New America," by that virile young writer, Prof. G. Bromley Oxnam, of Boston University School of Theology. But it is not theological! And it is very human! The other volume, "What Next in Home Missions?" deals with attitudes and understandings in home missionary work. The author is William P. Shriver, an authority on the subject. For those who wish to dig into the deeper implications of missions, I would add the following volumes: "The Racial Basis of Civilization," by Hankins; price, \$3.75. "The Church and Missions," by Speer; price, \$1.75. "Christianity and the Race Problem," by Oldham; price, cloth, \$2.25; paper, \$1. "Changing Foreign Missions," by McAfee; price, \$2. "The Abolition of War," by Eddy and Page; price, \$1.50. "The Religions of Mankind," by Soper; price, \$3.

ENOUGH

My! My! What a wealth of intensely interesting literature there is on missions to-day! I have simply been pointing out a few of the more readily readable and excellent books on the subject, and I have scarcely backed up for a start yet! But I have probably written enough for the present.

Though I have no right to close this article without calling your attention to one of the simplest and best introductions to Methodist missions, at home and abroad, that I know of: "John Wesley, Jr.," by Dr. Dan Brummitt; and those two other general introductions to missions, telling what it is about and how it has grown: "The Spread of Christianity," Hutchinson, and "World Friendship, Inc.," Murray. Additionally, in a nut shell, four great books: on attitudes and problems of missionary work, "Whither Bound in Missions?" Fleming; on the basically missionary nature of Christianity, "The Adventure of the Church," Cavert; on the Bible and missions, "The Missionary Idea in Life and Religion," MacFadyen, and some ammunition for missions, "Are Missions a Failure?" by Charles A. Selden.

A Booklover's Chat With 1928 About the Best Books of 1927

By the Rev. Robert M. Williams, A.B., B.D.

Pastor of Leigh Street Memorial Methodist Episcopal Church,
Richmond, Va.

*"Books, books,
With golden locks—
Hives of rarest honey;
Story—Song,
A friendly throng—
The world for little money."*

HERE is another year—1928 by name—and it has come unbidden into my study and with candor is asking me what have I done with the year that has passed. "Have I been of service to humanity? Have I soothed the weary heart of some worried mother? Have I prepared and preached faithfully to my flock? Have I tried to save some soul from a life of sin; and, above all, have I raised by Conference claims?" Yes, New Year, I have tried to do all these things. So now you want to know what books I have read during the past year in my mad rush to keep my church going. Well, I tried to read the best books of the past year, and I am going to tell you something of them.

I have endeavored to create an appetite for theology and kindred subjects. The beginning of the year you asked me if I picked up E. H. Klotche's book, "An Outline of the History of Doctrine." This book has about 262 pages, and was written by a professor in the Western Theological Seminary, Fremont, Nebr. This is a historically interesting book, dealing with the patristic age and the development of doctrine in the Middle Ages. I know of no book which gives the teaching of Luther and Calvin so interestingly. There is much about the controversies on predestination, transubstantiation, and the atonement. If you wish to know something of the rise and formation of dogma in the Eastern church, Protestantism, and the Roman Church, I would suggest this book to you for its conciseness and accurateness. It is regrettable that the author confines himself too largely to official and confessional doctrinal statements, neglecting Arminianism, which is the doctrine of my church. I believe, as do most Methodists, that when my soul is weary and worn and wants companionship, it can go directly to its God without "Benefit of Clergy." Albeit it is worth your reading.

As a book to be read after you have read the above, 1928, I would suggest Bishop Charles Gore's little book, "The Doctrine of the Infallible Book." Though the subject matter may be a little different, it deals with doctrine, and since you are reading it, read this little book. In it the author makes a very sharp distinction between the inspiration and infallibility of the Bible.

I was especially helped by that wonderful volume of Sydney G. Dimond, "The Psychology of the Methodist Revival." It is a comprehensive study of John Wesley and his early followers. In its interpretation of religious experience of the revival, it handles in a large way the historical background and the psychological theories of behaviorism, psychoanalysis, and autosuggestion. It is one of the best discussions of the psychology of religion I have read. Especially interesting to me, as a Methodist, were the chapters—"The Genesis of the Revival," "The Group Spirit," and "Historical Values."

Every Negro Methodist preacher should read the beautiful comparison between the emotional oratory of Whitefield and the calm, argumentative appeal of Wesley. I think any preacher, 1928, who takes the time during your term of office, will be greatly benefited by this book. While I am on this subject, there are two or three other books I should like to mention. For those who are interested in the verbal battles that have been raging between fundamentalist and modernist, I would suggest, 1928, that during your term of office they would read "The Basis of Christian Faith," by Floyd E. Hamilton, as an ultra-fundamentalist, who holds devoutly and doggedly to the "Faith once delivered to the saints," and, for the other side of the question, "Modernism—What It Is, What It Does, Whence It Came, Its Relation to Evolution," by J. M. Standfield. Then how refreshing it is after you have read all the above books to turn to E. D. Soper's book, "What May I Believe?" It seems that this book came providentially into my hands after getting lost in the labyrinth of discussion in the foregoing books. Who is Dr. Soper? He is one of the best scholars of this country, and a Methodist who

is taking a prominent part in church unity. Here we have twenty-five studies in Christian doctrine, and his purpose is to help people "who are troubled and confused." Maybe the naming of some chapters will serve to whet the appetites of some who shall live through you: "Why Do We Need Forgiveness?" "What Must I Do to Be Saved?" "What Interest Have We in the Death of Christ?" "Is the God Who Created the World a Good God?" "Is the Bible God's Word?" "Will There Be an Eternal Cleavage Between the Good and the Bad?" "Why Do Men Pray?" and "Is the Kingdom of God an Impossible Dream?" This is a deeply interesting book of wide breadth which is frank and evangelical. Get some of your members to read it. "Can the Churches Unite?" is a symposium with representatives of all the leading Protestant denominations of America taking part.

May I say to you, 1928, that a very interesting conference was held last year in Lausanne, Switzerland, on Faith and Order, in which eighty-seven denominations from every nook and corner of the world were represented? It is a very candid discussion, by churchmen, of the handicaps in the way of church union and the necessary steps to realize this dream. I recently attended a two-days' conference in which most of the leaders of this Lausanne Conference were present and told of the white hopes of church unity. Dr. Soper will soon have a book off the press dealing with this conference and the problems encountered, and if you are interested in this subject I would suggest that you read it. For a concise reference book on the various denominations I would suggest "A Handbook of All Denominations," by M. Phelan. It deals in a very interesting way with all denominations, and is a very fine book for those who can find time during your administration to read it.

"Have I read any sermons?" Yes, I read them weekly in various periodicals, and on hearing a very fine compliment paid a recent volume of sermons, I thought I would read it, and I was richly rewarded. "The Galilean Accent," by Arthur John Gossip, also author of "From the Edge of the Crowd," is one of the most interesting and rewarding books of sermons of this hectic age. There are sixteen chapters, and each one is a masterpiece in itself. They are too personal in statement to be dogmatic, and are neither ultra-orthodox or unspiritual modernism, but strike a happy medium.

"What are some of the good books on homiletics I chanced upon last year?" "The Making of a Minister," by Charles Reynolds Brown, dean of the divinity school of Yale University. I read once each year his "The Art of Preaching," which is one of the best books on homiletics in print. It should be classed with Sylvester Horne's "The Romance of Preaching," and Beecher's Yale Lectures. Here is another from the trenchant pen of the brotherly dean, full of everyday advice for growing ministers. It reminds one of that inimitable book of Lloyd C. Douglass, "The Minister's Everyday Life." Every minister, whether young or old, novice or veteran, can profit by the brotherly advice of this great man. After reading this fresh book there is another I would suggest to your members, 1928, to be read, "The Preachers of the Church," by Dr. A. E. Garvie. This is one of "The Living Church" series, by Dr. John E. McFayden. It is reminiscent of Dr. Joseph Fort Newton's book, "Some Masters of the Modern Pulpit," and Dr. Brastow's "Representative Modern Preachers." For those who are interested in the great preachers of the church I would suggest this book. In this book the preachers are considered by periods rather than by groups, as found in his earlier book, "The Christian Preacher."

"Are there any good recent books on the race question?" Yes; tell the ministers to read on this subject during your term of office "The Negro in American Life," by Jerome Dowd, of the University of Oklahoma; "The American Race Problem," by Edward B. Reuter, of the University of Iowa, and "Negro Labor in the United States," by Charles H. Wesley. They are very interesting, and I regret that I have not time to discuss them.

For lighter reading there is none better than "I Pronounce Them," by Studdert-Kennedy, the famous author of "Lies" and "Pharisees and Publicans," by E. F. Benson. The first discusses the great question of marriage and divorce, and the latter tells in a very interesting way the story of a pharisaical and mean wife and a weak and improvident husband who have lost each other's love.

I am very happy to have had you come in, 1928, and quiz me concerning my stewardship last year and regarding books which we have just finished discussing. I say with Gibbon: "A taste for books is the pleasure and glory of my life. I would not exchange it for the riches of the Indies." Then, too, I like what Cicero says about books: "Books are the food of youth; the delight of old

age; the ornament of prosperity; the refuge and comfort of adversity; a delight at home, and no hindrance abroad; companions by night; in travelling, in the country." I sincerely trust that ministers will not let sumptuary affairs of the church, 1928, engulf their time, but that they will find time to read some of the foregoing books or some others equally as good. "Where do you get them?" Just write The Methodist Book Concern, giving the author's name and the title of the book, and they will get it for you.

I want to do better by you, 1928, than I did by the previous year, and I beg your smiles. Good-bye; come in; prod me from time to time during your term of office, that I may not neglect good books. Let me quote you a little poem, by James Freeman Clarke, before you leave my study:

"Give me a nook and a book,
And let the proud world spin round;
Let it scramble by hook or by crook
For wealth or name with a sound.
You are welcome to amble your ways,
Asplinters to place or to glory;
May big bells jangle your praise,
And golden pens blazon your story.
For me, let me dwell in my nook,
Here by the curve of this book,
That croons to the tune of my book,
Whose melody wafts me forever
On the waves of an unseen river."

Why Read Biography?

(Its Influence on Character Development)

By the Rev. F. J. Handy, D.D.

Pastor, Camden, N. J.

BIOGRAPHY may be said to begin with the nineteenth century. It is later in development than history, and almost co-eval with fiction. It is the characteristic form of writing of our day. Several motives entered in its making. Our age is dominated by both the scientific spirit and method with respect to the proper attitude and approach to the study of any subject, and the social applications of these to life. These tendencies seem to produce the total result of pushing into the background the importance of the individual. He apparently becomes lost; and as a reaction against this, a new interest has been created in him; and accordingly, a very earnest attempt made to re-discover the worth of personality and give to the world some of the values from such studies.

Although many lives have been written of great individuals in the past, we have only a comparatively few which are real biography. Such are the lives of Plutarch, who wrote in the latter half of the first century of our era; the lives of the saints of the Middle Ages, such as that of St. Francis, Thomas à Kempis, and the autobiography of St. Augustine; and finally the incomparable work of Lockhart on the life of Scott; the monumental work of Boswell on Johnson; and Lord Charnwood's charming life of Lincoln. Probably a score of other lives included in the centuries covered by these writers ought not to be excluded; but these mentioned represent that high-water mark in biographical literature which reveals its chief characteristics and aids in the formation of character.

WHAT IS REAL BIOGRAPHY? WHY READ IT? HOW DOES IT HELP IN MAKING CHARACTER?

Frederick Douglas once said, "There are moments in one's life when the door of the soul suddenly opens and the real man stands revealed." True, biography then is that which reveals the soul, and the biographer is he who has the sympathy, love, insight, mental alertness, spiritual feeling and equipment to know when the door opens; to be able to catch that subtle something in all of us which makes us what we really are, and to so relate it that the "real man stands revealed." This is genius. If it be associated with literary ability, so much the better; if accompanied by personal worth on the part of the author, better still. Boswell seems not to have had many commendable personal qualities. However, the main point is, the biographer must make us see the man. Dr. Johnson is as real to-day as in former times, when he went in and out of his sordid dwelling, or gave expression to sharp, terrible retorts, or otherwise evidenced such a brusque manner and tem-

per as to be at once the terror of his enemies and at the same time often the embarrassment of his friends. The inwardness of life, and not its outwardness, is that which counts. And when this is revealed, we have true biography.

"Honor and shame from no condition rise;
Act well your part, there all the honor lies."

We must see the man acting his part in all of the many complex relations of life; biography must show how he reacts against the untoward influences of his environment; how he sublimes the base, sordid elements of living into the nobler; how he makes a contribution to his own age, and becomes master instead of being mastered. This is real biography, and when we read it we become one with the morally great of the past and present. We share their experiences, and their rich spiritual bequests become our own. It reveals the passions, instincts, interests, ideals, desires, and motives of our fellows, and is a most valuable revelation and interpretation of human life. Human values are no longer sensed temporally or spatially, but spiritually. They belong to every age and clime, and all become an eternal now.

ITS INFLUENCE IN CHARACTER FORMATION

Character is formed in various ways: by contacts, struggles, and divine influences. No one of these is absent at any time in the making of life; one may be more prominent than another, but always all are ever present, working together toward the perfectibility of the human product. With all of our boasted culture and learning, the primitive instincts, prejudices, and evil tendencies are nearer the surface than we may perhaps realize, or are willing to confess. They will not "down," they lie in the subconscious self, perhaps, more alive than asleep, ever seeking occasion to break down the barrier of the will, and like some destructive current sweep away every stay and leave the self stranded.

It is the duty of the will to keep in leash these destructive forces as well as to put into effect the noblest of life's ideals. It secures strength to do this through the spiritual contact of the lives recorded in biography; through examples of the struggles of others so related; through those ideals which many have sought for and claimed; through the innumerable evidences of the Divine working in the human, and lifting him to a plane of moral and spiritual altitude he never could have attained unaided. We thus no longer remain mere spectators in the great battle of life; not merely one among the cloud of witnesses in the fierce struggle, or a beholder in the drama unfolding before us; we become participants, we enter the lists. We ourselves fight the battles again and win victories; and our equipments, both human and divine, are those which have been tested by years of experience and service. These become the guarantee positive of a successful emergence of the "self" from the heat and confusion of strife to the cool and calm assurance of victory.

It is in this same connection that we instinctively turn to the the greatest of all lives and His biographers, Jesus Christ, than whom no better example has ever been given to man, to catch the inner working of a pure soul, and to know His purpose in the world.

Some modern biographers seem bent on revealing only His human qualities. In this they have succeeded admirably. Klausner, for instance, gives us a life which is a portrait of a perfectly human Christ—an historic figure—but after reading this book, which evidences such a broad culture, accurate scholarship, and a sympathy born of kindred racial type, one somehow gets the impression that the appeal is made more to the intellect than to the heart; that something, after all, seems to be missing. The book does not really satisfy—the heart is still hungry for a real biography. We turn to the Gospels with their simple beauty, their rich Oriental coloring, and the masterly way in which, all so unconsciously and without apparent effort, they open to us the inner springs of our Lord's life. Then we see Him, hear His voice, love Him, and feel the swelling tides of His own life rushing into ours, empowering us in our weakness and enriching us in our poverty. He is very real—He is ours.

"My Jesus, I love Thee,
I know Thou art mine,"

becomes the soul-stirring sentiment of all who secure their knowledge of that life through the heart and feelings of the early evangelists; that is the only reason they were written. He thus lives again to-day and becomes the mightiest Power; not only for our own lives, but through us to others. In this age of social restlessness, confused thinking, and religious uncertainty, we need an appre-

clation and understanding of "Him." We need to know the secret of His power. The Gospels have given these to us. They are the models for all those biographies which can ever hope to become the inspiration toward the ennobling of character.

Adds Twenty-Seven Books to Library

By the Rev. R. T. Weatherby, D.D.

Pastor of St. Matthew's Methodist Episcopal Church,
Greensboro, N. C.

I AM LISTING twenty-seven books among those added to my personal library during the past year. It will be noted readily that a number of them were published two or three years ago; however, to me they were as new as the latest publication, since I had not read them before.

Some books of special helpfulness and interest to one may be utterly valueless to another. Again, some of those mentioned here I would not recommend for permanent possession if they can be secured from a public library or from a friend who would urgently insist on the return of a borrowed book.

In the accompanying list I am not giving the publishers, since The Methodist Book Concern or your own publisher or book dealer can furnish same. The first ten here listed I would suggest for one reading if library facilities are available. The other seventeen, for myself at least, will bear a second or third reading: "Can a Man Be a Christian To-day?" by William Louis Poteat; "Transition," by Will Durant; "Charles Darwin," by George A. Dorsey; "The Book Nobody Knows," "The Man Nobody Knows," "What Can Man Believe?" by Bruce Barton; "Revolt of Modern Youth," "Companionate Marriage," by Lindsay and Evans; "Why We Behave Like Human Beings," by George A. Dorsey, and "Jesus," by Shirley Jackson Case.

The seventeen are: "God's Trombones," by James Weldon Johnson; "Copper Sun and Caroling Dusk," by Countee Cullen; "Religion and Social Justice," by Sherwood Eddy; "Science and Religion," edited by Joseph Needham; "The Next Age of Man," by Edward Wiggam; "The Christ of the Indian Road" and "Christ at the Round Table," by E. Stanley Jones; "The Story of Philosophy," by Will Durant; "Does Civilization Need Religion?" by Reinhold Niebuhr; "The Church and the World," by William Ralph Inge; "Science as Revelation," by John M. Watson; "The Adventurous Religion," by Harry Emerson Fosdick; "The Impatience of a Parson," by H. R. L. Sheppard; "Bible Lands To-day," by William T. Ellis; "Christianity," by Charles Guinebert.

"The Christ of the Indian Road" and "Christ at the Round Table," by E. Stanley Jones, are classics on foreign missions. The first had a circulation of over 300,000, and it is not at all hazardous to predict a similar reception for its companion volume. I think, had the author of our last book of the canon seen these two volumes, he would have included them before stating that, "if any man shall add unto these things, God shall add unto him the plagues that are written in this book." They belong with "The Acts of the Apostles."

"The Impatience of a Parson," by H. R. L. Sheppard ("Dick Sheppard"), "written in a dashing and sparkling style, and beyond question burningly sincere," is one of those books that when begun, one's ear would be deaf to a breakfast call until finished. Mr. Sheppard makes "a plea for the recovery of vital Christianity." It will readily be seen in the suggested platform for the church given at the close by Mr. Sheppard that his reach far exceeds his grasp, but such is the law of character growth. Mr. Sheppard was vicar of the Anglican Church, St. Martin's-in-the-Fields, London, which, when kept in mind during the reading, will impress one with the depth of conviction that must have been his in the sending forth his message. It has been stated that fifty thousand copies were sold in Great Britain in three weeks, which in itself is no mean endorsement. It also reflects much credit upon the size of the audience whose hearts hunger with his for the expansion of the life of the Sermon on the Mount.

"Does Civilization Need Religion?" by Reinhold Niebuhr, is one of those books that should be read after the day's work is done, when one can give undisturbed thought to its contents. Some books may be read by paragraphs; not so with this one. This is the first book from Mr. Niebuhr's pen, and may not be met with so much surprise by those who have followed him in journal and church papers; but if he ever issues a better I would like to secure

the first copy and read it on my first day out on vacation. I have not read many books in which less could be spared of word or phrase than this one. This book, while very closely written, yet is quite comprehensive in scope and gives evidence of the author's having covered a vast field of material by scientific methods. He sees man's need of religion in the fact that it is "the champion of personality in a seemingly impersonal world." He recognizes the attacks upon religion to-day from science on the one hand and our "impersonal mechanical civilization" on the other. The latter he fears the more. "For every person who disavows religion because some ancient and unrevised dogma outrages his intelligence, several become irreligious because the social impotence of religion outrages their conscience."

"Religion and Social Justice," by Sherwood Eddy. Mr. Eddy would have been a splendid companion for the Apostle Paul. His own personal experience, given in the last chapter of the book, is well worth the price several times. It was no less interesting to me because of having heard it from his own lips. Mr. Eddy seems to have taken Jesus seriously in the command to sell all and follow Him. He has gone to his task with an abandonment that would have done credit to the prophets. The five things suggested in the application of the principles of love as taught by Jesus, are: To live simply and sacrificially; to practice brotherhood toward all; to make peace where there is strife; to redeem the social order; and to seek a new discovery of God.

"Adventurous Religion," by Harry Emerson Fosdick, will worthily fill its place on one's bookshelf, be it one of "five feet" or fifty. In reading this collection of essays, one can see why it is that the pews in Mr. Fosdick's church are constantly filled with students in attendance upon the universities and professional schools.

"Jesus," by Shirley Jackson Case, is a biography of Jesus in the preparation, of which no possible field was left unexplored for the facts related to His earthly life. The book is worth the reading, if only to study the sources of information of the author's material.

"The Story of Philosophy," by Will Durant, is a book whose title no one should let frighten them. Mr. Durant has the art of writing on subjects of great depth in the simplest language. He shows a familiarity with the leaders in philosophic thought like that of a school boy with his playmates. In telling about leading philosophers, he leads one to a better acquaintance with philosophy. His method is that of delineation of character, giving indirectly a vivid presentation of environment and background of each. His list consists of many of those from Plato to John Dewey. In another volume of 352 pages, "Transition," he writes his autobiography.

"Can a Man Be a Christian To-day?" by William Louis Poteat, is a splendid little volume to have around in this material age to strengthen one's faith. I would earnestly recommend the above list as good company for those in search of truth for our times.

Mother's Club Program Outline Reference Book Suggestions

By Miss Arsanias M. Williams

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Church School; Dean of St. Louis Standard Training School
for Church School Workers, St. Louis, Mo.

I AM PRESENTING this article, an attempt is made to outline a discussion course which will be helpful in planning a mothers' club program. It is impossible, of course, to go into detail. The main service which the outline can render is to present some material out of which mothers may make a plan of their own, adapted to their special need and condition. A list of reference books to be used in building the program is suggested. However, several books are frequently mentioned as a basis for the study of the topics, and they will be needed if the leader of the club uses the suggested outline.

The mothers' club will seek to do three things: help to develop the spiritual life of the mothers; instruct and train them in the work of child training; give them opportunities for social life. Therefore the following program is suggested:

Program. (1) Devotional service, consisting of one or two familiar, appropriate hymns; prayer, Scripture, and a brief message. This little devotional service should be planned with great care, remembering that the mothers need to be close to the Father. An occasional instrumental or vocal solo will be enjoyed. (2) Presentation of the topic. (3) Discussion of the topic. (4) Social hour.

TOPICS FOR DISCUSSION

1. *The Physical Care of the Child—*

- (a) "Keeping the Baby Well," presented by a doctor or a nurse.
- (b) "Follow-up"—Baby Clinic.

Reference Book: "The Care and Feeding of Children," Luther E. Holt.

Free leaflets from State Department of Health; or the Children's Bureau, Department of Labor, Washington, D. C.

2. *The Influence of the Christian Mother—*

- (a) What can mothers do to make themselves worthy of the gift of children?
- (b) Which is of greater value in the development of children—the direct religious instruction given by the mother, or the unconscious influence of her Christian life?
- (c) What is mother's greatest reward?

Reference books: "The Mother Teacher of Religion," Anna Free-love Betts. "Quiet Talks With the Family," Charles E. Jefferson.

3. *The Mother's Hour with Her Children—*

- (a) Is it possible for a mother who does the major part of the household work to have a special time with her children?
- (b) When should the mother's hour come, and how long should it be?
- (c) List the things that can be done in the mother's hour.
- (d) If any of the mothers have an hour with their children, get them to tell of their experiences.

Reference Books—"The Training of Children in the Christian Family," Luther A. Weigle; "Character Training in Childhood," Mary S. Haviland; "The School of Mother's Knee," Hall; "How One Real Mother Lives with Her Children," American Home Series.

4. *An Ideal Christian Home.*

- (a) Family Worship.
- (b) Children's Devotions.
- (c) Story Telling and Religious Teaching in the Home.
- (d) Worthy Home Membership.

Reference Books—"Children's Devotions," Verkuyl Gerrit; "Mother Stories," Maud Lindsay; "Bible Reading and Religious Training in the Home," Robert Wells Veach.

The church papers which carry materials for family worship—"Home Lessons in Religion," S. W. and Mary Stagg; "How to Conduct Family Worship," Harold McA. Robinson.

5. *Helping the Child to Form Good Habits.*

- (a) Make a list of desirable habits, suggestions being given by the mothers.
- (b) What influence has the use of a regular schedule for the small child's day upon the formation of regular habits later on?
- (c) How can a mother help her child to develop right habits?
- (d) Of what value is the habit of obedience? The habit of self-control?
- (e) When should the development of the prayer habit begin? The habit of church attendance?

Reference Books—"A Study of the Little Child," "A Study of the Primary Child," "A Study of the Junior Child," Mary T. Whitely; "Fundamentals of Habits," Kilpatrick; "Child Types and the Changing Child," Frances W. Danielson; "The Unfolding Life," Lamoreaux.

6. *The Religion of the Child.*

- (a) The first impressions in the religious life of a child, and how they are made.
- (b) How can a child's questions about God and heaven be answered?
- (c) How can a mother help a child to see God in the beauty of the out-of-doors?
- (d) How can the everyday happenings of life, problems of conduct, etc., be used to bring the child close to God in his thinking?

Reference Books—"The Dawn of Religion in the Mind of a Child," Edith Read Mumford; "The Mother Teacher of Religion," A. F. Betts; "Pictures in Religious Education," Frederica Beard.

7. *Songs and Hymns for Children.*

- (a) The influence of music in the life of the child.
- (b) Music in the home.

Reference Books—"Songs for the Little Child," Clara B. Baker; "A First Book in Hymns and Worship," Edith Lovell Thomas; "Music in the Home," American Home Series; "Songs Every Child Should Know," Dolores Bacon.

8. *Stories for Children.*

- (a) A brief general talk on the value of the story.
- (b) Secure the services of a kindergarten to tell stories, or perhaps the beginners and primary superintendents will tell the stories, which should be mimeographed and given to the mothers for use at home. Some of the better-known stories for children have been recorded for telling on the victrola.

Reference Books—"Story Telling in the Home," American Home Series; "How to Tell Stories," Sara Cone Bryant; "Stories and Story Telling," Edward St. John; "More Mother Stories," Maud Lindsay; "Why the Chimes Rang and Other Stories," Raymond M. Alden; "The Bible in Graded Story," Vols. I and II (Abingdon Press), Edna D. Baker; "World Stories Retold," W. J. Sly.

9. *The Girl and Her Mother.*

- (a) What are the problems that a mother of a teen-age girl must face?
 - (b) How can a mother guide her daughter in her friendship with boys?
 - (c) How can a mother gain and keep the confidence of her growing daughter?
 - (d) What is the best way of handling undesirable friendships?
- Reference Books—"Just Over the Hill," M. Slattery; "The Girl in Her Teens," M. Slattery; "Building for Womanhood," American Home Series; "Girlhood and Character," Moxcey.

10. *Training the Boy.*

- (a) Can a mother retain her son's confidence?
- (b) How can parents help the boy through the period of adolescence?

Reference Books—"Why the Boy Goes Wrong," O'Shea; "Guiding Boys Over Fool Hill," McKinney; "Boy Training," Alexander; "The Boy Problem," Forbush; "Sex Discipline for Boys in the Home," Forbush; "From Youth to Manhood," Hall.

11. *The Father's Part in the Training of the Children.*

What should the father's share be in the training of his children?

Reference Books—"Parenthood and Heredity," Betts; "The Religious Education of Adolescents," Norman E. Richardson; "Religious Education in the Family," Frederick Cope.

12. *The Family Library Table.*

- (a) Is it necessary to supervise the child's selection of books? How can this be done?
- (b) Should children read the popular magazines?
- (c) Have mothers tell of ways they have supervised their children's reading.
- (d) List suitable books for children, and give the mothers opportunity to copy them.
- (e) How to cultivate a taste for good reading.

Reference Books—"Finger Posts to Children's Reading," W. T. Field; "Children's Reading List," Elva S. Smith, Carnegie Library, Pittsburgh; "Child's Garden of Verse," R. L. Stevenson; "Library Graded Lists for Children's Reading," "The Children's Bible," Sherman and Kent.

A number of these topics may be effectively introduced by two-minute talks or brief papers by mothers, to be followed by a general discussion by the club. "Parent Training in the Church School," by Florence E. Norton, which was used in the preparation of this outline, contains many helpful suggestions for discussion of topics in Mothers' Clubs.

The Study of Africa

By the Rev. D. D. Martin, D.D.

Secretary Stewart Missionary Foundation for Africa, Gammon Theological Seminary, Atlanta, Ga.

A WORKING library in the study of Africa by a Christian or missionary student should include at least one good book on ancient history which would show the place of Egypt among ancient civilizations; also relating the "Land of Ethiopia" with the early civilizations. For a student of trained mind, a standard library of antiquities and works on anthropology will afford the background necessary. To bring such research work into modern conditions by a few good readable books and suitable general study is important. May we suggest a few helpful books? "In the Torrid Sudan," by H. Lincoln Tangye, F. R. G. S., from the

Gorham Press, in a most attractive way links the present with the past, and gives the reader a real acquaintance with North Central Africa. If the student would like a more perfect acquaintance of North Africa as it is, "African Shores of the Mediterranean," by Cyril F. Grant and L. Grant, published by McBride, Nast & Co., of New York, will furnish an accurate acquaintance with the most northerly portions of Africa. "To Abyssinia Through an Unknown Land," by Captain C. H. Stigand, will afford one a happy introduction to that strange land and its surroundings. It is a very readable book. "From the Niger to the Nile," in two volumes, by Alexander Boyd, will acquaint the reader with the lower Sudan; also with Lake Chad and its surroundings. This work is one of the most reliable on this section of Africa. There are many books on Uganda because of its interest as a scene of missionary triumph and because of its commercial significance. "The Baganda at Home" is now about twenty years old. It is printed by the London Tract Society. The author, C. W. Hattersley, is an authority on this part of Africa.

West Africa is the section of greatest interest to the American Negro. Especially is this true of Liberia, concerning which much has been written. Possibly the most reliable is "Liberia," by Prof. Fredrick Starr, of University of Chicago. A very recent book is published under the head of "Liberia, Old and New," by James L. Sibley, a member of the Phelps Stokes Educational Expedition, and D. Westermann, of Germany. It is reliable and full of interest. There are several smaller books available and helpful. The late Bishop A. P. Camphor made a contribution in "Missionary Story Sketches and Folklore." He interprets Africa through living contact with its home and tribal life. A recent book, "Under the Skin in Africa," by W. L. Turner, and published by the author, gives recent experiences with the Liberian African, and helps us to understand his manner of thought, and to sense his religious emotions. A most interesting study of West Africa can be made with the books of the Rev. Robert H. Nassau, M.D., who was forty years a missionary in the French Congo, and has written several books. One of greatest value to the student is "Fetichism in West Africa." An acquaintance with the Congo section of central Africa can be had by reading "George Grenfell," Congo missionary and explorer, by George Hawker, a London pastor.

One of the most readable books on native South Africa is "The Essential Kafir," by Dudley Kidd. It is well written, well illustrated, and effectually visualizes conditions in South Central Africa. "The Native Races of South Africa," by George W. Stow, F. R. G. S., is comprehensive and has the tone of accuracy. It deals especially with the Bushman, among whom years of contact and study made it possible to bring to his readers much the average writer would miss.

Among the smaller books on Africa that are readable and descriptive are the geographical readers. One recently revised is by Frank G. Carpenter. It is written for young people at the scenes which it describes. Mr. Carpenter made a comprehensive tour of the continent in 1926, the year of his death. This reader was revised by the latest changes caused by the World War. It affords an inexpensive and, in every way, a satisfactory view of the continent as a whole. Yet a smaller book adapted to the same purpose is in the series of "Continents and Their People," by James F. Chamberlain and Arthur H. Chamberlain. Their book on Africa is prepared for a school reader. It is fascinating and instructive. "African Adventures," by Jean Kenyon Mackenzie, abounds with interesting experiences always found by the traveler in Africa.

That which is of greatest interest in Africa is the African, and the best approach to Africa's humans is through the missionary who has associated long and intimately with the native, and can speak for him of his heart experience, socially and religiously. The recent series prepared for the Detroit Convention includes a volume entitled "Thinking with Africa." It is compiled from several missionaries who have come to know Africa. It is inexpensive and immediately helpful. The two books of the late Dan Crawford—"Thinking Black" and "Back to the Long Grass"—are heartfelt utterances from a man who abandoned himself to live with the native and remained for twenty-five years without a furlough. He came to know the native of Central South Africa as but few can.

There are many life stories of Robert Moffat, and his half century spent in Bechuanaland makes anything from his life worth study. There are many lives of David Livingstone, and the world will never weary of reading of the sacrifices and triumphs of "The man who would go on." One of the latest and best books on Livingstone is written by his grandson, H. G. Livingstone Willson.

"Livingstone the Pathfinder," by Basil Matthews, is counted one of the best biographies of the greatest missionary and explorer. Among the most interesting characters is Alexander McKay. "Uganda's White Man of Work" is one of his best biographies.

The late Sir Harry H. Johnston has been one of the most prolific writers on African subjects. He had a share in the George Grenfell book already referred to. His life of Livingstone is one of the best. "The History of the Colonization of Africa by Alien Races" is valuable. "The Negro in the New World" is of value to the student of Africa in the approach it affords to Africa as a background. There are numbers of books adapted to study classes not here mentioned, but are available through mission boards operating in Africa.

Biography: Its Influence in Character Building

By the Rev. A. P. Shaw, A.B., B.D.

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DR. WILLIAM L. STIDGER, in his book, "The Place of Books in the Life We Live," says the following: "Books frequently turn the whole course of the river of human life. A book will awaken a soul as nothing else. Many a preacher, if he will look back, will remember how some great book changed his entire hopes, ambitions, and outlook upon life. Books will bulge back the world's horizons; books will give the keys that will open the gates of the kingdoms of earth and eternity; books will lift life to higher heights; books will keep the soul alive. Read books; urge them upon others; give books as gifts to friends." Perhaps no other one kind of books has accomplished such wonderful things as those spoken of by Dr. Stidger, as has been accomplished by biographies, the stories of the lives of great men and women whose character and accomplishments have become not only a prophecy of what they may be and do, but a concrete example of what each reader can become and accomplish in his own life dedicated to the best and noblest.

Aside from personal contacts with people of great character and accomplishments, no better means of inspiration can be found than the reading of the stories of the lives of great men and women; in fact, the opportunity to come into personal contact with those who have accomplished great things in life is so meager that I think we may safely conclude that there is no other single influence in the production of character in the average individual more potent in possibilities or fruitful in results than the reading of the biographies of those men and women who in the past and present have acted and do act well their parts in the drama of life.

What wonderful things biographies accomplish for the average reader! They break down the barriers between races and classes and usher the barefoot boy or the blushing girl without social red-tape into the presence of the world's greatest and best people. They enable people of this age to commune with the immortal thoughts and spirits of the sages gone by. The poorest peasant, by biographies, is ushered without ceremonial or conventionalities into a presence of courtiers, kings, and queens. Readers of biography may walk with Socrates, Plato, and Aristotle, of Ancient Greece, and hear again the words of wisdom as they fall from their lips; they may wander with Abraham into God-directed paths, not knowing where he was going, or with Moses through the desert of Midian, and, like him, pull off the sandals from off their feet when they wander onto holy ground. Biographies enable even our youth to follow Abraham Lincoln from the backwoods of Kentucky to the legislative assembly of Illinois, the halls of Congress, the presidency of the world's greatest country, and to the foremost place in the hearts of his countrymen. They permit boys and girls of all races to follow the course of that self-named Negro youth from the wilds of West Virginia to Hampton Institute, where he received his inspiration to build for his people Tuskegee Institute, the greatest of its kind in the whole world. The story of the life of Booker T. Washington not only is a source of inspiration to the people of his own race, but people of all races honor, respect, and admire him, and are inspired by his wonderful character and marvelous achievement. What wonderful things biographies accomplish for us!

Is it not strange that more people do not take advantage of reading the stories of the world's great men and women, that they themselves may become inspired and strengthened to build upon the achievement of the best people of the past a larger and more glorious present and future?

Pardon a little personal testimonial of the influence of biographies on my own life.

I am the son of an old-time Methodist preacher who, though limited in literary culture, was unlimited in faith and aspiration and in his ambition for the education of his children. He did not have a library. He had only a few books, among them the Bible, a hymn book, a few of the books on theology required in the Conference course of study, and a very limited number of other books which he chanced to get together in the busy rounds of his circuit ministry.

After I had learned to read well enough to understand a connected story, I ran across a little book of about 150 pages whose title, if I remember correctly, was "The Story of the Acts of the Apostles."

I shall never forget how the story gripped and thrilled me from the very beginning. I, only a barefoot boy, walked with Jesus and those discouraged disciples on the way to Emmaus, and felt a burning in my own heart as He talked with them by the way, as He opened to them the Scriptures. I heard the words of Jesus to His disciples: "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world." I tarried with those early followers of Jesus in Jerusalem, and heard in my imagination the rushing, mighty winds, and saw the cloven tongues like as fire on the day of Pentecost. The fiery, Spirit-filled, fearless Peter became one of my ideal preachers from that day till this. I caught the spirit and courage of those early apostles as they fearlessly stood before kings for Jesus' sake. I saw the angel of the Lord leading Peter out of prison as iron doors opened of their own accord before their onward march to freedom. I saw the divine radiance in the face of Stephen while being stoned, and ceased my own lying after reading the story of Ananias and Sapphira.

The story of Paul gripped me from the very beginning, when as Saul of Tarsus he held the clothes of those who stoned Stephen, or sought letters of the chief priest to go to Damascus to persecute the Christians there. His conversion, his hairbreadth escapes from his persecutors, his being beaten with many stripes, his shipwrecks and imprisonments, his missionary journeys, as he preached the gospel, healed the sick, and fearlessly faced mobs and even martyrdom—these all left such a lasting impression upon me that though, since that time, I have read the wonderful stories of the heroes and heroines of ancient mythologies; although I have read the most wonderful stories of the lives of many of the world's greatest heroes and heroines in many and varied lines of endeavor and service, above them all in genuine heroism and glory and majesty, to my mind, rank the stories of Peter and Paul and of Jesus.

Some Suggestions on Missionary Literature

By Prof. Willis J. King, Ph.D.

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PERHAPS there never was a time in the history of Christian missions when there was so much genuine interest in the subject—if one may judge by the amount of space given to it in the press and by public speakers—as there is to-day. While this comment is not always friendly, the very fact that there is such a volume of it bespeaks the interest in the subject itself.

One of the reasons for this very general interest, of course, is the political and economic problems involved in the vast changes which are being brought about in several of these hitherto "heathen" and "semi-heathen" lands. Latin-America, China, India, and other "mission" countries are seething with dissatisfaction with traditional situations in those lands, and are insisting on their right to a "place in the sun." Foreigners and foreign institutions are being regarded with suspicion, and in many cases the demand is being made that they be dispensed with, and their places be taken by natives. Such situations in the several countries have created grave problems for foreign missionary boards. Indeed, the whole missionary enterprise is to some extent imperiled, and it behooves every earnest believer in this enterprise to keep somewhat in touch with the vast amount of literature on this subject which is being published at this time. The suggestions in this brief paper do not pretend to

be exhaustive, but deal only with some of the more accessible of the new books in this field.

First, one should seek to get a picture of the field as a whole, so as to be able to appreciate "what it is all about." A good book in this connection is "The Church and Missions," by Dr. Robert E. Speer. Dr. Speer treats of the whole missionary enterprise from the days of the early church to the present time. No man is more familiar with the subject and in better position to speak with authority about it than is Dr. Speer. He was one of the founders of the Student Volunteer Movement in North America, and has been for nearly forty years the able secretary of the Presbyterian Board of Foreign Missions. The book deals with such suggestive topics as "The Aims and Purposes of Foreign Missions"; "The Social Ideals of the Founders of Foreign Missions"; "New Demands on the Foreign Missionary Enterprise at the Home Base"; "New Demands on the Mission Field Created by New World Conditions"; "The Rich Fruitage of Foreign Missions."

Another book from this angle, although decidedly different in its approach and treatment of the subject, is "The Student and the Future of Christian Missions." This book is the report of the Student Volunteer Convention held in Detroit, December 28, 1927, to January 1, 1928. More than 3,000 delegates were in attendance upon this convention, and many of the speakers and leaders were "nationals" representing all of the major mission fields. Here, then, may be found a cross section of the thinking of Christian students of many races and nationalities as to the future of Christian missions.

Having gotten a fairly comprehensive "view of the forest," one can begin to "look at the trees"—that is to say, having seen the field as a whole, we are in better position to appreciate the situation in the individual countries. The peoples of most interest in this connection are Latin-America, Japan, China, India, and Africa. As Africa is being dealt with in a separate article in this number, our study will not include the literature touching this wonderful continent.

One of the most suggestive books on Latin-America is "Adventures with Christ in Latin-America." Bishop Miller, the author, is in charge of the work of the Methodist Episcopal Church in Mexico and Central America, and is unusually familiar with the problems about which he writes. His book will undoubtedly point the way out of the difficulties occasioned by the ecclesiastical laws of Mexico.

While the subject of American-Japanese relations is not now such a burning issue as it was several years ago, the matter of the evangelization of Japan will ever be of great interest to Christians. One of the real obstacles in the way of Christianity in Japan is the gratuitous insult offered that proud and sensitive nation by our National Congress in the discriminatory immigration legislation passed a few years ago. One of the ablest statements of the Japanese position in this matter is, "Japanese-American Relations," by the Hon. Iichiro Tokutomi, a member of the Japanese House of Peers. Another important book in this field is "Japan in the World To-day," by that veteran missionary statesman, Dr. Arthur H. Brown. Dr. Brown has spent more than forty years in the Orient, and is an expert on matters dealing with that part of the world.

Undoubtedly the country of most interest to students of the present missionary situation is China, that until recently, sleeping giant which is now thoroughly awake from its ages-long slumber, and is trying to find its place among the great nations of the world. To understand what is going on in China one needs to know something of the history of this wonderful people. A classic in this respect is Bishop Bashford's "China—An Interpretation." One of the most illuminating and, at the same time, succinct statements of the present political situation in China is Paul Hutchinson's "What and Why in China." Mr. Hutchinson begins with the revolution, under Sun Yat Sen in 1911, and leads the reader rapidly and lucidly through the labyrinth of happenings since that time to the victorious march of the "Nationalists" to the Yang-tse a few months ago. One of the most interesting and unique of the recent books on China is "Beyond the Moon-Gate." This charming little book, so different from the ordinary missionary book, was written by Mrs. Welthy Honsinger Fisher, wife of Bishop Frederick Fisher, of India. Prior to her marriage, Mrs. Fisher was a missionary in China, and this little book is her diary dealing with her experiences while in China. As one notes the utter abandon with which "Little Sister Han" (Mrs. Fisher's Chinese name) throws herself into full and complete association with her Chinese fellow workers, he is not

surprised when she writes: "And now I know there is no breed, nor birth among young women of any race, though they come from the end of the earth."

For those who are wondering "what next in China?" Bishop Grose's "The New Soul in China" undoubtedly has the answer. Bishop Grose believes that the present confused situation in China offers Christianity its best opportunity. China needs Christianity, and, instead of retrenchment, our efforts ought to be redoubled to the end that the new China may be a Christian nation.

Every intelligent student of Christian missions is familiar with that epoch-making book of E. Stanley Jones, "The Christ of the Indian Road." Already more than 800,000 copies have been sold. In recent weeks another book, "Christ at the Round Table," has come from his pen. Here is set forth in rather full detail the modern missionary presentation of Christianity.

In addition to the above-mentioned books are numerous ones published under the auspices of The Woman's Home and Foreign Missionary Societies of all the large denominations. Then there is such periodical literature as the "International Missionary Review," "The Missionary Review of the World," and the various publications in each missionary area dealing with the problems of that territory.

We repeat, there never was a time when missionary matters were so interesting, and when followers of the Christ should strive so earnestly to keep abreast of missionary situations and the policies of mission boards.

"Why Read Biography? Its Influence on Character Development"

By Prof. Robert N. Brooks

Department of Church History, Gammon Theological Seminary, Atlanta, Ga.

I SAY with Channing, "God be thanked for good books; when all other friends forsake us they remain true." In all the literature of fact, hardly any kind of book surpasses a good biography. It combines the suspense of the novel with the actuality of history; it fills in the details without which history would be far too impersonal; it also shows how people, not at all points unlike ourselves, have ordered their lives, what their guiding principles have been, and how these principles have aided them in their efforts to chart a direct course to their highest goals.

Biography is the key to the best society the world has ever known. This society is not based on exclusive circles, nor on privilege and heredity, but on men who, by the richness of their talents, or the significance of their careers, have emerged from the throng. Biography, as if by a short cut, admits us to the fellowship of the choicest spirits of the past. The humblest student can show upon a single shelf in his library better society and far more select than may be found in all the drawing rooms of both Europe and America. He may associate upon the most friendly terms with all the poets-laureate, from the first "Versificator Regis" to the gifted author of "In Memoriam." "When evening has arrived," wrote Machiavelli, "I return home and go into my study. I pass into the antique courts of ancient men, where, welcomed lovingly by them, I feed upon the food which is my own, and for which I was born. For hours together the miseries of life no longer annoy me; I forget every vexation; I do not fear poverty, for I have transferred myself to those with whom I hold converse." In all the world there is nothing as remarkable as a great man, nothing so rare, nothing which so well repays study.

Evidently great fiction also serves to take us out of ourselves by teaching us how imaginary persons plan and act, undergo joy or pain, conquer or fall. But the highest praise that we can bestow on the creations of fiction is that they are true to life. Achilles sulking in his tent; Othello maddened by jealousy; visionary Don Quixote, mistaking windmills for giants; Mephistopheles, Becky Sharp, Silas Marner, and all the other immortals in the world of fiction live on by virtue of their lifelikeness. But life itself, and not counterfeit, is the very essence of biography.

Some men are not born to die. It is their prerogative to live; they come on purpose; they bear upon their faces the stamp of the immortal; no disease from within nor danger from without can destroy them. Biography abounds with such deathless men. Did

death overtake the prophets of Israel, the seers and religious teachers of India, and the poets and philosophers of Greece? Turn back the pages, and Isaiah, Buddha, and Homer advance to meet you, as came forth the great poets to salute Virgil and Dante in the limbo of the unbaptized. Herodotus, Sophocles, Cicero, Pindar, and the men who glorified with their genius the lands of Persia and the Far East, were never more alive than they are to-day. Once they were mortal, but now they have put on immortality. Once they suffered poverty and neglect, but now they are crowned with deathless honor—all these, liberated from the sorrows and ill usages of a hard and cruel life, are now bright and blessed presences in the wonderful world of biography. The best lives are among the most precious possessions we have.

However you may be led into biography, you will feel that you have gained a new companion, as real as your flesh and blood intimates; but wittier, wiser, more picturesque than they; a friend whose latchstring is always out for you to pull; a crony, who will gossip when you desire, who will never desert you, nor grow cold and grum at your dullness, nor resent your indifference. His spirit is distilled in a book like some rare cordial in a flask, to be enjoyed or not according to your mood. He bestows his all—himself; but only on condition that you supply the perfect sympathy requisite for understanding him. But once you have understood, no matter what your cares and the torments of your day, at evening you can enter their magic city, forget your present, and follow in imagination the careers which closed in time so long past, but which live on with undimmed luster in the domain of the imagination.

Having entered the realm inhabited by those who live through the magic of biography, we find friends for whom we have sought in vain among our actual associates; in finding them we often find our best selves. They comfort us in our distress, they clarify our doubts, they give fresh impetus and straight aim to our hopes, they whisper to us the mystic word which unfolds the meaning of life; and above all, they teach us by example how to live. Then we find that our gratitude is barren and unworthy unless it spurs us to emulation. Into every life, be it long or short, there must enter dark and lonely days when the soul earnestly desires to escape from the surrounding world and longs for some quiet and restful companionship. Next to religion, biography furnishes the society which such seasons demand.

The outlook for biography was never brighter. Its votaries will practice it with a constantly increasing skill. The demand for veracity will not slacken. The public, grown more discriminating, will read it with an increasing relish. The fact that the persons and events which the biographer depicts are real, will lend to it an additional attractiveness.

The master creations of fiction spring from the human brain; the subjects of biography are the very creations of God Himself, and the realities of God must forever transcend the fictions of man.

A Private Library All Your Own

By Dr. William Lyon Phelps

A BORROWED book is just like a guest in the house—it must be treated with punctiliousness, with a certain considerate formality. You must see that it sustains no damage; it must not suffer while under your roof. You cannot leave it carelessly; you cannot mark it, you cannot turn down the pages, you cannot use it familiarly. And then, some day, although this is seldom done, you really ought to return it.

But your own books belong to you; you treat them with that affectionate intimacy that annihilates formality. Books are for use, not for show; you should own no book that you are afraid to mark up, or afraid to place on the table, wide open and face down. A good reason for marking favorite passages in books is that this practice enables you to remember more easily the significant sayings, to refer to them quickly, and then in later years it is like visiting a forest where you once blazed a trail.

Everyone should begin collecting a private library in youth; the instinct of private property, which is fundamental in human beings, can here be cultivated with every advantage and no evils. One should have one's own bookshelves, which should not have doors, glass windows, or keys; they should be free and accessible to the hand as well as to the eye. The best of mural decorations is books; they are more varied in color and appearance than any wallpaper; they are more attractive in design, and they have the prime ad-

vantage of being separate personalities, so that if you sit alone in the room in the firelight you are surrounded with intimate friends. The knowledge that they are there, in plain view, is both stimulating and refreshing. You do not have to read them all. Most of my indoor life is spent in a room containing 6,000 books, and I have a stock answer to the invariable question that comes from strangers. "Have you read all of these books?" "Some of them twice."

There are, of course, no friends like living, breathing, corporeal men and women; my devotion to reading has never made me a recluse. How could it? Books are of the people, by the people, for the people. Literature is the immortal part of history; it is the best and most enduring part of personality. But book friends have this advantage over living friends—you can enjoy the most truly aristocratic society in the world and whenever you want it. The great dead are beyond our physical reach, and the great living are usually almost as inaccessible; as for our personal friends and acquaintances, you cannot always see them. Perchance they are asleep, or away on a journey. But in a private library you can at any moment converse with Socrates or Shakespeare or Carlyle or Dumas or Dickens or Shaw or Barrie or Galsworthy. And there is no doubt that in these books you see these men at their best. They wrote for YOU. They "laid themselves out"; they did their ultimate best to entertain you, to make a favorable impression. You are as necessary to them as an audience is to an actor; only instead of seeing them masked, you look into their inmost heart of hearts. The "real Charles Dickens" is in his novels, not in his dressing room.

Everyone should have a few reference books, carefully selected and within reach. I have a few that I can lay my hands on without leaving my chair; this is not because I am lazy, but because I am busy.

Three qualities are well to bear in mind when buying books. In getting any book, get the complete edition of that book; not a clipped or condensed or improved or paraphrased version. Second, always get books in black, clear, readable type. When you are young, you don't mind; youth has the eyes of eagles. But later you refuse to submit to the effort—often amounting to pain—involved in reading small type and lines set too close together. Third, get volumes that are light in weight. It is almost always possible to secure this inestimable blessing in standard authors. Some books are so heavy that to read them is primarily a gymnastic rather than a mental exercise; and if you travel and wish to carry them in your bag or trunk, they are an intolerable burden. Refuse to submit to this. There was a time when I could tell, merely by "hefting" it, whether a book had been printed in England or in America; but American publishers have grown in grace, and to-day many American books are easy to hold.

Remember that for the price of one ticket to an ephemeral entertainment you can secure a book that will give strength and leisure to your mind all your life. Thus I close by saying two words to boys and girls, men and women, BUY BOOKS.

Reprinted through the courtesy of Dr. Phelps and the U. P. C. News Service, Inc.

Facing General Conference

By President J. R. Chitambar

Lucknow Christian College

IN MORE ways than one the next General Conference is to be the most important, and whatever will be done there is bound to have far-reaching consequences. The episcopal addresses of the bishops of Eastern Asia and Southern Asia tell us of the remarkable nationalistic movements in the Orient. The political condition in Mexico is also one which cannot be ignored when plans are made to further strengthen and develop our church in that great Republic. The church on the foreign field is asking of the mother church a larger scope for self-determination and indigenous leadership. We are confident that the mother church will never ignore this situation, but will try to do the right thing. This will require wisdom and foresight.

At the home base a number of important questions are being raised. Term episcopacy, admission of laymen into the Annual Conferences, changes in the ritual and rules of our church, and the like. Word has been received that Dr. Downey will not be at the General Conference, and the question has been raised as to who will succeed this great leader.

These and other equally important matters will engage the attention of our bishops and delegates. Human wisdom is sadly limited. But even if it could be of any avail, we would tremble to use it unless we were confident that it had been sanctified by the spirit of God. These matters pertain to God's kingdom, and therefore we need wisdom from above. Prayer is our only source of help and strength, and in prayer lies our hope. I therefore respectfully suggest that as much time as possible be devoted to prayer before and during the General Conference. Is it too much to suggest that the first session on May 1, if not the entire day, be spent in prayer and intercession for God's guidance? True, there is a great deal of business to be transacted, and therefore no time should be lost. But will there really be loss of time if this suggestion is carried out?

Then I suggest that there be a room or rooms set apart for prayer during the Conference where those de-

siring to do so may quietly retire and spend the time in communion with God with special reference to the problems with which the Conference will be confronted. Our experience in India has convinced us that the prayer room is the power house of our Conferences and conventions. I am sure the same will be true of our General Conference.

I, for one, do not see how we can tackle these important problems and successfully solve them unless we "give ourselves unto prayer." "Prayer and pains through Jesus Christ will do anything."

I am sure that the next General Conference will be an occasion for an unprecedented spiritual experience, which shall abide with us forever.

LUCKNOW, INDIA.

Books and Reading

(Continued from page 303)

we see other skies. The unseen universe revolving in its orbit as fixed and definite as the seen world, also looms into view with its related worlds exhibiting their landscapes, their flora, their fauna, with such delightful realism as rejuvenates the soul and makes one hanker for habitation under its hospitable supernal skies. Books lead us to reflect on the world within, to observe the world without, and to contemplate the world beyond, of whose environment inescapably we are part.

These good books are among mankind's most faithful, useful, helpful ministers to human want and human need. It is the purpose of this Book Number of the Southwestern Christian Advocate in the following pages to introduce our family of readers to a few of those books that

"Give

New views to life and teach us how to live.

They soothe the grieved, the stubborn they chastise,

Fools they admonish, and confirm the wise;

Their aid they yield to all; they never shun

The man of sorrows or the wretch undone;

Unlike the hard, the selfish, and the proud,

They fly not sullen from the suppliant crowd;

Nor tell to various people various things,

But show to subjects what they show to kings."

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

THE HOST OF DISCIPLESHIP

SECOND QUARTER. LESSON V. APRIL 29

Scripture Lesson—Mark 10. 17-27; 12. 41-44.

One sometimes wonders why Jesus apparently objected to being called good, why He recommended the keeping of the law when, according to His gospel, this was not sufficient, and why He did not take exception to the question of what to do.

Drawing the Applicant Out. Jesus did not object to being called good. But He wished to call attention to the fact that the young man had stated a greater truth in his address than he was probably aware of. There is none absolutely good except God. And in addressing Him as good, the young man has intentionally or unintentionally implied His Messiahship. In Jesus' question He followed His established policy of merely hinting at His Messiahship wherever convenient without declaring it in plain words.

And then why should this serious-minded young man ask Him what to do to inherit eternal life unless he recognized Him to be an authority superior to all others? So Jesus answers first by telling him to do the things which he has always been taught to do—this to discover whether as a matter of fact he had recognized His superior authority. Special love was felt for him when his answer revealed that he actually held such a regard for Jesus' authority: he had done what others taught, and now wished Jesus to say whether he lacked anything else or not. Up to this point Jesus' question and answer were suggestive and to draw him out. And having drawn him out to the point of discovering that he probably recognized His (Jesus') uniqueness, and after having done the best that others had enjoined, still felt in his heart a dissatisfaction with himself, Jesus spoke with the boldest authority, "One thing thou lackest." He did not explain that the young man had not been keeping the spirit of the law, as some think he might have done. He insisted on the distinction between the spirit and the letter of the law only when in controversy with men who were trusting for salvation in the keeping of the law. This young man did not manifest any such trust. Therefore Jesus tacitly admitted with him that the keeping of the law was not sufficient for winning eternal life. So, "Go sell all thou hast and give to the poor, and come follow me." Then their mutual encouragement was immediately changed into mutual disappointment and sorrow.

And yet this bold command of Jesus was intended to draw the young man further out. It was to be the decisive test of his earnestness. There could be no chance for quibbling over nice formal or verbal distinctions, no clever dodging of the point, and no wiggling out of the situation. Since he wants to know what to do, he must either decide to do or not to do. If he is the most deeply in earnest, he will decide to do; if not, he will not. Jesus had not made any such requirement of any of the other of His disciples, it will be recalled. This was because not one of them had, as this young man, *applied* for discipleship. He had *selected* them after having become more or less well acquainted with them. Had this young man been a Nicodemus, who felt self-satisfaction in his knowledge, Jesus would have required of him a change of spirit, a new birth, a recognition of his ignorance, and a willingness to be taught if he was to become His disciple and inherit eternal life. As He did Nicodemus, He would have shown him much that he did not know about the ordinary things of life to divest him of his intellectual conceitedness. Or if he had been more strongly attached to his family than to his wealth or knowledge, Jesus would have com-

manded him to forsake his family and become His disciple—that is, Jesus is commanding the requirements for world leadership under the Christian régime rather than stating the requirements of everyone for salvation. Complete devotion to the task is the only thing that will cause men to stick amid the most threatening obstacles and enticing allurements. And so we are not to consider this young man as one who is merely seeking to know the ideal life for every private individual to live; but we should think of him as one who is applying for membership in Jesus' school as one of His disciples along with the other twelve. But he failed to pass creditably his preliminary examinations, and so excluded himself.

Being or Doing—Which? Some find fault with the young man for asking what he should do to inherit eternal life. It seems to be thought that he should have asked what he should be, or maybe what he should believe, to come into that coveted inheritance. But that is hardly more than a quibble. I am sure the Master did not think anything wrong with the formulation of the question. Indeed, His interest was doubtless stimulated by the wording of the question. With Him it was not a question of *doing* and *being* or *believing*, but one of *doing* and *not doing*. He stressed correctness of belief only in so far as incorrectness of belief prevented one from doing what he ought to be doing. And He stressed correct *being* because of its influence on successful *doing*. The laws which He enumerated except one told what should *not* be done; and this one did not tell *how* to honor parents, but simply meant that they should not in any way be dishonored. If one is to live his most serviceable life, one needs to know what to do rather than what not to do. Prohibitions check one's activities; but commands stimulate one to act. Jesus persisted in telling His disciples what they should do. Discipleship to Him is an active, and not a passive thing, as with the Pharisee or hermit or monk. One can be passively good enough, and yet do no active good. One can be good enough for not doing evil, but no good at all for doing good, for leadership. Jesus is interested in disciples who both *are* good and *do* good. So He first told the young man what he should be—he should be honest and respectful of parents and truthful and moral, etc., etc., and then proceeded to tell him what he should do. His entire ministry was

a strenuously active *doing* ministry. And He expects nothing less of His true disciples to-day. Eternal life is a gift of God; but it is not a stone-free gift. It is spoken of as "free" only when this idea is contrasted with "merit." Do as much as we may, we can never purchase it. But then we are required to do as much as we can as well as we can. Not being or doing, but being and doing is what Jesus requires of His disciples.

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, APRIL 29, 1928

"This poor widow cast in more than all"

(By the Rev. D. D. Martin, D.D.)

God has His way of fixing missionary values. Much or little, as we estimate, may be exactly reversed at the bank of heaven. The young man thought he had much. Jesus showed him that he had very little. If he would have real treasures he must sell what he had and give proceeds of the sale to the poor, then he would be able to possess real values in heaven. He was not big enough to see it, and that is why his earthly goods were of no value.

Things are of value only when in the hands of those who can use them rightly. What we have may be a liability or an asset as affected by our relation to Kingdom interests. The poor widow had not much as men would count values; but she was interested in the cause of Jehovah in the world, and she did not hesitate to put in her all. She put in as much as the young man could if he had sold all and given all, for she put in all she had. Her gift was the perfect example of stewardship.

The furtherance of Kingdom interests in the world depends upon our stewardship. If the world is to be reached and humanity saved, it must be by the faithful stewards who give themselves and what they have. Many youths just from school, with no money, have given themselves to carry the message. Those of us who do not go should give what we have, which represents our life, just as freely as others have given their whole life to the field. It is not what we give, but what we have left that really counts in God's estimate. He has given His all for us; we should give our all for Him.

We cannot play fast and loose with God. If we lack one thing, it is the very thing the soul needs in its search for God. It is just what God requires that we may share with Him the world's redemption. Our excellences will not avail; it is what we are withholding the Master wants. The young man went away grieved. The poor widow went from the altar happy in that she had done what she could. It was all the Master asked, and put His approval on her act, and it has been told as a memorial of her. Let us each give our all.

GANNON SEMINARY.

Epworth League Topic

APRIL 29

By the Rev. J. W. Haywood, D.D.

WHAT IS THE SPIRIT OF OUR CHURCH?

(Acts 2. 1-4; 4. 37-42)

That there are spiritual forces as real as are the crass brute forces of the material world is no longer a dialectic matter with me. The events narrated in the passage above is to me, therefore, just as credible as the facts connected with the recent Pan-American flight of Lindbergh.

Spirit of the Early Church. In the early church there was a spirit that made a difference in the folks who possessed it. Peter, Stephen, and Paul were willing to challenge things, to "buck" the existing order if necessary. Peter, before Pentecost, denied Christ like a craven coward, but after the

endowment of that day this same Peter proclaimed Christ as the Messiah of prophecy.

Spirit of Our Church. It is easy to make flippant criticisms; no one knows this better than I. I know also that it is becoming popular with some of our half-baked sophomore folks to make a target of organized religion. I have no desire whatever to be identified with this soft-headed, hard-hearted bunch. But none of us, no matter what may be his devotion to the church, can afford to shut his eyes to patent shortcomings of the church of our time. The church in our day lacks the boldness which

characterized the early church. There is "pussy-footing" on many of the big human problems of our day. Our General Conference will be held in Kansas City in May. From all I can learn, it appears that the hotels do not plan to entertain the Negro delegates. Why would the Methodist Church, so loud in its professions of brotherhood, elect to hold its quadrennial session in a place where there is deliberate insult planned for a part of its membership? There will be, I have no doubt, tons and tons of pious talk about brotherhood and all the usual platitudes on race relations, and the while the "great church" will be condoning the insulting and humiliating of 800,000 of its members who happen to be black. Up in the mine regions of Pennsylvania people are

freezing and starving. They have protested in the only way possible against the starvation wages paid for mining coal—a strike. The churches in Pittsburgh are as silent as the Sphinx. No voice is raised to champion the cause of these poor miners against the overrich coal barons whose pockets are bursting with dollars coined from the heart-blood of starving babies. The churches are afraid of their pew rents and World Service budgets; and so, like Peter, they warm themselves by the fire while Someone is led to crucifixion. Our churches need, like the church of old, to continue in prayer until the cloven tongues of fire sit with mystic power on their heads and hearts, making them bold for our ascended Christ.

MORGAN COLLEGE.

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SPECIAL APPOINTMENTS

F. H. Butler, Secretary of Colored Work of the Epworth League; member of Zoar, Philadelphia Quarterly Conference.

J. W. Haywood, Dean of Morgan College; member of Tindley Temple Quarterly Conference.

T. H. Klah, Principal of Princess Anne Academy; member of Metropolitan Quarterly Conference.

Pazavia O'Connell, Professor in Morgan College; member of Ezion, Wilmington Quarterly Conference.

A. Markland Taylor, Conference Evangelist; member of Janes Quarterly Conference.

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Little Stories of Achievement

What the Churches Are Doing

Handsboro, Miss.—We are proud to say that the services were largely attended at Riley Methodist Episcopal Church on the

first Sunday. Our pastor is doing a great work here and deserves much credit for his loyal service. The faithful few are still standing by him. A great program was arranged for Easter Sunday. Our Sunday school is growing large each Sunday, and the children are helping to raise money to

put the program over. A pound party was given for one of the sick members of the church, led by Mrs. Ford.—Edward Rickman, Reporter.

Huntsville, Ala.—The Cedar Grove Church has just closed a rally in which was raised \$1,000 to build a new church. The old building has been torn down and the new building is now being erected at a cost of \$3,000. The membership is proud of the plan, and they are working like bees. When this building is finished it will be the best in this section. We intend to be ready by District Conference. Our pastor is pushing forward with the co-operation of his fine corps of officers. The building measures 60x40 feet, with choir stand, basement, four Sunday-school rooms; main auditorium, 50x40 feet. We have raised since Conference, \$1,250 for all causes at this church. Pray for our success.—Mrs. Addie Jacobs, Reporter.

Union Church, Miss.—Hickory Block Church: March 13 was a high day at the home of Sister Mollie Pickett, when The Woman's Home Missionary Society and the Ladies' Aid Society convened, with Sister Zadle Gilchrist presiding. The meeting was largely attended by both members and friends. The program consisted of singing, prayer, reading of the Scripture, and quilt-making. Miss M. E. Brooks read an excellent paper; subject, "Why Should We Have a Home and Foreign Missionary Society?" After the program we were all invited into the dining room, where the table was laden with everything good to eat, and a fine dinner was enjoyed by all. May the Lord bless such movements.—Miss Jannie Earls, Reporter.

Dyersburg, Tenn.—Holy Week was observed at Price Temple. We had a series of services, at which our pastor, the Rev. I. R. Sumner, delivered strong sermons which were enjoyed each night by a large congregation. One conversion, another who was reclaimed by the church, and a general awakening of the church and community are some of the fruits of our week of services. A nice sum was realized for World Service. The Woman's Home Missionary Society met with the president, Mrs. Annie Berry. The attendance was good, the meeting was interesting and enjoyed by all present. We are striving to put over the program of the church and give a good account of our stewardship at our next District Conference.—Mrs. C. H. Lightfoot, Reporter.

Wardville, La.—Washington Chapel Methodist Episcopal Church: On Sunday, March 25, a World Service rally was held to raise our quota. The reports were as follows: Class No. 1. Bro. Matt Bull, leader, \$12.50; No. 2, Harry Harris, \$6.50; No. 3, Will Lee, \$10.30; No. 4, Ben Faulkner, \$7.25; No. 5, C. Averitt, \$9.75; No. 6, Ransom Smith, \$19; No. 7, Sam Holmes, \$7.25; No. 8, David Bull, \$2.80; No. 9, Sam Washington, \$9.25; No. 10, James Smith, \$15.50. We also raised our Area Council money and Episcopal Fund. We are ready for Annual Conference as far as general claims are concerned, for the leaders, stewards, and trustees are on their job at Washington Chapel. We are praying for a great year's work.—The Rev. S. Robinson, Pastor; A. B. Smith, Reporter.

LaGrange, Ga.—The Warren Temple Parsonage Committee, under the leadership of Mrs. I. T. Epps as president, with a number of members and friends and representatives from sister denominations, met at the new parsonage, East Depot Street, which has recently been renovated and into which the pastor has just moved, to make general inspection and to welcome the pastor and his family in the community. After reviewing the parsonage, which was nicely arranged by Mrs. Prothro, all were called to assemble in the front room to render a program on this occasion. The following participated: Scripture lesson by president, Mrs. I. T. Epps; Mrs. McKnight led in singing "What a friend we have in Jesus"; the pastor, Rev. C. W. Prothro, invoked divine blessing upon the group; words of welcome by Mrs. Snelling on behalf of Baptists; welcome greetings

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NEW ORLEANS, LA.

from St. Elizabeth Episcopal Mission, by Mrs. Minnie Smith; Bethel Church, by Mrs. McKnight; "The Worth of a Good Woman," by Mrs. L. L. Harrison; response by the pastor, evidencing the high appreciation for the hearty welcomes and the promptness in which the parsonage committee had taken up their task to help improve the surroundings. Mrs. Rachel Rutledge led the melody, "Seek and ye shall find." A collection of \$4.95 was solicited. A delicious repast was served. The meeting adjourned to hold its next session at the home of Mrs. Frances Young.—Mrs. Rachel Rutledge, Reporter.

Questions and Observations On National Issues

(Continued from Page 302)

The restrictive immigration law of 1924 could be modified so as to allow Japan a quota on the same basis as with other nations. The small number permitted to come here under such a regulation would not present a menace. By such action the Japanese nation would have had its "face saved," and a kindly feeling would thereby be established which would be of great value to the United States. Bishop Herbert Welch has said that the removal of the present offense to Japan would be of more value to Christianity than the sending of a hundred missionaries to Japan. Here is where Congress can do justice to a great sister nation without harming our own, and should welcome the opportunity.

FOREIGN LANGUAGE PRESS

From Chicago, Ill.—"This city has a number of foreign language publications. They seem to cut off many of the foreign-born citizens from the currents of our American life. Does the Government look into these in relation to Americanization?"

Yes, Chicago has no less than twenty-seven foreign language publications in the Czech-Slovakian tongues alone. These enjoy a large circulation. In New York City over a million copies of foreign language dailies are circulated, about one half of which are Yiddish. There are 120 Italian language publications in the United States, seventy Polish, thirty-four Spanish, thirty-four Hungarian, etc. In 1921 there were 916 foreign language papers published in the United States, and by last year the number had increased to 1,231. In addition, there are papers published in forty-seven other countries in the native language and circulated here. In this country 147 dailies published in foreign text have a circulation of 2,418,000.

Some of the foreign language papers published here do valuable and commendable Americanization service. They catch the American ideals and interpret them in the only language which multitudes of people can read. Others are a real menace, as they are anti-American in spirit and shut off the flow of American principles into the minds and homes of these people. For instance, certain Yiddish papers which millions of Jews read, do an injustice to the readers and to this country. Here is an example: A widely known wet magazine editor of this country recently boasted, "No Yiddish paper has a good word to say about prohibition." Such papers are inimical to the best in-

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terest of America and the future of Jewish citizenship.

Congressman Brand, of Georgia, has introduced a bill (H. R. 7912) which would force foreign language publications which print any articles advocating violence against the United States or the killing of its officials or the unlawful destruction of property, to publish true translations of these articles in English. This would make possible the detection of much anti-American teaching now spread by certain foreign language papers widely circulated here. The publication in English translation alongside of the foreign language article will aid in stimulating the learning of English by the alien-born resident who can never reach his greatest usefulness as a citizen of the United States until he can read the language in which her laws are enacted and her ideals disseminated. This Brand bill would deny the use of the mails to and penalize the editors of publications which do not comply.

The most effective way of reaching the mind of the people is the press. Its importance merits the zealous care of those who desire to spread the most constructive ideals of our American life.

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, APRIL 26, 1928

"Let the Majority Rule"

BY ROY L. SMITH

PROVIDED, of course, that the world would be safe under majority rule.

Outside, upon the porch of the judgment hall, the crowd was shrieking and howling. Hoarse cries of "Crucify! Crucify!" drifted in through the corridors to the room where Pilate's wife was pleading with her husband, "I pray thee, have nothing to do with that just man." It was one woman against a mob of men. The crowd ruled, but history has vindicated the woman.

William Lloyd Garrison was mobbed and dragged through the streets of Boston with a rope around his neck because he dared to attack the institution of slavery in 1835. At last the mob left him half dead upon his doorstep and went on to rule. But Garrison went on disputing the right of the mob to rule, and slavery was finally abolished.

Wendell Phillips was announced to speak against slavery in a Richmond theater. An hour before the time for his lecture the authorities refused to take any responsibility for his safety if he attempted to speak. When he rose upon the platform to begin his address, the audience broke into a roar of cat-calls, hisses, threats, and intimidations. Stepping over to the press table, the great abolitionist began talking to the reporters. Their fingers began to fly across their notebooks. Then a few near the front quieted down a bit in an effort to hear what he was saying to the reporters; then the quiet spread over the hall. At last silence reigned. Then the orator turned to the silent crowd and said, contemptuously: "Go on! I do not need your attention. I am speaking here to a half million people." It was a man against a mob, and *the man won*.

It was majority rule that burned John Huss at the stake, gave the hemlock to Socrates, burned the Alexandrian library, perpetrated the atrocities of the French Revolution, cast Cyprian to the lions, piled the fagots about the feet of Joan of Arc, scraped the tender flesh of Hypatia with oyster shells, and threw Galileo into the dungeon.

Psychologists and educators agree that "the majority" have sixth-grade minds.

Confronted by international complications, domestic development, economic expansion, social reorganization, and moral imperatives, America is in desperate need—as is all the rest of the world—of a leadership superior to that which a "sixth-grade mind" promises.

The majority has the right to rule only when it is right. It is the responsibility of leaders to see that it is right.

Majority rule would mean setting up jazz for music, comic strips for art, class prejudice for government, superstition for religion, slapstick for the drama, sex-stuff for literature, cosmetics for culture, material prosperity for moral progress, psychology for preaching, and self-indulgence for salvation.

If the majority had ruled, America would never have been discovered, the flying machine would never have left the earth, anesthetics would never have been administered, nor rubber vulcanized. The majority said all the time, "It can't be done."

The majority must have a ruler—one with a soul of vision, patience, hope, righteousness, and courage—to lead it out of ignorance and helplessness.

—From "Some Wild Notions I Have Known"

Personal and General

—The General Conference anniversary program of the Board of Home Missions and Church Extension will be presented Tuesday evening, May 8, in the auditorium at Kansas City. Corresponding Secretary E. D. Kohlstedt will preside. Dr. Merton S. Rice, pastor of Metropolitan Church, Detroit, will deliver an address, and a five-reel motion picture entitled "The Open Door," prepared under the direction of Mrs. Clarice McCauley, will be presented. A special musical program has also been arranged.

—Simultaneous with the announcement to the Book Committee of his resignation from the position of contributing editor of the Advocate, Dr. H. E. Luccock announced his acceptance of the position as successor to Dean C. R. Brown in the chair of homiletics at Yale Divinity School. To his new and responsible position, Dr. Luccock takes with him the best wishes and highest expectations of progressive Christian thinkers for a most successful and useful career. This journal is numbered among his most ardent well wishers.

—Thanks to our merciful heavenly Father, a cablegram received Saturday morning by the Board of Foreign Missions from Bishop John L. Nuelsen, states that Bishop Titus Lowe, of Omaha, Neb., who has been seriously ill in the American Hospital in Paris, is out of danger. Bishop Nuelsen states that he found him without fever, but in a weakened condition, and that his complete recovery is expected. Bishop Lowe was taken suddenly ill three weeks ago with Asiatic fever while returning from his headquarters in Singapore, Straits Settlement, to the United States.

—Dr. Merton S. Rice, pastor of Methodism's largest church, Metropolitan, Detroit, is a sufficient attraction on any American platform. "The Skylark of Methodism," his remarkable tribute to the late Bishop William A. Quayle, will be his subject for address at the initial one of the series of entertaining features provided by the Kansas City Committee on Entertainment of General Conference. Dr. Rice speaks on Thursday night, May 3, in Convention Hall. Monday night, May 7, the Minneapolis Symphony Chorus will be featured in the festival chorus of two hundred voices, the outstanding musical feature of the year. Other notable attractions in the remarkable series will be Edwin Markham, of "The Man With the Hoe" fame; and the poet, Edgar Guest, highest paid lecturer on the American platform.

—In casting about to fill the vacancy caused by the resignation of Dr. David G. Downey as book editor, the Book Committee discovered an eminently worthy successor in Dr. John W. Langdale, of Brooklyn, N. Y. At the time of his election, Dr. Langdale was a member of the New York East Conference, and superintendent of the Brooklyn South District of his Conference. Besides being the highest type of Christian gentleman and churchman, he is scholar, writer, author, lecturer, and preacher of the evangelical, though progressive, type. In range of information he is comprehensive; in culture, urbane; in spirit and passion for learning, aggressive and unbounded. Fortunate is the church to have found such a man at hand at the time, whose literary tastes and cultural equipment are all that Methodism could desire.

—En route to General Conference, which convenes at Kansas City, Mo., on May 1, President Mary McCleod Bethune, of Bethune-Cookman College, Dayton, Fla., who is an honored delegate to General Conference, will make the following itinerary: On Thursday, April 5, she addressed the Federated Club Women of Charleston, S. C.; on April 11 she gave the Founders' Day address at Spelman College, Atlanta, Ga.; on April 24 and 25 she was in attendance upon the opening of the new building of the Phillis Wheatley Association, Cleveland, Ohio; and on the 26th she addressed the Federated Club women of that city; on April 27 she addressed a group of Federated Club Women and a mass meeting of white and colored citizens in Toledo, Ohio; on April 29 she will address

the mass meeting which opens the educational campaign of the Delta Sigma Theta Sorority, in Cincinnati, Ohio.

Important Notice

TO DELEGATES AND OTHERS ATTENDING THE GENERAL CONFERENCE

Railroad Fares and Arrangements. The following will be in effect for the General Conference of the Methodist Episcopal Church, to be held at Kansas City, Missouri, May 1 to 31, 1928:

1. For Those to Whom Clergy Rates Are Available: All clergy delegates living in New England territory where the clergy fare is not granted, will pay the regular fare from their home cities to Albany or New York City, where they will connect with through service for Kansas City by way of either Chicago or St. Louis. It will be necessary for those clergymen to provide themselves with the Eastern Clergy Permit for use between Albany or New York City and Chicago, or St. Louis, and the

The Daily Christian Advocate

We earnestly exhort every subscriber of this paper to subscribe at once for the Daily Christian Advocate if he has not already done so. The Daily Advocate will appear each day during the General Conference at Kansas City. It will contain a stenographic report of the proceedings and a large amount of other material relating to the work of the General Conference and the church. The paper is absolutely unique in this respect. The subscription price for the month is \$1.50. Send your name and money to The Methodist Book Concern, 1121 McGee Street, Kansas City, Mo. Do it NOW!

Western Clergy Permit for use between Chicago or St. Louis and Kansas City. If they are unable to secure the blanks for these clergy books in their home cities, they are directed to write E. K. Copper, Executive Secretary, Transportation Bureau, 740 Rush Street, Chicago, Ill. He will forward blanks and give instructions as to what should be done to secure the above books. This should be done at least one month in advance.

All clergymen living in the territory of the Trunk Line and Central Passenger Associations will, no doubt, have already availed themselves of the courtesy of the Eastern Clergy Permit. If they have not, this should be done at once. They will also find it necessary to secure the Western Clergy Permit to be used between St. Louis or Chicago and Kansas City. If they are unable to get the blanks for these certificates in their home cities, they may write E. K. Copper, Executive Secretary, Transportation Bureau, 740 Rush Street, Chicago, Ill., and the blanks will be sent to them with instructions.

Clergy delegates living in Southeastern territory will also be sure to provide themselves with Southeastern Clergy Permits. If they cannot secure the Western blanks in their home cities they are also instructed to write E. K. Copper, Executive Secretary, Transportation Bureau, 740 Rush Street, Chicago, Ill., when blanks will be forwarded to them for the Western permit, to be used between St. Louis and Kansas City.

The above information is equally applicable to all clergymen of the Methodist Episcopal Church who may wish to attend the General Conference at Kansas City. If they are in need of aid in securing the various Clergy Permits, they may also write Mr. Copper at 740 Rush Street, Chicago, Ill., and he will be glad to serve them, as well as the delegates.

2. For Lay Delegates and All Other Lay Friends who may wish to attend the General Conference: Rates have been granted on the basis of one full fare for the going trip, and one half fare for the return trip (equaling a fare and one half for the round trip) for all lay delegates and friends of the church, providing there are 250 lay delegates and friends attending the Conference at Kansas City paying a minimum fare of sixty-seven cents for the going trip.

Territory from Which Rates Will Apply: From all points in the United States, excepting the Bangor and Aroostook Railroad in New England. It will be necessary for lay delegates and friends to pay full fare between their home towns on this railroad and Northern Maine Junction, where they will purchase a through ticket to Kansas City, taking a Certificate for the same.

All lay delegates and friends are instructed to be sure to take a Certificate for fare paid from their home cities to Kansas City, as the rate is on the Certificate Plan. The half fare for the return trip cannot be secured unless they have Certificates—and if not Certificates, then Receipts. If the railway agent at their home city is not supplied with Certificates, the delegates should not fail to take a Receipt for the money paid for the railway ticket. Under these circumstances the Receipt will be honored in lieu of a Certificate.

Condition of Sale: The sale and use of such tickets with Certificate is limited to delegates and members of their families and bona-fide attendants at the General Conference.

3. General Conditions Applying to Clergy Delegates and Clergy Attendants: In view of the fact that they are to use their Clergy Permits in most

cases, they will be privileged to begin their journeys when they desire or as early as necessary to reach the seat of the General Conference on time. They will not be limited by the dates set for the purchase of tickets by lay delegates. They may go by any route they please, and return by the same or any other route they choose. They will only be allowed the round-trip fare on the basis of the Clergy Book rate by the shortest and most direct route.

4. Dates of Sale: For lay delegates and friends going to the General Conference from New England Passenger Association Territory, going tickets will be sold from April 26 to May 25, 1928, inclusive (except from stations on the lines of the issuing carriers in the State of New York; from Rutland, Vt., and from Montreal, P. Q.; the inclusive dates from such points will begin one day later and extend one day later).

From Trunk Line, Central, Southeastern, and Southwestern Passenger Association territories, going tickets will be sold from April 27 to May 26, 1928, inclusive.

From Western and Trans-Continental Passenger Association territories, dates of sale for going tickets will be as follows:

From Colorado, Illinois, Iowa, Kansas, Minnesota, Missouri, Nebraska, New Mexico, Northern Michigan, North Dakota, South Dakota, Wisconsin, Wyoming, and from Manitoba (on Great Northern, Northern Pacific, and Soo Line Railway, also from Winnipeg via Canadian National and Canadian Pacific Railways), April 27 to May 26, 1928, inclusive.

From Montana and Utah, April 26 to May 25, 1928, inclusive.

From Arizona, British Columbia, California, Idaho, Nevada, Oregon, and Washington, April 25 to May 24, 1928, inclusive.

The final honoring date for the return trip for lay delegates and friends will be June 4, 1928.

Certificates will be validated every day between April 28 and June 2 (Sundays excepted).

As soon as possible after reaching Kansas City lay delegates and others holding Certificates should present them to E. K. Copper, executive secretary of the Transportation Bureau, for validation. It should be borne in mind that no Certificates can be validated until 250 Certificates have been presented. Therefore, to expedite matters, and for each layman's own comfort and convenience, you are urged to present these Certificates as above requested, that the secretary of the General Conference Commission will not be obliged to urge from time to time that the delegates present their Certificates at the proper place for validation.

Certificates must be validated before they will be good for the purchase of tickets for return passage.

Tickets will be good going and returning by the same route only.

Tickets will not be good on any limited train which Clergy or reduced fare transportation is not honored.

Stop-overs will be allowed at regular authorized stop-over points only, on both going and returning trips.

Tickets may be validated on any day commencing with the first date of the meeting up to and including June 2, 1928 (or the closing of the General Conference), after 250 Certificates have been presented to the Railroad Secretary, but no Certificates can be validated until 250 Certificates have been presented for validation.

As through tickets and instructions may not be in the hands of ticket agents at the smaller stations, it is suggested that delegates consult with a ticket agent at their home station at least ten days in advance of taking the trip, so that complete information and opportunity to obtain through tickets with Certificates and instructions may be provided.

Please carefully note that tickets will be sold only on the dates specified.

Children of five and under twelve years of age when accompanied by parent or guardian, will, under like conditions, be charged one half of the fare for adults.—Oscar P. Miller, Treasurer.

Approved by the Commission: Dorr F. Diefendorf, chairman; M. S. Daniels, secretary.

SOUTHWESTERN CHRISTIAN ADVOCATE

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L. H. KING, Editor
H. E. LUCCOCK, Contributing Editor

April 26, 1928

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THE METHODIST BOOK CONCERN

Bread or a Stone—Which?

FACING our church, at the present time, is a situation in reference to our colored membership which unquestionably will challenge thoughtful attention of the approaching General Conference session. Among the elements evident on part of the Negro members in this situation are: a certain instability coupled with lack of satisfaction among increasing numbers; a steadfast purpose and effort for a more satisfactory readjustment of their relationship, and their growing desire for complete self-direction, as a group, under their own racial leadership.

To meet this situation, growing more acute year by year, three distinct plans have been proposed during the past few months, all of which may, and one of which most likely will, be introduced for consideration at this General Conference. One of these, not very generally supported by Negro opinion, proposes complete detachment of the group in the interest of self-government. Says the author of that proposal, concerning the Negro Methodist Episcopalian: "If he is too weak, cowardly, and ignorant to ask for it, then, as the church has always been wise, kind, and good enough to give to the Negro what he ought to have, let the church now be brave and honest enough to tell the Negro that his time is up." It happens that that author's knowledge or assumption of the whole historic background of Methodism is in error. The Methodist Episcopal Church did not evangelize and incorporate the Negro into its membership as a Negro, or on probation as a race group. It went after him as a man and brother. At no place in the history of the Methodist Episcopal Church has that church intimated by word or act or attitude or gesture or spirit or in any other way whatsoever that the Negro membership has any time limit fixed or that any contingency could bring it about that the Negro's time could ever be up as a group within this church. Nor does the Negro discover within his group or individual consciousness the slightest sense of temporary membership within the Methodist Episcopal Church. Despite angry seas and tempestuous, we are on board to stay; we will abide in the ship.

A second proposal, that of a colored jurisdiction within the church, while commanding more general assent than the "detachment plan" suggested above, struck a snag and went down in the Washington Conference, where it was born. But it was a popular proposal, as was shown by the fact that attached to it were the signatures of more than half of the membership of that body; and only after the most strenuous debate of the whole Conference did it encounter defeat, and even then largely by reason of an unexpected circumstance. Moreover, many favoring some such plan as that of "jurisdictional relationship" for the Negro membership of the church are chary lest it allow the entering wedge to detachment, and only the negligible few would seriously think of voluntary detachment. Nevertheless, sponsors of this plan of jurisdictional relationship suggested to us that they might submit their proposition to General Conference as a

minority report from the Washington Conference, inasmuch as it had been signed by upwards of ninety members of their Conference.

To the third proposition, continuing and extending the present established policy of the church to our entire colored membership, practically the whole Negro constituency is favorably committed. No radical change of policy or purpose or plan is involved therein. It, on the contrary, provides for perfecting and making operative among all our group the policy which has so heartened us since Des Moines General Conference. It calls for fulfillment of all which that Conference provoked the group to expect—that, at last, the major group in the church had adopted, as a fixed policy, the method of our advancement through our own group self-direction within the church. Whatever the other methods proposed may lack in historical perspective, in faulty interpretation of the true spirit of our Methodism, and in their dangerous tenor of voluntary and needless detachment on race lines, essentially they all have the same salutary underlying aim motivating them.

Desire for leadership development and opportunity on a larger scale than is at present effective in the church is one of the constant sources of restlessness among our group. This is a human, not a racial characteristic, manifested among all groups under extra-group leadership. As a corollary, a safe principle in leadership training and development is, that primarily in the indigenous leadership of a given group do the youth of that group find their coveted examples for emulation. Our church must give to our thousands of aspiring, eager Negro youth this added impulse to the realization of their purely human ambitions. Such leadership likewise conditions mass inspiration and growth.

Group psychology makes it exceedingly difficult, as society is now organized, for leaders of one group to attain the desirable degree of effectiveness in leading other groups. It is therefore the object of this general commotion among the colored membership of our church to secure complete group self-direction through the genius and efforts of our own racial leadership within the church. Only such leadership will be able to insure our proper group integration, the indispensable requisite of any worthy interracial understanding, fellowship, and co-operative endeavor. Only its own genius can weld a race into a fit unit for self-respecting conduct, and lead its procedure, in adjustment with other groups. A racial group attains a point in its development when to follow an imported leadership becomes difficult, carrying as this does certain social implications.

In this last proposal for our group adjustment within the church, the only thing sought is that our entire colored membership, or all of our Annual Conferences, be grouped under colored general superintendents. This would necessitate only the creation of two more Negro areas embracing our colored work chiefly along the Atlantic seaboard, where there is a distressing and long-

felt need for Methodist Episcopal Negro episcopal leadership if we are to save our youth to our church, and the election of two more Negro general superintendents to administer such work. Two favorable considerations confront us here: the one is, that our financial contribution to the general church warrants against hedging on the point of finance; the other is, that any contacts which the church needs to maintain could be adequately conserved through the continued presidential supervision of our white general superintendents as now practiced in the existing colored areas. But Negro residential episcopal supervision is the imperative need of the situation.

This would effectively allay such restlessness as is reflected in the several propositions above mentioned, without embodying their objectionable features. Such a plan is most reasonable. Would not any group ask as much? Could any developing group ask less? And its reasonableness lies finally in the urgency and legitimacy of the need sought to be served. This proposal is likewise Christian, assuming that our brethren will do by us in this matter as they would be done by. At no time have we expected to be honored with residential supervision of our white Conferences; as society is now constructed, we should not deem it expedient to do so. Would not the spirit of Christian reciprocity anticipate that we should desire that our own indigenous leadership be resident among us as a group?

Such a plan, moreover, would in every way make for group satisfaction. Its successes since Des Moines have demonstrated its wide range of possibilities for both religious and social achievement. Taking hold of the New Orleans Area eight years ago as successor to Bishop W. P. Thirkield, Bishop R. E. Jones, at the close of this quadrennium, has placed this area at the head of the church in the percentage of gain during the third World Service year. And Bishop M. W. Clair, in eight brief years, assembled our scattered Conferences of the North Central and Western States, related them into co-operating units; out of which he has organized and welded what will be one of Methodism's most valuable areas in time; at the same time he has held intact in statesman-like manner our Liberian work and projected there a system of education of fundamental promise and value for the whole republic as well as the church. The new areas proposed will give cumulative evidence, and on a broader scale, of the eminent prudence in this established policy of the church to provide adequate indigenous leadership for racial groups within the church. Such a plan is satisfactory in that it provides for us our own racial leaders, our chief need in the church, through whom only we can establish and maintain toward other groups understanding and sympathetic fellowship in corporate Christian endeavor.

This bread the Negro membership, children of the church, ask of their foster-mother. Moved by what consideration could the church decline to grant the request? That same administrative principle, now repudiated and ready to be junked in all the foreign mission fields, will surely not be continuously invoked and applied to us here at home. What interest can the church have in keeping more than one half of our Negro group deprived of its own racial leadership in these days of bulging group and race consciousness? The majority group in the church will assuredly not allow ground for suspicion that they share the dominant political desire of the times for

undue power over minorities. Nor will they let it be thought that they countenance that sectional sentiment which has always opposed Methodism's liberalizing policy toward our group, which would restrict to the narrowest limit the power and sphere of the Negro membership of the church.

To us asking bread, will this General Conference give a stone? We have arrived at an epochal period which will determine our future growth and morale as a group in the church. By wise and prompt supplying of this fundamental need of the group, the church will induce contentment in our ranks and thus facilitate our progress by leaps and bounds.

Bishop Leonard Holds Preaching Missions

ON SUNDAY, March 18, the sixth preaching mission held in the Buffalo Area since January 1, under the leadership of Bishop A. W. Leonard, closed in Schenectady, N. Y. In addition to the Schenectady Preaching Mission, which was interdenominational, all the Protestant churches of that city uniting in the movement, similar missions have been held in the following cities: Buffalo, Elmira, Rochester, Utica, and Syracuse.

This is the second year that Bishop Leonard has conducted such missions. He has devised a plan which includes all phases of evangelism, and has compiled an order of worship which is used each night. This service has been adopted by many churches as their regular order of worship. The singing is led by large chorus choirs, under the leadership of experienced choir directors, and only the great hymns of the church are used.

The final meeting of each preaching mission concludes with the rendering of the Hallelujah Chorus from Handel's Messiah, by the vested choir. The plan has been followed for two years with inspiring effect.

During these preaching missions, Bishop Leonard takes up his residence in each city for ten days and gives personal direction to the work, including the personal workers' groups. So great has been the interest in these preaching missions that it became necessary to secure the largest available halls or buildings for the closing services. In Elmira and Schenectady no hall or theater could be secured, and the service and sermon were broadcast by microphones and loud speakers to other chapels and churches; in Buffalo the final meeting was held in Music Hall; Rochester, in Convention Hall; Utica, in the Colonial Theater, and in Syracuse, the university gymnasium, which building seats 5,000 people. Upon each occasion the seating capacity was taxed to the limit.

Thousands of church members renewed their consecration to Christ and to Christian service, while many hundreds received Christ as personal Lord and Saviour.

Wherever these meetings have been held, an invitation has been extended to Bishop Leonard to return for a similar work another year, and a large number of interdenominational bodies, as well as Methodist churches in sections where preaching missions have not been held, have extended to the bishop invitations pledging to him hearty and unanimous support if he can see his way clear to lead them in similar evangelistic crusades in the near future.

Contributed Editorial

Too Many Church Boards?

By R. A. Kent

Dean, College Liberal Arts, Northwestern University

AFTER a study of the situation in our many church boards as it now exists, one concludes that the Methodist Church consciously or unconsciously goes on the principle that once a board or any organization of similar character operates successfully for a few years, it has established its right to exist as an integral part of the organization indefinitely, if not perpetually. As a result, we have an amount of overlapping that cannot be justified by any principle of business organization or intelligent religious fidelity which one can discover.

Just what is the major function and purpose of the Methodist Episcopal Church? If one were to answer this on the basis of the division of page space contained in the Discipline in that portion which deals with Institutions, Boards, and Societies, there is only one answer possible, that is, to raise and distribute money, with the major emphasis on the raising.

Doubtless there are those who would deny that this is a correct answer to our question. Unfortunately, however, there are many ministers in active service who know to their painful embarrassment that one of the chief measuring sticks applied to them to judge whether they succeed, is the extent to which they have fully liquidated the financial obligations of their charges.

Transfer your thought for a moment to an organization such as the Canadian Pacific Railroad, under which are operated not only trains but steamboats. For purposes of illustration, we have here a home and a foreign field. To provide for this, the Canadian Pacific should set up two separate boards, a railroad board and a steamship board. By whatever names labelled, there should be departments of bridges, track, engines, freight cars, passenger cars, stations, stock yards, conductors, brakemen and station masters, windmills and water tanks. The main purpose of each of these divisions should be to get from the budget of the organization as much money as possible in order that more miles of track might be laid, more bridges built, more engines run, more freight cars shuttled, more passenger cars equipped, more stations erected, more conductors, brakemen and station masters employed, more water pumped and more air used, and all this for the home field only.

The mere statement of such a comparison is to make the situation seem untenable, and yet the illustration but carries out in principle the present board organization in our Church. There is not a single business man who has attained success in his field who would permit his organization to be drawn up and administered according to such principles.

Here are instances which illustrate different phases of the main problem:

1. About three years ago a communication was sent by a layman to one of our editors and by him passed on to the head of one of these Boards. The communication suggested a study of the business organization by specialists, stating the benefits which came to another religious organization following a similar action. The reply which the Board member gave indicated that he resented the suggestion.

2. Some years ago in each of two rural villages only

nine miles apart, located in a Middle Western State there were struggling Methodist and Presbyterian churches. In one village lived a Methodist minister and in the other a Presbyterian. The Presbyterian minister served his two churches and the Methodist his two. Each Sunday afternoon the ministers met each other on the highway between. When a proposal to unify the two churches in each village was placed before the Presiding Elder, a genuinely godly old gentleman, his reply was that it would not do to go to Conference and report one charge less on the district.

3. In a prosperous small city of a Western State the congregations of the Methodist and the Presbyterian churches desired to unite. They had tried the experiment during the war. They were located on the same city block. There was enthusiastic support to be found in the ministers and the congregations. The Methodist minister was asked to become the pastor of the community church. Upon inquiry from proper authorities he was told that should he do so he would lose all beneficiary participation in the retirement fund of the Methodist Episcopal Church. His alternative, because of crowded Sunday-school facilities, was to put on a drive for a new church building. Because of prolonged economic depression in that community he refused to begin the drive, and was transferred to another charge after having served this one for eight years.

There are some conclusions to which one is forced whatever he may wish that he might believe.

First: There is no central aim or function which unifies the several boards and departments. The Methodist Church, from its episcopacy down, seems obsessed by the idea that the material elements are the great things of importance. No charge must ever be given up, even though the genuine religious welfare of the people would be best served were this done. All appropriations must be met, even though the pastor's salary, meager as it is, is not paid in full. The membership must be increased.

Second: The aims and functions stated for the respective divisions in several cases overlap, in many instances are so vague as to mean nothing in determining responsibility in the organization, and in still others they are entirely lacking.

Third: Not only is there a serious lack of co-ordination in aim, the organization itself does not integrate. The lines along which divisions of responsibility are made often parallel, sometimes cross, and again seem to be perpendicular or even acute relationship.

Fourth: Any open-minded student of this situation, even though his sympathy be biased in favor of the institution, cannot escape concluding that the boards, the offices, the receipts, the expenditures, in short, the *organization and its maintenance* have come to be a major end in themselves, instead of the means for which they were originally intended. We are over-institutionalized.

In the light of the facts and the principles stated there is one inescapable conclusion. A thorough, comprehensive study should be made of the Methodist Episcopal Church. The purposes of this study should be set forth clearly:

First: What the main functions of the Church should be both at home and in foreign fields.

Second: What organization can most effectively and economically carry out these functions.

Prohibition and Its Relation to American Industry

By Professor Herman Feldman, Ph.D.

*Amos Tuck School of Administration and Finance, Dartmouth College
Author of "Prohibition: Its Economic and Industrial Aspects"*

DURING the past two years public sentiment on the prohibition question has shown a surprising shift of interest from the spectacular phases of liquor restriction to the more obscure results affecting the lives of the great masses of the people. Most persons seem to have a surfeit of information about the prevalence of speak-easies, bootleggers,

drinking by the young, and similar conditions. They are likely to pass such material by, while they stop readily to read something about the hitherto less advertised results. In particular, they are attracted by facts that bring out the economic and industrial effects. Probably this is because, current agitation notwithstanding, the feeling is becoming prevalent that one kind of prohibition or another is here to stay, and what are we getting out of it in positive goods?

It is in response to such a demand for information that the writer became engaged in a rather ambitious survey of the economic and industrial aspects of prohibition, which occupied his time for most of a year. He approached the subject without any bias or anticipation as to the results, and he has reported them with as little translation as is possible in a study of this kind. The effort has been made to secure the most authentic information. With this in mind, the writer traveled over a wide area, conferred with the leading authorities, visited a large number of industrial plants, and corresponded by questionnaire and letter with thousands of persons throughout the country.

The major feature of this survey was that dealing with the industrial effects, and it is the subject of this article. On this aspect almost nothing of an authentic nature has been written since the Eighteenth Amendment went into effect. Consequently a good deal of pains was taken to obtain authoritative data. Information was secured from approximately five hundred concerns, large and small, with over a million and a quarter employees on their payrolls, so that



DAIRY PRODUCTS ARE SOLD WHERE FORMERLY A SALOON USED TO BE

the results reported are representative of industry as a whole. About three hundred of these concerns were communicated with by questionnaire.

The Eighteenth Amendment: A Reinforcement to Industrial Prohibition

The general conclusion that may be made from our study is that legal prohibition was the turning

point in a battle which has been waged by employers for decades against the effects of liquor upon the workers.

There are few people who realize that it was not so long ago that liquor was so entrenched in industrial life that employers themselves passed out a regular ration of rum to their workers. This was not a mere act of hospitality or paternalism. On the contrary, it was so customary and established a practice that it was part of the wages paid, and failure to dispense drink was likely to bring a strike. For example, in 1839 laborers in Philadelphia struck for advance in wages. Some of the conductors granted this; but others, in lieu of extra wages, increased the ration of whisky. In that particular case the whisky allowance was one and one-half pints a day, given out in nine doses.

As more things came to be done by machinery, and work required greater precision and speed, it soon became obvious that sobriety at least during working hours was an imperative necessity. Employers became increas-

ingly hostile to drink by the workers, and this antagonism crystallized into tangible rules and practices. Thirty years ago an extensive investigation by the United States Commission of Labor showed that by that time quite a large number of employers were accustomed to consider the habits and practices of employees with regard to their use of intoxicating liquor, and to impose harsh regulations with regard to those on their payrolls. Such regulations have now become almost universal in industry.

The reason why legal prohibition was the turning point in the

Prof. H. Feldman, of Dartmouth College, is perhaps the greatest authority in the United States on the subject of the industrial and economic effects of prohibition. His recently published volume on "Prohibition: Its Industrial and Economic Aspects," is a dispassionate and scientific study, thoroughgoing and unprejudiced in character. He has demonstrated, in a sound, scientific manner, that the economic advantages of the prohibition law far outweigh the disadvantages. This present article is well worth study and preservation by all interested in the subject.

employer's battle against overindulgence by employees is readily apparent. Before prohibition, the lack of a law often nullified the efforts of employers to improve conditions with regard to overindulgence. Drinking was a legal privilege; there was a limit to what employers could do. If they banished drink from the vicinity of the plant, it was shipped in from near-by places, or made accessible in near-by communities. Prohibition put the effectiveness into industrial prohibition that made real improvement possible.

Back in "The Old Days"

This may be illustrated by the letter of an official of the Lingo Coal Company, of New Cambria, Mo., who reports as his observation the following:

"Before prohibition it was the general custom to have shipment of intoxicating liquors arrive near the mines for pay day twice monthly, even where there were no saloons accessible. This occasioned interference with work on pay days and for a day or two after, causing low production, disorderly conduct, and mishaps. In mines located at points where there were saloons accessible, the same conditions existed, with the ill effect added of the employees spending all or the greater portion of their pay at the bar. Since prohibition these results are negligible, the behavior and reliability being much improved."

Industrial concerns have seized the opportunity to emphasize that abstinence to-day is not only desirable from the standpoint of production, but a legal obligation. They have felt justified in making rules

of the severest kind, since they were, in this way, only enforcing the law of the land. Thus, the experience of industry with prohibition is connected with at least two kinds of prohibition. The first is the restriction which plants themselves have set up through their own rules and regulations; the second is their experience since the Federal Government lent its arm with restrictive legislation.

The effectiveness of such efforts has often depended upon whether or not the employer was able to make the full effect of his influence felt in the community. Where a plant is located in a large city in which the prohibition law is poorly enforced and bootleggers flourish, a firm's endeavors to eliminate drunkenness are usually less successful than in those localities where the industry is the chief organization of the community.

Whatever may be the differences in the points of view toward the Eighteenth Amendment or the Volstead Act of industrial heads, the type of prohibition within industry established and enforced by industry itself has shown not the slightest sign of relaxation. The restrictions are growing more and more severe, and would not be appreciably affected by any change in the law. To-day industry's own Volsteadism is supported by the overwhelming sentiment of management and men alike, much as they may differ on it elsewhere. They report favorable results on all questions relating to the conduct of industry. We shall consider some of the evidence.

Prohibition and Discharges for Drunkenness

One of the important questions as to the industrial effects of prohibition is the record of discharge for drunkenness before and after. In framing the question on this matter, the writer had hoped to garner a good deal of statistics which would answer the queries in a precise mathematical manner. He was soon disillusioned as to the possibility of securing that type of information. Firms either do not keep a tabulated record of the causes for discharges, or they have kept such a record only since 1920. Of the many hundred of questionnaires and letters sent and personal requests made, the replies yielded many tables that dated back to 1922, or even, in a few cases, to 1919, but not more than half a dozen went back any further. Hence, statistical comparison with pre-prohibition times has been impossible.

Moreover, even if the records were available they would not be easy to interpret because of certain industrial practices.

People who release a man for inebriety do not like to put this on the record. An executive in a large New England concern which has a rather severe policy against those who drink puts it as follows: "Our records do not tell the tale because we have never been quite 'hard boiled' enough to write down the word 'drunkenness' behind a man's name, and we have combined all

our inebriate friends with others that have been discharged for misconduct of any kind."

Nevertheless foremen and other industrial executives who have been dealing with workers from day to day for a great many years are in an excellent position to compare conditions before prohibition and now. The observations they report in answer to our questionnaire are, therefore, of considerable significance, even though the actual statistics they have supplied are meager. What they have found may be illustrated by the replies of 300 concerns answering this question in writing. These concerns fall into four groups: The first, and largest, consisting of 140 firms, have observed a *marked* reduction in the number of discharges for drunkenness since prohibition. A second group, composed of fifty-two concerns, have checked a small reduction. Ninety-five concerns, consisting chiefly of those with highly skilled employees or carefully selected groups of workers, among whom drunkenness was never much of a problem, state that their attention has not been attracted by any change one way or the other. Of the total of 300 representative concerns replying, there were only thirteen which stated that conditions in their plants were worse, checking more discharges for drunkenness.

As examples of the viewpoint of firms who did supply statistics, we have the record of one of the oldest and largest railroads in the country which has kept an account since 1915 of those in the train and engine service



WHERE A DINNER SUPPLANTS A DRINK
Restaurant on Broadway, New York City, which has taken the place of a saloon.
A symbol of some of the economic effects of prohibition

who had violated Rule "G," the standard regulation of the railroad against drinking. The statistics given are as follows:

Year	Per Cent of Pay Roll Dismissed for Violation of Rule "G"	Year	Per Cent of Pay Roll Dismissed for Violation of Rule "G"
1925.....	.89	1919.....	1.14
1924.....	1.01	1918.....	2.11
1923.....	1.21	1917.....	2.14
1922.....	.69	1916.....	2.42
1921.....	.72	1915.....	2.31
1920.....	.82		

Similar statistics are obtained from a large elevated railway in New England as shown below:

Year	Number of Discharges	Year	Number of Discharges
1926.....	8	1918.....	23
1925.....	6	1917.....	52
1924.....	24	1916.....	29
1923.....	10	1915.....	65
1922.....	14	1914.....	95
1921.....	7	1913.....	101
1920.....	8	1912.....	98
1919.....	15	1911.....	81

Some individual replies will give a more vivid picture of the conditions as the personnel managers and executives in industry have found them. An automobile concern in Detroit states: "Before prohibition we were pestered from time to time with men coming to work drunk, particularly old toppers who had cultivated the habit in their younger days and found it very hard to break away. Since prohibition this condition has changed materially for the better. A drunken man coming on the job at our plant now is very rare."

The answer of the Stearns Coal and Lumber Company, of Kentucky, to the effect that there has been "a marked reduction in drunkenness," is the more significant because it states further that "the effect of prohibition is especially noticeable because we have exactly the same class of employees that we have had for twenty years, namely, native white labor from southwestern Kentucky and eastern Tennessee."

(Continued in Next Week's Issue)

The General Conference and the Ministry

By Loren M. Edwards

Pastor Trinity Methodist Episcopal Church, Denver, Colo.

WITH the approach of the General Conference of the Methodist Episcopal Church at Kansas City, four questions affecting our ministry challenge serious study, forthright thinking, and kindly but courageous consideration.

The first of these affects the episcopacy. A good deal of the present irritation on the part of certain elements in the church seems to be directed against the episcopacy. In this considerable injustice has been wrought. There have been items that needed correction, but for some reason we have not had the courage to deal with those cases separately upon their merits, but have smeared the entire Episcopal Board with our scorn. Some of us have been making ourselves hoarse shouting for religious democracy, and at the same time have been riding roughshod over the rights of others with all the insolence of autocrats.

It would be much fairer to deal directly with any cases of alleged episcopal autocracy, maladministration, or non-efficiency, allowing the decision to be as severe as justice requires, rather than to indulge in a general criticism which involves and, in a sense, discredits our entire episcopacy. We are gradually learning that when we discount our leadership we wound the entire church. Methodism is not a democracy; it is a representative form of church government. Every minister and layman in our church will be represented at Kansas City by the properly elected delegates. Through these delegates both our lay and ministerial membership will vote for any new episcopal leaders elected, and will have the power of recall for each and every one who is now elected.

There are those who seem to think that the proposed program of an eight-year term for the bishops, subject to re-election, contains a kind of curious and subtle magic which will alleviate all troubles, allay all irritation, and silence all criticism. This is a brave hope, a lovely faith, a pleasant expectation, but without guarantees. As our law is at present constituted, each General Conference determines who of the Episcopal Board are to remain

effective for the next quadrennium, in addition to the automatic provision for those who have reached the point of retirement by reason of age. If there is any reason why a single member of our present Board of Bishops should not continue his effective relationship for the next quadrennium, this approaching General Conference has the power to retire him. It not only has the power, but should exercise it in the individual case rather than hamper and embarrass the entire number. This, in my judgment, is the real answer to the proposal for the election of bishops for a term of eight years. There is a sense in which they are not elected for but four years; for, while they have an episcopal tenure for life, nevertheless their effective administration can be cut short at the end of any quadrennium.

Moreover, if the church desires the best leadership when we elect our bishops, does anyone indulge the illusive hope that electing them for eight years, even with possibility of re-election, will improve the quality of our episcopacy? I see no reason to expect that there will be changes for the better under the operation of the eight-year plan, while there are distinct reasons to fear deterioration under such a scheme. Just what do we need and desire in our bishops? Is it that they may step softly, wear halters, or feel the constant sting of criticism? Or is it that they may give permanent and positive leadership to Methodism, unfettered and unafraid? Will the election of bishops for an eight-year term strengthen the episcopacy in personnel or in prophethood, challenge the faith and consecration of the church, and improve the quality of available episcopal material? It appears quite unlikely that these good results will follow. Obviously the vague hope for some sort of a ghostlike democracy through such a scheme is a mere will-o'-the-wisp, a phantom expectation, a dubious if not dangerous experiment. If we are willing to deal kindly but courageously with the administration of each bishop, enforced retirement at the end of any quadrennium is a weapon sufficiently severe and effective to remedy our supposed episcopal



"Where the robin lifts his hymn"



May

BY FRANK DEMPSTER SHERMAN

*May shall make the world anew:
Golden sun and silver dew,
Money minted in the sky,
Shall the earth new garments buy.
May shall make the orchards bloom;
And the blossom's fine perfume
Shall set all the honey-bees
Murmuring among the trees.
May shall make the bud appear
Like a jewel, crystal clear,
'Mid the leaves upon the limb
Where the robin lifts his hymn.
May shall make the wild flowers tell
Where the shiny snowflakes fell.
Just as though each snowflake's heart
By some secret, magic art,
Were transmuted to a flower,
In the sunlight and the shower.
Is there such another, pray,
Wonder-making month as May?*

ills. This weapon has been employed in the past and is available now. If its disuse is the crux in the indictment of the hack reformers of the episcopacy, the church through its accredited representation is to blame.

The next feature of our ministry which will be under review affects the district superintendency. When the last General Conference restored the time limit to this office, the measure was taken as a rebuke to those bishops who had not displayed sufficient courage in the removal of superintendents whose success as district administrators had not been pronounced. Here again a dubious remedy was applied to an obvious ill. Some men are pre-eminently successful as district superintendents, and are worth much more to the church as such than as pastors; and a better reason should be found for removing them from these positions of service than the stroke of the clock.

On the other hand, the suggestion to elect superintendents by the Conference or by the district would be unfortunate if carried. As a compromise the following is proposed: Let the superintendents be nominated by the bishop, the name of the nominee being submitted to the Annual Conference. This would be done much as the President of the United States submits his appointments to the Senate. The Conference then would confirm or reject the bishop's nomination. In the event of rejection, the bishop would make other nomination or nominations until the Conference had confirmed the same. If the six-year term is desired, let the appointment stand each year for six successive years, if that is best. At the end of the sixth year, if the superintendent has rendered such conspicuous service on his district that the bishop feels he should continue in that work, let him again submit the name for nomination, requiring a vote of the Conference to appoint him beyond the six-year term. Indeed, it might be desirable to have this confirmatory vote each year by the Conference. In this way the bishop

would retain the initiative in the appointment of district superintendents, the Conference would have the power of confirmation or rejection, and all would be spared the political embarrassments likely to arise if the superintendents were elected entirely by the Conference.

The third part of the problem of the ministry affects the pastors. We need at this Conference to emphasize the prophetic character of the pulpit. We need a new vision of the spiritual primacy of the minister. We must stress his training, his opportunity for quiet and spiritual culture, the importance of his sermonic ministry, the deathless character of his message, and his spiritual influence among the people. We have been giving too much time to serving tables, and have exhausted our energies on matters which may be important enough in their place but should be attended to by others.

Another item affecting our pastorates involves the question of itinerancy. Itinerancy is traditional and historical in our church, and, doubtless, should continue as an essential feature of our program. But the statistics indicate that we have too much itinerancy, that there is too much restlessness both among laymen and ministers. We have developed too much of the itinerant mind, so that when we face difficult problems in a church, instead of staying and solving them, too often the pastor seeks relief in a new charge or the church in a new pastor. Even serious friction in a charge may be relieved much more by the pouring on of the oil of friendliness, of Christian conciliation, and of prayerful kindness than by the turning of ecclesiastical wheels or the pulling of ecclesiastical levers. Moreover, it may be possible that we preachers will forget the differences or order or appointment in a new immersion of sheer brotherliness; that we will be keener about our obligations than about our rights; that we may conclude that much more serious than fractures of our administration are failures in our consecration.

The First Step Toward Salary Reform

Wanted—A New Conscience

By Victor G. Mills

Pastor New York Avenue Methodist Episcopal Church, Brooklyn, New York

IS THERE anything really unchristian about the present system of ministerial support in the Methodist Episcopal Church? Of course, everybody knows that the average of that support is sinfully low, and the world has been well advised of the fact. But that is not the question. Is there anything in the nature and distribution of our support which is out of harmony with the spirit and teaching of Him whose disciples we profess to be?

Here and there in the church this question is being answered in a vigorous affirmative, and some of those who feel deeply about the matter are under the impression that their own convictions prevail throughout the connection. But it may well be questioned whether this is the case. Indeed, judging by comments both from within and without the fraternity, one is led to doubt that there exists any widespread uneasiness of conscience in this regard or even an understanding of what the whole discussion is about. One mature churchman, not unduly given to conservatism of mind, probably speaks for many when he expresses the opinion that the present system is not only right enough from an ethical point of view, but necessary to the maintenance of initiative and effort among our ministers.

It seems evident, therefore, that the first step toward the reform which some of us feel to be so necessary, is the awakening of a new conscience throughout the church. Until men are convinced that the present order is wrong, it will be idle to discuss ways and means for effecting a change. And on the other hand, when once such a conviction prevails generally, the change will come about, no matter how great the difficulties that lie in the way. What we need just now is a frank recognition of the facts and implications of the present system, and an equally frank comparison of those facts with the spirit and teaching of our Lord. If our practice does not square with His ideals, surely something is wrong and must be made right.

First of all, there is the fact of salary. To be sure, we use the phrase "ministerial support" for statistical purposes, but we talk and think "salary," and to all intents and purposes we are salaried men just as truly as our lay brothers of the business world. Now there is nothing unchristian in the salary system as applied to business, but the point is that *we are not in business*, modern ideas of the ministry to the contrary notwithstanding. We are supposed to be ambassadors of Christ and ministers of His gospel, and our aim, theoretically at least, is not to make money or attain position, but to *give life*. As salaried men, however, we are marketing our professional services for so much per year—"and house." Our churches employ us at whatever figure they feel able or disposed to pay, and we work for them at that rate as long as the arrangement is satisfactory or tolerable to all concerned. If we do well, we may get a "raise"; and if we fail to "make good" as church engineers, a "cut" or removal is probable.

But it is not merely this unworthy "hired man" status

which makes the present system unwholesome from a Christian point of view. A greater evil lies in the related fact that this salary system almost inevitably makes for artificial and unfair discrimination among the members of the brotherhood. One may say lightly that on the whole ministerial salaries are in fair proportion to ability and equipment, but the fact remains that in innumerable instances this is not the case, especially if "ability" is understood as ability to make Christ real to men.

Consider a hypothetical illustration. Here are two men of equal gifts, training, and experience. One is pastor of a church whose membership includes men of large means who are able, without any sacrifice or effort, to pay their minister a most generous salary and give him a home that is almost luxurious. Moreover, the prominence of the church brings to this man additional income in the way of fees and perquisites, so that talk of an underpaid ministry does not apply to him at all. The other man is at the same time pastor of a church in which he faces a more difficult and perhaps a far more significant ministry than his brother.

Now this comparison is by no means fanciful. Its essential features can probably be found in most of our home Conferences, and while it does not represent the rule, it does reveal that which is perfectly possible and all too frequent in actual experience. Indeed, such inequality is almost unavoidable so long as the salary system remains as it is.

Incidentally, it should be added that no half-way measures of "relief" whereby the prosperous brothers "contribute" to a fund for the assistance of those less fortunate can ever make the wrong right. That in effect only serves to emphasize the unchristian discrimination that still exists.

One other unlovely aspect of the present order needs to be faced. This is "*Grade*," a thing which we all hate and would fain deny, but which persists in practice because it is inseparable from a competitive salary system. Of course, there are grades of a sort in the Parable of the Talents, just as there will always be grades of ability and experience and opportunity in actual life. No sane person is proposing that Christian principles demand a dead level of responsibility or reward in the ministry. But the trouble is that with us these distinctions of "grade" are artificially made, and too often on the basis of money chiefly. That is, grade is determined by what churches can pay or by what men have been receiving.

Does anyone think that Jesus would have sent out the Twelve on any such basis? And what does the Master think of it among us to-day—He who seemed almost to fear the malign influence of material things on the souls of men? It is not always easy to answer the question "What would Jesus do or approve to-day?" But there are some things which we can be fairly sure He would not regard with tolerance, and among them we must surely place these artificial distinctions of money and position within the brotherhood of His ministers.

Facing General Conference

Delegates



Mr. J. H. Love

A LAWYER of noted repute throughout West Virginia is Attorney Julius H. Love, of Charleston, W. Va. He was born less than forty-five years ago in a Methodist Episcopal parsonage at Waterbury, Md. His father, descendant of an old Methodist family, was a member of the Washington Conference for forty-six years.

In preparation for his life work, Attorney Love received his education at Morgan College and Howard University, graduating with "A.B." from the former in 1910, and "LL.B." from the latter in 1912. For fourteen years he has practiced his profession of law and, from youth up, has been actively engaged in the activities of the church. At present he is a trustee of Simpson Church, Charleston, and is a lay delegate from the Washington Conference to the General Conference, having been elected on the first ballot. At Springfield he was delegate and will be similarly valuable in the colored delegation at Kansas City, where his legal mind will be a decided asset to the Conference.

* * *

FIFTEEN years in the insurance business as an efficient worker advanced Mr. R. B. Williams to the position of assistant manager of the Universal Insurance Company, and a prominent figure in the Southern insurance field. But his activities herein have not eclipsed his interest in the objects and enterprises of the denomination in which he continues most active.



Mr. R. B. Williams

In his local church, Asbury Chapel, Bolton, Miss., he has been Sunday-school superintendent for fifteen years. He is also steward, class leader, and trustee, and therein has given such satisfaction as to be reputed as one of Mississippi's leading churchmen. Previously he was delegate to General Conference, and now he will represent the Mississippi Conference as one of its delegates to Kansas City. No interest of our Methodism will suffer in the hands of such an industrious, loyal laymen as he.

* * *



Rev. R. V. Richards

METHODISM in Liberia is beginning to have its new day. Contributing generously to this fact is that of the fine personnel of missionary and native workers being enlisted and employed in that field for Africa's redemption. Among these is the Rev. R. V. Richards, ministerial delegate from Liberia Conference to the General Conference.

His is an honorable record of service and devotion to both the

church and the republic. At present he is chaplain to the senate of the republic of Liberia and district superintendent of the Monserroda District of our church. His knowledge of political and religious conditions on two continents will enable him to make a real contribution to the discussion of the problems, interchurch and international, which will inevitably arise at Kansas City. His brethren of the church in America most heartily welcome our brother from across the seas to our fellowship of service in the common task before the church assembled in General Conference.

* * *



Rev. D. H. Hargis

LEADING the delegation of Delaware Conference is the popular pastor of Haven Church, Philadelphia, Pa., the Rev. D. H. Hargis. He was also a delegate to the Des Moines General Conference.

Dr. Hargis is an alumnus of Morgan College, Baltimore, Md., and has done postgraduate study at Howard and Chicago Universities. Entering the ministry of the Delaware Conference in 1900, he has successfully pastored some of its largest appointments, and faithfully served six years each in the offices of treasurer and district superintendent of his Conference. Besides he is the dean of the Washington-Delaware Conferences Epworth League Institute. For many years he has been an influential trustee of his alma mater.

His wide study and varied experience as an administrator have given him an intimate, practical knowledge of the history, doctrine, and polity of Methodism. Standing for the best traditions and interests of the denomination, he will be a capable representative of his brethren in the deliberations of the present sessions of General Conference.

* * *

IN no member of our Negro constituency during the hundred years of Methodism's splendid missionary history has the true spirit and urge to missionary endeavor risen to such levels as in the life of Mrs. M. A. R. Camphor, widow of the late Bishop Alexander P. Camphor. She has been long and intimately related to the missionary enterprise, home and foreign, as graduate student of New Orleans



Mrs. M. A. R. Camphor

College, public school teacher, superintendent of Sunday school, missionary in Liberia, West Africa; preceptress of College of West Africa; dean of Central Alabama Institute, Birmingham, Ala. When the beloved Dr. Camphor was consecrated bishop, she returned with him to Africa in 1916, and served most faithfully until his untimely translation. Subsequently she gave four more years on the field as mission accountant. After this she returned to America to inspire missionary interest at the home base.

A member of St. John Methodist Episcopal Church, Orange, N. J., she leads an active life through the channel of many civic and religious organizations. Locally she is a member of the Board of Stewards and chairman of the Religious Committee; is a representative of the Board of Foreign Missions; honorary vice-president National Woman's Home Missionary Society; member of that society's Jubilee Committee; member of the Interracial Committee; a trustee of Bennett College for Women, Greensboro, N. C., and chairman of the Oakwood Avenue Branch, Young Women's Christian Association, Orange, N. J.

Mrs. Camphor's keen insight into church problems, her international outlook, and her Christian devotion to human uplift will make her a pivotal figure in the approaching General Conference, to which she goes heading the group of lay delegates from the great Delaware Conference.

DELAWARE CONFERENCE

Ministerial—David H. Hargis, pastor, 2249 Oxford Street, Philadelphia, Pa. Charles A. Tindley, pastor, 1509 Christian Street, Philadelphia, Pa. Thomas H. Kiah, principal Princess Anne Junior College, Princess Anne, Md. Frederick H. Butler, secretary Colored Work, Epworth League, 740 Rush Street, Chicago, Ill. **Reserves**—John W. Jefferson, district superintendent, 418 East Dover Street, Easton, Md. Joseph E. A. Johns, district superintendent, Salisbury, Md. W. C. Thompson, district superintendent, 5887 Race Street, Philadelphia, Pa.

Lay—Herbert S. Wilson, supervisor colored school of Kent County, Md. Mrs. M. A. R. Camphor, housewife, 31 Webster Place, Orange, N. J. Miss Olive A. Hall, clerk, 735 South 22d Street, Philadelphia, Pa. William W. M. Henry, physician, Dover, Del. **Reserves**—Samuel J. Pinkett, instructor Princess Anne Academy, Princess Anne, Md. Frederick S. Jewett, oyster packer, St. Michaels, Md. Horatio W. Jones, U. S. Department of Commerce, Princess Anne, Md.

LEXINGTON CONFERENCE

Ministerial—Stanley E. Grannum, pastor, 2334 East 85th Street, Cleveland, Ohio; Samuel H. Sweeney, district superintendent, 3055 Mathers Street, Cincinnati, Ohio; Nicodemus D. Shamborguer, pastor, 438 South 6th Street, Louisville, Ky. **Reserves**—Robert E. Skelton, pastor, 208 North Upper Street, Lexington, Ky.; Harry M. Carroll, pastor, 4343 Michigan Avenue, Chicago, Ill.; Elam A. White, pastor, 2026 Boulevard Place, Indianapolis, Ind.

Lay—Mark H. Gassaway, educator, 2317 East 85th Street, Cleveland, Ohio; John A. Washington, employee of The Methodist Book Concern, 740 Rush Street, Chicago, Ill.; Dennis A. Bethea, physician, 530 Kenwood Avenue, Hammond, Ind. **Reserves**—Mrs. C. D. C. Mebane, social worker, 184 West 8th Street, Paris, Ky.; Mrs. Zora Bloomer Clarke, evangelistic singer, 3829 Giles Avenue, Chicago, Ill.

Silent Prayer in Congregation

By Bishop Wilbur P. Thirkield

EVEN before the prelude the people should observe this rule in the order of worship: "Let the people kneel (or bow) in silent prayer on entering the sanctuary." The prelude should quiet the spirit of the people and bring them into the mood of worship. Instead of being an accompaniment to the buzz of conversation, it should lead the spirit into the mood of John Wesley, who wrote in his journal in 1781: "I received an uncommon blessing at New Church this morning while the organist was playing the Voluntary."

A pastor in the Ohio Conference laboring among rude mining people in the mountains, told me that this practice of reverently bowing the head on entering the sanctuary had transformed the spirit of worship in his congregation. Especially in our churches, where there is a single room for both Sunday school and the church service, the only hope for getting the people into a mood of worship

is to have some moments of holy silence at the opening of the service. It may well follow the chant of the choir: "The Lord is in His holy temple; let all the earth keep silence before Him." There is significance in the call to worship which may organize the people into a psychical unity, including a common experience and the same current of feeling, as has been suggested.

Bringing One to Christ

IT IS difficult to estimate the permanent influence of a revival of religion or of special personal evangelism, in bringing people one by one to surrender to Jesus Christ as Saviour and Lord. A faithful pastor in England was taunted by one of his deacons with the fact that the result of a revival had been only one conversion, and that one "only a boy"; but that boy was David Livingstone, who wrote the "Sign of the Cross on the Continent of Africa."

Here is an interesting story with reference to that intrepid Labrador missionary, Dr. Wilfred T. Grenfell. Standing one morning in Wesley Chapel, London, he gave this testimony:

"In 1883, when I was a young medical student in London Hospital, I walked into a tent down in Shadwell. When I got inside the tent I heard a man praying, and as I was turning to come out again, I heard another man say, 'Let us have a hymn while our brother's finishing his prayer.' I made up my mind to stay and listen (the man was Dwight L. Moody), and when I came out of that tent I knew that the call of Christ had come to me. I heard Christ's challenge, and accepted it, and for thirty-five years I have been going on with this work in Labrador. We now have a fine hospital every one hundred to one hundred fifty miles along that bleak coast. There is this terrible fact that if I had not heard the call of Christ in the tent that day I might possibly have been a physician in Harley Street, being driven about in my Rolls Royce."

The incident is also related that during an outdoor meeting a little boy, charmed by the singing of Mr. Sankey, gave his heart to God. That boy grew into a consecrated man, and the world has been moved by the great evangelist "Gipsy Smith."

With reference to just such work, the eloquent words of Daniel Webster are not exaggerated: "He who rears a child in virtue, or restores one fallen soul to God, rears a temple grander than Solomon or St. Peter's—more enduring than earth or sky."

The Rev. G. F. Leatherwood Translated

THE Rev. G. F. Leatherwood departed this life March 10, 1928. His funeral was held in Haven Methodist Episcopal Church, Hot Springs, Ark., with the Rev. T. H. Wyatt, pastor, in charge. He had assisting him the Revs. J. M. Jenkins and J. M. Michelle, of the African Methodist Episcopal Church, who knew and loved the deceased as only few men do love each other. The Rev. J. M. Michelle's eulogy was heart-touching to a large audience, and quite consoling to the family. There were members present from all the churches of the city in respect for the deceased. His life had been one which was helpful to all who knew him; and as he had loved so was he remembered in death. He was a member of the Upper Mississippi Conference, on the retired list. He spent the last years of his life as a resident of Hot Springs, Ark. He bought for his family a nice home, in which he left his wife. Many were the good things said of the Rev. Leatherwood, and quite a crowd of friends followed him to his last resting place. He was confined to his bed quite awhile before the end came, but at all times he would say, "I have long ago made ready for this hour, and now I am waiting patiently upon Him whom I have served in life, and I am sure He will care for me in death." When the end came, he peaceably slept away in the arms of Jesus.

The Rev. G. F. Leatherwood was born in Aberdeen, Miss., 1853. At an early age he joined King's Chapel Methodist Episcopal Church. At the time when he married Miss Sallie McAllister, of Aberdeen, Miss., he was a young teacher and preacher. To that union God added two boys: Millious and Gilbert; three girls: Cora, Carrie, and Katie. His wife died while his family was quite small. He married then Miss Ada Berry, of Mississippi. This union God blessed with one child; a boy, Bowman. God also saw fit to take from Bro. Leatherwood this wife. Sometime afterwards he was married to Miss Alice Wingard, of Kosciusko, Miss. To that union no children were born. They married March 5, 1895. Bro. Leatherwood was an active member of the Upper Mississippi Conference. His health, after long service, became impaired, so he was retired. Shortly afterward he and family moved to Hot Springs, Ark. He joined Haven Methodist Episcopal Church, to which he was loyal. Day by day he grew weaker. In the still hour of midnight, Saturday, death sent his angel to bear Bro. Leatherwood from earth to glory. He leaves to mourn their loss a dear, devoted wife and three children.—Mrs. Ethelynd A. M. Trower, Reporter.

African Christians Build Churches

Follow Tithing and Self-Denial

LARGE DISTRICT CONFERENCE RECOMMENDS FRESH RECRUITS TO LIBERIA CONFERENCE

By Mrs. W. B. Williams

Liberia, Africa

ONE of the features of the sixth Kru Coast District Conference which convened in the Calvert-Webb Memorial Church, Neroh, Liberia, was the dedication of three Kru churches on Sunday, November 6, 1927, with ordained native ministers officiating.

To the building of two of these, iron and cement churches the Calvert-Webb Memorial in Neroh, and the Plymouth Memorial in Sobo; the Kru people donated manual labor and food for the carpenters and helpers during the entire time of construction.

But to the building of the third church, the Asbury Methodist Episcopal Church in Nana Kru, the people gave in cash \$350, half the entire cost. Asbury was the pioneer in raising funds among its own people to build their church, and that spirit of self-help has gone through the Kru Coast District with excellent result.

Another feature of the Conference was the report from the band of tithers. This band comprises practically all the salaried native workers, their tithes being turned into a central fund lodged in the hands of the District Conference treasurer, and administered by majority vote of the tithers. Since its inception in 1924, \$532 has been paid in, of which \$480 has been granted towards the building expenses of the churches at Niffo, Dewh, and Sobobo.

Six native local preachers were recommended by the District Conference committee to the ensuing annual Conference for ordination as local deacons. Three of these men are still in training at the Nana Kru Mission School. All six have proved their ability in pastoral work for many years.

Worthy of note, too, was the efficiency shown by that gathering of sixty-three native delegates in carrying through the business details of the Conference. The spirit animating them was the spirit of loyalty, devotion, and self-sacrifice. One of the delegates was twenty-five miles distant when Conference convened, cutting a canoe in the Sinoe brush. He walked all night in pouring rain that he might be present and receive his license as local preacher.

The sixth Kru Coast District Conference demonstrated the fact that along all lines Kru Methodism is moving steadily upward on solid foundations for the future of the native church.

World Men's Council

By Bert Edward Smith

General Secretary of Men's Work of the Methodist Episcopal Church

THE General Conference of the Methodist Church will probably bring one hundred thousand people to Kansas City during the month of May. This body will have nearly one thousand official delegates representing every Conference in world Methodism.

An outstanding event of the month will be the World Men's Council. This will take place in Convention Hall, Saturday and Sunday, May 12 and 13. The council will be restricted to men, and five thousand delegates will attend, representing almost every country on the globe in which the Methodist Church operates.

Sixteen famous speakers will have part in the program, and some of the greatest musical attractions in the country will be presented.

The list of distinguished speakers include the following names: Glenn Frank, formerly editor of the Century Magazine, and now president of the University of Wisconsin; Jane Addams, head resident at Hull House, and perhaps the world's best known woman; Ralph Connor, the Canadian author of "Black Rock," "The Sky Pilot," and a score of other novels; E. Stanley Jones, of India, the author of "The Christ of the Indian Road"; Hon. Andres Osuna, Mexican Minister of Education under President Carranza; Charles A. Tindley, pastor of the largest Negro church in the world; W. Y. Chen, of Foochow, China, professor in Fukien Christian University; Edwin Holt Hughes, the eloquent bishop of the Chicago Area; Colonel Raymond Robins, of Chicago, one of the most dynamic orators and social reformers of modern times; Edward A. Steiner, America's leading author and authority on the immigrant problem; Fred B. Fisher, the bishop of the Calcutta Area in India; Branch Rickey, the vice-president of the St. Louis Cardinals; W. C. Coleman, president of the Northern Baptist Convention.

In addition to these, three former governors will take part in a symposium on "The World's Need of God." They are Hon. William E. Sweet, of Colorado; Hon. Pat M. Neff, of Texas; and Hon. Henry J. Allen, of Kansas.

The musical features include the well-known Chautauqua Preachers' Quartet; Mario Cappelli, the Italian opera tenor; the Hayden Male Chorus, of Kansas City; the Metropolitan Jubilee Singers, of Chicago; and an international Brotherhood chorus of one hundred voices made up of men from thirty tongues and nations.

This council is part of a church-wide movement to enlist a million Methodist men for service. During the past four years more than three thousand men have come together for two-day councils of this kind, and one has been held in almost every area in American Methodism.

The entire movement is under the direction of a commission of men's work consisting of thirty of Methodism's best known laymen

and ministers. The president is Edgar T. Welch, president of the Welch Grape Juice Company, of Westfield, N. Y.; and the vice-presidents are Hon. Luren D. Dickinson, lieutenant-governor of Michigan; and Branch Rickey, the vice-president of the St. Louis National League baseball team.

The only expenses involved in attending this World Council is a small registration fee of two dollars, used to cover the cost of program and promotion. Any man of any denomination can register and attend.

Office headquarters were opened March 15 in the Methodist Book Concern, 1121 McGee Street, Kansas City, Mo. The executive leader of the movement is Bert Edward Smith, the general secretary of men's work of Methodism.

All requests for information should be sent to the above address.

On Friday evening, May 11, an inexpensive laymen's dinner, restricted to four hundred men, will take place, and the entire evening devoted to a conference on men's activities. This conference will consider and make recommendations regarding the whole matter of organization and support. Reservations can be made at the above address.

Spartanburg District Makes Aggressive Beginning of Year's Work

ENDOWMENT AND WORLD SERVICE SLOGANS

REV. L. W. WILLIAMS, Superintendent

By the Rev. W. J. Smith

THE pastors and laymen of the western section of the Spartanburg District were called by the Rev. L. W. Williams, district superintendent, to assemble in a group meeting at Smith's Memorial Church, March 14, 1928. The devotions were led by the district superintendent. Then in well-chosen words he outlined the work of the church and laid before the meeting a constructive program for the continued advance of the church's program on the Spartanburg District. Prof. H. Pearson, dean of Claflin University, was introduced. He spoke in the interest of the endowment of Claflin University, and presented the following suggestions, which were unanimously adopted:

1. It is our belief that in the raising of the one dollar per member, requested by the Annual Conference, there should be distribution of responsibility in the local church among the officers and auxiliaries, that our pastors may be helped in this important effort. We therefore ask that you bring the cause of Claflin and need of education for our race to the attention of officers and auxiliaries, and seek to secure sacrificial giving upon the part of all, as follows: Each unofficial member of the church, \$1; each official member of the church, \$2; each local preacher, \$5; each pastor, \$10; each graduate to give or raise \$25 or more; each Sunday school to give or raise \$10 or more; each Ladies' Aid Society, or any other auxiliary that may be organized in your church, to give or raise \$25 to \$100; and smaller churches, less.

It is further requested that the following amounts be given or raised, and reported over the names of the individual donors in the Conference Minutes: Each district superintendent, \$100; each trustee of Claflin University, \$100. Where there may be any overlapping with any one individual, so that he is both a trustee and a member, or an alumnus and a member of the church, it is hoped that such individuals will accept the larger amount requested to be given or raised.

2. It has come to us that many churches, in many of the Conferences, are now writing into their yearly budget a definite sum, such as our Annual Conference has agreed upon for the churches of our Conference, so that amount requested for the school is a part of the church budget. Therefore we hope that wherever our churches are operating on the budget system, that officers will agree upon the plan above suggested, and write the amount requested from the charge into the budget of the church.

3. We sincerely hope that our pastors and churches will remember the action of the World Service Commission, to-wit:

That wherever a church in the Conference has raised for World Service an amount of money on the World Service quota for this year, equivalent to or in advance of the report made for the same church in 1926, that church may also receive a World Service voucher for the money which it gives for Claflin.

It is presumed that already our pastors understand that whenever a church fails to receive World Service credit for the school money on the basis of the action above stated, they may, nevertheless, receive a voucher as an Annual Conference benevolence, to be placed in the treasurer's and statistical columns in the Annual Conference Minutes under "Endowments and Special Gifts for Education," and therefore count in the sum total of the giving of the church for the Conference year.

We wish, therefore, that our churches understand that each church gets credit in the general church and Annual Conference Minutes for all they give for Claflin in one or the other ways above described. It is also recommended that each district superintendent be requested to call at least one district endowment group meeting before commencement, at which time, of course, he would be expected to preside. We also suggest that the third Sunday in May be set apart, as usual, as endowment Sunday, and that all endowment money be reported to the secretary-treasurer of the endowment fund on or before commencement day.

The district superintendents are requested to read this "greet-

ing" to the Quarterly Conferences as they go their rounds, and the pastors to the official boards, congregations, and auxiliaries.

Please note, dear friends, that if the Annual Conference resolution could be made one hundred per cent effective, we should raise in one year for our beloved Clafin, \$42,757. As it is, we have not been able to raise in any year, in the last two years, more than one fourth, or ten thousand dollars, of the above amount.

The Spartanburg District endorsed the above suggestions and pledged its support in the sum of three thousand dollars. The World Service collection was then discussed; each pastor was urged to take a World Service collection each Sunday in the year, leading first with his own donation. Again each pastor was urged to take advantage of the opportunity of raising at least fifty per cent of his World Service money on Easter Sunday, and report the figures to the district superintendent on the following Monday or Tuesday, and the money to Dr. Orrin W. Auman, 740 Rush Street, Chicago, Ill. The district superintendent made it clear that he would expect a voucher from the Chicago office for each pastor on the district each month. Brief addresses were delivered commending the above by the writer, the Revs. L. G. Gregg, E. W. Adams (a veteran pastor of this Conference), and others. The district superintendent emphasized the need of a well-paid ministry, and the necessity of pastors seeing to the raising of the salary of the absent men—the district superintendent, the bishops, and the claimants on our Conference roll. At the request of the district superintendent, all pastors agreed to remit their full quota for General Conference expense to Dr. O. P. Miller as speedily as possible, and not later than May 1, 1928.

Last, but not least, the ladies of Smith Memorial Church, led by Mrs. E. W. Adams, the very accomplished wife of the founder of the church, spread a sumptuous dinner, which was greatly enjoyed by all present. Words of gratitude were spoken by the Rev. L. G. Gregg, pastor of Silver Hill, Spartanburg; and the Rev. L. W. Williams, superintendent of the district.

Religious Education Seminar at St. Paul Church, Birmingham, Ala.

AUSPICES BOARD OF CHURCH SCHOOLS

DR. WILLIAM JONES, *Superintendent Sunday Schools, New Orleans Area, Leader*

By the Rev. Joel C. Carson

A SEMINAR of religious education was conducted in Birmingham, Ala., at St. Paul Methodist Episcopal Church, beginning Monday, March 5, running through Thursday, March 15. This was brought about through the efforts of Dr. Wm. Jones, area superintendent of Sunday schools of the New Orleans Area.

The Board of Education made this possible through its Department of Church Schools. Dr. Charles F. Boss, Dr. N. F. Forsyth, and Miss Mildred O. Moody composed the faculty. In the judgment of the student body, better or more adept persons could not have been secured. They were thoroughly sympathetic with every problem, and helpful.

Dr. Wm. Jones had done his best to secure the finest group possible for this course. He literally scoured Alabama and the adjoining States to secure sixteen of the best-prepared young men and women who would be usable in the future, to take this course. A dozen were found, and each was faithful to the end.

On the first morning each pupil was requested to lay the problems of his home church school before the seminar. They were assisted in doing so by the faculty. Before this was over, everyone could see that he had a pile of defects at home, all of which need the assistance of somebody who knows and is willing to help. The student body was organized into separate groups according to their special interest. Each committee was directed by a member of the faculty, and each individual was given certain assignments with books and pamphlets to assist in doing such research as was required. Every student was requested to make clear his findings, writing the same in his notes, and to report to his committee. Then the committee assembled and received all the reports to the whole group.

The daily periods were from 9 A. M. to noon and from 2 P. M. to 5 P. M., and often intense interest caused each period to be overrun from fifteen minutes to one hour. Evening sessions were held by appointment. Several of them were held and ran from 7.30 to 10 o'clock.

The Enon Methodist Episcopal Church, through the courtesy of the Rev. Joe McGhee, the pastor, and Mr. Charles Miller, the Sunday-school superintendent, allowed the seminar to use their church and school as a laboratory. And even though their school is equal to the best of our group, it was found necessary to reorganize the whole school and put in work for the young people so as to give youth and old age something worth while for their service and loyalty to a cause. We cannot hope for people to be forever faithful to a church or Sunday school unless that church and school offers something. We hope through this Conference and area to find many like pastors and superintendents, and then religious education in reality will have a chance, and the losses we have sustained by the old-fashioned rehearsal of Sunday-school lessons and abuses of Bible truths will be regained and the line of a "more abundant life" advanced. By this group and faculty, life was considered in every phase, its attitude toward God and God's attitude toward His creation. A correct interpretation of God is worth everything to youth and their leaders.

This session, one of the most helpful gatherings ever known, came to a close on Thursday, March 15, after the group had been organized into districts and fifteen centers in the bounds of the Central Alabama Conference had been selected for constructive institutes, some city and some rural. The students departed after a feeble effort was made with overflowing hearts to express to the faculty their appreciation and gratitude for their most helpful service. The faculty expressed its joy of having had an opportunity to serve and its willingness to serve again if opportunity permits. After singing a final spiritual, which characterized all of our worship services, we were dismissed with prayer.

Inter-Methodist Laymen's Conference

By Dr. Arlo Ayres Brown

President University of Chattanooga, Chattanooga, Tenn.

THE unification of denominations may long remain an unrealized dream, but co-operation is a present-day fact. Co-operation in Sunday-school work has been so long and so effectively conducted by the church school leaders of the Methodist Episcopal Church and the Methodist Episcopal Church, South, that the average pupil or worker when he reads an article or studies a lesson in the helps provided by his own denomination cannot tell from which of the two bodies his material comes. Each church has made invaluable contributions to the literature and work of the other.

A similar movement of co-operation is now being planned for the brotherhood movements of both denominations. On February 28 and 29 approximately thirty of the busiest laymen in the two branches of Methodism, together with eight ministers, met at the Brown Hotel, Louisville, Ky., for study and prayer as they faced the problem of developing the vast resources of man power latent in the two branches of Methodism. The leaders—Mr. G. L. Morelock, executive secretary of the General Board of Lay Activities for the Methodist Episcopal Church, South, and Dr. Bert Edward Smith, executive secretary of men's work of the Methodist Episcopal Church—were the conveners and joint leaders of the conference.

The objectives and program of work, as well as the plan of organization for these two churches, were clearly outlined by the two leaders mentioned. Failures as well as successes were pointed out, and the difference between paper schemes and present realization was made clear. The following were some of the most vital problems that were faced: What are the religious needs of men? To what extent do our own churches supply these needs of men? Does the average man find these needs met by agencies outside the church through service clubs, lodges, and other societies? What sort of brotherhood program will relate itself to all the most vital religious needs of a layman? How may prayer in the home and religious instruction in the family be made more general and effective? What are the best methods for discovering and training leaders? How may laymen be developed in the art of personal evangelism? These are simply a few of the common problems which were raised.

It was brought out that the general board of lay activities of the Methodist Episcopal Church, South, sought to discover its major task in the fields uncultivated by other boards, and received authority from the General Conference to concentrate on three lines of activity: To stimulate giving to the world-wide benevolences of the church; to develop ideals and programs for the Christian stewardship of every aspect of life; to develop a brotherhood movement. As an example of success in the first of the undertakings was cited the fact that despite Mississippi floods and other serious handicaps, the laymen last year not only checked the slump in benevolent giving, but turned in a gain of more than \$413,000.

Possibilities and methods of co-operation were kept in mind from the beginning unto the end of the Conference, and the following resolutions adopted by the Committee on Findings indicate the conclusions and hopes of this body of men.

The Findings Committee submit the following report: We want to express our sincere appreciation and gratitude to Mr. G. L. Morelock and Dr. Bert Edward Smith for conceiving the idea and making possible this conference of men from the two branches of Methodism. It has been a demonstration of the two great principles of our church—fellowship and brotherhood.

We believe there are great possibilities for stimulating the organized men's work in both churches as a result of this conference, and that it holds great import for the future of this important work.

We recommend that the two executive secretaries for men's work in the two churches give immediate consideration to, and an effort to work out the details for, the following joint movements among the men of the two churches:

1. A united campaign in the year 1929, stressing stewardship and lay evangelism.
2. A series of joint meetings for men within the territory of the two churches.
3. The creating of a joint commission on men's work.
4. Exchange of speakers in the Conferences for laymen in the two churches.

An earnest spirit of prayer pervaded all of the five sessions. The devotional periods will long be remembered as an inspiration to men seeking guidance as to the best ways of meeting an unparalleled opportunity. At the concluding service of consecration a circle was formed with men from each of the two denominations alternating and standing shoulder to shoulder while they asked the heavenly Father to lead them in this forward movement.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

GREATNESS THROUGH SERVICE

SECOND QUARTER. LESSON VI. MAY 6

Scripture Lesson—Mark 9. 33-50; 10. 35-45.

Political Pie-seeking. Not only did Peter dispute Jesus' prediction of His approaching death, but none of the disciples took His prediction seriously. In so far as they thought about it at all, they thought that His statement had some cryptic meaning which they did not understand. And they did not think it necessary that they should press Him for an explanation since, even if He should die a literal death, as the Messiah He would have to become the political King of the Jews—they thought. For them a Messiah who would not re-establish the independent kingdom and reign as king was unbelievable and unthinkable.

And so when they found out that Jesus was the Messiah they were glad indeed that they had been the first to become His friends at the very beginning of His Messianic career. Let us for the present forget our religious training and faith and think ourselves into their attitude. To use modern political parlance, with some self-sacrifice (Mark 10. 28), they had leaped onto His bandwagon when He was but an apparently obscure person. Now it has turned out that He is to be the political ruler of the world. They were human. Naturally the more ambitious among them began to hope for the choicest slices of political pie as a reward for their sacrifice, friendship, and service to Him. They wanted to be sure that none other came in at the eleventh hour to share political honors with them. Without a doubt 9. 38 is to be interpreted with this idea in mind. In fact, it is safe to say that everything that Jesus and the disciples deliberately said or did after He confided His Messiahship to them is to be explained from the standpoint of His Messiahship. Very likely they were glad that the rich young man whom we studied last Sunday did not become a member of their group so as to be eligible for a slice of the political pie which they hoped to get. When Peter called His attention to the fact that they had followed Him with some self-sacrifice (10. 28), he was asking what reward they would get when the Messiah became king. But two of these disciples did not want to take any further chances. They were not satisfied with the general and indefinite assurance of prosperity (10. 29f); but they wished to pledge Him to a more definite promise (10. 35, 37) that they themselves who had been among the first chosen (1. 19f) might not be among the first who He said would be the last (10. 31) to receive their reward. In this they did not behave much otherwise than the rank and file of church politicians behave to-day. How otherwise would they not have behaved had they only understood the true meaning of Jesus' Messiahship! But they were no less understanding than we would have been. And even with our superior understanding many of us are equally as guilty of political pie-seeking for our pretended devotion to Jesus.

Meritorious Deeds Versus Gratuitous Honors. Jesus knew that His disciples did not understand the true nature of the kingdom of God. But He did not deem it wise to make it clear to them at this time. To do so would certainly have injured their faith and dampened their interest in Him and the kingdom of God. There are some people who will not learn even from experience. But there are also some things which only experience or, as Jesus would say, the Holy Spirit can safely teach. But He did not encourage them in their erroneous belief. To do so would have been deliberate deception and would have made it practically impossible for even experience or the Holy Spirit to have taught them otherwise. He

did suggest that His Kingdom was not a political one which He identified with Gentile rule. In such a political kingdom offices are distributed on the ground of friendship, and the supreme qualification for office is the ability to wield the big stick dextrously. And in such a kingdom the greatest man is the man who can make the people do the most for him. Everybody expects the officeholder to take care of himself while he is in office, and he receives no praise if he does not. But in His Kingdom the greatest man is the man who does the most for the people. He is the servant, and the people are the beneficiaries. Offices are not distributed for friendship only; but His Father distributes them on the basis of service—and not on the length, but on the degree of service. This is true in the kingdom of God; but it is not always true in the church of God. In the church it is too frequently true that political friendship comes up for chiefest consideration when the distribution of choice places begins.

Jesus' reply to the young men's request was but another way of saying that He Himself would hold the first place in the Kingdom because He has rendered the greatest service in building up the Kingdom—He was even to die for it. And it was up to them to win for themselves the right or left-hand offices, and not merely by dying for the Kingdom as they certainly would, but especially through the quality and degree of service which they would render while they lived. Dying for a thing only proves one's loyalty; but it does not prove one's worth for service! Therefore Jesus did not try to dampen these young men's ambition, but sought rather to stimulate it along the right line. They were ambitious for gratuitous honors because of their faith and friendship, while He challenged them to be ambitious for well-deserved honors through noble deeds. His was the merit system. Then we see again how mistaken are those who find fault with the rich young man for inquiring what he should do to inherit eternal life. These disciples were mildly rebuked by Jesus because they were not thinking what they might do to inherit the right and left places in the kingdom of God, but were thinking only of their friendship.

Last Firsts, and First Lasts. Truly then did Jesus say that many who were first would be last, and some of the last would be first. Paul was the last apostle to be chosen, but he certainly holds the first place in the Kingdom next to Jesus; while Andrew, who was one of the first two to be chosen, is known only in name. And throughout the history of God's kingdom from time to time there have arisen men who, because of the

quality, degree, and effectiveness of their service, easily displace one or another of the original twelve in places of honor in the kingdom of God. It may be possible for someone to-day to deprive Paul or Peter or John of his place in the Kingdom. To do so their record will have to be broken. It can be broken. The competition is free. God is the Judge, and makes the awards.

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, MAY 6, 1928

"Whoever would become great among you shall be your minister"

(By D. D. Martin, D.D.)

Most men would like to be great. This urge often leads to extravagances and serious mistakes. Jesus' standard of greatness differs much from that of the world. James and John had dreams of becoming great in a kingdom to be established on earth. They wanted earth crowns, and Jesus was talking of a cross and a sacrificial death to save from earth's sins. They misunderstood Him and His mission when they asked that one might sit on the right and the other on the left in His glory.

Such selfish motives and wire pulling has been too characteristic of the church and among its distinguished leaders all the centuries. It yet obtains, as may be seen in large ecclesiastical gatherings. Jesus met the request with a deep sorrow for the whole world in its need and said, "Ye do not know what ye ask." The cross lies between us and every honor that heaven will recognize. Honors are not given because of favoritism, but for real service rendered without partiality to all the world. If they would share the crown with Jesus they must also drink His cup, which is the cup of suffering. If we sit with Him in His kingdom, we must serve with Him in this world.

Greatness is in ability to respond to a great task, or to respond to a great opportunity. These very disciples caught this vision at Pentecost when for the first time they fully understood their call and their real mission among men. James became the first martyr of the twelve, and John was spared to open the door for the church into the mysteries of the heavenly kingdom. Each became a great missionary to the lost of earth, and drank the cup with Christ in earth's supreme sorrow. Such sacrifice is necessary in being a real missionary. "Whoever becomes great . . . shall be your minister."

The missionary of Christ is His representative in the world, and will share His glory when the kingdoms of earth shall become His. But the cup of sorrow will be pressed to the lips of every true minister who will represent the Christ before the peoples of earth. It is the work and experience of everyone who would be truly great. The consciousness of kinship with Christ in saving the lost of earth makes the cup of sorrow the cup of blessing, and the joy of service the richest joy of all that is human.

OAMMON SEMINARY.

Epworth League Topic

MAY 6

SOURCES OF POWER (Institute Sunday)

(Matt. 10. 1; Acts 4. 13)

THE CALL OF THE INSTITUTE

BY ELIZABETH STRIMPLE

Drop Thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace.

Softly the music floated from over the lake
into the very hearts of the young people who

were seated around the blazing fire. In the hush that followed the singing of the hymn, I began to think of what Institute had meant to me.

To a mountain top, from the daily turmoil and conflict of life, the young folks came; to a beautiful lake, in whose face were mirrored the clouds, the sunset colors, or the radiant beauty of the starlit night; to tall pine trees, towering, pointing, as it were, the very way to God. Under foot the colum-

bines, bluebells, and prince-of-pine, mingled in glorious confusion. Into the heart of the forest the young folks joyously came.

Where could be found a more beautiful spot for an institute? Where a better place to come to gain inspiration and strength to face life's problems and to fight the battles of youthful hearts?

Youth walked and talked with Christ that week. We met Him face to face, and many of us, for the first time, knew Him! It was as if the mist had been lifted from distant mountain peaks and we saw them at last in their beauty.

The camp fire was dying down; the pile of glowing embers cast flickering shadows on the faces of the Leaguers. From the shadows came the leader, who spoke to us, in a very beautiful way, about the lives we would lead when we went down to our homes in the valley. He compared the life of youth to the campfire. How many of us are like that! We burn for a time with a fire of deter-

mination to live better, nobler lives, to be like our Master. But we soon become so absorbed in the material things of life that we have no time for Christ. Slowly, surely we become as the charred and blackened logs of the fire. Oh, that every Leaguer might be an eternal fire for Him!

As I sat there watching and listening, I felt that the call of institute for me was not in the good times, the friendships made, the classes, or the morning watch. For me the call was in the campfire circle. There, as nowhere else, I felt the presence of the Master and Maker of all.

Then, quietly, as it had come at first, the music floated over the water, and the service was over.

I slipped away from my prayer group, and as I stood at the door of my tent, looking up at the stars, I consecrated myself anew to the tasks ahead of me; I resolved to make my life a glowing ember.—Epworth League Quarterly.

Little Stories of Achievement

What the Churches Are Doing

Oxford, Miss.—Easter at Burns was a decided success. The Rev. M. J. Stallings preached a soul-stirring sermon at 11 A. M. A cantata, "The Pageant of the Flowers and the Resurrection," was rendered by the Sunday school, under the direction of Mrs. L. M. Peterson, to an appreciative audience. Excellent music was furnished by the young people's orchestra, directed by Prof. G. S. Murray, of Rust College. The church was beautifully decorated by the committee, consisting of Misses Rubye Threlkeld, Lillian and Evelyn Rogers, and Maggie Brown. World Service leaders made excellent reports, totaling \$200. The church, Sunday school, and all departments of the work have taken on new inspiration under the leadership of Rev. Stallings, and a spirit of optimism pervades the membership.—S. W. Rogers, Reporter.

Tuscaloosa, Ala.—Sunday afternoon, March 18, was highly celebrated by the children of St. Paul Methodist Episcopal Church. A doll contest was held among ten little girls, under the auspices of the Bingman Tribe Club, led by the wife of the district superintendent, Mrs. F. W. Williams. The amounts raised are as follows: Bettie Lee Branch, \$3.63; Marie Holly, \$3.60; Marlene Eatman, \$2.26; Annie Lee Walker, \$1.10; Johnnie Mae Williams, \$3.71; Parlee Hamilton, 87 cents; Annie Burdon, \$3.33; Beatrice Hawkins, \$3.55; total raised by the children, \$27.06. Beatrice Hawkins raising the highest amount, was awarded a beautiful colored doll. The other children were made happy, being served lemonade and cookies. Too much praise cannot be given the children of the church for their service.—The Rev. P. H. Kelly, Pastor; Mrs. F. W. Williams, Leader.

Douglasville, Ga.—The contest that was conducted on March 25 was a success, under the leadership of Mrs. Irene Burch, the pastors' wife, and the women of The Woman's Home Missionary Society. The contest was among the three churches of the town. The church raising the highest amount would be judged the most popular church in town. A baby contest was the feature. Zion Hill Baptist Church was represented by the baby of Mrs. Lovelace; St. James African Methodist Episcopal Church by the baby of Mrs. E. Shropshire; the Methodist Episcopal Church by the baby of Mrs. Filder. The results were as follows: First Baptist Zion Hill Church, \$14.55; Methodist Episcopal Church, \$13.55; St. James African Methodist Episcopal Church, \$4.10; total, \$32.20.—The Rev. M. W. Burch, Pastor; Mrs. Jessie M. Drummond, Reporter.

Rocky Ford, Ga.—In honor of the Rev. W. A. Holmes and Mrs. Sallie Cook's birthday, a lovely joint dinner party was given them by the Rev. Holmes' daughter, assisted by Mrs. Alberta Washington. The evening

was an enjoyable one. Three delicious courses were served, after which Dr. W. H. Bryan, of Waynesboro, presented a beautiful birthday cake, with a few encouraging remarks. Easter souvenirs were presented to the guests. Many useful presents were received from friends and children. Those present were: Dr. W. H. Bryan, Mrs. N. Davis, Mrs. G. Roundtree, Mrs. A. Washington, Miss Allene Holmes, of Waynesboro; Dr. H. Van Buren, Statesboro; Misses E. Hughes, M. Collins, Mrs. S. Cook, Mr. W. P. Holmes, the Rev. and Mrs. Simpkins, of Rocky Ford; Mrs. Pearl Singleton, the Rev. Wallbrooks, Mr. Grimes, Mrs. B. Walker, and Miss Myrtle Holmes, of Gough, Ga.—Mrs. Berta L. Walker, Reporter.

Winchester, Va.—The members of John Mann Methodist Episcopal Church are elated over the return of their pastor and his wife to serve them for the third year. They were cordially received by the good people of Winchester. The meeting opened on Palm Sunday at 10 A. M. with the church school, Miss Bettie Jackson, superintendent. The pastor preached his first sermon for the Conference year at 11 A. M.; text, "Blessed is he that cometh in the name of the Lord." The Epworth League was conducted at 7 P. M.; Mrs. Anna O. Ford, president. The pastor preached at 8 P. M., and administered the Lord's Supper. Miss Bettie Jackson, the lay delegate, made a statement of the work done at the Washington Annual Conference. The outlook is bright for a good year on the Winchester charge. The church is now planning for a great celebration on the pastor's birthday, May 17, 1928. The young people are to be commended for the splendid work they are doing in the church.—Rev. Horace A. Johnson, Pastor.

Fairmont, W. Va.—The Men's Club which was organized a few months ago has been named "The Beavers." They met January 29 at the Church of God, in Ravine Park. The speaker of the afternoon was Mr. William Saunders, supervisor of colored schools of West Virginia. His subject was "The Usefulness of the Negro." His talk was very timely and much appreciated. The "We Our Seven Club" gave a Dutch social on January 4 at the residence of Mrs. Frank Jackson. A pleasant evening was spent in games and refreshments were served. Many attended the affair. The Ushers Board gave a dinner January 26 for the benefit of the church, which was very well attended. The Ladies' Aid No. 2 and friends rendered the play entitled "The Slabtown Convention," which is written by one of our race, Miss Nannie Burroughs, of Washington, D. C. The play is a comedy of forty characters. A nice crowd attended and the play was a great success. The annual bazaar was given the week of February 14 by the auxiliaries of the church. This, too, was a success. The "We Our Seven Club" gave a Valentine party February 10. Everything was arranged and carried out nicely.—Reporter.

Little Rock, Ark.—White's Memorial Church: Do not think because we have been silent since entertaining the Annual Conference that we are dead. We are very much alive, both spiritually and financially. We have lined up with our pastor, the Rev. S. McDonald, to make 1928 a record year. He being one of the most able pastors in Methodism, seeming always to know just what when, and how to do, we see no failure with his splendid leadership. It was our pleasure to have with us on a recent Sunday, at 11 A. M., our own Dr. Cox, president emeritus of Philander Smith College, who spoke to us from the subject, "I Am Doing a Great Work and Cannot Come Down." We were made to see as never before the importance of what we are trying to do. We join with the hundreds of others throughout the Little Rock Conference in saying, "Long live Dr. Cox." On the following Sunday we had with us President Taylor, of Philander Smith College, and the College Glee Club, at 11 A. M. Twelve dollars was raised for education. Later came Prof. Dorsey and Prof. Samuel Taylor. Both are members of the faculty of Philander. Each brought us a timely message that was enjoyed by all. Quarterly Conference was held a few days later. The superintendent was paid in full and expressed himself as well pleased with the past quarter's work. First-class reports were made by the Sunday school, Epworth League, Ladies' Aid, and Woman's Home Missionary Society. Later we had a weight rally, sponsored by Bro. A. Hawkins. Each member was asked to bring the amount in cents as his or weight in pounds. The amount of \$62.75 was raised. One convert and two new members for the first quarter. Our slogan for 1928 is, "One Hundred New Members."—Christine Torrence, Reporter.

District Activities

District Rounds

GULFSIDE DISTRICT

Second Round—Richton, May 5, 6; McLain, 8, 9; Merrill, 12, 13; Basin, 19, 20; Lumberton, 25-27; Picayune, June 2, 3; Bond-Wiggins, 9, 10; McHenry, 12, 13; Gulfport, Haven, 16, 17; Gulfport, St. Mark, 20, 21; Handsboro, 23, 24; Biloxi, 27, 28; Ocean Springs, 30, July 1; Bay St. Louis, 5, 6; Pearlinton-Waveland, 7, 8; Moss Point, 13-15; Escatawpa, 14, 15; Pass Christian, 21, 22; Kiln, 25.

Dear Brethren of the Gulfside District: Thus far we have run well. The efforts put forth on Easter were worthy, indeed, for the most part, and I am very grateful, indeed, for what you have done. The credit is due you and the good members who stood by you in making this success possible. Now that we are about to enter the season of sunshine and flowers, may we not also enter the

season of deeper consecration to the unfinished task of the church with the major emphasis upon the spiritual? I am trusting that each charge will send one or more delegates to the school for Sunday-school workers and to the Epworth League Institute June. I am also calling your attention to the following very important claims: Have Teachers College, Southwestern, the Board of Pensions and Relief. We will meet Pass Christian in our District Conference July 18-22.—A. L. Holland, Dist. Supt.

MERIDIAN DISTRICT

Second Round—Garlandville, April 21, 22; Montrose, 21, 22; Lake, 21, 22; Rose Hill, 23, 29; Scooba, May 5, 6; DeKalb, 12, 13; Lauderdale, 12, 13; Daleville, 19, 20; Fort Stevens, 26, 27; Meridian, Rose Hill, June 2, 3; Meridian, Haven, 3, 4; Meridian, South Side, 10, 11; Decatur, 14; Meridian Ct., 17; Preston, 24, 25; Philadelphia Ct., 29-July

1; Philadelphia, June 30, July 1; Stallo, 13-15; Union, 14, 15; Meridian, St. Paul, 22, 23.

Dear Brethren: Please raise and report every dollar of World Service before May 1; also, our full quota for the Southwestern Christian Advocate and General Conference expense if there is any due on your charge. We are making history now, and hope it will be creditable. We must soon turn our attention toward the spiritual interest of the church. Our district convention will convene at Union, June 26-30. We call upon the presidents of the auxiliaries to do their best for the cause in hand.—D. L. Morgan, Dist. Supt.

OPELIKA DISTRICT

Third Round—Ashland Ct., April 27-29; Lineville Ct., 28, 29; Alexander City, May 4-6; Kellyton Ct., 5, 6; Sylacauga Ct., 11-13; Rockford Ct., 12, 13; Benson Ct., 19, 20; Our Town Mission, 20; West Point, Goodsell Memorial, 25-27; Lanette Mission, 26, 27; Lafayette, June 1-3; Lafayette Ct., 2, 3; Five Point Ct., 9, 10; Roanoke Ct., 15-17; Rocky Mount Ct., 16, 17; Wedowee Ct., 23, 24; Steven Mission, 21, 22; Talladega Ct., 30 to July 1; Talladega Mission, 1, 2; Dadeville Ct., 7, 8; Opelika, 13-15; Mt. Godfrey, 14, 15; Colera Mission, 18.

Dear Brothers: Easter is past, and let us make Children's Day the greatest of all. Finish our World Service drive. Mothers' Day is our day to rally for the school. We want to raise \$12,000. I want to thank you for what you did in the Easter drive. We should not go back, double our efforts to raise our World Service money by May 30.—J. C. Chuman, District Superintendent.

SHREVEPORT DISTRICT

Third Round—Fairfield, April 22-24; Asbury, 22; Mansfield, 29-May 1; Grand Cane, April 30; Frierson, May 2; Bonechest, 6; Jewella-Flournoy, 6; Belcher, 7; Dixie, 8; Vanceville, 13; New Light, 20; Curtis, 20; Johnson, 20-22; Keithville-Fairview, 26, 27; Thomas-Mt. Carmel, June 2, 3; Daniel-Round Grove, 10-12; St. James, 17-19; St. Paul, 17-21; Cedar Grove, 18; Grand Bayou, 23, 24; Lake End-Gahagan, 24, 25; Arcadia, 27; Ada-Nelson, 28; Homer, 29; Longstreet, 30-July 1; Logansport, 1, 2; Minden, 6; Bayou La Chute, 8; Crichton, 8.

Dear Brethren: I congratulate you, your officers, members, and friends for the splendid reports you made at the World Service Convention. You achieved success like men of war. Hold the lines and ground gained and advance in evangelism, pay-up days, ministerial support, recreational features, and local preachers' rally days. Our District Conference is to be held July 11-15, 1928. I trust that you will have good reports on Area Council expenses, Gulfside Association quota, Southwestern Christian Advocate, World Service, and New Orleans College. Please remember the Board of Pensions and Relief. "God's own Son is leading us; therefore let us follow Him on to victory."—J. C. Calvin, Dist. Supt. 1836 Hotchkiss Street, Shreveport, La.

VICKSBURG DISTRICT

Second Round—Clinton, April 14, 15; Fayette, 20-22; Bolton, 28, 29; Bolton Ct., May 4; Edwards, 5, 6; Harriston, 12, 13; Bude, 19, 20; Centerville, 26, 27; Russum, June 2, 3; Meadville, 9, 10; Natchez, 12, 13; Union Church, 16, 17; Kirby, 23, 24; Cary, 30, July 1; Vicksburg, 6-8; McNair, 14, 15.

Brethren: Our drive for Easter is not complete until we have raised our full quota. If you have failed on Easter, do your best to report in full at District Conference, July 25-29. Make Children's Day count. Also use fifth Sundays to an advantage. Do not spend the time in idleness, but work to bring up your charge equal to the others. I pray God's blessings upon each pastor, and ask your unstinted support to make our district a greater district. Yours sincerely, J. R. Ross, Dist. Supt.

Quarterly Conferences

BAY SPRINGS, MISS.

Our first Quarterly Conference convened here March 14 and 15. It was quite a suc-

cess. District Superintendent A. E. Wilson was gladly welcomed by all. He came to us with such brotherly love. He was at his best on the evening of the 14th, when he delivered a sermon that aroused all hearers. The quarter was put over in full. All officers were present with round reports. Our church is yet spiritually alive and marching toward success.—J. M. Griffin, Reporter.

CANAL POINT, FLA.

The first Quarterly Conference was held March 16, at Good Hope Methodist Episcopal Church, with our new district superintendent, the Rev. W. O. Bartley, in the chair, who was well pleased with our work. After a few brief remarks by our pastor, the Rev. T. Habisham, complimentary to the new district superintendent, prayer was offered. The superintendent delivered a soul-stirring sermon. The Rev. Bartley preached three sermons during the Conference, and sixteen persons were converted and joined the church. We raised \$32. The superintendent was paid in full. We thank our bishop for sending us such a noble district superintendent. May God bless him.—Elnora Smith, Reporter.

CARROLLTON, MISS.

The first Quarterly Conference, which convened March 24, 25, is history. The Rev. J. H. Wesley, our new district superintendent, gave a timely address touching every vital interest of the church. The Conference was much impressed by his presence. He gave a splendid sermon at 11 A. M., on Sunday, which was well received. Our pastor, the Rev. J. W. Winbush, is proud of his new charge, and we are proud of him. Carrollton circuit will be heard from in the future.—C. H. Montgomery, Reporter.

EAST MEXIA, TEXAS

Our second Quarterly Conference was held with Whiting Chapel Methodist Episcopal Church, March 24, 25, with the Rev. W. R. Robinson, district superintendent, presiding. The business session of the Conference was well attended, with most of the officers present with good reports. Some vital business matters were discussed in the business session. Raised during the business session, \$25.40. Sunday morning we had a nice attendance in Sunday school. For the morning service the Rev. A. C. Collins read the Scripture lesson from Psa. 37 and St. John 3. 20. The Rev. Robinson preached a strong sermon from St. John 3. 3; subject, "A New Birth." Paid the superintendent in full for this quarter, \$33.30; total raised for the quarter, \$142.37; seventy-nine communed. The circuit has taken on new life along all lines.—The Rev. C. L. Hill, Pastor; Alice Hill, Reporter.

HUB, MISS.

The first Quarterly Conference was held at New Hope, March 24, with the Rev. G. W. Coleman, district superintendent, presiding. He called the Conference to order and gave instructions to the officers. A good number of reports were made. The sacrament was administered to all present. Paid the superintendent in full, \$25.35; total raised, \$76.—E. M. Dukes, Pastor.

LITTLE ROCK, ARK.

The second Quarterly Conference of Mark's Chapel Methodist Episcopal Church was presided over by the district superintendent, Rev. J. L. Bryan. The business session was held at 7.30 P. M. with most of the officers present with satisfactory reports. Sunday, at 11 A. M., the superintendent took for his text, Rev. 20. 12; subject, "God Is Keeping Books On Us." The spirit of the service ran high, and everyone was filled with the Holy Ghost. We raised \$23.57. Paid the superintendent in full for the year, with a surplus for the pastor. The church seems to be taking on new life under the leadership of our pastor, the Rev. A. A. Cooper. Total collection for the session, \$42.57.—John L. Douglas, Reporter.

MACON, GA.

Warren Chapel Methodist Episcopal Church: Our second Quarterly Conference was held March 18, 19. The Rev. D. R.

Cooper presided. Reports showed great improvements along all lines. The Rev. Cooper preached as never before. His text Sunday night was found in Psa. 99. 9; subject, "Exalt God." Every soul was made to feel glad. The superintendent was paid in full. The Rev. Cooper is a great man and a Christian gentleman, and his influence on the Waycross District will be felt for years to come. We thank the Conference for sending us as pastor the Rev. Eli T. Michael. We shall stand by him and the superintendent. The charge at Eastman, Ga., where our church was destroyed by fire last year, has been given over to the Rev. Michael, and soon we will have a new church standing there. The work will be started at once. Mrs. V. Horn, Mrs. F. Storry, Mrs. E. Maple, Mrs. J. Hill, Mrs. C. Clark, Mr. J. Lipsy, Mrs. J. Robinson, and our pastor have been ill, but are now up again.—Ralph Caldwell, Reporter.

MEXIA, TEXAS

The second Quarterly Conference of the Rocky circuit, on the Waco District, was held March 31 and April 1. The business session was held Saturday afternoon, with the district superintendent, Rev. J. W. Downs, presiding. Many of the officers were present and made good reports. On Sunday the Sunday school was conducted by the superintendent of the Sunday school, Mr. Z. L. Pinkard. The district superintendent, Rev. Downs, made a few remarks to the school. At the 11 o'clock service the superintendent brought to us a great message from the subject, "The Storm Is Raging." In the afternoon the Heroines of Jericho rendered a short program and had their annual sermon preached by the district superintendent, who brought to us another burning message, one that will be long remembered by all. The services were enjoyed by all throughout the day. We raised \$53; paid the superintendent in full. The pastor, Rev. I. T. Sanford, is striving hard to put over a good year's work for the Master.—Reporter.

SHIRO, TEXAS

The second Quarterly Conference of Bedias circuit convened at Pace's Chapel, March 24, 25, with our new district superintendent, Dr. T. S. Pryor, presiding. We had an excellent business meeting; it was well attended. Sunday was a high day; the Sunday school was well attended. Before the 11 o'clock service we had a soul-stirring prayer meeting; Scripture reading by the pastor, Rev. O. C. Tolbert, who also introduced the superintendent, Dr. T. S. Pryor, who delivered an eloquent sermon. The words of his text were, "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and thieves cannot break through nor steal" (St. Matt. 6. 20). At 3.30 P. M. another wonderful sermon was delivered by Dr. Pryor; subject, "A Vision." At 7.30 P. M. our worthy pastor filled the pulpit and preached from Judges 6. 37. The Lord's Supper was administered. We are proud of our new superintendent. He is a strong man. This is the Rev. Tolbert's second year with us and we love him and hope to keep both of them as long as we can. We hope to do great work for the Master with such efficient leaders as we have now. Total amount raised, \$35.35.—Hortense C. Pace, Reporter.

STATESBORO, GA.

The second Quarterly Conference of the Statesboro charge was held at St. Mary Methodist Episcopal Church, March 24 and 25, at which time the business session was held, with the district superintendent, Rev. W. H. Odum, presiding. There was a very good attendance from all churches. The business throughout the session was very interesting and progressive along all lines. The district superintendent seemed to be well pleased with the reports and the great work being done by the Rev. R. L. Nunally, our pastor. He is a strong preacher and pastor, who knows no failure. On Sunday morning the Rev. W. H. Odum preached a strong sermon from Matt. 28; his subject, "The Highest Standard." All rejoiced in the God of their salvation, and declared they were glad to come to the house of the Lord. Total collection for the day was \$58.42. We solicit

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the prayers of all for our service in rendering Christian service, and we thank the bishop and district superintendent for the return of our pastor.—Amanda Smith, Reporter.

UNION CHURCH, MISS.

The first Quarterly Conference was held at Bell Hill, March 17, 18. It was one of the best attended quarters we have had for some time. The district superintendent, Rev. J. R. Ross, presided. Reports from all officers were read and improvements had been made along all lines. At 11 A. M. the superintendent preached from the text found in Mark 5. 27. The sermon will live long in the memory of the people who were present. The way looked very dark for the pastor, but the superintendent brought sunshine to this charge and left our pastor full of smiles. Total amount raised during the Conference, \$39.05.—The Rev. A. G. Crump, Pastor; L. A. Earls, Reporter.

District Conferences and Conventions

GREENWOOD DISTRICT COUNCIL

The District Council of the Greenwood District met in Haven Chapel, Winona, Miss., March 6, with the district superintendent, Rev. J. H. Wesley, presiding. At the hour appointed, the Rev. Wesley called the house to order and conducted the opening service himself, choosing 1 Cor. 13 for the Scripture lesson. Prayer was offered by the Rev. J. W. Winbush. The district superintendent made an address, in which all of his remarks were fitting and timely. Turning to the business side of the meeting, the writer was elected secretary and reporter to the Southwestern Christian Advocate. The district superintendent read the quotas of World Service, Episcopal Fund, and area expense for the year 1928, after which the pastors were given an opportunity to express themselves as to the program of the year. All spoke and assured the district superintendent that all of our quotas for World Service would be raised by Easter. Many of the laymen were present, and those having the opportunity to speak, endorsed all that their pastors had said about putting the program over on Easter, and gave their district superintendent to know that they stood back of their pastor in every good work. All of the charges raised the superintendent's salary above what it was last year. Prof. M. A. Wilson, principal of the city school, was introduced and made some complimentary and encouraging remarks. The gentle, brotherly spirit and efficiency shown in this meeting by the district superintendent, Rev. J. H. Wesley, foretells for him great success on the Greenwood District.—F. P. Leonard, Reporter.

WORLD SERVICE CONVENTION OF THE MONROE DISTRICT

The World Service Convention of the Monroe District of the Louisiana Annual Conference met at St. Paul Methodist Episcopal Church, Monroe, La., March 28, 1928. The Rev. C. Spears, district superintendent, presided. The Rev. B. R. Jackson is pastor of St. Paul. The devotional exercises were conducted by the Revs. L. H. Smith and T. H. Munson. The Rev. Arthur Booker was elected secretary; and L. H. Smith, reporter. The Rev. L. E. Craig, pastor of Martin Temple Colored Methodist Episcopal Church, spoke out of his experience as pastor and presiding elder to the delight of all.

The following pastors spoke on their work, which was very encouraging: the Revs. Silas Robinson, S. M. G. Taylor, R. E. White, B. R. Jackson, J. L. Jackson, T. H. Munson, Arthur Booker, Richmond Brown. The Rev. W. R. London was absent. The following persons were introduced and spoke: Mrs. C. Spears, Mrs. L. H. Smith, Dr. and Mrs. John T. Miller, Mrs. L. L. Washington, Messrs. Henry Lumpkins, Robert Williams, Dave Love, and A. D. Brooks.

The Rev. S. M. G. Taylor brought a very inspiring message from Job 22. 21: "Acquaint now thyself with him." Personal acquaintance with God was stressed. The brethren are always glad to hear Rev. Taylor. It

was much regretted that Bishop R. E. Jones could not be present.

The financial report was as follows: Bastrop and Anderson, Rev. J. L. Jackson, \$100; Bonita, Rev. S. M. G. Taylor, \$48; Jones circuit, Rev. T. H. Munson, \$18; Lake Providence, Rev. Richmond Brown, \$110; Monroe: St. James, Rev. Arthur Booker, \$600; Monroe: St. Paul, Rev. B. R. Jackson, \$55; Mt. Nebo, Rev. W. R. London, no report; Mt. Sinai, Rev. R. E. White, \$100; Washington, Rev. Silas Robinson, \$100; total, \$1,126. Rev. B. R. Jackson paid \$5 over his quota. He, Mrs. Jackson, and the committee on luncheon spared no pains in making it a grand affair.

The district superintendent stressed evangelism, and requested all the pastors to put on revivals in every charge and endeavor to increase the membership of the district. All returned home rejoicing over what had been accomplished thus far.—L. H. Smith, Reporter.

Obituaries

ANDERSON—Mr. Lynne B. Anderson, son of Mr. and Mrs. Ed. Anderson, died February 11, 1928, at the age of twenty-nine years, at Pass Christian, Miss. He was happily converted before the end came and was ready and willing to go. He leaves to mourn his passing a devoted wife, mother, father, and four brothers. The funeral service was conducted by the Rev. J. M. Shumpert, at St. Paul Methodist Episcopal Church. "The Lord giveth, the Lord taketh away; blessed be the name of the Lord."—N. E. W., Reporter.

BENDER—Sister Fannie Bender, a member of Mt. Zion Methodist Episcopal Church, Garlandsville, Miss., died December 31, 1927. Sister Bender had been ill for more than nine or ten months. She leaves to mourn her passing two sons, three daughters, many relatives, and friends. At her death she was fifty-four years of age. The funeral was held in her church, conducted by the pastor, Rev. A. D. Wright, and her remains were laid to rest in the cemetery beside her many relatives who had gone before.—A. D. Wright, Reporter.

BOUGH—On December 27, 1927, death claimed Bro. Henry Bough, a faithful member of Mt. Zion Methodist Episcopal Church, Garlandsville, Miss. His death was caused from an injury in a car wreck. Bro. Bough was a loyal and faithful member of the church for more than forty years. He served as steward, class leader, and trustee. At his death he was eighty-four years old. His remains were laid to rest by the Masons. The funeral was conducted by the Rev. T. H. Tilors, of the Baptist Church, and the Rev. W. P. Ward, our pastor from Springhill Methodist Episcopal Church. He leaves to mourn their loss three sons and three daughters. Peace to his ashes.—A. D. Wright, Reporter.

DAY—Sister Maggie L. Day passed from labor to her final reward on January 30, 1928. She was born March 11, 1895. She died in the hospital at Winona, Miss. She was converted at an early age and joined Good Hope Methodist Episcopal Church under the pastorate of the Rev. W. S. Leake, and was a faithful and loyal member of the church and served faithfully in every capacity. She was the principal of the rural school, and president of the Epworth League at the time of her death. She leaves a husband, mother, two sisters, one brother, and a host of friends to mourn. The funeral was preached by her pastor, the Rev. E. H. Holmes, which was witnessed by a large crowd on March 18. Sister Day will be greatly missed by all.—L. E. Washington, Reporter.

HORN—Sister Parlee Horn, of DeKalb, Miss., departed this life February 3, 1928. She was a noble church worker, and was loved by all who knew her. She leaves to mourn her passing, three children, mother, father, five sisters, three brothers, and a host of relatives and friends. She joined the church at an early age, and was a member of the fraternal order, H. B. A. The funeral was conducted by her pastor, the Rev. Clark.—Miss Idell Houston, Reporter.

KELLY—Bro. Alvin Louis Kelly departed this life on Sunday morning, at 11 o'clock, February 19, 1928. He had been sick just ten days. He died in full triumph of his faith. He was a faithful member of Pratt Memorial Methodist Episcopal Church, Jackson, Miss., for which he prayed up until the last. He was born at Walnut Grove, Miss., May 8, 1886. Many commendatory remarks were made about his life by the pastor, officers of the church, and others, including Mr. Chas. C. Batte (white), for whom he worked ten or more years. The floral tributes were large and many. He leaves his wife, brother, sister, four nieces, a nephew, his mother-in-law, other relatives, his church, and a host of friends, both white and colored, to mourn their loss. His funeral was conducted by his pastor, the Rev. A. B. Keeling, assisted by the Rev. W. L. Marshall. Interment was in Lincoln Cemetery.—Reporter.

LOMAX—On January 18, 1928, death claimed Sister Kitsy Lomax. She was a faithful member of Mt. Zion Methodist Episcopal Church, Montrose, Miss. She died in the hospital at Laurel, Miss., at the age of fifty-six years. She leaves to mourn her passing one son, daughter, brother, and a host of friends. She was a leader of the Cradle Roll. The funeral was conducted by the Rev. W. P. Ward. "Servant of God, well done."—J. S. Beal, Reporter.

Cards of Thanks

The Rev. R. S. Hammond wishes to thank the members and friends of St. Paul Methodist Episcopal Church, Craig, Miss., for more than two hundred pounds of select groceries. May these good members and friends live long to work in the church of God. We invite you to come again.

We wish to thank our pastor, the Rev. D. J. Mitchell, and friends for their kindness to us during the illness and death of our beloved husband and father. He is greatly missed in the home and the church. The Lord giveth and the Lord taketh away, Blessed be the name of the Lord.—Florence Murray, wife; Frank Watson, son, Clinton, Missouri.

I take this method of thanking the Ladies' Aid Society, of which Mrs. Susan Hartfield is president, for the presentation of some nice presents and a nice purse just prior to my departure for Conference. The presentation was made by the president, and the pastor in a few brief words thanked the society and president for their kindness.—A. W. Wilks, Pastor, McLain, Miss.

I desire to thank the members and friends of Cooper Chapel and the Baptist friends of Richton, Miss., for the great storm that struck the parsonage on February 20, leaving many pounds of choice groceries for the comfort of the pastor and family. May God's richest blessings rest upon these loyal people. The latch is on the outside. You may come at any time.—J. J. Ford, Pastor.

I wish to thank Sister Silvia Derrick, of Durant Methodist Episcopal Church, for a Stetson hat for the Annual Conference, and the Durant Baptist Church and friends for a purse, as a token of love and friendship during the two years I served them in Durant, Miss. I shall not forget their kindness. My friends may address me at Box 176, Ackerman, Miss.—The Rev. R. B. Adams.

The pastor, Rev. R. B. Maxwell, and wife, of Marianna, Ark., wish to thank the members and friends of Haven Chapel Methodist Episcopal Church for the many pounds of choice groceries given Monday night, February 20. Our hearts were filled with joy. Too much praise cannot be given the good people at Haven Chapel Methodist Episcopal Church. May God's blessings be upon their work and the workers.

We take this method to thank the good people of Carthage, Miss., for the storm which reached the new parsonage shortly after we entered into it, beginning at 4 P. M., and lasting until 9 P. M. In the first party were: Mattie Walley, L. Langston, E. H.

Hays, M. Gilmore, D. Gilmore, W. Gilmore, L. Thompson, M. McMorris, O. Lewis, E. D. Gilmore, U. Lewis, E. Thompson, M. Griffin, A. Griffin, N. E. Gilmore, W. McMorris, A. McMorris, M. McMorris. These good people of Wesley Chapel Methodist Episcopal Church made our hearts rejoice. When the storm was over many pounds of choice groceries were placed on the dining-room table and a nice cash purse. Come again.—F. L. Woods, Pastor.

Marriages

CARPENTER—ANDERSON. On March 20, 1928, at Morton, Miss., the Rev. R. L. Carpenter and Mrs. Fannie Anderson were happily married at the home of the bride. The ceremony was performed by the pastor, Rev. N. E. Goodloe.

CHEERS—GREEN. The marriage of Miss Rosa Green, foster daughter of the late Bishop and Mrs. A. P. Camphor, to the Rev. Robert W. Cheers, was solemnized Monday, March 26, 1928, at Haven Methodist Episcopal manse, Philadelphia, Pa. Dr. D. H. Hargis, pastor, performed the ceremony. Mrs. Cheers is a former graduate of Central Alabama Institute and of Iowa National Training School, Des Moines, Iowa, and a social worker at Haven Church, Philadelphia, Pa. The bridegroom is a graduate of Morgan College, Baltimore, Md., and of Boston University School of Theology, Boston, Mass. He is a member of the Delaware Conference, stationed at Trenton, N. J. Through his efforts a new day has begun to dawn for Methodism in this vicinity. A church with a seating capacity of five hundred has been purchased at the cost of fifteen thousand

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JOHNSON—PIERCE. On Sunday, March 25, 1928, Mr. Leon Johnson and Miss Mildred Pierce were united in marriage at Mt. Zion Methodist Episcopal Church, State Line, Miss. Miss Annie E. Spooner rendered an appropriate solo and played the wedding march. The ceremony was performed by the Rev. Sam Harris, pastor. The couple received many valuable presents. Among the honored guests were Dr. and Mrs. J. B. F. Shaw.—V. Harris, Reporter.

McGEE—CROSS. Mr. John W. McGee and Miss Ida Cross were united in the bonds of matrimony, March 17, 1928, at the home of the bride. Mr. McGee is a resident of Crawfordville, Ark., and a member of the Methodist Episcopal Church. Mrs. McGee is a native of Kemper County, Miss., and a member of the Baptist Church. The couple will make their home in Crawfordville. We wish for them a smooth sail over life's sea. The Rev. F. L. Williams officiated.—Reporter.

WILKINS—RILEY. Mr. W. M. Wilkins and Miss Amanda Riley, both of Chelsea, Okla., were united in holy matrimony, Sunday, March 4, 1928, in Jones Chapel Methodist Episcopal Church, Chelsea. The bride's attendants were Mrs. Lottie B. Bean and Mrs. Bettie Tennon. The groomsmen were Mr. S. B. Bean and Mr. J. H. Thornton. The flower girls were Misses Deas and Harper. The ceremony was performed by the Rev. Star, of Vinita, Okla. Delicious refreshments were served.—Effie McCurls, Reporter.

Woman's Column

Brookhaven, Miss.—To the Auxiliary President and District Secretaries of The Woman's Home Missionary Society of the Brookhaven District, Mississippi Conference: The time is fast approaching for our district meeting, to be held at Zion Ridge, May 25 and 26, 1928, with the Rev. W. H. Smith, pastor. We expect every auxiliary to be represented with dues and reports. Let all help to put over the program of The Woman's Home Missionary Society this year. We are looking forward to a successful meeting, and we are asking the local president of each auxiliary for their support. With the aid of the pastor, let us all do our whole duty.—S. A. Dukes, District President, Columbia, Miss.

Topeka, Kan.—Dear Sisters: The Woman's Home Missionary Convention, Lincoln Conference, will convene June 6-9, 1928, at Pawhuska, Okla. The society is now in its third years' jubilee celebration, and is asking for fifty cents per member as a love gift for each year. Every auxiliary is urged to send a delegate and report much or little. It is very important that the Conference corresponding secretary have the names and addresses of every auxiliary corresponding secretary in the Conference. The work of the National Jubilee Committee will be crippled without this list. May we urge that you send the name and address at once?—Mrs. M. L. Williams, Corresponding Secretary, 1827 Van Buren Street, Topeka, Kans.

Kelona, Miss.—To the Presidents and Members of The Woman's Home Missionary Society, Hattiesburg District: We are looking forward to our district meeting, which will be held at Ellisville, Miss., May 17 and 18, 1928. Let us glean well in the Master's vineyard; bring to the altar of Christ a round report. We expect all the auxiliary presidents to be represented with dues and reports. We are asking every faithful pastor to stand by the president of his charge and help her raise her claim: Lenten offering, mite box, Contingent Fund, thankoffering. Brothers, don't fail us! We are depending on you to help us put over this great cause of Christ. Sisters, I know you will do your part. Each auxiliary president is asked to be present with two dollars Contingent Fund; young women, one dollar; and Queen Esthers,

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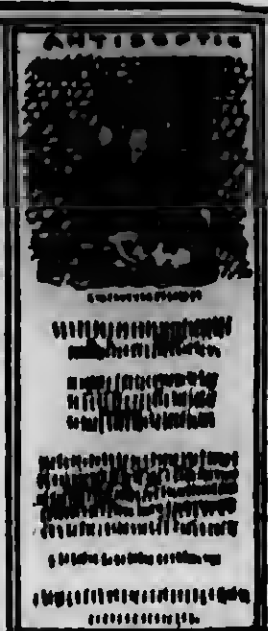
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NEW ORLEANS, LA.

fifty cents.—L. E. Nicholson, District President.

Houston, Texas.—The Woman's Foreign Missionary Society of Mt. Vernon Methodist Episcopal Church observed Founders' Day, March 23. The program published in the January issue of The Missionary Friend was carried out to the letter. This was a very pleasing affair. Everyone present expressed themselves as having been benefited by it. Mrs. Alvora Carr Miles was soloist of the evening. She sang very touchingly, "Pass It On." Mrs. M. Davenport, Conference superintendent of young people, was present and favored the audience with a short talk. Mrs. Davenport always has a message. Two new paid-up extension members were enrolled—Bros. Miles Jordan and F. L. Lane. Welcome brothers, we're glad to have you! Eleven dollars and thirty-three cents were collected in the incense envelopes. Too much praise cannot be given to our president, Mrs. A. Minnegan, for the manner in which she is leading this noble band of consecrated women.—Reporter.

Special Notices

The Rev. L. C. Thomas' address has been changed from Melville, La., to Scottdenville, La., Box 9.

The address of the Rev. E. M. Dukes has been changed from Lumberton, Miss., to Columbia, Miss., Route 2, Box 73.

To the Pastors of the Mississippi Conference: Your Minutes of the late session of the Conference, held in January, were sent you the first of March. If you have not received them, please let me know.—J. M. Shumpert, Secretary.

To the Rural and Town Pastors of the Hattiesburg District: It becomes increasingly necessary, to impress upon every pastor and undergraduate of our district the imperativeness of their obligation to Waveland summer school for rural and town pastors, which will convene at an early date. I hope every pastor will enlist and maintain the loyalty of others. If the rural school succeeds, it will be through our support. I will visit every charge on my district at some convenient time for the purpose of perfecting plans to raise the scholarship fund. I am asking every pastor to get in touch with me at once; don't delay. We must make plans which will stimulate interest in the members to help put the school over. Every rural

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and town pastor must remember that information is the fuel we use to generate enthusiasm. Waveland is the place for information. Every undergraduate will find a gold mine of information at Waveland. Let nothing hinder you. Push and pull for Waveland.—Rev. G. W. Hawkins, District Chairman and Organizer, Box 345, Ellisville, Miss.

Inquiry

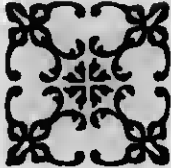
I wish to inquire for my grandfather, who left Macon, Miss., thirty years ago. His name is Pink Wilbison. I am his oldest son's daughter. My father's name is Robert Wilbison. Any information as to his whereabouts will be appreciated. When last heard of, was in Memphis, Tenn.—Wilhelmena Spann, Box 274, Macon, Miss.

THE SOUTHWESTERN CHRISTIAN ADVOCATE

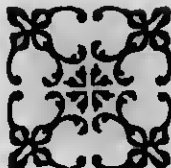
CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, MAY 3, 1928

A Name in the Sand


BY HANNAH FLAGG GOULD




Alone I walked the ocean strand;
A pearly shell was in my hand;
I stooped and wrote upon the sand
 My name—the year—the day.
As onward from the spot I passed,
One lingering look behind I cast;
A wave came rolling high and fast,
 And washed my lines away.



And so, methought, 'twill shortly be
With every mark on earth from me;
A wave of dark oblivion's sea
 Will sweep across the place
Where I have trod the sandy shore
Of time, and been, to be no more,
Of me—my day—the name I bore,
 To leave no track nor trace.



And yet, with Him who counts the sands
And holds the waters in His hands,
I know a lasting record stands
 Inscribed against my name,
Of all this mortal part has wrought,
Of all this thinking soul has thought,
And from these fleeting moments caught
 For glory or for shame.



America Would Play Fair

By Harry Earl Woolever

Editor, The National Methodist Press

THE 1924 Immigration Law, which limits the number of those coming annually from Europe to the United States to make their homes here, to approximately two per cent of the number of each European nationality here in 1890, has accomplished great benefits for America. This law has reduced the net immigration from Europe from 895,000 in 1914 to 168,000 in 1927, the latter figure being only one third of our annual net increase in aliens from South and Eastern Europe, alone, in the years before the war. But for this law the present two millions of unemployed in the United States would be doubled and the injustice and suffering would be greatly increased. Furthermore, the task of Americanizing those here and bringing to them the benefits of our religious and secular institutions would be the more complicated. This nation for two generations hence will yet be involved with problems arising from the influx of the millions of aliens during the first two decades of this century. At the present time in the States of the East, where a large part of the foreign groups reside, their number are increasing twice as rapidly as the native-born whites living beside them.

While as a whole the restrictive immigration of four years ago has been constructive and beneficial for the nation, the operation of this law has brought some grave injustice, such as the long separation of families with continued uncertainty as to when, if ever, the separated ones will be reunited. In so vast and vital a matter affecting the lives and movements of millions of people, it is humanly impossible to make a decisive change without temporarily doing harm to some. The policy and desire of a just government is to reduce the wrong and remedy the evils as completely as possible. This has been the effort of legislators on the immigration committees of Congress and of eleemosynary agencies.

WIVES MAY COME, NOT HUSBANDS

The 1924 law provides for the admission, in addition to the regular quotas, of the wife and unmarried children under eighteen years of age of an American citizen living in the United States. It does not provide for the admission of husbands of American citizens living here, and the failure of the law in this respect affects about 900 families, in which the wife was or has become an American citizen, but the husband for some reason is not a resident of this country. The wife in this case cannot bring her husband into the country, but a husband in like circumstances could bring his wife. This is discriminatory legislation, even though not intentionally so, but it is a wrong which slipped into the legislation.

However, the aliens who came here to establish a home intending to send for their families have been the greatest sufferers under the 1924 Immigration Law. This refers to those who have not been here long enough to establish citizenship, or have not been able to complete their naturalization papers. At this time there are about 160,000 wives and children waiting to join husbands and fathers who have come to the United States to improve conditions of their life and establish homes. This has meant real tragedy with families helplessly disunited for four, six, or eight years as they must take their turn among tens of thousands of other applicants. Some aliens coming to this country before 1921, when the temporary restrictive immigration law was adopted, are still separated from their wives and children.

In America the family is the basic social unit. To separate the family is to strike a most harmful blow at the fundamental social order of American life. It has been said by some social workers who have investigated this subject that, in this country's history, nothing, barring the disregard of family ties under slavery, can be compared to the present circumstances, and no "Uncle Tom's

Cabin" has been written to arouse the people regarding this injustice.

CONGRESS ENDEAVORING TO REMEDY LAW

The 160,000 members of families waiting to unite with the family breadwinners already domiciled in this country, practically equals the total yearly quota of immigrants permitted to come from across the Atlantic to the United States. In some countries the waiting wives and children are double the quotas of the nation. Under the present immigration regulations it would be many more years before these families would be united. The result is not only the anguish of separated families, but the growing into maturity of children deprived of the care and that guidance of their parents which means so much.

Congressman Jenkins, of Ohio, has fostered a bill now reported out of the House Committee on Immigration which would make possible the reuniting of these families practically within the next two years. Under this bill (H. R. 12816) the unmarried children under twenty-one, the wife or husband of a citizen of the United States may come as non-quota immigrant. This bill also takes fifty per cent of the quota of each nation, and provides for any needed skilled agriculturists and for the fathers and mothers of citizens of the United States who have reached the age of twenty-one. The remainder of the quota, plus any portion of the fifty per centum not used for parents and agriculturists, is to be granted in preference to the use of quota immigrants of each nationality who are unmarried children under twenty-one years of age and to the husbands, or the wives, of aliens lawfully admitted to the United States for permanent residence.

In this bill Congressman Jenkins has provided the most equitable means practicable without breaking down the percentages now enjoyed by the respective nationalities nor markedly disturbing the total of the quotas, which would raise up strong opposition. Herein is a means which will within a few months reunite families, some members of which suffer here, while other members of these families suffer abroad, separated without intention in the enactment of a necessary law for the protection of Americans.

The present session of Congress should not adjourn without taking the needed action to pass this humanitarian and socially constructive remedial legislation. Citizens who cherish the family life and desire to see it protected and fostered will back their representatives in hastening the passage of the Jenkins bill.

Personal and General

—St. Paul Methodist Episcopal Church, Shreveport, La., of which the Rev. J. Wesley Wells is pastor, raised during the Easter drive for World Service and local purposes, \$1,851.89. This is the result of the faithful and loyal effort of a membership of 242, and makes possible the payment of the first \$1,500 note on the new church.

—T. R. Parker, A.M., Litt.D., one of the prominent laymen of our church and former president of the State A. and M. College of Alabama, is now pursuing resident courses in education in the graduate school at Northwestern University, Evanston, Ill. Prof. Parker for a number of years was head of the department of mathematics at Morgan College, Baltimore, and Wiley College, Texas.

—Dr. J. B. Redmond, of St. Mark's, Chicago, is sorely bereaved over the death of his father, Mr. William Noah Redmond, who departed this life, Friday, March 9, 1928, at his home in Mississippi. The elder Redmond was eighty-four years and six months old. He

leaves to mourn another son, the Rev. W. N. Redmond, of Upper Mississippi Conference; and three daughters: the Misses Eliza and Allie Redmond, and Mrs. Julia Williams. With this family, long prominent in Mississippi Methodism, the Southwestern sympathizes genuinely in their loss.

—Mrs. M. E. David, the wife of the Rev. J. D. David, district superintendent of the New Orleans District, is confined to the Flint-Goodridge Hospital, where she has undergone an operation. She is doing very well at the present. Mrs. David is serving her ninth year as State treasurer of The Woman's Home Missionary Society of the Louisiana Conference. When taken ill she was engaged at Peck Home teaching handicraft. She asks the prayers of the various auxiliaries of The Woman's Home Missionary Society and her many friends.

—Dr. W. R. Wedderspoon, pastor, writes that on Easter morning Bryan Memorial Methodist Episcopal Church, Coconut Grove, Fla., was dedicated free of debt. Just two weeks after the hurricane, eighteen months ago, Dr. Wedderspoon entered upon this pastorate. There were thirty-five members and a damaged building with a debt of \$93,000. To meet this situation, more than \$100,000 has been raised by this loyal membership under its heroic leadership. Some day it is expected that here will develop one of Methodism's strongest outposts of the Kingdom.

—Under auspices of the Stewart Missionary Foundation for Africa in Gammon Theological Seminary, students of Clark University and Gammon, from March 22-25, held their annual missionary convention in conjunction with the African Students' Union of America. The event was sponsored by the senior classes of both Gammon and Clark, supported by students from other Atlanta schools, including a representative from Emory University of the Methodist Episcopal Church, South. Secretary D. D. Martin, of the Foundation, and director of the school of missions, was in charge of the program. Among the African students participating were Messrs. Hosea K. Nyabonga, Jonas Suma, Jessie Garrison, and R. F. Lohr. The discussions were presented in symposium form, and centered around the general topics of "Africa As a Mission Field"; "Africa As I Know It"; "The American Negro In Africa"; and "The Civic Problems of Africa." There were also representations from Latin America, Korea, and the Far East. These missionary festivities were rounded out with exhilarating athletics, recreation, and sight-seeing. Among the judges of award in the hymn, poster, and oratorical contests, were Miss Stella Brewer and the Mesdames M. S. Davage, E. N. Brooks, J. R. Van Pelt, and G. H. Trever. The presence of the beloved Dr. W. H. Croghan as honorary chairman gave a reminiscent dignity and grace to the occasion that will be long and most favorably cherished.

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Church Unity

VERY likely the question of church union will come to the fore in discussions that will arise at the present session of General Conference, and with wider import than that of a mere Methodist union. In fact, already there is wide, spirited, informal discussion among small groups and in the press advocating the taking of steps for a merging of the Methodist Episcopal and Presbyterian Churches into a great single body. To one who has noticed the trend of discussion in church circles within the past decade and the wealth of literature being issued upon the subject, such a proposal is not surprising. Neither should it be lightly considered. The indictment of that challenging book, "The Impatience of a Parson," will yet be heard around the religious world.

This continuous clamor for church union is not a gesture merely, but is deep-seated in the spirit of the times in which we live, which reflects both the demands for concerted advance against the strongholds of social evils and a heart-sickness of the churches themselves over their unsightly, unnecessary, and unchristian divisions. It is the deeps of the human heart calling unto the deeps of structural superficiality in organization. It is the insistent demand of Christendom to cut out the diseased vermiform appendix of the vital religious body which the church of Jesus Christ would be were it not infected by the disease of its divisions. It is thus no wonder that different sections of the universal church are showing signs of active desire to break their agelong spell of denominational complacency and to aggressively seek vital fellowship and functioning with all other members of the body of Christ.

Nor is this new manifestation to be regarded as a mere play for bigness and numbers. These do count, it is true, and are in themselves desirable. Numbers do give strength, properly co-ordinated, trained, and manned. They do contribute to the possibility of variety of functions and division of labor. Moreover, vast machinery is capable of creating energy in vast quantities, and of generating marvelous momentum. Too, there is something in bigness that appeals to the imagination, contributing to an elaborate idealism. But these in themselves are not the values solely sought by any worthy desire for union of the fractional units of the church, any more than would be certain commercial ends set forth by those who might advocate unity for vested interests. Some such advocates might be found who think to better bridle the church and suppress her moral witness to the truth or hinder her attack against social evils. Neither nor all of these could weigh as Christian considerations for espousing the cause of the separated churches of Christendom. We believe society is well past that stage in its thinking when such motives would be given serious consideration in any attempt for church union. If we do not misjudge the purpose of the religion of the present, it is that it shall validate its witness and worth to modern society by bringing into play all of its spiritual reserves through the channel of a united spiritual enter-

prise that will portray the mind and spirit of the Master, who regarded such a unity of discipleship as a requisite for capturing the faith of the world. Such an inward, weighty spiritual unity is what the church of Jesus Christ needs most, and it is toward this kind of union that the fragmented body of Christ is now, with conviction, turning its longings and efforts.

It must be recognized that whether it be the union of Christendom on a universal scale or of any two given denominations, there is the necessity for their unloading of denominational conceit which has been through the years a great obstacle to their realizing such spiritual results as were commensurable with rightful expectations or with the opportunities that lay and yet lie in waiting. It strains one's patience to reflect upon the wreckage wrought to vital Christian experience and ideals through the denominational psychology of ceremony worship, creed worship, and tradition worship; to think that Christianity has been given over so largely to creating the denominational mind rather than the Christian mind—that mind which was in Him. When the church of Jesus awakes to its past folly, it will be full of regret that so seldom has denominational bigotry beheld in any denomination other than itself any Christian virtues or ideals worthy of acknowledging, conserving, and working into the perfect mosaic of values in human character and conduct which it is the business of the united church of Jesus Christ to sponsor and produce in human society. It is cause for great rejoicing that these obstacles are being frankly faced now by Christian leaders in all the churches and that healthy sentiment is taking shape, and in notable cases steps are being taken to effect the long-lost union which will bring the desired dynamic by which the church can challenge and commandeer the thought and heart loyalties of those who are now heedless of her split voice with its uncertainty, coming from conflicting quarters.

As to form, church union is difficult. There is in society no perfect political structure, nor will there likely be an ecclesiastical type that all will approve as ideal. Any form that looks toward universal or even general approval must evolve out of the progressive experience of the Christian group. Whatever the form union may take, and whatever units enter into a given combination, the thing which counts most, the end to be sought must be that deeper spiritual oneness which already exists and which is itself the impelling urge to a more adequate outward form of expression. Such an expression is necessary for self-preservation and for properly relating the values of our religion to modern world thought and needs. Christianity's future worth to society will depend on its ability to witness to its resources of value for all aspects of human life. To it will be referred all questions of industry, all problems of race, all situations in politics, all policies of government, by which modern men live and move and have their being. A divided Christendom, whether on basis of section, party, race, nation,

economic philosophy, will experience increasing difficulty in meeting human needs. Society needs, wants, is moving toward, and will ultimately have a united Christendom. Strength is here coveted for any honest effort that seeks denominational rapprochement looking toward a reunited Christendom. Churches are means to an end—the spiritual body of Christ. May the spirit of unity proceed till we all shall be one in Him.

Observe Veterans' Day

By Dr. E. M. Jones

To the Pastors and Members of the New Orleans Area:

We have waited deliberately and intentionally until this area had a fair chance to observe Easter and raise its full quota for World Service. Now that Easter is over, we call your attention to the next important consideration, namely, *the observance of Veterans' Day*.

At the last sessions of the Annual Conferences of the New Orleans Area the Conferences passed the following resolution:

"WHEREAS, The Discipline in paragraph 336, section 3, provides that the second Sunday in May be observed as Veterans' Day. Therefore, be it

"Resolved, That this Conference will observe either the second or third Sunday in May, 1928, and will plan to raise our full apportionments for Conference Claimants, which is five per cent on the basis of ministerial support."

We are now asking every pastor and church throughout the area to observe either the second or third Sabbath in May, 1928, and collect their full share of Conference Claimants Fund.

What this five per cent would mean: The ministerial support of the New Orleans Area annually is about \$441,000. Five per cent of this amount would be \$22,059.50. We have about 447 Conference Claimants in the area. This would give each claimant, if equally divided, about \$493 annually. This would be worth while and would go a very, very long ways in taking better care of our old veterans.

Now add to this amount the book dividend, Chartered Fund, interest on investment, and the appropriation from the Board of Pensions and Relief.

Now, brethren, it is up to you to observe this day; raise your full quota for the retired men, widows, and orphans of your Conference.

Please report the money to me at 631 Baronne Street, New Orleans, La., and I will send you an Annual Conference voucher.

Remember the old preacher to-day and some preacher will remember you to-morrow.

Founders' Day at New Orleans University

By Dean R. B. Hayes

THE fifty-fifth anniversary of New Orleans University was celebrated on Thursday, March 22, at 2.30 P. M., in the college chapel.

Last year the university had the privilege of having one of the founders, Bishop J. C. Hartzell, to make the address. This year one of the distinguished alumni was the speaker, Mr. Frank Smith, attorney-at-law, New

Orleans, class of '95. The theme of his address was the contrast of the past day to the unfinished problem of to-day. He emphasized the fact that the big work of the present day is solving this problem.

The program opened with music by the university orchestra, followed by Scripture reading by the Rev. G. C. Hayward, and prayer by the Rev. C. W. Reeves. Dean Hayes made a few opening remarks, and the University Glee Club responded with a well-chosen anthem. President O. E. Kriege read extracts from the charter and words of greeting from former presidents, I. S. Levitt and Bishop J. C. Hartzell.

The University Glee Club rendered two well-chosen spirituals, to which the echoes of the earlier day followed. Visitors were introduced to the audience. Superintendent J. D. Davis, of New Orleans; Mr. William Robinson, a business man and a member of the board of trustees, spoke of his days of slavery, and told the students not to wait for opportunities to come, but to go out and get them and put them to work. Dr. W. L. Cash, pastor of Central Congregational Church, brought greetings from a sister church and his alma mater of Fisk University; President J. V. Johnson, of the Ministers' Missionary Union; Dr. A. M. Brazier, chief of the medical staff at Flint-Goodridge Hospital; Mrs. Nellie Alston, a graduate of this university, former teacher and a missionary from Africa. She is a living exponent of the broad activities of an alumni life of the university; Dr. E. D. William, pastor of St. Peter's African Methodist Episcopal Church, and a prominent candidate for the bishopric of that church; the Rev. Hayward, superintendent of the Thomy Lafon's Old Folks' Home; the Rev. F. W. Brown, pastor of Mt. Zion Church; the Rev. Scott W. Chinn, pastor of Wesley Church; Dr. W. H. Knight, superintendent of the Flint-Goodridge Hospital; Mrs. Charles B. Bowers and Dr. Bowers, president of the Alumni Association; Mr. Ernest E. Attwell, representative of the Playground Association, who spoke on the interest of play, and asked the students to do all in their power in the local community to have playgrounds established.

College songs and yells were most heartily given by the audience, led by the spirit of New Orleans University, Mr. David Segue. Other prominent visitors were presented, among whom was Mrs. C. W. Reeves, president of the Ministers' Wives' Association.

President Kriege made announcement of the total number of college students enrolled five years ago and to-day. Five years ago there were only twenty-nine students in college, while to-day the number is 383 students.

Commencement will be May 24. Many of our friends and former students are urged to be present if possible, or send greetings if impossible. Alumni Associations in different centers are taking interest in the endowment fund of the university, especially those of Washington and Chicago. We shall be glad to hear from others. The benediction by the district superintendent.

General Conference Delegates

CENTRAL MISSOURI CONFERENCE

Ministerial—Benjamin F. Abbott, pastor, 208 North Leffingwell Avenue, St. Louis, Mo.; Charles S. Webster, district superintendent, 2109 Hope Street, Hannibal, Mo. *Reserves*—Edward L. McAllister, district superintendent, 218 West Morgan Street, Sedalia, Mo.; Luther R. Grant, pastor, 706 Benton Avenue, Springfield, Mo.

Lay—Arsania M. Williams (Miss), teacher, 4318 San Francisco Avenue, St. Louis, Mo.; Mrs. Olive E. Gear, teacher, 615 Baxter Street, Neosho, Mo. *Reserves*—Willis G. Mosley, insurance, 208 Pine Street, St. Louis, Mo.; Mrs. Missouri A. Ford, housewife, 1515 Tracy Street, Kansas City, Mo.



THE PIONEER MOTHER

Statue at Kansas City, Missouri, Looking Westward at the Beginning of the Old Santa Fe Trail

The Pioneer Mother

Two Poems for Mother's Day

By William L. Stidger

STANDING before this remarkable group, I try to see this mother as "The Pioneer Mother," and as "The Mother of To-morrow." First I see her as "The Pioneer Mother," walking with swift and sure feet forward into the unknown.

Side by side with your rugged mate,
As brave and as fearless as he,
You followed the trail to the Golden Gate
On the shores of the sunset sea.

You bore him sons, and daughters, too;
And a rugged race were they;
As strong as the mountains they passed through,
As clean as the break of day.

But best of all in this rugged race,
You tempered the iron with tears;
You lifted Love to its holy place,
The crowning gift of the years.

Your goal was the gold in the sunset streams,
And far and wide did you roam;
But the gold you gave was the gold of dreams
In the love and the light of HOME!

I PICTURE myself standing before this very group back in 1849, and this figure becomes the symbol of the "Mother of To-morrow" to me, the mother of children yet to be:

You are the mother of men to be
In the unborn days that fly
Swiftly on wings of Destiny,
Eagerly drawing nigh.
Fearlessly swinging your westward way,
You daughters of Pioneers;
Dreaming your dreams at the close of day
In the romance of love and tears.

You are the mother of cities to come
Out on the western sea;
You plant your seed in the setting sun
For empires yet to be;
Yours is a dream of sons full brave,
And of daughters who will fling
Their lives back unto the God who gave,
And deem it a little thing.

Untrod ways you will face alone,
You Mother of Men To Be!
Bearing your burden without a groan,
For a far-off star you see;
The Freedom of Womankind your dreams,
In a land unbound—and new;
You lift your eyes, and a great light seems
To break in an endless blue!

Prohibition and Its Relation to American Industry

By Professor Herman Feldman, Ph.D.

Amos Tuck School of Administration and Finance, Dartmouth College
Author of "Prohibition: Its Economic and Industrial Aspects"

(Continued from last week's issue.)

* * *

HAS prohibition eliminated "blue Mondays" from industry?

It seems that many plants in pre-prohibition days had the five-day week long before Henry Ford ever thought of it, because so many workers were absent after pay day. In a letter received recently by the writer, a mid-west company reports: "About eighteen or twenty years ago we paid off our employees on Wednesday. There was so much drunkenness that many times we were scarcely able to operate the plant the following day. Absences would run up as high as twenty-five per cent. On this account we were forced to change our pay day to Saturday in order that we might have full working days." Have these "blue Mondays" been eliminated in industry since prohibition?

The Elimination of Blue Monday

In the question on this, included in the questionnaire sent to industrial firms, the writer did not merely ask for the observations of the employers concerning this matter, but for detailed concerns which had kept statistics of absences for any considerable period, and there was not a single concern which had segregated the percentage of such absences attributed to liquor.

This is not surprising if one considers the difficulty of determining just why an employee has been absent. Assume that an employee has been incapacitated by a spree, and a day or two later the visiting nurse comes to check up his illness. By that time it is likely that all direct trace of alcohol has disappeared. Wife and family are all anxious to protect the patient, and all that can be gleaned is a *suspicion* with regard to the cause. In a rubber concern of ten thousand employees, near Boston, with one of the best absence record systems in the country, the company's nurses made thirty thousand visits during 1925, and could not state with assurance that liquor was the cause in half a dozen cases.

If comparative statistics are impossible to get, the next best available information is that from the foremen and superintendents, who are likely to know fairly well why certain of their employees are not on hand when wanted. This is not perfect evidence by any means; but it is the best we have, and if taken over a sufficiently large scope, may be considered as a significant compilation of



A GROCERY STORE AND BUTCHER SHOP NOW TAKE THE PLACE ONCE OCCUPIED BY A SALOON

experience. Out of 287 written answers in all, 184 concerns stated that the situation with regard to absences or tardiness on Mondays, or after pay days, has been either considerably improved or somewhat improved by prohibition, as against only nine who stated that the situation had become worse. A comment, received early in our survey, from the production manager of a large electric manufacturing plant in New England, who was ve-

hemently against prohibition on every point except this one, is the gist of many later conferences. He said: "There's one thing prohibition has done; I have no doubt of it. It certainly has made the men's attendance steadier, especially after pay days. Now I know we've paid more attention to absences and put in lots of methods since 1920, so prohibition doesn't deserve all the credit. But there's no doubt that prohibition has helped to make the men's attendance what it is."

Prohibition and Industrial Accidents

That liquor has been an important cause of accidents, and that elimination of liquor would materially reduce accidents, has for decades been one of the accepted dogmas of industry.

Have the assertions of those who said prohibition would reduce industrial accidents been proved by the experiments since prohibition?

Pains were not spared in the search for statistical data, and every possible lead was followed up. Of the official or semi-official bodies and authorities, national and State, from New York and Massachusetts to California, there was not one which had any actual figures showing the relation of liquor to accidents. Some had rather decided views and observations, but these will be stated later.

In the questionnaire to industrial concerns the question about accidents was so framed that any statistics available would be secured; but if the data were lacking, one of four replies would be checked so that we would be assured of some returns, whether supported by statistics or not. This meant that at least we have first-hand observations by the men at the industrial front. Summarizing all the written replies received, the answer begins to take definite form. First: Of those replying in writing (and of many others personally visited), not a single concern answering the questionnaire (and not

a single concern personally visited) makes the statement that since prohibition there has been an increase in industrial accidents due to intoxication. On the other hand, a third of the concerns reported a reduction in accidents chiefly or partly due to prohibition.

The official opinion of heads of accident boards and other authorities seems to be that prohibition had reduced accidents. The "National Safety News," of the National Safety Council, stated in February, 1926: "Fifteen years ago, alcohol was one of the greatest obstacles to safety in the average plant. The week-end spree, the Monday morning hang-over, the noonday bucket of suds, often used as a 'chaser' for harder liquor, figured prominently in many a fatality and mutilation. Refreshments smuggled into the plant and consumed on the shift also boosted the frequency and severity rates."

Nothing more definite emerges from the large amount of labor put into the study of this question than the observations of official organizations and industrial executives. The most definite fact on the issue as to whether liquor has become less of a factor in industrial accidents or more, is that *over a fourth of all the industrial executives, and practically all official authorities, credit prohibition with reducing accidents due to liquor*, while not a single person encountered, whether personally against prohibition or not, asserts that it has made accidents more frequent.

Prohibition and the Efficiency of the Worker

The past few years have seen a most amazing increase in the productivity of the wage-earner, embracing almost every important industry in the country. As this remarkable increase in productivity has occurred at a time that happens to be the same as the period of national prohibition, the question one is naturally led to ask, is: Has prohibition had any part in this accomplishment? We should like to report, in some quantitative fashion, just how drink does affect efficiency. We are balked, however, by at least two large obstacles.

The first obstacle is that it is impossible to disentangle from the many elements in productivity the single element of increased personal efficiency due to abstinence from intoxicating beverages. The second obstacle is that the experimental data on just how drink does affect efficiency are not by any means conclusive enough to be helpful in calculating the degree to which productivity may have been changed.

We have felt it to be best for our purposes, therefore, to disregard experimental evidence, and not to attempt to be too scientific and solemn about this matter.

In the replies to a questionnaire, only 175 concerns answered this question. Of this number, 101 stated that there was either a marked increase or a small increase in individual productivity attributable either chiefly or partly to prohibition; only three claimed a decrease in productivity on this score; while, as was expected in view of the difficulty of answering this question, seventy-two concerns reported that they could not definitely report a change in one direction or the other. A large propor-

"A Wide and Heavy Chalk Mark"

"WE HAVE not taken up the prohibition issue as a whole, but merely considered one aspect—the industrial. In this the writer has gone to considerable pains to secure representative opinion and widespread testimony. He cannot help but conclude that from the economic and industrial standpoint a wide and heavy chalk mark may be put up on the favorable side of the prohibition issue."—PROF. FELDMAN.

tion of the latter were concerns with highly skilled or carefully selected employees.

That less than half a dozen concerns claimed prohibition to have decreased productivity is somewhat surprising because many executives had much to say against the ruinous quality of available liquor. Whatever the ill effects of such liquor may be, there was practically no testimony that it has tended to reduce productivity.

The executives who assert that prohibition has increased individual productivity do not, except in rare instances, state that this increased efficiency of the worker is

due entirely to prohibition. They point, however, to the fact that the newer pace of industry requires a more efficient brain and a better co-ordinated response from the employee at work, and that in this prohibition has been an indispensable aid.

What Happens to the Pay Envelope?

We have only touched upon these results which most directly affect the workingman's relation to his work. Our investigation revealed other aspects less directly related, but which bring out interesting sidelights as to the change that prohibition has brought in workingmen's habits and in the lives of the mass of the wage earners and their families. The testimony is widespread that many workers are buying radios, or cars, or homes, who would probably have spent their money in the saloons under the old system. Others are finding more wholesome forms of recreation. They are spending more time with their families. They are bringing their pay envelopes to their wives.

There appears to be a considerable amount of money that was squandered in saloons diverted to radios, autos, homes, movies, and other luxuries and comforts, and this is mentioned in many quarters as a boon to business. It has helped to sustain the high level of consumption and production in many industries catering to such wants, and has thus aided in some of the prosperity which the country as a whole has until recently had.

With these and similar effects of prohibition upon consumption we cannot deal further here because, as might be expected, they are harder to trace and to disentangle. The industrial effects, however, though not to be established scientifically, are matters involving the close observation of hundreds of executives in representative industries. Their evidence as a whole will convince anyone that from the economic standpoint prohibition has done a great deal more good than harm.

Softly they take their being, one by one,
From the lamp lighter's hand, after the sun
Has dropped to dusk . . . like little flowers they bloom,
Set in long rows amid the growing gloom.

Who he lights them is, I do not know,
Except that, every eve, with footfall slow
And regular, he passes by my room
And sets his gusty flowers of light a-bloom.

—HARRY KEMP: "Street Lamps."

Democracy Ten Years After

By the Rev. R. G. Morris

SERGEANT JOHNNY MASON, 337 8th Illinois, aged thirty-four. On March 28, 1928, en route from Little Rock, Ark., to Tuskegee, Ala., was a young Negro man, ex-soldier of the World War. He was only a shadow of his former self. On July 5, 1918, Sergeant Mason was gassed in the battle of Verdun; his left leg and left arm were both broken. He has not seen a well day since. On August 5, 1919, he was sent to the hospital at Dallas, Texas, from his home in Little Rock, Ark. He was hardly able to hold up his head, and yet he rode in a day coach, and ate his meals in a day coach, while the white doctor in charge of this ex-service man rode in a Pullman and ate in a diner. In April, 1920, the Government sent Sergeant Mason to Rockfield, Calif. He rode in his day coach, and ate in the day coach, while the same doctor in charge rode in the Pullman and ate in the diner. On March 8, the Government was sending Sergeant Mason from Little Rock, Ark., to Tuskegee, Ala. He rode in the day coach and ate in the day coach. At this time he was very weak, and was assisted by the passengers. The white physician in charge was riding back in the Pullman and eating in the diner.

Ten years ago this white physician was a boy seventeen years old, too young to fight for white democracy. The Negro boy fought for white democracy, and this is the result. Sergeant Mason's mother receives \$80 per month from the Government. The white physician received \$210 per month to look after Sergeant Mason. Is there much democracy in this? This is not an isolated case; it would be a revelation more startling than the slave passage across the Atlantic.

But who cares? The Government certainly doesn't, and the Negroes who know of these things can't help the situation. I wonder will our proud democracy ever need the humble black man again to make the world safe for white democracy? I wonder will we forget the treatment of our comrades ten years after? Sergeant Mason paid the price for democracy, and is now lingering with a broken body and a broken spirit, disappointed with his Government, and he will soon pay the last farthing for that which he nor his kinsmen can enjoy in the land of America.

P. S.—The physician to whom I refer is Dr. Montgomery, Little Rock, Ark.

The Chattanooga Area Conference on Evangelism

By C. K. Brown, D.D.

Pastor of Wiley Memorial Methodist Episcopal Church, Chattanooga, Tennessee

THAT the Chattanooga Area is in earnest about making this year the greatest year of evangelism that the area has known could not well have been doubted by anyone privileged to attend the recent Area Conference on Evangelism, held in the great First Church, Knoxville, Tenn., January 31 to February 1. The upper room of this great church became the spiritual kinsman of the upper room at Jerusalem, where men of kindred spirit and of like impulses met to discover God's will and way to spiritual rebirth throughout our borders.

The meeting was called by Bishop Thirkield, the resident bishop, who presided. All of the Conferences of the area were well represented by their most thoughtful ministers and laymen. There were in attendance about three hundred white brethren and eighty colored. For the first time in the history of the area the colored and white groups met together, and in one of Knoxville's most representative churches. This arrangement was due to the recommendation and insistence of the resident bishop, who, with characteristic courage, ordered it and, to use his own expression, "*the roof did not fall in.*"

A fine spirit of fellowship prevailed. The essential brotherhood which recognizes neither class, race, nor circumstances, was realized in the knowledge that all were children of the same Father. It was altogether the most significant meeting ever held in the Chattanooga Area. The general theme running through the area program was "Evangelism in the Church and Sunday School." There was a careful study of the problem of evangelization, and

how the church with all her facilities and prestige may rise to the opportunity of a sane and effective presentation of the gospel. Deep longings and hot passions for a church-wide, world-wide revival were felt by all who attended, and were voiced by all who spoke.

Bishop Theodore S. Henderson was present in all the sessions of the council, and his addresses and magnetic presence were a veritable inspiration to the Conference. Other welcome visitors were Dr. Douglass, of the Methodist Book Concern; Dr. Geo. B. Dean, of the Department of Evangelism; and Dr. Mecklenburg, of the Board of Temperance, Prohibition, and Public Morals. These brethren all brought burning messages that were remarkably effective.

One of the most effective addresses delivered before the Conference was the address of President David Jones, of Bennett College, who spoke on "Evangelism in Our Schools and Colleges." President Jones and the writer were requested to represent our group on the program, were given prominent places and accorded every courtesy.

The Conference proved a pronounced success, not only in achieving the object for which it was called, but also in demonstrating that the area units in Methodism furnish an unrivaled opportunity for creative evangelistic leadership. The urgency of the making of a new evangelistic mind and the creation of a different evangelistic method before we can have or expect an evangelistic product of improved quality and increased quantity was stressed in all of the addresses and discussions, and the

*Members
of the
American
Bible Society's Agency
among the
Colored People
in the
United States
in front of the
Society's Headquarters
in
New York City*



1. Rev. D. H. Sansom, Jr., sub-agency secretary, Charlotte, N. C.
2. Rev. John Percy Wragg, secretary in charge, New York City.
3. Rev. S. A. Lucas, sub-agency, Cleveland. 4. Rev. H. W. B. Wilson, D.D., sub-agency secretary, Atlanta. 5. Rev. M. L. Vaughters, sub-agency secretary, Houston, Texas.

*The
Agency
Has Distributed
Over a
Million and a Half
Volumes of Scriptures
among the
Colored People
of the
Country*

American Bible Society Colored Agency Holds Two Days' Conference

WAYS and means of bringing the Bible closer to the personal life of the Negro were discussed at a two days' conference just closed in New York City between officials of the American Bible Society and members of the society's agency among the colored people of the United States. Dr. John Percy Wragg, well-known Methodist churchman, has supervision of the agency's work, which includes four sub-agencies, located in Atlanta, Charlotte, N. C., Cleveland, and Houston, Texas.

"Reports showed that the Negro is paying less attention to the Bible in his home life," states Dr. Wragg, who has had twenty-six years' experience in Bible distribution. "With his migration to the Northern industrial centers, the Bible will be left behind, or more often overlooked, when the new home is established among the intensive, competitive existence of the metropolitan areas."

In the Southern States it was estimated that more than half of the Negro dwellings had at least a copy of the Book. But through other sections of the country figures indicated Bibleless homes were more frequent. Young married couples sometimes forget to include the Book of books in the new home furnishings.

The American Bible Society in 1901 created a

special agency for the purpose of meeting the needs of the colored people of the South, the agency later being enlarged to care for the Scripture distribution among the colored people throughout the United States. The society is the official agency of the leading Protestant denominations in America for Bible production and distribution. The Negro churches recognize it as their source of Bible supply. The society furnishes the Scriptures without profit and at less than cost where the need is great.

During the Mississippi flood disaster extraordinary burdens of work fell upon the society's colored agency, as a very large proportion of the refugees were Negroes. Workers with supplies of Testaments and Scripture portions were sent to visit the refugee camps and aid the people by spiritual encouragement. Thousands of Gospels were distributed.

Later so many requests were received by the American Bible Society from flood sufferers for Bibles containing family record pages, that the society issued some thousands of Bibles with family record, specially inserted. Owing to the destitute circumstances of many of the families, the distribution of these was without financial return.

conviction was forced upon us all that the day of mass evangelism has passed; emphasis must be placed on *personal evangelism*.

At the great overflow meetings, held at our Vine Street Church, great addresses were delivered by Bishop Henderson, Drs. H. L. Ashe, J. P. Morris, J. A. Baxter, W. C. Lomox, and J. D. Chavis. At these meetings the Rev. F. D. Johnson, district superintendent of the Knoxville District, presided.

The Conference was entertained by the First Church

and our Vine Street Church. Drs. Mallard and Sherrill made admirable provision for the comfortable entertainment of all the visitors, and they did it with an ease that speaks much for the strength and power of their leadership.

The response of the ministers and laymen of the Chattanooga Area to Bishop Thirkield's leadership in evangelism is very remarkable. In all of his Conferences he has discoursed with a great effectiveness upon themes suitable to spiritual renewal. This doubtless accounts

for much of the extraordinary success of the Knoxville meeting. His great address on "Evangelism in the Sunday School," delivered on the first day of the Conference,

was the outstanding feature of the meeting, and was one of the most powerful utterances to which any of us ever listened.

The Liberia Conference

By Bishop Matthew W. Clair

NINETY-FOUR years ago the Liberia Conference was organized. This is our oldest Negro Conference in Methodism. The work done through the years by the aid of the Board of Foreign Missions is very commendable. We have a membership of about 8,000, the strongest religious organization in the republic, with a constituency running up into the hundreds of thousands.

Our educational program in connection with the development of the country is being reorganized and given a definite setting under the leadership of an educational expert. This program is being thought out and developed in keeping with the needs in Liberia.

Our College of West Africa—the oldest school in the republic—has done splendid work in the past, but had outgrown the possibilities of the building erected about seventy-five years ago. That has been torn down and a new, modern building is in the course of erection. It is to cost \$30,000, which is provided in this way: The Board of Foreign Missions provides \$15,000, and the additional \$15,000 is raised on the field. Last May at a public ground-breaking they raised in cash \$1,500. This makes \$8,000 of their \$15,000. The work is going forward in a wonderful way, and when completed will be the best and most modern building in the entire republic. In connection with the school we are to have the Roberts Teacher-Training School, a gift of the first president of the republic for education. These two buildings, with our dormitories for the home and training school of the girls, will give us a fine set-up in the educational life of the republic under this new program.

We have a splendid school at White Plains, up the St. Paul's River. The committee sent out to visit and criticize the school two years ago rated this school as the best school in the republic. It is here that we plan to establish and develop the Booker T. Washington Agricultural and Industrial Institute. This will be made

possible by the gift of \$26,500 by a friend of Liberia, on the condition that we raise \$25,000 and guarantee \$10,000 a year for its upkeep. President King was so pleased with the project that he obligated himself to be responsible for \$5,000 of the \$10,000 required annually to the government. This shows the trend of things in the republic of Liberia in this new day.

We are going forward with wonderful and encouraging prospects. In the near future we shall see such a program operating in the republic of Liberia as will easily compare with educational work in any other country in the world. This is a wonderful field. There are 350,000 children of school age waiting to-day for the opportunity of an education. They thirst for it.

Our new interior mission is doing well. The legislature in its last session made us a grant of 320 acres. This mission is planted in the midst of two tribes with a population of 200,000. They are waiting anxiously—waiting to be led through Christian education into the light and liberty of the gospel of the Son of God. Ours is a staggering task, and with God's help it is sure to go forward. Through this mission we are bringing to these woefully neglected people the ministry of healing such as they have never had before.

We have a dispensary, crude and inadequately furnished, but it is rendering a great service. The doctor reports that it is not uncommon to have a hundred patients a day. With these we are starting in the right way. Each patient is required to pay a shilling. If he hasn't the shilling in money, he must bring a shilling's worth of something. This tends to attach additional value to the service rendered. It is truly appreciated. In this brief time forty "I" have been collected. In this way we are helping them, and at the same time teaching them the importance of helping themselves. This work is worthy of our enthusiastic support. This is our first effort at work in the far interior.

We are to have a dispensary in the near future in connection with our work at Nana Kru. The building is to be erected this year. Our supreme need in Liberia is education, and when this education program now being worked out is in full swing, the Kingdom will surely be coming to this little black republic yonder on the west coast of Africa, where we find 2,500,000 people awaiting for the light. Let us help them; let us encourage them; let us inspire them by sending to them teachers, preachers, Bibles, and all they need to inspire them to go forward in the work of African redemption.



What the World Service Commission Cost the Church

By Dr. M. E. Gilbert

Extension Secretary of the Nebraska Wesleyan University

THE statement has been made and repeated that "The World Service Commission costs the church \$368,030 annually." This statement is not correct. It is not even approximately correct. In fact, it is all wrong.

The expense of the World Service Commission during the last fiscal year closing May 31, 1927, was \$15,308. This includes the cost of the annual meeting of the World Service Commission, the meetings of the executive committee and of other committees, and the salary and traveling expenses of the executive secretary, Dr. Wade, and the salary of his office secretary.

The expenses of the central receiving treasury last year and of its statistical division amounted to \$73,744. Let it clearly be understood that there was a statistical division long before there was a World Service Commission, and if the World Service Commission were to be discontinued, a statistical department would still be necessary and, in fact, imperative. It should also be stated that there is no duplication of effort, or practically none, between the central treasury, established by the co-operating boards under the instruction of the General Conference, and the treasuries of the several boards. Their functions are different: the one is a receiving agency and the others are primarily disbursing agencies. The central treasury receives and acknowledges World Service payments from the local churches and Conference treasurers, keeps a record of each charge's payments, forwards designated gifts to the proper boards, distributes total World Service receipts as instructed by the World Service Commission, supplies area and district World Service Councils with suggestions as to a proper division of responsibility for the support of our benevolent work, prepares reports, etc. The greater convenience of remitting all World Service funds to one central treasury is highly appreciated by the supporting churches. The board treasuries issue vouchers for designated gifts remitted to them, receive from the central treasury each month the amount due on proportionate distribution of total World Service receipts, and disburse these funds and income from investments, from lapsed annuities, and from other sources as the multitudinous tasks assigned to each board may require.

The expense last year of the central receiving treasury and its statistical division was equivalent to a little less than nine tenths of one cent out of every World Service dollar.

In activities carried on jointly by the boards under direction of the co-operating administrative staff, \$278,978 were expended last year to inform the churches and to promote World Service income. This was the seed corn from which there was harvested a crop of \$8,330,352. This is equivalent to a very little more than three and one third cents out of every World Service dollar.

What are the tasks which are jointly undertaken by the boards in co-operation? First, there is stewardship promotion, carried on last year, to the advantage alike of local churches and of the benevolence interests, at a

total cost of \$19,395, or not quite one fourth of one cent out of every World Service dollar.

Then there is missionary education, in the Sunday school, in the Epworth League and other local organizations, in church training night, promoted through pageantry, through special materials supplied to pastors for their pulpit preparation and in other ways, and costing last year a total of \$33,701, or two fifths of a cent out of every World Service dollar.

More than 28,000 stereopticon lectures on various phases of Christian missions and of the church's benevolent work were given last year to audiences numbering perhaps two millions, at a total cost for preparation of slides and distribution of lectures of \$45,309, about \$1.70 per lecture, or a little more than one half cent out of every World Service dollar.

For church press, secular press, and other types of publicity, \$18,444 were spent; and for general literature \$37,987, a total cost for both items of about two thirds of one cent out of every World Service dollar.

It is safe to say that if there were no central office from which the boards might co-operatively carry on these several types of work, the same tasks would require to be undertaken by each board for itself, ordinarily not with a saving, but often at an increase in cost, and it may be with loss in efficiency. For all these promotional tasks now carried on co-operatively, and for rentals, postage, office supplies, and other necessary administrative costs, the budget for the current year permits the expenditure of not to exceed \$263,383, a saving as compared with what was spent last year for these same purposes of at least \$15,615. The total expense of the World Service Commission, of the central receiving treasury, and for all these types of promotional work which the boards do together as one co-operative group, also for rentals, postage, office supplies, etc., amounted last year to four and two fifths cents; or, adding publication costs of World Service News, to almost exactly five cents out of every World Service dollar.

If those five cents had not been spent for the unified promotion of our church's benevolent program, if there were no central office from which this could be done, and no World Service Commission to represent the general church in its control, the boards would still have been compelled for similar purposes to spend at least as much.

Besides the tasks already mentioned which may be done co-operatively, there are certain administrative matters peculiar to each board the expense of which must be borne by itself alone. Surely it is impossible to suppose that work under forty flags in five continents, with the personnel and property problems involved, might be carried on without any overhead. Too, there is promotional work to be done by each board outside of the joint promotion carried on from the central office and in the areas assigned to it; and this also involves some expense for travel, for publicity, and the like.

The treasurers of the two mission boards have recently reported the amount of such expenses for the year

which ended the 31st of last October. On the basis of these figures and the expenses for the third World Service year as reported above, after careful studies intended to cover all disbursements and all items of expense, the offices of the World Service Commission estimate that the present total expense for administration and for promotion, *of the central office and of all the boards taken together*, is a little less than ten cents on the dollar—five cents of it co-operative expense, not quite five cents board expense, total less than ten cents—a remarkable example of large affairs carried on with a low overhead.

The Missionary and the Church

WHAT is the place of the missionary in the future development of the church? Has he any vital, indispensable contribution to make? Or may he be supplanted entirely by native workers without serious loss to the church? The consensus of judgment of all nationals indicates that the missionary is still needed in all countries where the overwhelming majority of the people are non-Christian. He is not needed for work that can be done as well or better by the nationals of the country. Much of the administrative work can and should be transferred to native workers, thus freeing the missionary for his distinctive task, that of evangelization. In being set free from the material side of Christian work for the spiritual tasks of the church, the missionary is coming into his own. It was pre-eminently for this that he was sent. One of the foremost leaders of the church in China bears this significant testimony: "In a hundred and one ways China has been helped and served by the missionary, who is the best friend of the Chinese people. The high ideal of the missionary has not been reached, but there is no reason to think the bottom of Christianity is dropping out or its days in China are numbered."

The problems that confront the missionary are chiefly personal. They are at bottom vital, not mechanical; spiritual, not institutional. If the entity of the mission is lost in a great Christian fellowship in which missionaries and native Christians share each other's experience, problems, sufferings and triumphs, there will be little question as to the place of the missionary. If we are seeking not our own but the things of the Kingdom, if official prerogatives are not things to be grasped, if all our personal contacts are occasions for the cultivation of true spiritual fellowship, if our chief care is not for the institution but for its product in Christian character, in apostolic spirit the missionary will be constantly saying both by word and deed to his fellow workers in the gospel: "My brethren, dearly beloved and longed for, my joy and crown, stand firm in the Lord, my dearly loved ones."

In this period of readjustment, the task of the missionary is more delicate and difficult than ever before. But the difficulty of its danger has not annulled the great commission to go and preach the gospel to every creature. Never was the opportunity greater than now for missionaries of thorough training, of intelligent, sympathetic understanding, Christlike in character and self-sacrificing in conduct, to put themselves creatively into the building of the Kingdom in Eastern Asia. A young missionary sensing the spiritual possibilities of the present hour, exclaimed: "With exulting gratitude I thank God that I am in China to-day!"—From Episcopal Address to Eastern Asia Central Conference, January 6, 1928.

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By the Rev. R. G. Morris
Director Rural Work, Colored Conferences

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Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

JESUS ENTERS JERUSALEM

SECOND QUARTER. LESSON VII. MAY 13

Scripture Lesson—Mark 11. 1-33.

The Messiah-Ideal of Jesus. We stated in a former lesson that before Jesus died, He was going to make one more attempt to reveal His Messiahship to the people without verbally declaring it; but that even if the people should grasp the significance of the act, it would be too late for the popular acclamation to forestall the deadly opposition in high places of influence and power. In that statement we had in mind the incident of our present lesson.

There were in the Old Testament two pairs of ideals concerning the Messiah. The one had to do with His appearance. According to one expectation He was to be born as all men, and grow into maturity. This was the usual view, and received its most specific expression in the first part of the Book of Isaiah. According to the other He was to descend suddenly from heaven, a mature person, into the office of the Messiah. This idea found expression only in the Book of Daniel. Jesus combined these ideas: He was born as all men; and He said that He would descend suddenly from heaven at His second coming. The other ideal had to do with the character of the Messiah. According to one idea He was to be a conquering king, ruling in the greatest magnificence and splendor. This was the usual conception before the exile, and found expression in prophets and Psalms alike, but especially in Jeremiah and the second Psalm. According to the other idea He was to be a meek and lowly ruler, a suffering Messiah. This idea received definite expression during and after the exile, and is found especially in the second part of the Book of Isaiah and the second part of the Book of Zechariah. Jesus frowned upon the conception of the Messiah as a military hero when He resisted the third temptation in the wilderness. He accepted for Himself the ideal of the meek and lowly Messiah who should suffer because of the sins of His people.

Signification of His Riding the Colt. Poor people used the donkey. The rich used fine steeds. Besides, horses, and not donkeys, were used in battles. To ride a donkey, therefore, meant lowliness and peaceableness and poverty. And to ride a donkey colt was to make the meekness and humility and peaceableness the most emphatic, and was not to emphasize the idea that one would not ride an animal whom anyone else had ridden.

So when Jesus selected the donkey colt on which to ride into Jerusalem it was done with the specific purpose of publicly revealing His Messiahship without verbally declaring it. If because of His poverty, obscurity of birth and rearing, and His lowliness, the people have lacked sufficient spiritual insight to recognize Him as the Messiah, notwithstanding His wonderful works among them which no other could have done, He will try again to stimulate their insight by recalling to their attention the prophecy of such a character as He as the Messiah.

And the reception which His act received from the accompanying crowd is a fair indication that they correctly interpreted its significance. Their enthusiastic reception of Him as the Messiah, however, was more of a temporary belief than a firm conviction. They had no way of unmistakably recognizing the Messiah except as He made good as the Messiah according to the standard which tradition had set for Him. Two Old Testament prophets had been proved mistaken in acclaiming Zerubbabel the Messiah. And many of the Jews had been mistaken in regarding Judas Maccabees the Messiah. We do not mean to imply that this cheering crowd had revolved all these recollections of mistakes of the past in their mind before giving Jesus their rousing cheers. Their cheering was

spontaneous and emotional. We only mean what we said—that no one could be absolutely sure that the Messiah had come before He who claimed to be, or who was regarded as being the Messiah had made good by fulfilling the popular expectation. Faith had to take the place of absolute certainty. Very few Jews have ever accepted Jesus as the Messiah because He did not fulfill the popular expectation of the Messiah. And the Jews of Jesus' day are to be condemned, not so much for not accepting Jesus as the Messiah—they did not have our faith—but for rejecting Him before giving Him a fair opportunity to make good His claims to be their Saviour. But this was largely because they had long been taught to regard the Messiahship as especially a political office. Such is the evil that error may work in a people. It is just too bad that the Jews had been taught wrong.

Exercising Messianic Authority. When Jesus drove the dove-sellers and money-changers from the temple He was in another way revealing His Messiahship without verbally declaring it. He was exercising His authority as the Messiah. It was not a political, but a purely religious authority. No governor or emperor could have aught in this to complain of. And no religious leader could justly condemn the act. For He had taken a definite stand for the sacredness of God's house—a thing which the leaders had always granted in theory, but had not demanded in practice—and an act which they should have but had never done. They had frequently condemned Him as acting and teaching contrary to the established religion. Thus now it must have been a bitter pill for them to swallow to have Him convict them of religious laxity or indifference before the people. They could not question the righteousness of the act; but they did question the authority with which He did it. It seemed clear that He considered Himself an authority superior to them, though He would not state clearly that He was the Messiah. They were determined to get even with Him for His apparent presumption.

Heretofore Jesus' tilts with the religious leaders had always been defensive. But now He has become aggressive against them. It looks as if He went to Jerusalem with the definite intention of fighting it to a finish with His religious enemies, and to gain a preliminary advantage over them by becoming the aggressor. But He was sure that they

would kill Him. However, He was equally as sure that His death would not be final, but that He would defeat them by His death as He could not expect to do by His life.

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, MAY 13, 1928

"Ye have made it a den of robbers"

(By D. D. Martin, D.D.)

The triumphant entry into Jerusalem was soon followed by the cleansing of the temple, for the triumphant Lord could not be such while His Father's house was being profaned. There can be no compromise with the selfish spirit of greed in the house of our God. He wants that every temple of His, and every person who professes to love Him, shall be free from the pollution of sin. He will stop the hallelujahs of any event to cleanse His own temple, for His house must be forever a house of prayer.

All of nature and the spirit of the surroundings lent their gladdening aspect to the triumphal entry. But as the procession came to the brow of the hill overlooking Jerusalem, the Master burst into tears, and there was a sudden hush in the loud acclaim of attending throngs as Jesus wept over the city. The march was resumed, and as they came to the temple the weeping Christ became the sturdy defender of the sacred honor of His "Father's House." A cleansed temple is necessary to the growth of the Kingdom, whether it be the church in which we worship or the individual. God's temple must be a house of prayer.

God would have all His people a blessing to all the world. How many of those representing Christian nations in foreign lands are there only to exploit the natives, and to get rich from natural products from strange lands? They are to these people but a "den of thieves." Something like this too often occurs when people enter God's house or the service of the church with mercenary motives. The ministry and the mission fields are too often made the source of gain or temporal profit, or a means of satisfying the spirit of adventure, or the easiest way of securing a living and pension.

There are many ways in which we might be only buyers and sellers in God's house, or on a mission field. Any motive other than worship and service is misusing the sacredness of God's house. Using the name of the church for personal gain is becoming a robber in following what should be a sacred calling. It is easy to detect selfishness in church life in the homeland, and the people of foreign countries are even more sensitive to insincerity or fraud. Let's make all God's work a prayer service, never a den of robbers.

OAMMON SEMINARY.

Epworth League Topic

MAY 13

By the Rev. J. W. Haywood, D.D.

MY BIRTHDAY GIFT TO THE EPWORTH LEAGUE

(Anniversary Day)

In recent years the custom of making a special offering on these anniversary days has steadily gained in importance. Last year this offering amounted to \$3,193, according to the report of the Central Office.

There ought to be more than money-getting on these days. There ought to be significant, epoch-making services on these League birthdays. The Central Office attempts to get out such a service for these days. The title of the service this year is "Our Undiscovered Countries. This is a service which is calculated to challenge the young people to pioneering in such undiscovered regions as Christian citizenship, social service, world peace, and race relations. These are regions which, for the most part,

are as unknown to even so-called Christians as America was to the English and Normans in 1066. There is a good deal of croaking these days about our young people being wayward and irreligious. There is doubtless ground for this criticism; but I know that many of our young people are venturing boldly into some of these unexplored fields. Recently I went with a group of students from this college to one of the most fashionable white churches in the city. The occasion was the meeting of a club called "The Cosmopolitan Club." In the membership of this club there are Chinese, Japanese, East Indians, Negroes, and American whites. The express purpose of the club is to bring together students of the various race groups

in the colleges of the city so that they may know and esteem each other rather than be ignorant and hate each other. I submit to you that if the religion of Jesus is ever to have a chance at the race problem, the young people are the ones to give it that chance. The old ones have indulged themselves so

long in pious platitudes about brotherhood that I fear they are entirely unfitted for real venturing in this matter. Anniversary Day is a good day to tack our sails for distant, undiscovered countries in Christian realms.

MORGAN COLLEGE.

Delaware Conference Proceedings

Sixty-Fifth Session, Held at Tindley Temple,
Philadelphia, Pa., March 28 to April 2, 1928

By R. B. Thompson

THE Delaware Annual Conference of 1928 is now history. Review of its stirring and epochal session is delightful as when one recalls happy scenes of joyous trek along a verdant way of forest and field; while the inspired soul is yet sweet with the lingering fragrance of that cherished memory. A postlude, however, may escape the meshes of minutes and routine. Having the gift of the souvenir, "never-to-be-forgotten," it may be content to voice the majestic melody of a Largo, moving to action resolute and sustained. Indeed, the chief concern of this Conference was not with the temporal, but with the spiritual, with atmosphere and attitudes, with the reality of the presence of God and the high privilege of divine fellowship. The devotional mind prevailed, giving fine discrimination and devout consideration to the interest of the kingdom of God.

Tindley Temple, with Dr. Charles A. Tindley, pastor, did "proffer her best, fullest, and most courteous service," transcending all records for entertainment, winning the choice for the next session of the Conference in 1929. The great cathedral, with auditorium seating twenty-two hundred, has a basement in which the entire ministerial and lay delegation was easily accommodated and fed at the same time. With the payment of the sum of one dollar, the pastors' wives were admitted to full board for the week of the Conference, which concluded with dinner, Monday, April 2.

The reception on Tuesday evening was a fine prelude and promise of the great session to follow. In response to the usual addresses of welcome by Dr. W. C. Jason, in behalf of the Conference; and Dr. C. A. Tindley, in behalf of the entertaining parish, Bishop Robert E. Jones, New Orleans Area, sounded the divine note which was to dominate our assemblage. Speaking of the future of Negro bishops in the Methodist Episcopal Church, he said: "It matters very little what becomes of me; but it does matter very much what becomes of the experiment we are trying to put across." Later, referring to our host and his unique attainment as pastor-preacher, Bishop Jones said: "I wish we had more men of the Tindley type, who can put things across in a big way."

The Holy Communion was administered on Wednesday morning. This was a hallowed and exultant hour. Here Bishop Jones began to disclose his lofty spiritual purpose in holding our Conference with a hint of his rare and marvelous soul power. All felt the thrill and impact of the Holy Ghost in its power to fit us for the high task before.

The names of our deceased brothers are: C. W. Moore, H. F. Molock, W. L. Stewart, and H. R. Purnell. Received on trial this year: Cyrus W. Derrickson, Charles D. Gerald, William H. Harewood, O'Connell Milbourne, and Wardie J. Rogers. Ordained deacons: Benjamin Bevins (local), Wm. H. Horner, Curtis L. Jones, and Isaac W. Wallace (local). Ordained elders: Alonzo W. McBride, Levin W. Molock, Wm. R. Price, Daniel L. Ridout, Robert W. Thomas, Elmer P. Gibson.

Amounts received from Book Concern and Chartered Fund, and from Board of Pensions and Relief, are, respectively, \$1,307.40, and \$1,799.55. The advance in this cause is notable and encouraging.

The result of the elections for the General Conference is as follows: Ministerial delegates—D. H. Hargis, C. A. Tindley, T. H.

Kiah, F. H. Butler. Lay delegates—H. S. Willson, Mrs. M. A. R. Camphor, Miss Olive A. Hall, and Dr. W. W. M. Henry, M.D. Popular choice was very evident in these elections, and the result is highly representative of the major interests of our group.

The Committee on General Conference Memorials presented the following recommendations, which were approved: The ministers' reserve pension fund; protest against the use of cigarettes; memorial on salary of ministers; the primacy of preaching vs. religious education, the sane course for promoting Christian life and maintaining evangelism and worship; rural survey and groups of churches; maintaining doctrinal standards; an association of Methodist historical societies for general catalogue source of material.

The evening sessions were given over to the anniversaries of the general boards of the church with illuminating, instructive, and eloquent addresses by their secretaries and representatives, which were enthusiastically received by overflow audiences hungry for the up-to-date data presented by "God's trombones." Dr. A. R. Howard, the new member of the Board of Temperance, Prohibition, and Public Reform, secretary for the colored Conference, introduced himself to our Conference in a mammoth speech that revealed prophetic insight and moral strength, joined with the eloquence of a Webster.

On Thursday our beloved Bishop Joseph F. Berry, resident bishop of the Philadelphia Area, appeared in a farewell message of in-

formal, fatherly address, elevated by sublimity of spiritual outlook and patriarchal quality of heart. His brief, simple, warm words called forth a spontaneous ovation from the Conference. It was bitter-sweet. We smiled through our tears. A purse of \$125 was presented to him in behalf of our Conference, together with a touching testimonial. "He has been our friends all the way along," were the words of Bishop Jones.

This Conference was marked for the number of bishops that visited it. In addition to Bishop Berry was Bishop M. W. Clair, who spoke at the service on Sunday evening; also came Bishops J. Albert Johnson and Wm. H. Heard, of the African Methodist Episcopal Church; and Bishop J. S. Caldwell, of the African Methodist Episcopal Zion Church. The last paid a fine tribute to Dr. Tindley and to the personnel of the Delaware Conference, as well as to the fine Christian culture and broad civic and social interests of our presiding bishop, Robert E. Jones.

The Conference closed on Monday with the reading of the appointments. The Conference was memorable for the quiet and grace which marked it throughout. Bishop Jones departed amid the joyous acclaim of the brethren, who did not noisily salute, but who came forward orderly and with genuine appreciation gave him the assurance of that satisfaction which he had established by his effectual rule. We believe him when he says, "The thing nearest to my heart is to know God and get closer to Him." He is the grand factor in our racial interest with first rank in the consideration of the American Government as a Negro leader.

The cause of the Southwestern Christian Advocate was given a new emphasis by the editor, Dr. L. H. King, who has labored for eight years in the herculean task of establishing a permanent increase in the subscriptions to this our own voice in the sphere of religious journalism. The Delaware Conference is determined to do better in her support of this enterprise.

The cause of Morgan College. The Delaware Conference unites with the Washington Conference in underwriting the \$100,000 necessary to salvage the gains already made and give this thriving institution a substantial assurance of continued growth and standardization.

Sixty-Fifth Session of the Washington Annual Conference

Held at Baltimore, Md., March 21-26

By the Rev. D. M. Pleasants

THE Washington Annual Conference met in its sixty-fifth session in the magnificent edifice which houses the congregation of the Metropolitan Church, on Lafayette Square, Baltimore, Md., of which Dr. E. S. Williams is pastor. And for that space of time, it is doubted that the sun, in its wheeling course, looked down upon a happier or more nicely environed group of people. And when, under clear and smiling skies, the good ship, "The Washington Conference," steamed up the ways and dropped anchor under the city walls, it was found that plenteous commissariat and dormitory accommodations were at hand for every soul on board. Someone was heard cryptically to say that "Baltimore is the ship of the Washington Conference—all else is but the open sea."

The session was presided over by that exquisite gentleman, wit, and scholar, Bishop Charles Edwin Locke. Faultlessly groomed and eminently correct in matters of administration and procedure, he brilliantly upheld every tradition of the Board of Bishops of our glorious Methodism. His quick smile and ready wit turned away much wrath, and made every period radiant with the glow of brotherhood.

Aye, aye, the Titans out of the East were there. Standing embattled and full panoplied on their chosen ground—if you please—like

Roland at Roncevalles, or like Galahad jousting for the Holy Grail. And having done all—be it respectfully noted—that they continued standing. Ernest Lyons, Albert J. Mitchell, John W. Waters, McHenry J. Naylor, W. A. C. Hughes. Like mighty jungle lions they in turn would lower their muzzles to the ground and fill heaven and earth with their roarings. And hour upon hour, as the tide of battle ebbed and flowed, the close-packed but unwearied galleries with utmost impartiality cheered for him who roared the best.

Wednesday morning the bishop rapped with his gavel for order, and the Conference was formally opened. After a devotional address, the sacrament of the Lord's Supper was administered to more than eight hundred persons. Immediately this was over, Dr. Ernest Lyons offered a resolution of felicitation and welcome to Bishop Locke by reason of his presidency over this session of the Conference. Felicitatory messages were ordered sent to Mrs. Locke and to Bishop W. F. McDowell, general superintendent of the Washington Area. The Conference proceeded to its organization. C. S. Harper was re-elected secretary; Chas. Briggs, statistician; C. A. Johnson, treasurer. The memorial service was entered into. With C. H. Matthews and Nathaniel Carroll presiding,

Dr. D. W. Hayes gave a carefully prepared memorial address, in which he eulogized those who had crossed the bar during the Conference year.

The following addresses of welcome were delivered: On behalf of the city, Wm. F. Broening; on behalf of the young people, Miss Anne Wallace; on behalf of the church, Prof. Geo. A. Owens. These addresses were of an unusually high order, and in his response, Dr. J. W. E. Bowen, of Gammon Seminary, fully rose to the occasion in an address which greatly stirred the audience. Bishop Locke and Dr. Bowen at this point engaged in a spirited exchange of repartee to the enjoyment of everyone. A statistical session was held, and the Rev. S. A. Vergil preached a stirring missionary sermon.

The delegates elected to the General Conference were W. A. C. Hughes, Ernest Lyons, A. J. Mitchell, and Ernest Williams. Reserves: W. A. English, John Waters. (Andrew W. Shamel, 2002 Oakdale Street, Pasadena, Calif., will please take notice.)

Announcement was made of the transfer of W. H. Williams to the Lexington Conference, and I. B. Hall from the Atlanta to the Washington Conference.

Bishops Grose, McDowell, Jones, and Clair were distinguished visitors to the Conference.

The anniversary addresses by the representatives of the several boards were convincing in the extreme. No one who heard it will soon forget the classic oration delivered by Dr. E. D. Kohlstedt, of the Board of Home Missions and Church Extension, in which he told of America's glory and opportunity.

And in a savage, slashing, stabbing attack on the peonage system under which thousands of our group are held and exploited, Dr. W. A. C. Hughes stirred a great crowd to a white heat of indignation in an address on "Relief Work in the Wake of the Mississippi Flood." In an audacious parallelism he declared that Abraham Lincoln and Herbert Hoover are emancipators of the race, the one as much as the other. He further started his audience by declaring that the flood was of immense blessing and benefit to the people.

Other brilliant addresses were by Drs. N. E. Davis, R. J. Wade, M. M. Bovard, I. Garland Penn, A. R. Howard, and L. H. King. Bishop M. W. Clair spoke on "The Possibilities in Liberia."

The address of Dr. C. R. Oaten was carefully attended by the brethren for his interpretation of the new proposed pension plan.

An audience of two thousand persons was out on Friday evening for the rendition of Mendelssohn's oratorio, "Elijah," under the direction of Mlle. Lottie Peterson, with Prof. Geo. A. Owens, assisting.

A large delegation of ministers from the African Methodist Episcopal denomination, of Baltimore and vicinity, brought fraternal greetings. Also a delegation from the Delaware Conference, of which the Rev. Leon Moore was spokesman. Bishop Locke made the response in each instance.

As the result of an inspirational period, led by President J. O. Spencer, in behalf of Morgan College, the Conference pledged itself to underwrite the institution to the amount of sixty thousand dollars.

The reports of the district superintendents showed prosperity and progress on their respective districts. Dr. Julius Carrol, retiring from the superintendency of the South Baltimore District, was presented with a purse from the brethren of that district.

An excursion in taxicabs went for an outing to the campus of Morgan College, Saturday afternoon.

A crowd like unto that at Pentecost assembled early for the Sabbath worship. A love feast was led by the Revs. B. T. Perkins, H. A. Johnson, J. H. Goodrich, and T. P. Thomas.

At 11 o'clock the sermon was preached by Bishop Charles Edwin Locke. It was his masterpiece on "Prayer." A special chorus and choir sang for this service. On special request of Bishop Locke they sang the "Messiah" chorus.

At 3 o'clock the ordination sermon was preached by the Rev. R. M. Williams, of Richmond, Va., on, "And I, if I be lifted up, will draw all men unto me." Two large classes were ordained.

At 7.30 o'clock a sermon was preached by Bishop R. E. Jones on "Put On the Whole Armor."

Overflow meetings for the accommodation of the crowds were held in various parts of the church all during the day.

The auditorium, filled with people in their varicolored clothes and with its own rare and luxurious furnishings, was a scene of ravishing beauty, and furnished additional impetus to spiritual meditation and devotion.

R. M. Williams was appointed to bear the greetings of the Conference to the Delaware Conference in Philadelphia.

The report of Dr. C. H. Matthews, field agent for Conference Claimants, after debate, was adopted. His retention in that office was recommended.

A memorial by M. J. Naylor, praying the General Conference for the establishment of a Colored Jurisdictional Conference within the church after the pattern of that offered to the Methodist Episcopal Church, South, after the bitterest debate of the session, without a record vote, was laid on the table.

A resolution presented by D. W. Hayes, condemning companionate marriage and birth control, was adopted.

A resolution presented by J. G. Grant, endorsing the program of the Lord's Day Alliance, was adopted.

A resolution asking for the appointment of a field agent for Sunday-school work in the Conference, was adopted.

Announcement was made of the purchase by the Conference of the Presbyterian Home at 828 N. Carrollton Avenue, to replace the present Home for the Aged at the Druid Hill location.

A resolution proposing the equalization of salaries of the district superintendents of the Conference, was adopted.

The Detroit plan for lay participation in Annual Conferences was voted for.

A resolution of thanks to the entertaining pastor and church was read and adopted.

Staunton, Va., was selected as the place for the meeting of the next session of the Conference.

After the reading and approval of the reports of the treasurer and statistician, the appointments by districts were read by Bishop Locke.

Following a prayer of benediction by the bishop, the Conference stood adjourned.

Central Missouri Conference Appointments

(Names of Supplies in Parentheses)

HANNIBAL DISTRICT

C. S. Webster, District Superintendent
2109 West Hope Street, Hannibal, Mo.

Bowling Green, Alfred Clay. Clarkville, Badie Ray. Columbia, W. H. Smith. Elsberry, C. C. Cato. Fayette, F. S. Bowles. Foristell, A. C. Smith. Fort Madison, Iowa, J. R. Guyton. Fulton, J. C. Jackson. Hannibal, J. C. McGinty. Louisiana, A. C. White. Mexico, W. A. Payton. Moberly, W. H. Wheeler. Montgomery, E. T. Carrington. New Bloomfield, E. T. Anderson. Sturgeon, A. J. Williams. Troy, James McKnight. Truesdale, O. W. Weir. Wellsville (J. C. Grady).

ST. LOUIS DISTRICT

G. D. Hancock, District Superintendent
3212 Pine Street, St. Louis, Mo.

Birney and Frisco (H. T. Littlejohn). DeSoto, J. C. Guyton. East St. Louis, H. G. Kirkpatrick. Farmington, F. D. Woodfield. Fredericktown and Ironton, L. C. Dawkins. Festus, Monroe Denney. Jackson, Ill., A. C. Poston. Lovejoy, Ill., L. W. Smith. Malden and Risco, M. D. Giles. Netherlands and Steele, Printer Dantzler. Peoria, Ill., A. E. Miller. Poplar Bluff and Sikeston, W. D. Rivers. St. Charles, J. H. Boone. St. Louis: Asbury, A. L. Woolfolk; Howard Place, T. H. Parrish; Kinlock Park, C. W. Simms; LaSalle, Robert Wood; Samaritan, A. L. Reynolds; Union Memorial, B. F. Abbott, L. E. Vincent; Prospect Hill, W. W. Goff; Webster Groves, T. J. Jones. Springfield, A. M. Todd.

KANSAS CITY DISTRICT

E. W. Hannah, District Superintendent
1619 Norton Avenue, Kansas City, Mo.

Armstrong, H. J. Harrison. Blackburn and Malta Bend circuit, Aaron Gamble. Des Moines, Iowa, H. L. Overton. Gilliam (H. Harvey). Glasgow, H. T. Reeves. Glasgow circuit, L. F. Payne. Independence, J. H. McAllister. Kansas City: Centennial, M. L. Mackay; Clark Chapel, Leroy Woolrich; St. Mark, Jordan Ray. Lexington and Wellington, Clarence Glaspie. Marshall, Spencer Ray. Marshalltown, Iowa, H. C. Shaw. Mason City, Iowa, W. L. Lee. St. Joseph, W. F. Walker. Sioux City, Iowa, H. W. James. Slater, R. H. Young.

SEDALIA DISTRICT

E. F. Pate, District Superintendent
213 West Morgan Street, Sedalia, Mo.

Beaman circuit (W. A. Phillips). Butler circuit, W. H. Huston. Carthage, A. E. Diggs. California circuit, Ernest Scott. Clinton, D. J. Mitchell. Dresden circuit, A. M. Somerville. Georgetown circuit, C. D. Hester. Greenfield circuit, C. C. Reynolds. Holden circuit, to be supplied. Joplin, E. A. Graham. Knobnoster (S. A. Graves). Lebanon circuit, Arthur Saunders. Neosho circuit (J. A. Holt). Osceola circuit, R. M. Colder. Rolla, J. E. Tunstall. Sedalia, L. R. Grant. Springfield, E. L. McAllister. Sweet Springs, J. W. Ferrell. Versailles circuit, R. G. Smith. Warrensburg, E. M. Madden.

Lexington Conference Appointments

(Names of Supplies in Parentheses)

CHICAGO-DETROIT-INDIANAPOLIS DISTRICT

P. T. Gorham, District Superintendent
3631 Calumet Avenue, Chicago, Ill.

Anderson, Ind., George W. Lillous. Beloit, Wis., J. P. Pierce. Chicago: 18th Street, W. J. Hughes; Fulton, I. G. Penn, Jr.; Morgan Park, L. A. Watson; Miller Street, F. H. Bunton; Saint Mark, J. B. Redmond, Sr.; South Park, H. M. Carroll, S. M. Riley; Saint Matthew, R. E. Skelton; Wentworth Ave., P. A. Morrow. Connorsville, Ind., C. E. Kirtley. Detroit, Mich.: Eight Mile Road, C. H. Wilkins; Highland Park, S. W. Bankhead; Scott, B. F. Smith; Second, Grace, C. T. Parker. Evansville, Ind., supply. Flint, Mich., J. L. Thompson. Gary, Ind., F. S. Delaney. Greenfield, Ind., (H. A. Wilks). Harvey, Ill., C. L. Fleming. Indianapolis, Ind.: Barnes, J. C. Hayes; Scott, D. E. Skelton; Simpson, E. A. White; St. Paul, O. H. Banks. Minneapolis, Minn., L. R. Simmons. Muncie, Ind., T. R. Prentiss. New Castle, Ind., Wm. Washington. Pontiac, Mich., C. J. Johnson. Rushville, Ind., L. W. E. Watson. St. Paul, Minn., H. B. Mays. Shelbyville, Ind., R. F. Holloway. Terre Haute, Ind., J. M. Hayden.

CINCINNATI-LEXINGTON DISTRICT

L. E. Jordan, District Superintendent
420 N. Upper Street, Lexington, Ky.

Augusta and Dover, Ky., Joseph Small. Batavia, Ohio, G. C. McPheeters. Cadentown and River Hill, Ky., (William Thomas). Cincinnati, Ohio: Calvary, D. D. Turpeau; St. Mark, H. W. Tate; Mt. Zion, R. W. Stennett. Clay City, (David

Jones). Cleves, Ohio, (Allen Spells). Coke Otto and Mt. Healthy, Ohio, T. J. Eaddy. Covington, Ky., D. M. Jordan. Cumminsville, Ohio, S. P. Jenkins. Cynthia, Ky., E. M. Flournoy. Falmouth, Ky., H. E. Chapman. Flemingsburg, Ky., G. W. Sherard. Georgetown, Ky., A. P. Waller. Hazard, Ky., supply. Jamestown and Monterey, (John Saunders). Laurel, Ind., (C. H. Neal). Leesburg and Oxford, (Thomas Brown). Lexington, Ky.: Asbury, F. R. Arnold; Gunn Tabernacle, J. H. Ross. Maysville, Ky., R. L. Dickerson. Madisonville, Ohio, Robert Braxton. Milford, Ohio, W. L. Darius. Mount Sterling, Ky., C. M. Harris. New Zion, Ky., Wesley Singleton. Northfork and Mayslick, Ky., (Chas. Rice). North Middletown, Ky., C. E. Alexander. Manchester and Orangeburg, Ky., G. W. Thomas. Paris, Ky., R. F. Broadus. Richmond and College Hill, Ky., E. E. Hamblen. Sharpsburg and Ashland, Ky., supply. Sherbourne and Moorefield, Ky., G. W. Mitchell. Washington, Ky., D. J. Price. Winchester, Ky., J. S. Roberts.

CLEVELAND-COLUMBUS DISTRICT

S. H. Sweeney, District Superintendent
1458 Hildreth Avenue, Columbus, Ohio
(These appointments are all in Ohio)

Akron, G. G. Morgan. Bellaire, W. O. Calvest. Cadiz Circuit, C. M. Saxton. Canton, (J. A. Lofton). Cleveland: Carlette, J. H. Simpson; Cory, S. E. Grannum; Friendship, J. H. Grinnage; Mt. Pilgrim, (Andrew Johnson); Mt. Pleasant, W. M. McMorries. Columbus: Camden Street, W. C. Johnson; Centenary, W. H. Williams; Clair Chapel, S.

W. Duncan; Eleventh Street, W. T. Davis; Fram-
as, supply; Lee Avenue, C. H. McDonald; Lin-
coln Heights, D. H. V. Purnell; Parker Street,
W. L. Noel; Pennsylvania Avenue, M. L. J. Bel-
linger; Urban Crest, J. W. Patton; Wheatland
Avenue, supply; White Street, G. W. Hall. Day-
ton; McKinley, J. E. Burton; Crown Point, (J.
S. Featherstone). Delaware and Marion, A. L.
Hook. Elyria, W. P. Kellogg. Lorain, W. L.
Giles. Marietta, J. A. Walker. Martins Ferry and
Bridgeport, J. A. James. Mt. Pleasant, C. M. Lee.
New London, Richard Hughes. Oberlin, W. H.
Wallace. Portsmouth, C. E. Ball. Springfield:
Broadus, (W. M. Britt); Wiley, T. L. Ferguson.
Steubenville, J. E. Wood. Toledo, B. H. Williams.
Urbana, (G. S. Lawrence). Troy, H. W. Sim-
mons. Xenia, N. J. Johnson. Youngstown, H. M.
Marbley.

EVANSVILLE-LOUISVILLE DISTRICT

G. W. Tindall, District Superintendent

638 S. Preston Street, Louisville, Ky.

(These appointments are all in Kentucky, except as
otherwise indicated)

Anchorage and Morgantown, F. D. Fielding.

Beaver Dam, J. W. White. Bloomington, Ind., W.
D. Patton. Bowling Green, C. C. Miller. Boone-
ville and Rockport, Ind., J. H. Bolling. Cement-
ville and Watson, Ind., A. L. Holland. Chaplin,
C. D. Mitchell. Cloverport, F. C. Walker. Evans-
ville, Ind., I. F. White. Frankfort and Finch-
ville, Jesse Henry. Greenville, A. N. Hewitt.
Hardinsburg and Harned, W. A. Hinton. Hartford,
G. P. Asher. Hawesville-Lewisport and Tell City,
D. R. Hichman. Irvington and West Point, W. A.
Green. Jeffersontown, E. E. Crawford. Jefferson-
ville, Ind., J. W. Chinn. LaGrange, J. V. Coleman.
Leitchfield, supply. Louisville: Calvary, L. R.
Starks; Coke Chapel, R. D. Hines; Jones Temple,
N. D. Shamborguer; Portland Mission, G. G. But-
ler; 2d Street and Pewee Valley, S. T. Jones.
Madison, Ind., T. S. McMorris. New Haven, L. J.
Langes. North Vernon, Ind., A. Moyer. Prince-
ton, Eddyville, and Delaney, Randall Acton. Owens-
boro, J. W. Crook. Princeton, Ind., I. G. Smith.
Shelbyville, W. M. Bush. Simpson and Dorsey,
supply. Smithland and Paducah, L. L. Scott.
Smithfield and Eminence, Sanford Hinkle. Sonora
and Upton, Wm. Miles. Versailles, W. E. White.
J. H. Greer, Conference evangelist; member of
Jones Temple Quarterly Conference, Louisville, Ky.

Sunday-school superintendent, Bro. Sam
Daniels, had the school well in hand. The
Easter program was rendered by the chil-
dren in a splendid way, at 8 P. M., under
the direction of Mrs. A. E. Moccobee, to a
crowded house. Each captain and the Sun-
day school did well in raising the World
Service money. Total raised for the day,
\$33.71.—N. Daniels, Reporter.

Paw Paw, W. Va.—Our Annual Conference
has just closed, and with the return of our
good pastor, the Rev. L. A. H. Moore, the
two churches—Mt. Pisgah and Mt. Olive—
are looking forward to a great year's work.
Let us put forth every effort to make this
the greatest year in the history of these two
churches. We can do it. Let us stand by
this man of God. We are glad to have him
returned to us. Dr. E. A. Haynes, district
superintendent, was with us on Tuesday,
April 10, and held his first Quarterly Con-
ference. We are always glad to have Dr.
Haynes with us; he always brings us a mes-
sage long to be remembered. God bless Dr.
Haynes in this good work, and we pray for
his success.—Mrs. E. Fields, Reporter.

Decatur, Ala.—The Easter rally of Jones
Methodist Episcopal Church was a signal
success. Our friends as well as our members
stood by us and gave their loyal support.
The rally was interesting from beginning to
end. Dr. J. N. Wallace, pastor of King's
Memorial Methodist Episcopal Church, and
the Rev. Warsaw, of the Baptist Church,
were present. Dr. J. W. Whitfield, our dis-
trict superintendent, delivered the message,
and it was enjoyed by all. Our World Ser-
vice was paid in full on Thanksgiving Day.
Owing to that fact, our Easter rally was
launched on church debt. Total amount
raised was \$291.50. We thank our friends
for their interest and support.—The Rev. A.
P. Sumter, Pastor; Mrs. Emma P. Owens,
Reporter.

Starke, Fla.—Sunday, April 8, was a high
day at Mt. Moriah Methodist Episcopal
Church. It was our feast day, and also rally
day for World Service. Sunday morning
Sunday school was conducted by the super-
intendent, S. F. McBry. Love feast was con-
ducted by Bro. Danon Dell. At 3.30 P. M.
the pastor, Rev. R. H. Debose, preached on
the resurrection of Christ, which we all en-
joyed. At 8.30 P. M. the Easter program
was rendered. The clubs reported as fol-
lows: No. 1, F. Hall, \$29; No. 2, D. Dell,
\$28.55; No. 3, G. Elson, \$26; No. 4, C.
Thomas, \$29.16; the Rev. Debose paid \$5;
pastor's salary, \$10; Sunday school, \$13. We
raised for World Service, \$131.36; for pastor,
\$10; grand total for the day, \$141.36.—Danon
Dell, Reporter.

Hartsville, Tenn.—The members of Key's
Chapel Methodist Episcopal Church are very
much elated over our new and efficient pas-
tor, the Rev. J. H. Johnson, who is a grad-
uate of Gammon Theological Seminary. Since
Conference he has organized all of the auxil-
iaries of the church, and they are alive to
some extent. We feel that we will go over
the top under the leadership of this efficient
pastor, and his good wife by his side. The
church has taken on new life. Rugs have
been bought for the church and parsonage.
The choir is in fine condition, with Mrs. E.
L. Johnson as chorister. We are also proud
of our district superintendent, the Rev. W.
B. Crenshaw. The past two Quarterly Con-
ferences were successful. With these three
leaders, we feel that victory will be ours.—
A. J. Wynn, Reporter.

Lawrenceburg, Tenn.—St. John is still mov-
ing onward. Sunday school opened at 11
A. M., with Mr. R. M. Parker, superintend-
ent, in charge. At 11.30 A. M., the Rev. G.
L. Cleggett preached a short sermon from
the Sunday-school lesson. After the ad-
journment of the Epworth League Sunday
night, an Easter program was rendered by
the Sunday-school scholars, which was en-
joyed by all present. Mr. O. J. Summerhill
was in charge of the program. Holy Week
was observed by some of the members, who
gave the tenth of their week's earnings. A
good collection was raised for World Service
and Walden. We are doing our best to help
both causes. The World Service boys, in the

Little Stories of Achievement

What the Churches Are Doing

Arcadia, Fla.—Easter was a high day at
Pleasant Hill Methodist Episcopal Church.
The program was carried out in fine order,
and was enjoyed by all. The pastor, Rev. D.
Joiner, preached an able sermon. We are
well pleased with him. A stone steeple has
been placed on the church at a cost of \$50,
under the Rev. Joiner's leadership. We are
moving on nicely.—A. C. Jones.

Natchitoches, La.—Easter was a glorious
day on the Cane River circuit. We thank
the bishop for sending us the Rev. W. A.
Tyus as pastor; we love him and are deter-
mined to pay all church claims. The Rev.
Tyus preached the resurrection sermon at 3
A. M.; at Granco, 11 A. M., and Monroe, 7.30
P. M. We are hoping for great success this
year.—Velma H. Taylor, Reporter.

Dover, Tenn.—Easter service at Carter's
Chapel Methodist Episcopal Church was en-
joyed by all. The Rev. E. T. Ervin preached
the 11 o'clock sermon from 1 Cor. 15; subject,
"Thanks be to God that gave the victory
through the Lord Jesus Christ." In the
afternoon the Easter program was rendered
by Sister Mattie B. Shamell, assisted by Sis-
ters Ollie Mockobee and Maggie Dixon. The
offering was applied on World Service.—Mrs.
Love B. Skinner, Reporter.

Centerpoint, Ark.—On Wednesday eve-
ning, April 4, in the midst of the rain, we
heard someone singing, "God will take care
of you," and on opening the door we dis-
covered about ten or twelve of the members
of Wesley Church, led by the Rev. and Mrs.
Hill, carrying packages of choice groceries.
After the storm we found about 150 pounds
of very choice groceries, for which the mem-
bers of the parsonage are very grateful.—
Edith Strong (pastor's wife).

Logansport, La.—The pastor preached a
stirring sermon at 4.30 A. M. on Easter
morning, from Mark 16. 17. Collection,
\$17.80. At 2.30 P. M. his text was, "Go
Forward." Collection \$32.70. At night the
Easter program was conducted by Miss Lilly
Harts, Pearl Wallace, and C. P. Peterson.
Collection from Sunday school, \$6.17; Ladies'
Aid, \$1; Upward Legion, \$1; Woman's Home
Missionary Society, \$5; King's Daughters and
Sons, at both churches, \$28.24; grand total,
\$112.81. Pray for our success.—The Rev. O.
J. Harvey, Pastor; S. Campbell, Reporter.

Columbia, Miss.—Easter was observed as
usual. Early service and Sunday night's
program was carried out. We had and are
having quite a backset here. Some of the
members and the pastor were sick through-
out Easter week. Clean-up Week was ob-
served. Collection for World Service was
good. The clubs worked hard and raised as
follows: L. Bridges, \$38; C. B. Brooks, rep-
resented by A. Marshall, \$36; E. Armstrong,
\$35; M. Woodson, \$26; G. Warren, \$22; Letty
Everett, \$11; H. Woodson, \$3; total, \$177,

together with money raised from other
sources.

Minter City, Miss.—Hopewell Methodist
Episcopal Church: On Easter Sunday a
splendid Sunday school was conducted.
Amount raised, \$2.21. A prayer service was
held, after which the pastor preached a soul-
stirring sermon. We made a good showing
in our drive. The four kings and queens
raised \$86.15. Bro. G. C. Cooper and his
queen, Sister Estella McSwine, won the
crown. The children then rendered a fine
program. They raised \$2.73. Total amount
raised on Easter at Hopewell was \$91.09.—
Rev. P. A. Lemon, Pastor; Estella McSwine,
Reporter.

Lake Providence, La.—St. Peter Meth-
odist Episcopal Church: We thank the pas-
tors and their congregations of the African
Methodist Episcopal and Baptist churches for
the loyal way they stood by us in our World
Service drive. Pastors present: Revs. J. D.
Conner, G. W. Owens, S. A. Cooper, and
others. Other churches of the town were
well represented. The captains in the drive
were: C. James, J. Richardson, A. Washing-
ton, E. M. House, V. Miller, I. C. Arm-
strong. This was a successful drive. We
raised our quota of \$110, and we are well
pleased with the leadership of our pastor, the
Rev. R. Brown.—I. C. Armstrong, Reporter.

Enterprise, Miss.—April 8 was a high day
on the Enterprise charge. At 11 A. M. our
Easter program was rendered at Little Zion.
The following brethren preached: the Revs.
N. Toole and Joe Houze. Collection, \$124.15.
At 3 P. M. the Easter program was rendered
at Stonewall. The Rev. E. W. Rogers
preached the Easter sermon. Collection,
\$133.25. At 7.30 P. M. a program was ren-
dered at Enterprise. After a splendid ex-
ercise, which was enjoyed by all, a collec-
tion of \$84.21 was taken. Grand total for
the day, \$341.61. The Enterprise charge
looked over the top once more.—The Rev. E.
W. Rogers, Pastor; Willie Buckley, Re-
porter.

Arredonda, Fla.—Paul said to Timothy,
"Make full proof of the ministry." That is
what the Rev. J. W. Warner is doing here
at Wesley Chapel Methodist Episcopal
Church. On Easter Sunday the following
white friends contributed: Messrs. W. R.
Hodges, \$5; B. J. Walrath, \$1; T. Hodges,
\$1. These brethren believe in the Father-
hood of God and the brotherhood of man.
The Rev. Selmore and the Rev. Warner are
both highly respected by all the people of
the community. The service here on Easter
was the best in the history of the town. Col-
lection for the day was \$40. We are few in
number, but true-and-tried Methodists.—
Govan Kelley, Reporter.

Carlos, Miss.—Easter Sunday was a high
day at Pilgrim Rest Methodist Episcopal
Church. Our district superintendent, Dr. G.
W. Coleman, was with us and preached a
soul-stirring sermon at the morning service.
The church was divided into two clubs. Mr.
Monroe Tucker was captain of No. 1, and
Miss Carrie Levl was captain of No. 2. The

persons of Odell Jefferson, Sylvester Summerhill, and Martin Parker, are making splendid progress. Pray that we may continue to press forward with the good. Rev. Neal as pastor.—W. M. Parker, Reporter.

Catawba, N. C.—Easter Sunday was a great day with our people on the Catawba circuit. We had planned a rally on World Service. Our pastor preached on Sunday night a sermon on the resurrection of Christ. From these words, "We have seen the Lord." Each captain reported the amount raised by their clubs, as follows: Hattie Lineberger, \$6.15; Lillie Cornellous, \$17.86; Cynthia Connor, \$11.56; Helen Hill, \$6.46; Daisy Brown, \$21.12; Annie L. Bowden, \$10.56; Flora Sherrill, \$15.56; Clodia M. Brown, \$8.18; Frank L. Brown, \$15; Andrew Jones, \$5.08; Maggie Smyer, \$8.76; Nannie Abernathy, \$4.20; Hattie F. McLeod, \$8.86; public collection, \$2.86; total amount raised, \$142.31. This puts us over the top with our World Service. The Annual Conference made no mistake in sending back to us our beloved pastor, the Rev. E. M. McLeod, for truly he is a prince among the ministers.—Nannie Abernathy, Reporter.

Alexander City, Ala.—Easter was a high day at Haven Chapel Methodist Episcopal Church. Sunday school was held in the community center by the superintendent, Mrs. George Allen, after which the Rev. Holmes preached to the young people, to the delight of all present. The subject of his discourse was, "She gave him to God." Collection raised in the Sunday school, \$41.64. The Sunday school adjourned to meet in the main auditorium for the 11 o'clock service. Our pastor, the Rev. G. W. Brown, being ill, did not attempt to preach, but introduced the Rev. Prof. Donell, principal of the city school, who preached from the subject, "True Religion." All enjoyed the message. World Service collection was taken, and our full quota raised, \$318. Raised since Conference, \$1,400.64. Revival has begun. The Rev. W. P. Ward, of Lafayette, Ala., a friend of the pastor, Rev. Brown, will conduct the meeting.—Irene Fuller, Reporter.

LaFayette, Ala.—Having a late start, due to the fact that we were without a pastor for three months, we were not able to begin with the Conference year, as others. However, through Bishop Jones, the Rev. W. P. Ward, of the Mississippi Conference, Montrose charge, was transferred to us. He arrived the first Sunday in February to begin his task. He called the members together and gave them the program of the church. Everyone was so pleased to the extent that they were willing to take hold. A grand reception was given in honor of the pastor and family. The guests of honor were Dr. Hawley, missionary from China; Rev. Houser and wife; Rev. Holliday and wife; Dr. J. C. Chuman, district superintendent; and Dr. E. M. Jones. The spiritual side of the church is alive. Every department of the church is being cared for financially. Amount raised since February for all causes, \$500.60.—W. P. Ward, Pastor; James White, Reporter.

Quitman, Miss.—Easter service program was rendered at Mt. Zion Methodist Episcopal Church, Sunday night, April 8. The service was opened by the superintendent, Mr. F. Roberts, at 7.30 P. M. Mrs. Annie Blakney, Mrs. Carrie Tate, and Mrs. Pearl McCree, who had charge of the children, saw that they were well trained in their recitations on the resurrection. The choir rendered splendid music for the occasion, after which the pastor, Rev. R. L. Tate, made a brief address. The World Service roll was called by Mr. T. Blakney, and the members responded as follows: the Rev. R. L. Tate, \$2.50; Messrs. S. V. McCree, \$2.50; T. Blakney, \$2.50; F. Roberts, T. McCree, J. Porter, \$2 each; T. Brown, \$1; Mesdames C. Tate, A. Blakney, P. McCree, Roberts, \$1 each; Misses N. M. McCree, L. Blakney, R. Williams, 50 cents each; M. McCree, 60 cents; O. Blakney, C. Blakney, 25 cents each, together with collections of 5, 10, and 25 cents, brought the total to \$27.—Carrie Tate, Reporter.

Deerfield, Fla.—From Palm Sunday to Easter Sunday was a week long to be remembered in St. Paul. It was observed as

Holy Week, and the program was carried out in full. We were favored each night with wonderful sermons. Our good pastor, the Rev. A. T. McCaskill, was somewhat physically weak during the meeting, but he remained on the job until Friday night, and came back Easter Sunday morning feeling better. He delivered two soul-stirring sermons. The Willing Workers raised \$28 for World Service. Our motto is, "Pray more, think more, and do more." The trustees are planning to begin new work on the church building. We are asking the prayers of the righteous that we may accomplish our undertakings. The Sunday school here is still alive and doing nicely, as is the Epworth League. The St. Paul church membership, though few in number, is asking your prayers that it may be able to pay all assessments for this year.—Ethel Mae Warren, Reporter.

Houston, Texas—April 8 was a high day at St. Mark's. The church was crowded to its capacity at 4.30 A. M. to witness the morning service, which was a marked success. A splendid program was conducted by the pastor's wife, Mrs. K. E. M. Summers, and others. The pastor preached a wonderful resurrection sermon, his theme being, "A Visit to the Tomb." Service at night was truly an over-the-top one. One of the greatest programs ever witnessed here was rendered. Mrs. Summers is truly a great woman and strong leader. Total raised for all causes, \$245; World Service, \$125; Wiley School, \$75; Old Folks' Home, \$15; Episcopal Fund, \$5; area expense, \$5; district expense, \$3. This puts us in the clear for the year. Some improvements have been made on the church, new benches installed, parsonage repapered, new furniture installed. The pastor, wife, and members are all smiles. Nineteen new members have been added since Conference. God bless this good man and his wife.—Walter Lemons, Reporter.

Kosciusko, Miss.—The members and friends of Kosciusko and Buffalo are grateful to the cabinet for the return of our pastor, the Rev. J. P. Watson. This charge is alive in every way. When the Rev. Watson came to us last year our church at Buffalo was burned to the ground, with no insurance. Now a beautiful structure has been rebuilt. The church here was about to fall down and was dangerous to worship in, but has been remodeled throughout. We are all glad for his return, and his good wife, who is working side by side with him. We are now planning for more repairs that will amount to about \$2,000, completing the community rooms for the sitting of the next Annual Conference. Before leaving for the Annual Conference the pastor was presented a hat and money to purchase other things for his comfort. This was given by the auxiliaries of the church. Every department is alive. Easter was celebrated with a splendid program by the Sunday school, Mrs. P. L. Bullocks, superintendent. On account of the death of Charlie Funches, we failed to reach our goal. We have set the second Sunday in May for the completion of our Easter rally.—Reporter.

Nashville, Tenn.—Gordon Memorial: Sunday was one of the great days of our year's program. Beginning with the 6 o'clock prayer services in the morning, quite a number of members were out and made it just what it should be. The Sunday-school superintendent, Sister Lizzie Smith, was very much encouraged by the attendance on Sunday morning. All teachers were present on time. The Sunday school put over a nice program at the 11 o'clock hour. Mrs. Ruby Fitzgerald was in charge of the program. The pastor, Rev. Gordon, baptized three infants at the morning service. Mrs. Fruzie Vaughter, chairman of Pension and Relief Fund, turned over to Dr. Jones \$8.25, her assessment for this year. Dr. Jones was with us and preached Sunday night. His text was found in Luke 11. 15. A beautiful discourse this was. Bro. H. B. King was chairman of the World Service program. The donations to this cause were as follows: Y. C. W. Club, \$1.25; Justice and Mercy, \$5; Sunday school, \$6; Ladies' Aid, \$5; Friendship Club, \$7; Brotherhood, \$5; prayer service, \$3; Epworth League, \$31.70, and Busy Bee Club,

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\$15; total collected on World Service, including the general collection, was \$187.21.—The Rev. H. P. Gordon, Pastor; Mrs. G. Williams, Reporter.

Prichard, Ala.—The Rev. A. T. Richardson is sparing no pains in doing his best to carry St. John Methodist Episcopal Church of Chickasaw Terrace to a higher level. As pastor and wife, they have succeeded in winning the love and respect of all the people in the community. The members and friends of the Baptist churches and of the other near-by Methodist churches are coming to the rescue of St. John. An illustration of the interest on the part of the friends toward the pastor and his wife was well demonstrated on the evening of February 24, when Sister G. Russ, of Spencer Chapel Union Church, assisted by Sister Pauline Rogers, of Stewart Chapel Colored Methodist Episcopal Church, led a surprise pound party, which met at the pastor's and wife's room. As a result of this meeting there was placed on the table forty-seven pounds of choice groceries. The good people have pledged themselves to stand by the church. The good news and glad tidings were continued on March 11, when \$40 was raised in a rally, under the direction of Sisters V. M. Richardson and Willie Howell, who raised \$30.50 and \$9.50, respectively. Total raised, \$40. Sister Richardson was awarded a prize of \$1 by the pastor. Last, but not least, in the midst of achievements there has been one precious soul added to the church this year. We are asking the prayers of the general church that we may grow into a larger and stronger membership here at St. John.—J. A. Benney, Reporter.

Kansas City, Kans.—Epworth Methodist Episcopal Church: The pastor, Rev. T. B. Oville, officers, and members are filled with good tidings, and we can only express our gratefulness by saying, "Praise God, from



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whom all blessings flow." We had a successful rally on Easter. We were organized into clubs which reported as follows: Mesdames M. J. Parker, \$40.95; J. E. Brooks, \$52.75; C. J. Jackson, \$128.20; W. A. Williams, \$86.06; Jas. Mitchem, \$50; O. W. Williams, \$14.94; Miss Callie Williams, \$11.50; Miss Florine Henry, \$10.15; total receipts for the day, \$400. At 5 A. M. our pastor preached a special sermon; subject, "The Resurrection." At 11 A. M. our district superintendent, the Rev. D. G. Franklin, preached a great sermon. At 3 P. M. the Sunday school rendered an Easter program which was enjoyed by all present. At 8 P. M. our friend and brother, the Rev. J. L. Hendricks, preached a very interesting sermon. The object of the rally was to raise funds to build a brick church at 916 South Sixth Street, Kansas City, Kans. Each captain acquitted herself with becoming dignity. All are to be congratulated, and we shall start on our new church soon. Pray for our success. The Southwestern committee consists of J. H. Streeter, Chester Terrell, and Wilmar Thompson. To the Rev. J. H. Hendricks, evangelist and mighty preacher; Mrs. S. Dimery, and L. M. Woods, other pastors, and visitors we extend hearty thanks.—Mrs. I. M. Mitchem, Reporter.

Rowland, N. C.—Under the leadership of our pastor, the Rev. C. L. Gidney, a wonderful drama entitled, "Rich Man and Lazarus," was presented. On the first night the

house was crowded to its capacity. At the close of the third act Mrs. Gidney gave an excellent reading. We thank the members of other churches for their co-operation. We closed Holy Week with a love feast on Friday night. The following ministers were present: Revs. Saunders, Williams, J. C. Covington, Everett. Each preached wonderful sermons and contributed to the great cause of World Service. The pastor and members appreciated their coming and invite them to come again. The Rev. Gidney brought back greetings from the meeting held in Greensboro, where Bishop W. P. Thirkield was present. Sunday, April 8, was a high day at Cedar Grove church. The Rev. Gidney preached at 11 A. M. on the "Resurrection." At the close of the night's program the pastor commended the children for their wonderful display. During the Holy Week's meeting and previous to that, the pastor urged the members to make Easter a great day for World Service. After having struggled under a great burden trying to complete our church, we are glad to say that our drive ended Sunday night with a goal of \$115.13. The junior choir has greatly improved under the management of Mrs. Emily Benton, our organist. We commend her for the interest she manifests in the Junior League. The Woman's Home Missionary Society is planning to hold a joint meeting with the other mission workers in the near future for better understanding.—Mrs. S. C. McDougald, Reporter.

District Activities

District Rounds

BEAUMONT DISTRICT

Third Round—Port Arthur, June 3, 4; St. James, Beaumont, 3-5; North Beaumont and Silsbee circuit, 6, 7; McCabe, Beaumont, 10-12; Salem-Orange, 10, 11; Liberty, 16, 17; Menard and New Caney, 21; Montgomery and Richards, 23, 24; Conroe, July 1, 2; Willis circuit, 7, 8; Huntsville circuit, 14, 15; Huntsville and Ty, 14, 15; Camp Ground and Pine Grove, 21, 22; Hemphill, 28, 29; Jasper and Newton, August 4, 5; Camilla, 11, 12; Onalaska, 18, 19; District Conference, 21-26; Livingston circuit, September 1, 2; Corrigan and Lufkin, 8, 9.

Brethren: The district is woefully behind with its World Service, Wiley, and Episcopal Fund quotas. The Old Folks' Home, the Southwestern, and many other claims of the church are being neglected to our eternal shame. If we cannot put the job over we should be willing to give our places to someone else. There are some among us whose greatest concern is their salary. They should have no place in our Methodist ministry. The Epworth League and church school institute will convene with the Salem Church, Orange, Texas, June 26-30. Let us have a large delegation from each charge. Come prepared to purchase the books for class work.—J. W. Gilder, Dist. Supt.

DICKSON DISTRICT

Third Round—Lawrenceburg, May 5, 6; Clifton, 12, 13; Howard circuit, 15-18; Lexington, 19, 20; Mount Pleasant, 26, 27; Mansfield, June 2, 3; Springville, 12-14; Paris, 9, 10; Dover, 12, 13; Dickson, 16, 17; Cumberland Furnace, 18, 19; Franklin, 23, 24; Lewlsburg, 30, July 1; Farmington, 7, 8; Shelbyville, 14, 15; Columbia, 21, 22; Springhill, 28, 29.

Dear Brethren: We are starting on another quarter. Let us thank God for what He has done for us, but not be satisfied with what we have accomplished. Let us go forward. Easter has come and gone, so let's look forward to Pentecost, which will close the four great Methodist months. Let us raise the balance of our World Service and have our every-member canvass and roll call by the 31st of May, which will end the fiscal year. Dear pastor, let me call your attention to our area expenses; don't wait till the last moment; start now; raise a little each Sunday and you will have it and no one hurt. Let's make Mothers' and Children's

Days great days. Our District Conference will convene in Columbia, July 18-22, 1928. If there is any service that I can render you at any time, call on me. Wishing you much success, and praying God's blessing upon you, I am, yours for the Master and His Kingdom, R. A. Dowell, Dist. Supt.

P. S.—Dear brethren, please send in your five-year program.

Quarterly Conferences

ABERDEEN, MISS.

Our first Quarterly Conference was held March 9-11 at Life Boat Methodist Episcopal Church, with the Rev. B. W. Wynn, district superintendent, presiding. The superintendent conducted the quarter in his usual manner. The pastor, leaders, and officers made good reports, which were encouraging to the superintendent. After the reports had been read, Dr. Wynn made encouraging remarks along the line of Christian stewardship. Sunday, at 8 P. M., the elder preached a soul-stirring sermon, which was the crowning point of the Conference. We raised during the meeting, \$22; paid superintendent in full. We feel very grateful to the bishop for our pastor, and he knows just how to put the program over in every respect. Pray for our success.—Rev. N. H. Cooperwood, Pastor; Cleo E. Britton, Reporter.

BILOXI, MISS.

The first Quarterly Conference of St. Paul Methodist Episcopal Church was held March 21 and 22, with our new district superintendent, the Rev. A. L. Holland, in charge. The business session was well attended. Most of the officers were present with reports. The superintendent was very much pleased with the good work of our pastor, the Rev. J. H. Rembert. On Thursday night the Rev. Holland preached a wonderful sermon, touching on the life of Christ, and how mothers should train their children. The superintendent was paid in full, \$32. Raised at the Conference, \$52.43. We are very much pleased with our new district superintendent. We feel that he has the work at heart, and with our good pastor, we shall succeed.—C. S. Diggs, Reporter.

BLACKSHEAR, GA.

The second Quarterly Conference of Scott Chapel Methodist Episcopal Church was held March 31 and April 1 by our efficient district superintendent. The majority of the officers were present with good reports, which

showed that the church has increased along all lines this quarter. The superintendent was paid in full. He preached two excellent sermons during the day, which were enjoyed by all. At 3.30 P. M. the superintendent reviewed the Sunday-school lesson in his own way, which was inspiring. We have raised this quarter for World Service, \$10. With the careful leadership of our pastor, we hope to put every plan over the top.—Ophelia Jacobs, Reporter.

HOLLANDALE, MISS.

The first Quarterly Conference convened at Cook's Chapel, April 7 and 8, the Rev. J. H. Mosley, district superintendent, presiding. The pastor and officials made splendid reports. We wish to commend the Sunday school for its good report and for its stand taken during the great flood. Sunday school was held on a floating raft every Sunday for nine weeks. On Sunday, at 11 A. M., the district superintendent preached an able sermon; subject, "Be a Big Christ." At 3 P. M. we witnessed the Easter program. Raised \$20. The Lord's Supper was also administered to forty adults and fifteen children. Bro. Cleveland Phinsee was granted exhorter's license. We are in our third year here, and in spite of the floods and other hindrances, we are sending out preachers. We gave two licenses in 1927, and one in 1928.—Rev. G. Boyd, Pastor; Sam Triplett, Reporter.

STATE LINE, MISS.

The first Quarterly Conference of the State Line circuit was held at Mt. Zion and Pleasant Ridge Methodist Episcopal Church, April 7 and 8, with Dr. E. A. Wilson, district superintendent, presiding. Dr. Wilson made a timely talk on the program of the church, and then dispatched the business of the Conference. On Sunday morning he preached a wonderful sermon from St. Mark 1. 33, using for his text, "And all the city was gathered together at the door." In the afternoon the pastor motored down to Pleasant Ridge church, where he was at his best, preaching another soul-stirring sermon from Rev. 3. 20: "Behold, I stand at the door and knock." They came back to Mt. Zion for the night service. After administering the Lord's Supper, he closed one of the best services we have witnessed for quite awhile. Total amount raised in the Quarterly Conference, \$42.80. Paid district superintendent in full, \$20. Total amount raised during the quarter for all purposes, \$106.64.—V. Harris, Reporter.

District Conference and Convention

BROOKHAVEN DISTRICT WORLD SERVICE COUNCIL

The Brookhaven District World Service Council met at Kynette Chapel, Brookhaven, Miss., April 17, 1928, with the Rev. G. W. Coleman in the chair. The outlook of the day was a bright one because the messenger boys were kept busy bringing and carrying messages all day.

The session was called to order at 10.30. As Bishop Jones could not be present, his telegram of greetings was read. The reports were as follows: Crystal Springs, \$50; Columbia, \$177; Crystal Springs Ct., \$54; Brookhaven, \$162; Bridgeville, \$125; Brookhaven Ct., \$100; Hub, \$150; Wesson, \$61; McComb, \$76; Foxworth and New Bethel, \$91; Riles and Oma, \$80; Summit and Magnolia, \$206; Florence, \$80; Lampton and Zion Ridge, \$334; Kenolia, \$34; Tylertown, \$120; Hazelhurst, \$100. The reports were excellent, with quite an increase over last year, with the following men over the top: Revs. Moulton, Dukes, Stephen. The Rev. Moulton and his good people certainly know how to entertain strangers, especially when they are hungry, as a nice hot dinner awaited us in the rear of the church as soon as we adjourned, which was enjoyed by all.—Reporter.

Woman's Column

Bryan, Texas—To the Officers and Members (and I must appeal to the Pastors) of

The Woman's Foreign Missionary Societies of the Palestine District: You are aware of the fact ere this time that your entire district quota is only the small amount of \$25 for this year. You lacked a small amount of paying in full last year. I am confident that we will not allow ourselves to repeat the same this year. In the light of these facts, let us get busy and get in our reports properly and on time and not burden these officers at the seat of these Conferences, so as to hinder them from any Conference enjoyment. Send monies to Mrs. T. A. Jackson, 2221 Davis Street, Houston, Texas. Let no charge pay less than \$1.50.

To the Women of the Holly Springs District: Dear Sisters: This comes to you as a call to colors! We are nearing the close of our Conference year of The Woman's

Home Missionary Society. What have you done for the cause? Can we face the situation frankly? Our own Rust Home needs our attention, as well as our national work. Have we paid our membership dues, our pledges, our birthday or jubilee offering? What about our Lenten and mite box money? You have been notified of the annual district meeting to be in Holly Springs during commencement week. All the auxiliaries are requested to send at least one representative to this district meeting to organize, elect officers, and pay our yearly assessments. This district should raise \$200 for this year. Sisters, let us lead the Conference. Tupelo, Greenwood, and Durant will win the honors if we do not rally. We owe this to our school, to our church, to our society, and to our God. Meet us in Holly Springs, Miss., May 31-June 1, 1928. Each auxiliary is asked

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to send or bring \$5.—Corresponding Secretary Holly Springs District, Woman's Home Missionary Society; Mrs. S. C. Phillips, Conference President; Mrs. M. Taylor District President.

To the Presidents and Mite Box Secretaries of The Woman's Home Missionary Society of the Texas Conference and to all whom it may concern: I have just received a communication from Mrs. Earlie, our general mite box secretary, requesting that I urge upon you to make this your best year, and she also requested that I send my report not later than July 20. Now each district should have had its boxes ready since February, and if you have not had them it is not my fault. I am expecting to receive full reports in the month of May, and when I say a full report, I do not mean just the amount of money you raised, and that alone, but a report as follows: paid members, Queen Esther's, Jewels, Home Guards, young women's societies, number of boxes distributed, number taken in and opened, amount in each box separately, largest amount in a single box, total amount in all boxes and by whom held. Your organizations are qualified to give me this information, and unless you give it to me you cannot expect an intelligent report from your Conference. But you can give it; since you can, I know you will. Let's bring the banner to the Texas Conference this year.—Mrs. Ella Mae Blue, Secretary Woman's Foreign Missionary Society, Palestine District, Mite Box Secretary, Texas Conference, Box 21, Bryan, Texas.

Special Notices

The Rev. D. E. McNair's address has been changed from Box 445, Okolona, Miss., to Box 3, Crawford, Miss.

The address of the Rev. F. L. Woods has been changed from Philadelphia, Miss., Route 2, Box 84, to Carthage, Miss., P. O. Box 28.

Mrs. Buena V. C. Simpson may be addressed at 569 South Sixth and Freemont Streets, Muskogee, Okla., instead of 1908 Penn. Avenue, Austin, Texas.

Gainesville, Fla.—Dear Pastors, Officers, and Members: You are hereby notified that the Sunday School and Epworth League Convention of the district will meet in the New-Newbell Methodist Episcopal Church, Thursday, June 21-24, and all superintendents, presidents, and one delegate must attend. The Rev. B. E. Hale and his loyal people have everything ready. They are preparing to feed and lodge two hundred, or as many as will come, free. The Woman's Home Missionary Society Convention will be held at Arredonda, Fla., in the Wesley Methodist Episcopal Church, July 5-8, and each church is asked to send the president and one delegate from its auxiliary. The Rev. J. W. Warner and his loyal members are making preparation to take care of all who come, free. All out to the lighthouse, August 22-26. The Rev. H. M. Trapp and his loyal members are ready now to take of over five hundred free of all charge.—D. S. Selmore, Dist. Supt.

Rev. Charles W. Matthews Passes

Rev. Charles W. Matthews, pastor of Point Pleasant, W. Va., and a member of the Washington Conference, passed to his reward on Easter Sunday, April 8, 1928, in full triumph of faith. Bro. Matthews was a good man, a Christian gentleman, an able preacher, and a good pastor.

He was born in Howard County, Md., about eighty years ago. He was converted in early life and was for a number of years a local preacher in the Methodist Episcopal Church. At the twenty-eighth session of the Washington Conference, held at Metropolitan Methodist Episcopal Church, Baltimore, March, 1891, with the late Bishop J. N. Fitzgerald presiding, he joined the Washington Conference and was sent to Dayton, Md., where he served five years. His subsequent appointments were: Ellicott City, Md., two years; Williamsport, Md., two years; Fall-

ston, two years; Lancaster, Va., two years; Davidsonville, Md., four years; Laytonville, Md., one year; Romney, W. Va., two years; Moorfield, seven years; Hedgesville, W. Va., four years; Point Pleasant, one year; Sisterville, three years; Mt. Hope, two years; Point Pleasant (second time), one year. Here he laid down the armor and exchanged it for a crown. Rev. Bro. Matthews served acceptably wherever he was sent, and was highly esteemed by both races. He was meek and loved by all the brethren of the Conference.

His funeral was held at Point Pleasant,

with Rev. A. L. Jenkins officiating, assisted by Rev. J. D. Brown. The body was shipped to Baltimore, Md., where services were held by his colleagues in Mrs. George Holland's funeral parlor, Rev. V. E. Johnson, master of ceremonies. Two resolutions were read from the Point Pleasant charge—one from the church and one from the trustees. Brief eulogies were made by Drs. D. W. Hays, M. N. Carroll, Revs. J. W. Dockett, J. W. Warren, and Willingham.

The remains were laid to rest beside his late wife in Laurel Cemetery, Baltimore, Md.—J. W. Dockett, Reporter.

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THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, MAY 10, 1928

Methodists Plead Sacredness of the Home

METHODISM'S millions of members give vocal expression to their crystallized opinion on the evil tendency of the times to condone laxity in marriage and divorce, in the following convincing Christian utterance delivered in the remarkable Episcopal Address to the General Conference at Kansas City, last week.

Whatever weakens respect for the parental relation threatens the foundation of the home, and the recognized sacredness of that home is one of the corner stones in the structure of civilization. There is nothing quite so inimical to home life as the tragedy of the divorce courts and the easy dissolution of the marriage bonds. In the United States the divorces granted in a year are equal to one seventh of the marriages solemnized, and in some of the single States the proportion of divorces is much higher. In many instances such weight is given to the so-called incompatibilities and the sequel to divorce is such speedy remarriage that the whole transaction has upon the community the demoralizing effect of authorized marital exchange.

It is to be deplored that during recent years there has been a very flood of suggestion looking toward easier and more convenient methods of divorce, involving such prenuptial agreements as appear to anticipate the dissolution of the relationship. That seems to be the thought in the so-called companionate and trial marriage. It may be an honest effort to relieve the tragedy of unlawful relationship, but it is an utterly mistaken policy which addresses itself to the problem of relief not by attempting the ele-

vation of motive, but by lending to the status by legal pronouncement the transparent dress of alleged respectability. The effect of such suggestion, however, is to make matrimony too often a matter simply of sensual attraction, which no longer need be entered into "reverently, discreetly, and in the fear of God," and the marriage relation loses at once the blessing of the church, the stamp of social convention, and the possible cumulative dignity attaching to years of devoted comradeship. Those who assume to deal with the subject either as novelists, humanists, or churchmen, must keep in mind the essential gravity of the subject.

We must insist upon respect for our own law upon this subject by our ministry and laity. So far as our standards go, we are with those who guard most jealously the altars of the home. Our denominational attitude is that of opposition to divorce except upon Scriptural grounds, and we cannot justify the remarriage of even those who are the innocent parties in proceedings for divorce except where the action is based upon marital infidelity. The recognition of any other ground for divorce in our permissive provision for the "innocent party" at once opens the door to collusion and confusion. Mutual forbearance will, in many an unhappy home, resolve the discord and bring back the reign of love, and the church should give to such homes its sanest counsel, its tenderest care. The cost of maintaining unbroken home life probably will involve mutual forbearance and surrender of prerogative now and again, but the alternative is the blasting of the foundations.

Personal and General

—Wesley Memorial Methodist Episcopal Church, Greenwood, Miss., raised \$1,500 on Easter Sunday. Dr. E. R. Miller is the efficient pastor.

—The Rev. and Mrs. Walter H. Riley, of Indianapolis, Ind., Lexington Conference, announce the engagement of their daughter, Miss Traqueelia T. Riley, to Mr. Rufus Wharton, of Pennsylvania.

—St. Paul Methodist Episcopal Church, Shreveport, La., of which the Rev. J. Wesley Wells is pastor, raised during the Easter drive for World Service and local purposes, \$1,851.89. This is the result of the faithful and loyal effort of a membership of 242, and makes possible the payment of the first \$1,500 note on the new church.

The Gulfside Summer School of Theology

JUNE 12-21, 1928, WAVELAND, MISS.

The Gulfside Summer School of Theology is conducted by the Conferences of the New Orleans Area, in co-operation with the Commission on Courses of Study of the Methodist Episcopal Church.

Dr. Allan MacRossie is educational director.

UNDERGRADUATE SCHOOL FACULTY AND SUBJECTS

Willis J. King, "Beacon Lights of Prophecy," Knudson.

R. N. Brooks, "Church History," "The Church and Industrial Reconstruction," "Christian Perfection."

J. L. Farmer, "System of Christian Doctrine," Sheldon; "Foundations of Christian Belief," Strickland; "The Book of Isaiah," Smith.

K. W. McMillan, "The Work of Preaching," Hoyt; "The Religions of Mankind," Soper.

J. W. E. Bowen, Jr., "Human Behavior," Colvin and Bagley; "Freedom and Christian Conduct," Haas; "The Pupil and the Teacher," Weigle.

E. W. Kelly, "The Art of Writing English," Brown; "The Pastoral Office," Beebe; "American History," James and Sanford.

C. S. Stanley, "New Testament History," Rall; "Biblical Biography."

E. M. Jones, "Paul and His Epistles," Hayes; "Life of Wesley," Winchester.

A. G. Cole, "Discipline," "Evangelism," Hannan.

R. G. Morris, "Parliamentary Practice," Neely; "Recreational Leadership."

Commencement Days at New Orleans University

MAY 10-24, 1928

Thursday, May 10, 3 P. M., recital, beginners' classes; 7 to 10 P. M., reception to graduates, President and Mrs. Kriege.

Friday, May 11, 8 P. M., high-school class play, "A Road to the City."

Wednesday, May 16, 8 P. M., orchestra concert.

Thursday, May 17, 8 P. M., dramatic club play, "The Iron Master."

Friday, May 18, 8 P. M., graduation exercises, model grade school.

Sunday, May 20, 3 P. M., baccalaureate sermon by President O. E. Kriege.

Monday, May 21, 3 P. M., students' recital; 8 P. M., Senior Class Night.

Tuesday, May 22, 2 to 5 P. M., exhibit home economics department, Peck Home; 8 P. M., graduating exercises, high school (Gilbert Academy).

Wednesday, May 23, 8 P. M., graduation exercises, Teachers College; 9 P. M., alumni reunion and banquet.

Thursday, May 24, 10 A. M., commencement address by the Rev. Philip L. Frick, Ph.D., pastor First Methodist Episcopal Church, Schenectady, N. Y.

Conferring of degrees: two A.M. graduates; thirty-three A.B. graduates; twenty-one teachers' course; four commercial course;

forty-one high school (Gilbert Academy); six graduate nurses; eighteen home economics (Peck Home).

Commencement Exercises of Philander Smith College

Friday, May 25, 8.15 P. M., senior high-school play.

Saturday, May 26, 8 P. M., campus social.

Sunday, May 27, 10.45 A. M., baccalaureate sermon by the Rev. J. M. Cox, D.D., president emeritus of Philander Smith College.

Sunday, May 27, 8.15 P. M., joint program of Y. M. C. A. and Y. W. C. A.

Monday, May 28, 8.15 P. M., recital by the music department.

Tuesday, May 29, 11 A. M., final chapel exercises.

Tuesday, May 29, 8.15 P. M., class exercises of the high-school department.

Wednesday, May 30, 10 A. M., class exercises of the college department.

Wednesday, May 30, 8.15 P. M., alumni program.

Thursday, May 31, 10 A. M., graduating exercises. Address by the Rev. C. G. Brown, D.D., pastor Wiley Memorial Methodist Episcopal Church, Chattanooga.

Summer school opens June 4, 1928.

Woman's Column

SPECIAL NOTICE

To the Officers and Members of The Woman's Home Missionary Society of the Louisiana Conference: We are approaching our annual meeting, which will be held at Franklin, La., June 15. I am asking all to put forth their best efforts to close out a good year's work. Do your best to raise the delegate traveling expense. Don't forget your claims along all lines of the work. If we follow Christ we will succeed in all of our plans.—Mrs. Amelia Turner, Conference President.

The Woman's Home Missionary Society of the Montgomery District met in St. Paul Methodist Episcopal Church, the Rev. C. H. Brown, pastor, March 29 and 30, 1928. Devotions were conducted by the Rev. Mrs. L. V. Brown. Sister Brown is a revivalist; she was never shown to better advantage.

Mrs. P. P. Wright, president of the district, conducted the organization. Mrs. Amanda Williams was elected secretary; Mrs. L. V. Brown, treasurer; Mrs. Emma Manuel, assistant. The president addressed the society under the caption, "Aim and Object of the Meeting." The spirit of racial co-operation was in evidence in the little town, Union Springs.

Among the visitors were Mesdames Richard Bradcomb, Mary Pitman, Critenden, Solomon, and Preer, wife of the minister of the Methodist Episcopal Church, South, white. They brought greetings from the missionary workers of their society and assured the sisters assembled that we labor for one common Lord and His Master. The Rev. J. C. Solomon addressed the society on behalf of the Ministers' Union; Mrs. Amanda Williams welcomed the ladies of the district. The Rev. C. H. Brown responded. The choir rendered splendid music for the occasion. The Rev. Mrs. L. V. Brown delivered the missionary sermon, which was pronounced good, and those who heard it enjoyed it very much. Mrs. Carrie Allen sang a solo to the delight of all.

Mrs. Annie Edwards, president of the auxiliary in St. Paul, is doing excellent work. An auxiliary of The Woman's Foreign Missionary Society was organized; Mrs. Amanda Williams, president; Queen Esther, Miss Joe Willie Dickson, president; Miss Annie Bell McSwain, secretary; Miss Lillie B. Hicks, treasurer; Miss Mabell Allen, vice-president; Miss Mary Carter, director. Mrs. J. W. Parks read a very interesting paper on "What Can Be Done to Keep the Local Auxiliaries Alive?" Discussion by many. Among them were the Revs. C. H. Brown and P. P. Wright, district superintendent. After some consideration, Ever-

green was selected as the next place of meeting, month of May, 1929, date to be set later.—Reporter.

Special Notices

The address of the Rev. E. O. Gilmore has been changed from Crenshaw, Miss., to Fifth Street, Route 2, West Point, Miss.

The address of the Rev. Wm. McMorries has been changed from Oberlin, Ohio, to 12702 East Adell Avenue, Cleveland, Ohio.

The Rev. Wm. H. Williams, formerly of the Washington Conference, Wheeling, W. Va., may be addressed at 942 East Long Street, Columbus, Ohio.

To the Members of the Tennessee Annual Conference: I have letters from many of you wanting to know when would the Minutes be out. I also have letters from Cincinnati, New York, Chicago, and Philadelphia, wanting to know the same thing. Two districts have paid their pro rata and two have not. The Nashville and Murfreesboro Districts have paid. I could and would have sent the Minutes out two months ago if I only had the money to pay the balance on them. Yours for the best interest of the Tennessee Conference, J. A. W. Moore, Secretary, Alexandria, Tenn.

Hubbard, Texas—To the Pastors, Local Preachers, and Laymen of the Dallas District: I have been appointed by the head of the summer school, which will be held in Austin, Texas, at Sam Houston College, as district organizer for men to attend our summer session. Brethren, we must not look at this opportunity as a little matter. It means great success, promotions, and great leadership. Our great church has seen the need of further preparation for our pastors so as to hold our young people coming out of the colleges and high schools. It isn't enough for a minister to preach two sermons a week, sing long-meter hymns, but he must have a program for to-day's work. Our great church, with such men as our dear Bishop Jones, Dr. Davis, president of Sam Houston; Prof. T. B. Echols, Dr. J. H. Childs, and our church board, are behind this movement. Let each pastor and local preacher attend this great meeting for ministers at Sam Houston College in June. Let us show our dear bishop that we really love him and appreciate his years of hard work for our good, and we are praying for his return for another four years. There will be four such schools in the South, but only one in our State. Start making ready for it now and you will meet me there. Let us make it our summer vacation from our busy pulpits. Don't forget each charge is asked to report \$20 for this summer school. Start now to raise your quota. Brethren, let us make the Dallas District carry the district banner. We can do it.—L. E. Muse.

SOUTHWESTERN CHRISTIAN ADVOCATE

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The General Conference

IN HISTORIC Convention Hall, from whose high ceiling were suspended the proud flags of thirty-seven of the world's most progressive nations, flanked on all sides with multitudes of interested spectators occupying the double-decked balconies, the thirtieth delegated General Conference of the Methodist Episcopal Church, the world's greatest Protestant evangelical denomination, was called to order by its beloved senior bishop, the Rev. Joseph F. Berry, at exactly 10 o'clock, Tuesday morning, May 1, 1928.

It was a colorful, expectant assembly. Men and women of every civilized country were present to express in their own dress and tongue the common faith and experience which had become theirs through the personality and sovereign power of the ever-living Christ. Those who had never before been members of a General Conference mingled in voice and worship with those to whom experiences in such gatherings had become common during the years. There were the curious and the serious; the poor, the rich; the clerical, the laity; the scholar, the statesman, each and all vying with each other in paying their homage to Him who is the Head of the church, the Shepherd and Bishop of souls. Here assembled was an expectant multitude waiting as in the Jerusalem upper chamber of other years for power from on high.

And it came. It came through the administration of the sacrament of the Lord's Supper. Contrary to past custom, this was the initial service, most impressively performed. At the set time for opening, in ancient, solemn procession, the general superintendents of the church from every field at home and abroad marched into the auditorium in single file, taking their places upon the platform. A reverent silence pervaded the crowded auditorium. Bishop Joseph F. Berry, presiding, in a brief, meaningful address opened the assembly. Its spiritual keynote for the Conference is aptly set forth in a single paragraph: "We shall, this month, come face to face with problems of grave significance. Are we ready to conduct all our deliberations in a spirit of open-mindedness, unselfishness, brotherly love, and an intense solicitude for the well-being of Christ's kingdom as represented

by our church throughout the world? And shall we not be much in prayer, craving the wisdom which cometh from above?"

Contributing to the spiritual exaltation of the hours that followed in worship, the venerable Bishop Earl Cranston, of more than fourscore years of age, in voice as clear as a trumpet, lined "All Hail the Power of Jesus' Name," which the multitude, led by the vested hundred-voiced choir, caught up and sang in most entrancing and worshipful mood. Bishop R. J. Cooke led in fervent prayer. Then Bishop W. P. Thirkield, priestly in bearing and reverent in voice, uttered the "Call to Worship," and the company of bishops proceeded to administer the Lord's Supper to the Conference. In no previous General Conference, perhaps, has this service been conducted with such effectiveness in the beauty of holiness. The audience was moved with profound emotion through this age-old sacrament symbolizing the broken body and shed blood of the Christ in sacrifice for the world's sin.

Immediately thereafter, the regular business routine was entered upon, which, according to rules of the body, provide for the roll call, first of names of deceased members of the episcopal board, then of delegates-elect who have died since election; following this, names of general superintendents and missionary bishops, and the roll of members by Conferences. While the Conference stood with bowed head, names of the following deceased members were called: Bishops T. B. Neeley, W. A. Quayle, Homer C. Stuntz, and G. H. Bickley; also delegates-elect F. A. Arter, L. B. Alger, and B. A. Ginader. Proceeding then to organization, the Conference elected its secretary for the ensuing quadrennium. Of the 837 votes cast, 708 were received by Dr. R. J. Wade, who accordingly was declared elected. Then followed the usual nominations of certain committees by Bishop E. G. Richardson, secretary of the Board of Bishops. After a brief period of deliberation on several matters pertaining chiefly to amendment of rules, adapting them to present requirements, and after the notices by the secretary, Bishop Berry adjourned with the benediction the first session of this momentous Conference.

A Dead Methodism

BURIED in the heart of the "Episcopal Address" to the present General Conference are four paragraphs—just four—on the subject of "Evangelism," but these are pregnant with profound meaning for the church. They tell us in a word how to avoid a dead Methodism. "May our church never outgrow the passion of Wesley and Asbury, nor be led by our philosophy or program to accept any merely intellectual readjustment as a substitute for conversion. To-day, as yesterday, the aim of Methodism is and must be that of our Master, that the world shall be saved. We cannot really as a church outlive that passion, for if it should cease, Methodism would be dead."

To so outgrow the passion of the fathers of the church and to endeavor the substitution of mere intellectual adjustment for that real experience known in the historic and technical vocabulary of the church as conversion, this truly is the highway to a dead church, from which may God save Methodism.

But pity it is that in these days men not only themselves do not possess the passion, but decry it in others especially if, by passion, an emotional attitude is involved. For it is the custom of the modern religionist to bleed the religious experience of all its emotional content. According to these worshippers of the intellect, the biggest element, if not the sole one in religious consciousness, is

intellectual apperception of moral truth. It would seem that they are driven to this position by the necessity of finding some body of intellectual truth to satisfy the requirement of the new and muchly ill-used phrase, "religious education." For many so-called teachers and advocates of the theory of teaching religion, the intellectual element in experience is all they seek to conserve in their concept of religion. They then set about deliberately to endeavor to eliminate emotion (religious passion) from its legitimate place in any properly authenticated religious experience. And theirs is the way to a dead Methodism.

Evidently the message of the chief pastors of the church is intended to counteract this fatal tendency of the church or of many of its teachers that would soon bring us, unless estopped, to the estate of a dead denomination. And what is worse—to a dead, because vapid, insipid personal piety. Rightly Methodism's call, as should be that of all other denominations just now, is for a fresh and continued experience of passion in religion—passion which is in the individual an experience of guilt for sin and which, having felt that sin atoned for in Jesus Christ, is covetous and zealous for the salvation of others; that is, for his experience to be duplicated in the life of his fellowman.

The church of Jesus Christ to-day needs such a wave of evangelism to sweep over it, bringing to it the baptism of the Spirit. We need a new birth of this emotional evangelism that gets hold of the hearts as well as the intellects of men; that makes men feel as well as think; that is love as well as knowledge; that is spirit and life as well as symbol and norm; that claims the loyalties of men as well by the impulses of the heart as by the convictions of the intellect. The tendency to decry evangelism of the emotional type has value and should be acquiesced in only when it is directed against over-much emotion. For a due regard must be had for a happy balance of the intellectual with the emotional in religion.

Men must be saved, must be brought into right relation to the spiritual world, of which God is the center. This must be accomplished through the gospel,

chiefly. In proclaiming this gospel story of Jesus, the emotions of men must be appealed to. The very theme is one for the emotions. Nobody can rightly contemplate Jesus as portrayed in the gospel narratives, or as reflected in experience, without feeling the tug of this divine-human fact drawing his heartstrings in passionate loyalty to Him. Likewise the herald of this truth, the preacher who has himself entered into this experience, must tell his story with the fervor of intellectual conviction and with a heart swell. Any other method will fail of the main purpose. The very word "preach" implies emotional expression in order to emotional reaction. Some preachers may be more emotional than others in delivery of their message and in their desire for the salvation of men, but every preacher and all Christians must love others whom they would save as did He who saved them; and love is emotion and must find emotional expression.

Much of the fruitlessness of the modern church in soul saving; much lack of interest of the unconverted; much of the intellectual skepticism of the times may be traced to the effort of the minister to avoid emotional expression in religious experience. And much of this is due to the absence of vital contact of the preacher with Jesus Christ in personal experience. Too many modern preachers are satisfied with an experience which knows nothing of saving faith in Jesus Christ. Many people, and quite a few preachers, are content with a so-called religious experience which chiefly is an intellectual formula—some creedal expression or hoary traditional belief that lacks validation in their personal knowledge of Jesus Christ and that therefore renders them impotent of the power of a life filled with the Holy Spirit.

Such can have no spiritual exaltation or spiritual enthusiasm for the salvation of others. Thus wanes, or is outgrown, the passion which obsessed the early founders and fathers of the church, and thus begins the decay and deadness of the church. Let there be in the church, particularly in Methodism, lest she die, a revival of the old-time passion and glow of love for Him such as will send us out for others that they may be saved. And may Methodism thus be saved from deadness and death.

A National or World Church

ANATIONAL instead of a world-wide organization makes a certain appeal to sentiment, especially at a time when national feeling is strong. Unquestionably the world-wide spread of the Christian religion is due in no small part to the readiness with which the people of every race and nation have wrought its teachings and practices into the fabric of their own national life. The Christian religion in its doctrinal statements, in its forms of worship, and in its organized institutions, must express the genius of every people. Let the church in China, Korea, Japan, take the traditional heritage of the Western church in doctrine, worship, and organization, and so adapt and revitalize it by the distinctive life of each country that the Christian church becomes its very own blood, and life of its life. Only by the vital naturalizing of the Christian faith will Christianity claim the largest devotion of any people. Only in this way, too, will each nation and race be able to make its own distinctive contribution to the interpretation and the unfolding of the infinite riches of the gospel. One of

the strongest motives of the missionary has been too long neglected—the greater glory of the new Jerusalem, the citadels of the Christian faith, to which all the nations bring their treasures of thought, devout sentiment, and religious aspirations. Not until the Christian church becomes truly cosmopolitan can it become truly Christian. The principle of spiritual reciprocity will save religion from becoming narrowly dogmatic and the church from becoming intolerant and provincial.

There is still another important consideration to be weighed in determining the claims of a purely national church as over against a world church. Christianity as a world religion has a mission in bringing the nations of the world into right international relations. A Pan-Pacific Conference, bringing together representatives of all nationals to discuss the problems of international and interracial interest, is a tremendous factor making for world peace and progress. An organization like the Roman Catholic Church or the Methodist Episcopal

(Concluded on page 371)

The Unsuccessful Christ

A Suggestion in Foreign Missions

By Oscar MacMillan Buck

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IT IS a matter of common talk that something has gone wrong with foreign missions. Churches and schools are being closed, missionaries are being withdrawn, and funds are failing at home. Doctors many stand around in earnest consultation. The low pulse-beat of the church, as recorded in its benevolences, is announced from time to time in bulletins. Anxious whispers are declaring that only some transfusion of fresh blood can save the patient.

All the while with redoubled zeal the campaign of reminder goes on: that to be modern we must be missionary, for this is the day of "the planetary consciousness," of the globe-mind; that to be Christlike we must be missionary, for He dealt ever in "next towns" and "other sheep" and "uttermost parts" and "the East and the West" and "whosoever," and was "Son of man" rather than "Son of David" in all His ministry; and that to be good churchmen we must "fling out the banners" and carry them into every nook and corner of the world, our parish. Yet in spite of these reminders and renewed appeals the church lags in its enthusiasm for the Near and the Middle and the Uttermost Easts, and foreign missions remains pallid with low blood-pressure and slowed-down movements. Even the student generation of our adventurous Lindbergh-age has to be rewon to an enterprise which has lost its challenge along with its health. What is the matter?

Something is wrong with foreign missions—not to speak of the some things that are wrong with us. We are beginning to realize that things have been happening in mission lands. A strange new climate is settling over the ancient lands of our missionary endeavor, and somehow the sky, the hills, and the surrounding fields look different. The air is "threatening." "Nationalism" is the convenient word we use to describe and explain the transformation. But it is far more than nationalism. It is the sudden turning of peoples from Asiatic mediævalism to a new Eurasiatic modernism—accompanied by a recovery of race pride and a determination to control their own affairs, political, economic, and religious. In this upheaval Christianity through its foreign missions is heavily involved; it is in fact right in the midst of the scrimmage.

Asiatics Impatient With Christianity

These Asiatics—and I speak of their leaders, their educated men and women, the ones that count heavily in our day—are impatient with Christianity. They would thank Christianity for what it has done in the "awakening," and then bow us out. They are through with Christianity. Nearly all of them speak of the breakdown of Christianity; many speak of its break-up.

Dr. Hu Shih, dean of Peking National University and so-called "Father of the Chinese Renaissance," speaks for the young intelligentsia of China: "The future of Christianity in China is a question which should be considered apart from the question of the past services ren-

dered to China by the Christian missionaries. The part played by the missionaries in the modernization of China will long be remembered by the Chinese, even though no Christian church may be left there. They were the pioneers of the new China . . . China is now awakened and determined to modernize herself. There is not the slightest doubt that a new and modern China is emerging out of the chaos. But this new China does not seem to promise much bright future to the propagation of the Christian faith. On the contrary, Christianity is facing opposition everywhere. The dream of a "Christian occupation of China" seems to be fast vanishing—probably forever. It is the same national consciousness which is now resisting the essentially alien religion of Christianity. And more formidable than nationalism, there is the rise of rationalism. And after all, Christianity itself is fighting its last battle, even in the so-called Christendoms."

Riding to Ise, the "holy place" of Japanese Shinto, a young Japanese Christian pastor opened his heart and spoke of the situation in Japan. The intelligentsia recognize the superiority of Christianity over other religions, but they do not want it. Superior, but unattractive. Convinced, but not converted. And the little Japanese Christian church struggles bravely on, when it ought to be handling a landslide.

All over India I went with Stanley Jones in his marvelous and unique work with the non-Christian intelligentsia of that awakened land. For nine months I walked on air. I saw with my own eyes and heard with my own ears the amazing new interest in the Christ of the gospels. Yet out of this preaching and personal work and prayers of dedication of life to the Christ, I do not recall a single convert won to the Christian church. If it was baptisms into Christianity that we were after, then our work was a dismal failure. India, we find, is not interested in Christianity.

There came to see me one day in 1926—on the east coast of India—a young Brahman, who with face alight, told me he was a disciple of Jesus. "I cannot," he said, "believe that the beautiful life of Jesus had anything to do with the sacrificial slaughter of animals in the Old Testament." (It was his inborn Hindu vegetarianism and ahimsa, or non-injury, speaking strongly in him.) "I cannot," he went on, "believe that to worship Jesus I must take part in such rituals and ceremonies as the Christian churches use. I prefer to worship in silence." I told him of the Quakers, and he was greatly pleased. "I cannot speak of Jesus as the *avatar* of God. He is not God in descent (*avatar*), nor God involved in human flesh (incarnation)—yet He is God manifesting Himself to me." Here were Christianity's worship and interpretation of Scripture and doctrine blocking the path of a "disciple of Jesus."

Asia awakening, and Christianity unable to make first down! What is the difficulty? What is the matter with foreign missions as it relates itself to the leaders of

Asian Renaissance? I sat one day, with this question in mind, opposite the most brilliant and thoughtful Hindu professor of philosophy in one of the great universities. Strange to say, his hobby was Greek, and he was as well acquainted with the early Christian centuries (the Greek of the New Testament and the Apostolic and Post-Apostolic fathers) as with his own India of to-day and yesterday. He had spoken of his love for the Christ and of the resemblance between India and the Graeco-Roman world, then he said, "You preach a successful Christ; we want an unsuccessful Christ."

The Western Preoccupation With Success

I did not comprehend at the time the significance of his words. They lay in my memory a long while before they began to glow and to flame. Are they not a suggestion for us in this day of perplexity?

A successful Christ—there is our trouble in Asia! We are so heavily ballasted with confidence—not hope, but assurance—that our whole manner is affected. Our cocksureness, our pride, our voice of authority gall the sensitive, proud Asiatic. It is another conquest of East by West. Our preaching and our prayers and our hymns are filled with the successful Christ:

"We march, we march to victory."

"Jesus shall reign where'er the sun."

"Christ for the world we sing; the world to Christ we bring."

"With shouting and singing and jubilant ringing."

It is all grand warfare, and these men of Asia are to be swept in as prisoners of war. They are to be overpowered by our mass attack launched all along the line: churches, schools, presses, etc. Reports of prisoners—styled "converts"—go back in regular, statistical forms to the home churches, which celebrate the increase in "membership" with songs of victory and prayers of thanksgiving. The successful Christ has gained new successes in these church accessions and this increase in property values.

But these proud Asians are not so easily caught by such methods. They are not willing to be fish on anybody's string. They remind us constantly that our successes are largely from the poor and the ignorant, who when the Western church makes holiday, march meekly in the triumph of the successful Christ. As for them, they do not sense their need either in face of our material abundance or our spiritual superiority; for in their eyes our material abundance has some relationship to economic exploitation and political domination or interference, and our superior moral character is seen with the background of our "Great War" and a civilization based on competition and race prejudice. They suspect us and our systems as men are suspicious of jailers and strong cages. For we come preaching in our pride and self-assurance our successful Christ.



*Here is the place where Loveliness keeps house,
Between the river and the wooded hills,
Within a valley where the Springtime spills
Her firstling wind flowers under blossoming
boughs.*

*Where Summer sits braiding her warm, white
brows*

*With bramble roses; and where Autumn fills
Her lap with asters; and an old Winter fills
With crimson haw and hip his snowy blouse.
Here you may meet with Beauty.*

—MADISON CAWEIN: "Here is the Place
Where Loveliness Keeps House."

The Christ That India Wants

They want an unsuccessful Christ!

Some Christ that gives them a voice and a choice.

Some Christ that is wistful, humble, uncertain of reception.

Some Christ that comes knocking, not hammering, at their doors.

Some Christ that throws Himself on their bounty and their pity.

Some Christ that is not yet sure He can win the sensitive soul of the East.

Some Christ who before He wins their allegiance would sit as guest informally among them and speak of their ideals and aspirations.

Some Christ that does not come shouting in a loud, resounding tone His successes in the West.

Some Christ that does not come with statistical blanks in His hand to report His mission to strange boards and Conferences and churches of Europe and America.

Some Christ that is not so snared in administrative routine that He cannot sit down or walk with individual men.

Some Christ that depends upon the vitalities of God, and makes secondary all use of agencies and institutions and rituals, filling these latter with the heart-throbs of the divine.

Some Christ that in accordance with Asia's age-long standard of the religious man despises wealth beyond the "daily bread" and ecclesiastical office—counting these as dung, that He might the more freely and the more surely give all that He is to the poor in spirit and the poor in body.

Some Christ who knows nothing of race superiority or prejudice, to keep certain groups forever picking the crumbs that fall from the children's table; while others, however unworthy, eat with robe and ring at the feast of the fatted calf.

For such a Christ Asia's doors are open at this moment. I have seen it with my own eyes and bear testimony. For the Christian as churchman, Asia's unabated suspicion must yet be overcome, and it is a long and difficult process; for the Christian as the humble follower and witness of the lowly Nazarene, whose life is instinct with the life of his living Lord, Asia opens pathways to her inmost heart. For the Christian missionary who comes in weakness and in fear and in much trembling, whose speech and whose preaching are not in words of Western wisdom or authority, but in convincing spiritual power Asia has all opportunity.

The twofold question remains: Are we in our churches and educational institutions able to produce these missionaries of the unsuccessful Christ? Are we able in our dealings with men of Asia to deny ourselves all the technique of modern "business efficiency," and allow the Kingdom to break through upon them without the accompanying aid of our annual reports?

These Methodists—Whose Sons Are They?

By Paul Hutchinson

IT IS the boast of Methodists that they are the sons of John Wesley. His picture stamps their literature. His name marks their colleges.

But is the claim valid? Are American Methodists—and in particular members of the Methodist Episcopal Church—in any genuine sense men of the Wesley breed? There is, of course, an historic connection between the delegates now at Kansas City and the son of the Epworth rectory. But in respect to spirit and outlook, is the Methodism that we know really sprung from Wesley's loins? Or has some other a clearer claim to parentage?

It is a pity that so few of those who wonder why Methodists are the sort they are, and why they do the things they do, seem to know so little about Joshua Soule. If they were more familiar with his career and with the things that he did to the church, they would wonder less at some characteristics which we show to-day.

It was a strange providence that brought him into the Methodist fold in the first place. He came of a long line of Scotch Presbyterian Calvinists, the rigor of whose minds had been intensified by their transfer from the Scotch border to the bleak Maine coast.

Once in the free atmosphere of the Methodist societies, this Scotch Presbyterian ramrod passed through the successive stages to power with amazing speed. He was licensed to preach at seventeen, received on trial in an Annual Conference at eighteen, taken into full connection before he was twenty, made a presiding elder at twenty-three! (It did not take Francis Asbury long to recognize a disciplinarian!) Before he was twenty-seven he was a delegate to General Conference. And before he left his first General Conference he had written and maneuvered into force those six restrictive rules which are expected to bind the church to one unchanging doctrinal and administrative basis world without end.

The way in which the church came to accept so vital a measure from a man so inexperienced makes interesting reading. It was in 1808. A point had been reached where some sort of arrangement had to be made whereby the General Conference would represent all the church equally. Lacking that, a general break-up was in sight. One of the first things that the General Conference of 1808 did, therefore, was to provide for a committee to draw up a section of the Discipline on the form and powers of the General Conference. Each Annual Conference was to have two members on that committee. One of the two from New England was Joshua Soule.

When the committee started work, it was naturally voted to have a sub-committee of three bring in a preliminary report. Soule was already one of the most active men in the body, and was made one of the three. In this sub-committee it was agreed that each member should draft a section to be submitted to the larger committee. Soule wrote his draft; so did one of the others. The third failed to do so. (They always do.) But he voted for Soule's draft in preference to the other. This accordingly went to the larger committee, where it was accepted, and thus came on the floor of the General Conference, where it was squeezed through.

At thirty-five Soule was book steward. At thirty-

nine he was elected bishop. The same General Conference, however, also adopted the principle of an elective presiding eldership. Soule thereupon presented his famous letter:

"I was elected under the constitution and government of the Methodist Episcopal Church *unimpaired*. On no other consideration but that of their continuance would I have consented to be considered a candidate for a relation in which were incorporated such arduous labors and awful responsibilities. I do not feel myself at liberty to wrest myself from your hands, as the act of the General Conference has placed me in them; but I solemnly declare, and could appeal to the Searcher of hearts for the sincerity of my intention, that I cannot act as superintendent under the rules this day made and established by the General Conference."

Although Soule's consecration was postponed, by his act he held the decision of the General Conference in suspension for an entire quadrennium. At the next General Conference he managed to get the one vote necessary to secure his re-election as a bishop, and then, with the support of Bishop McKendree, he gave the coup d'grace to the elective eldership at the Conference of 1828.

At his first General Conference as a bishop, Soule recommended episcopal veto power over acts of the General Conference.

Of course, Bishop Soule was entirely sincere in the attitude which he took toward the election of presiding elders, just as he was entirely sincere when, twenty years after his consecration as bishop, he led out the men who formed the Methodist Episcopal Church, South. In both cases he believed that the legal rights of a bishop were being infringed. In the case of Bishop Andrew, it is more than likely that he was right. But he was concerned so exclusively with keeping the church inside the legal moulds which he had himself formed that he could not see that, in the case of a slave-owning bishop, the northern part of the church was facing a condition which necessitated some such action as was taken. So it was that, as a champion of legal correctness, the stern old son of Maine became the first bishop in the Southern church.

Now, in contrast with Joshua Soule, look at John Wesley. Here, too, was an autocrat, but an autocrat of an entirely different stamp. John Wesley drove himself and his men terrifically, but with only one aim in view—to get things done. If Soule's life was devoted to running a fluid church into moulds, Wesley's was given to breaking the moulds that held a stone-cold church. Wesley would try anything that promised to accomplish the ends he sought. He would approve anything that worked. He set aside a superintendency for America, where it worked, and where he accordingly stood by it. He set aside a superintendency for England, where it didn't work, and where he accordingly abandoned it. The Methodist movement in his hands was a series of extemporizations—of hunches pushed into glorious achievements for the kingdom of God. Legality and consistency were Soule's watchwords; it would be hard to think of two words that meant less to Wesley.

Looking over the General Conference at Kansas City, seeing the standpoint from which it approaches issues and the basis on which it tries to settle them, it will be enlightening to raise this question of heredity. These Methodists—whose sons are they? Wesley's? Or Soule's?



REV. J. C. BROWER, Pastor



BOARD OF TRUSTEES

Wesley Chapel, Methodist Episcopal Church, Little Rock, Ark.

Dr. J. C. Brower, Pastor

By Mr. A. W. Zilton

IT IS finished. No, we are not quoting the memorable words of the Christ, who, just before He passed into temporary silence, cried out, "It is finished." What we say here finds expression in the fact that Wesley Chapel Methodist Episcopal Church, corner State and Eleventh Streets, Little Rock, Arkansas, is *finished*; and that in the completion of this splendid edifice the membership realized

the dream of their highest hope. On April 8, Easter Sunday, the church was dedicated to God in one of the most solemn and impressive ceremonies ever witnessed in the history of this city.

In support of our claim, we wish to mention a few things in connection with the history of the church for the past five years. The Rev. J. C. Brower, the present pastor, came to the church in 1922. In the year 1923, the church was repaired at a cost of \$4,000. In the winter of the same year, and after the congregation had worshiped therein for a very brief period, the church was swept from its foundation by a great fire. On the next morning there were left only two things, the vacant spot on which the church once stood and the undaunted *courage* of a defeatless membership. Facing the disaster with courage and faith in God, the unwavering pastor and congregation immediately began plans for a new, finer, and a more commodious edifice upon the spot which marked the ruins of the old Wesley.

Plans and specifications were submitted by a local architect, and the same approved by the Board of Home Missions and Church Extension.



WESLEY CHAPEL, METHODIST EPISCOPAL CHURCH

sion. The contract was let and the work begun. After proceeding for several months on the new church, some legal questions arose, the same causing a let-up in the construction for a period of fifteen months, due to the fact that the question had to be settled through process of litigation, which was settled in favor of the church.

In the front ranks of the congregation stands the courageous and ever-faithful pastor, in the person of the Rev. J. C. Brower, a clean, upright Christian gentleman; a worthy leader, a loving husband, a kind father; witty and magnificent, loved by God-fearing saints, feared by the Devil's friends, and adored by all good people. The pastor does not use the time-worn and antiquated methods of raising the finances of the church. Such is cared for by a group of twenty-one faithful women, who make weekly collections from house to house in an orderly and business-like way.

One of the largest and most distinct contributions made to the success of the administration in connection with the reconstruction program is evidenced by the encouragement, support, and very commendable manner in which the board of trustees rallied to the leadership of the pastor. This board of trustees, a cut of which appears in this issue of the Southwestern, is made up of a group of high churchmen, representing varied vocations in life. The venerable, scholarly, and well-beloved Dr. J. M. Cox, for thirty-five or more years the head of the educational program of the Methodist Episcopal Church in Arkansas, is chairman of the board. He, along with eight others, whose names we do not take the time to mention, have been a unit in their efforts and desires to have erected here an edifice creditable, not only to the membership, but to generations yet unborn. This splendid edifice is constructed of light, rough texture brick; the windows and

doors finished in terra cotta, interlocked with steel frames. The interior is finished in Arkansas red gum, the wainscoting reaching a height of eight feet. *It is finished.*

The dedicatory exercises began, that is the program, at four-thirty, Easter Sunday morning, the sermon being preached by the pastor, Rev. J. C. Brower. Bishop I. B. Scott, of Nashville, Tennessee, delivered the dedication sermon, as well as conducted, assisted by the district superintendent in the person of Dr. W. S. Sherrill, the entire exercises at the eleven o'clock service. The sermon of the bishop still lingers in the hearts of the congregation, and will continue to echo in the months and years to come.

The great day was looked forward to with intense eagerness from another angle. A contest, one in which eight ladies of the church had entered their names, culminated on that day. The contest had to do with a prize trip to the General Conference, in favor of the lady who raised the largest amount over and above \$100. Mrs. A. W. Zilton was the proud and successful contestant, having raised \$290; Mrs. R. J. Meadough was a close second with \$230; Mrs. Evander Lee, third, with \$139; Mrs. Loretta Douglas, \$101; Mrs. Ethel Bryant, \$70; Mrs. W. E. Brown, \$63; Mrs. W. C. Rivers, \$36; and Mrs. Maud Muldrew, \$32.50. There was a grand total of \$1,125 laid on the table to aid the board of trustees in liquidating the debt against the church. In justice to one who has made great sacrifice, one who has contributed more than any other one member of the church, such a distinction goes to Mrs. H. M. Nasmyth, one who has contributed more than \$500 toward rebuilding Wesley Chapel.

Everything in and around the church is new, except the pastor. The older he gets, the better the congregation likes him. Don't disturb us.

LITTLE ROCK, ARKANSAS.

Commencement at Gammon Theological Seminary

GAMMON THEOLOGICAL SEMINARY closed its school year with the commencement exercises, April 20-25. They opened with an interesting program by the Gammon Lyceum on the evening of April 20. On Sabbath morning President and Mrs. Trever tendered to the faculty, their wives, and the senior class a commencement breakfast. This was followed by the annual love feast, led by Prof. D. D. Martin. In the afternoon President Trever preached the baccalaureate sermon on the subject, "The Preacher as a Prophet." The general opinion was that this was probably Dr. Trever's greatest public utterance since his coming to Gammon. This may have been due in part to the fact that it was his last formal address as president of this institution, since his connection with it closes on May 1 of this year. In the evening was held the anniversary of the Stewart Missionary Foundation for Africa. The speaker was the Rev. J. A. T. Foust, D.D. His address was on the subject, "The Negro as a Missionary."

On Monday evening the seniors rendered an interesting and humorous class day program. Tuesday was a great day. Following the annual convocation day and reunion of classes in the morning and afternoon, the seminary annual banquet was held in Bowen Hall. This was a brilliant function, with an unusually large attendance,

owing to the fact that it was in honor of retiring President and Mrs. Trever. Many beautiful tributes were paid to them by representatives from the faculty, from sister schools in the city, speakers from the student body, and others, to which Dr. and Mrs. Trever responded with deep feeling and high appreciation.

Commencement Day was Wednesday, April 25. It was a great day. The exercises were held in the spacious Crogman Chapel of Clark University, which was packed to the doors. It was one of the largest audiences ever assembled there. The speaker was Dr. Mordecai W. Johnson, president of Howard University, Washington, D. C. His address was on the subject, "Completing the Reformation." It was a masterpiece of thought and eloquence. After the address and the announcement of awards, Prof. R. N. Brooks, in felicitous words, paid President and Mrs. Trever a noble tribute of appreciation for the splendid service they have rendered here for twenty-three years, and closed with presenting to them a generous purse of gold from faculty, alumni, and friends of the institution, and of President and Mrs. Trever. Dr. Trever responded with deep feeling and farewell words.

The degree of Bachelor of Divinity was awarded to eight men, the Greek-English diploma to eight, the Eng-

lish diploma to four. One received the seminary certificate, one the diploma from the Bible Training School, and five women received various awards from the School of Missions. The degree of Doctor of Divinity was bestowed on the Rev. Mordecai W. Johnson, president of Howard University, and upon the Rev. J. H. Lovell, one of the leading alumni of Gammon, now a prominent pastor in Houston, Texas.

The H. L. Jacobs Christological prize was awarded to F. D. Lee; the Phi Beta Sigma fraternity prize for excellency in Christine doctrine was won by V. C. Hodges; that for scholarship in historical theology was gained

by C. W. Perry; the prize for highest standing in the three-years' course offered by the Omega Psi Phi fraternity was awarded to W. A. Harewood. Of the Stewart Missionary Foundation prizes the first for oration was awarded to V. C. Hodges, and the second to B. F. Lee, both of the middle class; the first for hymn writing was won by F. B. Clay, and the second by G. W. McCorkle, both of the senior class.

Thus ended what was generally conceded to have been one of the most brilliant and successful commencements ever held in Gammon Theological Seminary.—J. W. E. Bowen.

Christianity and Nationalism

THE liveliest issue which the Christian church in China has faced during the past four years is presented by the Nationalist movement. The movement is not peculiar to China; it is world wide. But here it has become all-absorbing. It has completely filled the horizon of the people. Nationalism with the Chinese people has become a crusade. Throughout her vast area, the millions of China have registered a vow to heaven which they are paying in blood and suffering untold, to achieve equal sovereign rights and privileges accorded to all other nations. The Nationalist movement in China is more than a political revolution. It is an industrial, social, and religious revolution. The intellectual and social center of gravity is being shifted. There is not only a revolt against the political domination and economic exploitation of Western countries; there is also a revolt against the cultural invasion of the West. The opposition to Western culture has become so intense that even the motives of Christian philanthropy and education have been questioned. Incidental to the Nationalist movement, but not an essential feature of it, is the most intense anti-Christian agitation which the Orient has experienced since the Boxer uprising.

It is of utmost importance that the Christian movement should clearly interpret its relation to this movement. What should be the attitude of organized Christianity and of individual church members toward Nationalism?

Christianity from the beginning has recognized the political rights of every country in which it has been planted. The representatives of every organized government it has recognized as powers ordained by God, to whom should be rendered the things that are Cæsar's. The fervent patriotism of the Master weeping over the city of His own beloved land has been inbreathed by the Christians of every land. There is no essential conflict between a sane nationalism, a true patriotism, and the Christian religion. The moral and social ideals of Christianity can find their fullest realization only as the citizens of every country attain full sovereign political rights and achieve real freedom. The honest acceptance and practice of the Christian religion makes for political liberty, economic justice, and equality of social and intellectual opportunity. Christianity therefore is in no sense hostile to true nationalism. Furthermore, the realization of legitimate national aspirations makes for a more vigorous type of religion.

But nationalism is not enough. Its high enthusiasm cannot be sustained without the moral ideals and spirit-

ual motives of true religion. The present halting of the movement in China is due to lack of moral capacity; personal selfishness, political intrigue, and greed for power are defeating for the time being, but only for a time, the mighty surging impulse of the people. "Patriotism is not enough." The peace of the country and the welfare of the people depend upon obedience to God, expressed in justice, judgment, and truth, established in high places and low.

Now, because of the vital relation between true religion and real patriotism, the organized Christian church holds a position of moral independence of the authority of the state. The church is not the creature or the tool of any political party or movement. The conscience of the individual Christian is not subject to the control of the government in matters of religious belief and duty. The state may rightfully demand obedience to the laws of the land and loyalty to the political principles of the nation. But every religious believer and organization may also rightfully demand of the political government freedom of worship and the privilege of teaching and practicing the precepts of a religion so long as they do not violate the rights of others or the fundamental laws of the land. These are inalienable rights recognized by all civilized and progressive countries.

It is the duty, therefore, of the Christian church to promote intelligent patriotism, to foster a nationalism that stands for political freedom, for equal privileges and opportunities for all citizens, for the promotion of justice and order among all classes alike, and for obedience to authority and respect for the laws of the land. There can be neither true religion nor safe nationalism without reverence for law and obedience to constituted authority. The Christian church must teach the moral principles and promote the spiritual ideals which will lay the foundation of just government and inspire and sustain the citizen of every country in loyal, self-sacrificing devotion to their country's welfare. To exalt nationalism and to decry religion robs the nation of the most effective force for the realization of the highest ideals of national life. To exalt religion and to ignore the obligation of loyal citizenship is to degrade religion to a pious pretence. To seek to establish throughout the land justice, judgment, and truth, in the name of the righteous God, is to bring the glory of the nation into the temple of the Most High; it is to unite religion and patriotism in the highest service of humanity.—From Episcopal Address to Eastern Asia Central Conference, January 6, 1928.

Grand Prizes in Oratory and Hymn Writing

THE Stewart Missionary Foundation for Africa holds a contest each year in all the colored schools under the Board of Education of the Methodist Episcopal Church in prose writing in the form of orations and essays; also in poetry and hymn writing. Two prizes in each are given to each school, and in addition the honor for excelling in all the schools is called the grand prize, which, in addition to the regular prize, consist in the announcement of the honors at the Stewart Foundation anniversary in Gammon and publishing the names of the winners in the "Foundation" and in the Southwestern Christian Advocate.

The grand prizes awarded for the school year 1927-28 are as follows: This prize in schools of college grade for oratory is awarded to Mr. Edgar Daniels, of Clark University. The oratorical prize for schools of preparatory or high-school grade was awarded to Miss Lucille Williams, of New Orleans University High School. This prize in schools of college grade for hymn writing was awarded to Miss Mayme Goins Dwinn, of the Teachers College, Morristown, Tenn. The hymn-writing prize in preparatory or high-school grade was awarded to Annie Consuello Spelman, of Princess Anne Academy, Princess Anne, Md.

The prize winners in Gammon Theological Seminary do not share in the grand prize honors.

The Church of All Nations A Most Unique Institution

By the Rev. Egbert C. McLeod

THE Morgan Memorial Church of All Nations of Boston, Mass., is the only institution of its kind in America. It covers an entire city block in a section of this great American metropolis, that is ninety per cent of foreign extraction. It has projected itself into the life of the neighborhood and literally transformed it. Its ministry is one of love, extending the helping hand to the poor, giving work to the unemployed, sheltering little ones, offering recreational opportunities to youth, visiting the sick and the unfortunate, and bringing the wayward to the knowledge of the redeeming influences of the gospel, for Morgan Memorial is at once a social center, children's settlement, industrial plant, rescue mission, and church—one of the most striking enterprises in city evangelization to be found in the world.

It is a mission to Protestants, Catholics, Jews, and agnostics of every race and nation.

There are five regularly ordained and technically trained ministers upon its staff—American (white), Italian, Syrian, Negro, and Portuguese. The Rev. Egbert C. McLeod, a graduate of Claflin College, Gammon Theological Seminary, and Boston University, is the representative of our race group. He is also a member of the New England Conference and vice-baseleus of the graduate chapter of the Omega Psi Phi Fraternity of Greater Boston.

The Sunday morning and evening services are international, with all pastors participating. There are Sunday afternoon services by the various language pastors, who preach in their respective tongues to the members of their group.

In a sense there are five churches within a church functioning as one. The various auxiliaries of the institution are composed of members from every race group, there being equal representation in each auxiliary. There are 1,400 children in the church school, or educational department, with thirty-three nationalities represented; 216 of this number are colored.

More than 400 workers are employed in the Goodwill Industries, and about thirty of this number are colored, who are found in every department working side by side with those of other races.

A big fleet of trucks bring in regularly the discarded articles from more than 100,000 homes in Boston and some sixty towns and communities in the vicinity. Things which cannot be repaired are turned into salvage, so that nothing is wasted. From this material the workers in the industries are able to salvage more than \$240,000 a year. The industries pay out in what is called "opportunity labor" something like \$137,000 annually, and about \$80,000 a year in what is called "beneficent labor," which includes the supervisors, social service workers, and some others who are on the regular pay roll. This makes a total of more than \$200,000 a year in wages, most of it going to persons who are in dire need of work. All who come are given the same consideration, regardless of race, color, or creed. The Goodwill Industries are strictly interdenominational. Its motto is, "Not Charity, but a Chance."

In this group of buildings and amidst these surroundings is found a beautiful seven-story building known as the Fred H. Seavey Seminary Settlement for the "down-and-out" man. It takes them in, gives them a place to stay, Christian environment, and a chance to get on their feet. In the course of a year from three to four thousand men are cared for by this settlement.

The Rev. Mr. McLeod has entire charge of the Negro phase of the work, which includes a constituency of more than 400. Among the many auxiliaries are found the Harriet Tubman Club and the Paul Lawrence Dunbar Lyceum, that are social, educational, and musical organizations for the self-expression and development of the women and young people of our race. He has given himself unreservedly to the task of transforming this section of Greater Boston.

A National or World Church

(Continued from page 364)

Church, bringing within its corporate life peoples of every land and race, is a mighty force for mutual understanding and international good will. In a day when there is a strong tendency throughout the world to foster an exclusive nationalism, the Christian church will do well to remind men by its common hymns and prayers, by its teachings and traditions, by its world-wide organization, that God hath made of one blood all the nations of the earth. The church of Jesus Christ is the one organization on earth that is calling to the people of every tongue and clime: "One is your Master, even Christ, and all ye are brethren." Whatever form of church organization or ecclesiastical polity will break down the racial and national barriers that separate men and create a just internationalism and true brotherhood, has right of way.—From Episcopal Address to Eastern Asia Central Conference, January 6, 1928.

Again the Battle's On For American Education

Congress Listens to Friends and Foes

By Harry Earl Woolever

Editor, *The National Methodist Press*

THE Seventieth Congress is now the battleground for the fifth time in the effort to promote the democracy of education in the United States, by placing a secretary in the President's cabinet to represent education just as agriculture, labor, and other major interests in this republic have cabinet secretaries. Education, next to spiritual and moral standards, of which it is a first ally, is the most important ingredient of a democracy. The first President emphasized its necessity in the growth and expansion of this republic, and his successors have done likewise. It seems to furnish the last principal battleground between the Protestant democratic ideals which grew out of the Reformation and the older idea held by the ancient Roman church. This contest between two fundamental principles of education representing two types of civilization has been aggressively waged in the halls of the Capitol in the Sixty-sixth, Sixty-seventh, Sixty-eighth, Sixty-ninth, and Seventieth Congresses. Each year the outstanding leaders in public education—including State superintendents of public instruction and noted professors in universities and colleges—leaders in social service, and officials of philanthropic organizations have urged the Government to take action which would elevate the educational standard in our country and make for the reduction of illiteracy in the United States, where we now have the greatest number of illiterates of any Protestant nation in the world. As these lines are written the forces favoring and opposing the bill for the creation of a federal department of education are assembled before a committee of the present Congress, which is listening largely to the same statements which have been made at hearing after hearing.

IS THERE HOPE FOR EDUCATION BILL?

No one who studies carefully the report of the hearings on education can well question what benefits a federal department of education would bring. But the facts, as we have pointed out before, receive no fair consideration before the education committees of Congress. It is not that the chairmen do not give both sides an equal opportunity for expression, but the committees are packed with members who are prejudiced against public education. For instance, the Roman Catholics, having openly announced their opposition to the measure, and having gloried in their ability in former Congresses to prevent its getting on the floors of the chambers, are known to be the strength of the opposition. Yet in view of this, and because of this, when the five last members of the House Committee on Education were appointed, three of the four minority members were against the bill, two being Roman Catholics and the third an advocate of the parochial schools. The fifth one is of the majority party, and he is a Roman Catholic. Each has a right to have his views, but a constructive committee cannot be created out of those who are avowedly opposed to the most important measure to be considered by the committee. No one who is acquainted with the way things are done in Congress believes for a minute that this simply happened. Neither Speaker Longworth nor Minority Leader Finis Garrett nor their trusted lieutenants let this go through without knowing that there was some undercover reason for it.

This kind of appointments is not in harmony with democracy, nor made with justice to the unschooled and underschooled youth of America and the future citizens of this nation. Americanism is here being subordi-

nated to ambition for political spoils. There seems small hope of this bill receiving consideration before Congress in a square, democratic way, unless the American people in sufficient numbers arouse themselves to the extent of urging their representatives in the House and Senate to demand that this bill be taken from the committees to the floors of Congress.

MAKING SHOES OR SCHOLARS

At the hearings this year the opposition to the Education Bill had its chief source in Massachusetts, where the forces, under the leadership of Cardinal O'Connell, temporarily blocked the Child Labor Amendment. Today, largely the same forces are united against the Education Bill. They are familiar groups, as they appear here against nearly every progressive measure. Here you have alien-minded, selfish, and materialistic forces parading falsely under patriotic titles, united to prevent this bill from reaching the floors of Congress according to orderly, democratic form. The public is likely to be misled by organization names such as The Sentinels of the Republic, Massachusetts Public Interests League, American Constitutional League, and The Order and Liberty Alliance. These joined in a meeting in Washington in which they passed resolutions of the most reactionary sort and declared against the creation of any new Federal or State Bureaus. The truth is that these organizations are among those which, because of their lack of vision and restrictive ideas, help to promote the very bolshevism which they outwardly decry. They know not what they do. Their standing and qualifications for judging on matters of this nature are such that their opposition to the Education Bill would be absolutely nil were it not for their unity on this question with the Roman Catholic leaders who are first, last, and always against any proposal fostering the public schools of this land. These latter take credit to themselves for the failure of committees to report this bill in past Congresses, and it is truly theirs.

WHO IS TELLING TRUTH?

Dr. John A. Ryan, executive secretary of the National Catholic Welfare Conference, the organization of the hierarchy, which looks after its interests and promotes its plans at the seat of the Federal Government, speaking before the National Council of Catholic Women, made a characteristic statement. He said that the Education Bill was not in response to a popular demand, but that it had been kept alive by a small group of educators who were the source of all the propaganda in its favor. On the same page of the Romanist journal quoting Dr. Ryan is a notice of the pope's recognition of Dr. Ryan's services by appointing him a domestic prelate. No one who has followed the activities of this able and clever spokesman in Washington believes the pope extends this honor in appreciation of services in behalf of American principles or ideals. The vatican pays for services that please the vatican.

Dr. Ryan's statement on this question is typical of the untrue and misleading arguments made by the principal and persistent opponents of the American system of education. In announcing that only a "handful favor the bill," and that "there is no public demand for the Curtis-Reed Bill," he overlooks the fact that thirty great national organizations are actively backing it. These groups, representing millions of our best citizenry, include such organizations as the General Federation of Women's Clubs, the

Federal Council of the Churches of Christ in America, the National League of Women Voters, National Board of Y. W. C. A., National W. C. T. U., the Scottish Rite Masons (Southern Jurisdiction), American Federation of Labor, American Association of University Women, and various large national teachers' organizations, such as the National Education Association, American Federation of Teachers, and the National Congress of Parents and Teachers.

Over against Dr. Ryan's statement as a chief representative of the backers of the parochial schools and opponents of the public schools, is placed in the record of the hearings the statement of a nationally recognized authority on education, Dr. Joy Eimer Morgan, editor of the Journal of the National Education Association. Dr. Morgan has stated at the joint hearings on education before the education committees of the United States Congress, "You can count on the fingers of one hand all the men and women in public education of sufficient prominence to have their names in 'Who's Who in America' who are opposed to this measure." He added, "I challenge anybody to disprove it."

One is compelled to choose which is the trustworthy statement, as they are absolutely contradictory regarding one of the major responsibilities of government and citizens—that of the education of our American youth. Shall it be after the Romanist or the American idea?

DEFEND AMERICAN PRINCIPLES

The people of this country who have followed with care the movements of this decade are familiar with the struggle now on to preserve and promote the finest idea's of our democracy. For this reason further details of the effort to bring to the youth and underprivileged in this country the best in educational methods and opportunity are not necessary, we judge. Those Americans who oppose the Romanist idea of education, the fruits of which are seen in Latin-America and southeastern Europe, and who favor the ideal of the best in education for those who are to participate in the destinies of the United States, will take action. The service which each one who desires to serve in this cause may best render at this hour is the sending of a letter to his senators and representatives in Congress requesting immediate and definite action on the floors of Congress in favor of this bill.

WASHINGTON, D. C.

Marriages

GOODWIN—MITCHELL. Mr. Reubin Goodwin, of Carlos, Miss., and Miss Blanche Mitchell, of Brookhaven, Miss., were united in holy matrimony at the home of the bride's parents, Sunday, December 4, 1927. Many friends were present to witness the ceremony. The bridal party consisted of Mr. Sylvester Porter and Miss Bernice Jackson. The couple received many valuable presents. The ceremony was performed by the Rev. J. W. Moulton, pastor of Pilgrim Rest Methodist Episcopal Church, of which Mr. Goodwin is a member. We wish for the couple a long, happy, and prosperous life.—Reporter.

HAGANS—SCOTT. On March 31, 1928, Mr. Wm. Hagans and Miss Nancy Scott were united in holy wedlock at their residence at Blackshear, Ga., in the presence of a group of friends. On April 15, 1928, Mr. Henry Gibson and Miss Laura Mae Allen were united in holy wedlock at their residence on Highway Avenue, Blackshear, Ga., in the presence of relatives. The wedding march was played by Mr. A. B. Lee. The Rev. P. B. Gibson D.D., performed the ceremonies.—Mrs. Ophelia Jacobs, Reporter.

LYLES—GROOMS. On Sunday afternoon, April 8, 1928, Mr. Jesse Lyles and Miss Harriett Grooms were happily joined in wedlock at Mt. Gregory Methodist Episcopal Church, Cooksville, Md. The church was beautifully decorated and filled to its capacity. The ceremony was performed by the Rev. Eugene Williams, pastor in charge. Reception was given at the home of the bride's parents, Mr. and Mrs. Charles Grooms.—Reporter.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

JESUS TEACHING IN THE TEMPLE

SECOND QUARTER. LESSON VIII. MAY 20

Scripture Lesson—Mark 12. 13, 14.

The Situation As the Enemies Saw It. When Jesus rode into Jerusalem with a crowd cheering Him as king, some of the leaders advised that He stop the crowd from acclaiming Him king. But instead He justified them in their conduct (Luke 19. 39f; Matt. 21. 16). These leaders interpreted the affair as meaning that Jesus was encouraging a popular uprising in favor of Himself as king. This they considered a very dangerous thing for the entire people. If the report of the incident should get to Herod or Caesar, whose friend Herod was, the Jewish leaders might be held responsible for not having registered their disapproval of it in the most emphatic way. Their negligence might be interpreted as acquiescence. And when Jesus drove the dovesellers and money changers from the temple, these leaders interpreted this as the first overt step in usurping complete authority. Whether they surmised that He was conscientiously acting the rôle of the Messiah, we are not sure. But they did see that He was acting the rôle of an authority superior to the established one. And even though it was a religious act, it was an act becoming only the political head of the people.

They had two grievances against Him, therefore: He was dangerous to the political stability, and He was dangerous to the religious stability. They decided that He must be destroyed by all means. But to make His destruction appear lawful, they must have some definite charge to bring against Him, and a charge which can be proved. He had not been heard to say anything against the emperor or king; He had not been heard to say that He was to be king; and he had not been heard to say that He was the Messiah. They had demanded His authority in cleansing the temple; but He had said nothing definite which could be used as a charge against Him. Some of the leaders were indignant over His religious interference; while the friends of Herod and Caesar (the Herodians) were displeased especially because of His supposed political ambitions. These two groups agreed to make common cause against Him, thinking that they could the more easily accomplish His destruction if they could prove Him opposed to the established political government.

The Enemies' Futile Tactics. Jesus' cleansing of the temple showed Him a frank and outspoken idealist who would stand for the ideal by word and deed at any cost—the enemies thought. Many, if not all, of them desired political freedom as well as they thought He desired it. But being experienced leaders, they knew it would not be wise to bid for such freedom at that time. They thought that He was a small-town Jew who lacked that wisdom, but was a sophomoric idealist who drew no distinction between the ideal and the practical. And they thought that they could easily induce Him to bite if only the hook be baited with an appetizing morsel which would conceal the hook. So they baited the hook with something they thought He relished, and stood aside with a feeling of cocksureness that He would swallow hook and all.

Here is a good place for denunciations on the part of those who delight in denouncing Jesus' enemies for everything they did against Him, while they who denounce are guilty of the same sort of tactics against other friends of Jesus. But we cannot work ourselves up to that kind of intellectual and moral dishonesty. It may accomplish something worth while if we denounce the evil in ourselves in the present rather than the evil in those Jews of two thousand years ago. They can't hear our denouncement of them! They were not of Christ; but we are supposed to be of Him. Therefore wherein

we are guilty of the same things as they we are much worse than they.

Jesus Silences His Questioners. When Jesus refused to bite, of course, "they marvelled greatly at him." They were much surprised to find their supposed political upstart apparently so prudent and sagacious. But they were mistaken. Although His penetrating insight easily saw the hook in the bait, and although His answer showed political sagacity, it was not dictated by such a consideration. He was just as sincere in His answer as His enemies had flatteringly given Him credit for being. But He was not the political upstart that they had given Him credit for being. As far as we know, He had no political ambitions at all. And He would have given the same answer to His closest friends that He gave to His recognized enemies. As an ideal He doubtless believed that His people should be politically free; but He was not so much concerned about their political freedom as about their moral and social righteousness, without which political freedom would not redound to the glory of God, but with which God would be glorified without political freedom. And on another occasion He is said to have wrought a miracle to pay His tribute to the foreign government (Matt. 17. 24-27).

These leaders thought that Jesus did not have any comprehensive knowledge of the Bible at all, but only a knowledge of scattering statements which He singled out to fool the ignorant people into believing Him a man of the most erudite learning. He had not graduated from any of their schools. So when they asked Him about paying tribute to Caesar, they thought that He would not know whether the Bible had said anything on that matter at all, and so would be afraid to say "yes" or "no." They failed in this. Then a Sadducee and scribe in turn took a shot at Him. They wanted to "show Him up" in the presence of the crowd as unable to answer questions in religion so as to undermine His popularity and influence with the crowd. The Sadducee put to Him a puzzling question—what we would call today a "thought" question which required more than a knowledge of Scripture to be answered. But often one may be very proficient in more advanced knowledge, but woefully lacking in the more elementary knowledge. So the scribe put to Him a question in elementary Bible study. It belonged to the Hebrew primer. The answer to it was

one of the first things a Jewish child learned in school. This was a test of his memory of Scripture.

In both cases Jesus answered more than was asked of Him—as if to show that He welcomed any question in religion or theology. So the Sadducee and scribe were no more successful than the Pharisees and Herodians. And after that, we are told, no one had the courage to try further to trip Him up on the Bible.

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, MAY 20, 1928

"Thou shalt love thy neighbor as thyself"

(By D. D. Martin, D.D.)

The fundamental in all religion is to love God, but God has so related Himself to man that no one can love God who does not love his fellows. We must first get right with God before we can be right with others. The eternal principle of righteousness is triangular, including God, self, and others. There is no part of this compact that can be severed and the balance remain intact. We cannot be true to ourselves unless true to God and others; we cannot be true to God without being true to our brother.

In this lesson we are taught that we are to recognize our relation to governments and rulers in this world, and at the same time retain our loyalty to Christ and His kingdom. We cannot live in this world without sharing the benefits of its institutions and governments. It is right that we should help in support of these things; but paying taxes does not excuse us from our obligation to the work of God, neither are we released from service of love to humanity by discharging our loyal obligations. We cannot pay our dues to the church and be excused from any love service we may render.

A dollar in the missionary box does not fulfill our obligation to the heathen world. The passion of a deep, abiding love akin to our love to God, must move us to every service we can render to those who know not God, or His redeeming grace and love. We cannot love out of our hoping, loving, giving, praying, planning, or living anyone in all the heathen world without leaving God and Christ out of our lives. Thou shalt love God and thy neighbor in every thought of thyself.

We have much to love and thank God for in this land of wealth and plenty; but it is not ours alone—thy brother as thyself must share its blessings. We cannot pray acceptably and disregard those in Africa or Asia who have not learned how or to whom to pray. We cannot sing to God's honor and forget those whose singing has never been God-inspired. No gift or joy in life is ours unless we include all in its benefits.

OAMMON SEMINARY.

Epworth League Topic

MAY 20

WHAT CAN I EXPECT FROM MY JOB?

(John 4. 27-38)

FARMING

By CLARENCE HILL

Because, as a young farmer, I must work like the "dickens," I shall write of "Great Expectations" from my job. As you read, think of your own life work. Ask of your job or the job you are looking forward to, "What opportunities will you bring to me of satisfaction, service, development, education, discipline, independence, personal challenge, and Christian environment?"

Personal Satisfaction. Do you like your job? As a livestock farmer, I enjoy my work. My whole life would be miserable if I did not enjoy the hard, physical labor and the necessarily long days. Farming brings to me personal satisfaction, accompanied by good health, a man-sized appetite,

the food to satisfy it, and sound slumber to reward my toil.

Opportunity of Service. Does your job serve others? Farming is fundamental to all human activities. Food and clothing are first essentials, and, as a farmer, I have this opportunity of service. Farming will not withhold me from personal contacts in neighborhood affairs, nor from opportunities of service in school, church, and community enterprises.

Opportunity for Development. Ten years from now I must be a better farmer. My job owes me the opportunity for growth and expansion as a man and as a farmer. Fortunately, development as a farmer is left largely to the individual. He certainly is not prevented from personal development, and his business methods and judgment determine the expansion of his business.

Education. What may you actually learn at your task? My job as a farmer offers me a liberal education. No two days bring the same experiences. New lessons are learned each day. The experiences of this year are certain to change somewhat the plans for next season's operations. Farming teaches skill in every outdoor and many indoor activities. Already it has taught kindergarten courses in soil-chemistry, stock-judging, dietetics, surgery, blacksmithing, mechanics, forestry, carpentry, electricity, harness making, bookkeeping, and economics. The great variety of tasks, changing with the seasons, stimulates and holds my interest.

Discipline. Were you, as a child, "fed up" on discipline? My job of farming teaches me personal habits of promptness, decision, and aggressiveness. Certain daily tasks must be done. Milking can never be postponed till after State Fair Week. Then there will be disappointments to face and reverses to meet. Bad weather, crop failures, pest ravages, epidemics of disease, and price changes, all beyond one's control, and all very destructive to one's patience and to faith in the fitness of things, are severe disciplines. Set back five years, one must start courageously to erase the red from the ledger.

Do not ask, "Is it a soft job?" Rather inquire, "How soft am I?"

Independence. I shall be disappointed if, at the end of a life on the farm, enjoyable because strenuous, I have not earned and

saved a competence for old age, an education for my family, comforts for the home, and a reasonable expansion of my original business. Farming offers to the industrious and intelligent young man greater opportunities financially and sets fewer limits on the scope of his endeavor than do most of the professions.

Personal Challenge. Does your daily task challenge the best of your ability? Farming demands my best, and a lot of it. To perform any task slovenly injures not only myself, but injures the farm as a unit. Constant application to my daily task brings me both increased income and an increased inherent value to the farm.

Christian Environment. Your home affords a Christian environment. What of the shop where you work? Do your fellow workmen, clerks, or officials inspire or discourage your Christian purposes? Farming places me nearest to God's handiwork. Urban folk establish parks or go picnicking to get near those beauties of nature which are my daily atmosphere. In fine stock, in ripened grain, in autumn's colors, in winter's hope of springtime I read God's message of hope for man—for the farmer's religion is one of hope. As a farmer, I depend entirely upon His laws in every enterprise, and from it all I learn to hope for those blessings which John, in our lesson, calls the "fruit unto life eternal." Can your job promise as much?—Epworth League Quarterly.

ducted our meetings so splendidly. May God bless him.—J. W. E. Bowen, Pastor.

Waveland, Miss.—St. Rock Methodist Episcopal Church: On Easter Sunday our district superintendent, Rev. A. L. Holland, was with us at 3 P. M., during the absence of our pastor, the Rev. J. H. Gilder, who was on his charge at Pearlinton, Miss. The meeting was opened by our worthy local preacher, the Rev. O. R. Redd; prayer by Bro. W. N. Richardson. The Rev. Holland was at his best. He preached from St. Matt. 28. 5, "And the angel answered and said unto the women, Fear not ye; for I know ye seek Jesus, which was crucified." We are rejoicing that with the assistance of the Rev. O. R. Redd, we raised our assessment for World Service.—W. N. Richardson, Reporter.

Laurel, Miss.—Easter Sunday was a high day at St. Paul Methodist Episcopal Church. At 3.30 A. M. the pastor preached a soul-stirring sermon. At 3 P. M. the Rev. Jones, of the Second Baptist Church, preached a sermon which was well prepared and delivered. At 7 P. M. the Sunday school rendered an excellent program. The Rev. Smith has the church organized as it has never been before. Every auxiliary made a report. Miss Catherine Parker, having raised the largest amount, \$9, was crowned queen of the Sunday school. Master C. B. Christian won the \$5 gold piece in the baby contest. The total raised during the day was \$660.98. Of this amount the Sunday school raised \$100.—The Rev. G. W. Smith, Pastor; Miss N. J. Houston, Reporter.

Meridian, Miss.—St. Elizabeth Chapel Methodist Episcopal Church is moving on nicely under the leadership of our worthy pastor, the Rev. H. J. Roberts. Our World Service drive is still on. We hope to raise our full quota in a few weeks. Tuesday night, April 17, the various clubs reported, as follows: M. House, \$22.05; O. Griggs, \$2.50; J. Blackshire, \$4.25; Sister V. Hodges, \$31.65; Harriet Watts, \$10.50; Mary L. Hinkle, \$4; Epworth League, \$10; Literary Club, \$9; total, \$93.95. This amount was raised to help complete our new church, which we are hoping to complete by Children's Day. The Epworth League gave a play Monday night, April 16, entitled, "The Punishment of Sin." It was a success. Amount raised, \$10. We solicit an interest in your prayers.—Mrs. G. M. Harris, Reporter.

Eupora, Miss.—Our first spring revival was held in Liberty Methodist Episcopal Church on March 18-25. Each service was conducted by the Rev. Mrs. Mary E. Jones. She preached every night to a crowded house and spoke many words of encouragement. During the revival eight souls were added to the church. The services were well attended by the members and friends of the church; also visitors came from many miles away to hear the Word of God. A liberal collection was taken each night, amounting to \$50 on the closing night. We all are glad to have our same pastor with us this year, the Rev. H. F. Cook, who is doing all he can for the church and community in order to make it a lively one. We hope to do many great things this year, God being our Helper.—Jessie Mae Boys, Reporter.

Biloxi, Miss.—The Lord continues to bless our church under the pastoral care of Rev. P. H. Rembert. Our Easter service was the best in the history of our church. The Rev. J. A. Leach made a short talk on the resurrection of Christ, after which Dr. Rembert preached the resurrection sermon from Matt. 28. 7. He preached the sermon of his life. May the Lord continue to bless the Rev. Rembert. More than thirty sinners came forward for prayer. Dr. Leach showed the resurrection of Christ in moving pictures. More than five hundred people were present, and a great impression was made during the service. Total collection, \$406. World Service, \$287, and all Conference claims paid in full. Our pastor is ready to make a round report to the next Annual Conference in 1929. Our service opened at 3 A. M.—Reporter.

New River, Va.—The pastor, Rev. A. S. Mitchell, and members of New Hope and West Radford churches are rejoicing over

Little Stories of Achievement

What the Churches Are Doing

Vidalia, Ga.—The Easter program was carried out fully. The Rev. P. W. Rock preached a noble sermon from Luke 24. 6; subject, "The Risen Christ." The message was very inspiring. Grand total raised, \$38.76.—Marie Collins, Reporter.

Carthage, Miss.—Easter Sunday was a highly spiritual day at Wesley Chapel Methodist Episcopal Church. After a well-attended and interesting Sunday school, a splendid Easter program was rendered. The pastor, Rev. F. L. Wood, preached the resurrection sermon.—Gladys Jackson, Reporter.

Sardis, Miss.—Our rally was conducted on April 1. The clubs reported as follows: No. 1, M. Walton, \$12.71; No. 2, B. B. Bell, \$16.25; No. 3, S. A. Patterson, \$10.37; No. 4, M. Lord, \$12.55; No. 5, B. Hines, \$9.50; No. 6, L. A. Avant, \$25.12; total raised at Springhill, \$88.85, including other collections. Our pastor, the Rev. N. O. Griffin, is doing a great work here.—B. McCarty, Reporter.

Burnside, Miss.—Shiloh Methodist Episcopal Church: Sunday, April 8, was a high day at this place, and the spiritual tide ran high. We had with us our pastor, who preached a wonderful sermon at 11 A. M. On Sunday evening the Easter program was rendered; Mrs. Lottie Horn, mistress of ceremonies, assisted by Mr. M. Brown. Collection amounted to \$42.60.—Rev. G. W. Johnson, Pastor; Mrs. Mamie Brown, Reporter.

Hub, Miss.—The Young People's Praise Band is still progressing. Every Sunday, at 3 P. M., a program is conducted, to the delight of young and old of all denominations. They are willing to launch out anywhere. St. Luke Methodist Episcopal Church, with our beloved pastor, Rev. E. M. Dukes, is over the top with our World Service. We are well pleased with our pastor, and he is loved by everyone.—Mrs. A. Sibley, Reporter.

Fredericktown, Mo.—Prof. Mrs. Mallie E. Wyatt, of 727 Garfield Street, one of the leading members of the African Methodist Episcopal Church of Poplar Bluff, gave a grand concert at McCabe Methodist Episcopal Church for the Rev. L. C. Dawkins, to aid him in his report to the Conference. With the co-operation of other churches in the town it was a great success. All present

enjoyed a delightful evening. The pastor, Rev. Dawkins, appreciated this effort very much.—Mrs. C. L. Dawkins, Reporter.

Sylvania, Ga.—On April 3, at 8.30 o'clock, our home was visited by a jolly number of young and elderly people with birthday greetings in honor of the masculine parent of the home. They were represented by the Royals, Striggles, Knights, Maultbys, Wrights, and others. After engaging in several amusing plays, delightful refreshments were served. A beautiful cake was presented to the hosts by Miss Mae Maultsby. Well-chosen words of appreciation were spoken by the recipient.—Mr. and Mrs. W. S. Lawton.

Sealy, Texas.—The membership is rejoicing over the Easter drive. Despite unfavorable weather, we succeeded in raising \$125 for World Service and some on other claims, an increase of \$25 over last year for World Service. We secured two new subscriptions for the Southwestern and one renewal. We are expecting to send more by the District Conference. Our pastor, the Rev. A. A. Frank, is wide-awake. He looks after every phase of church work and its program. We hope for the area a good report at General Conference.—A. A. Frank, Pastor; M. E. Garland, Reporter.

Tylertown, Miss.—St. James Methodist Episcopal Church: On Easter Sunday the Sunday-school lesson was taught by the Rev. D. R. Bentley, from Mark 16. 1-20. Amount raised was \$1.11. Prayer meeting was then conducted by a committee, after which a splendid sermon was preached by the pastor, Rev. Bentley. Amount raised for the pastor was \$16.10. The Easter program was conducted with talks on the resurrection by various persons. Many good things were said. Raised for World Service, \$85.71; total raised on Easter Sunday, \$102.92. Pray for us.—The Rev. D. R. Bentley, Pastor; Nolia Jones, Reporter.

Jackson, Miss.—During the third revival in Central Methodist Episcopal Church there was a spiritual awakening; forty-one conversions, 192 accessions in the three meetings; many were consecrated to personal work; formation of cottage prayer groups; special emphasis on training and standing by converts. The revival was a great success. All members seemed spiritually alive and filled with interest to give aid towards its success wherever they could and whenever they could. We shall always feel indebted to our evangelist, the Rev. J. W. Golden, D.D., who con-

the great success they have had the week preceding Easter. Pastor Mitchell held his revival meeting and nine souls accepted Christ as their Saviour. Easter Sunday was the Rev. Mitchell's day at West Radford, and he brought us a great Easter message in the morning. His text was taken from Eph. 3, 10; subject, "Power of the Resurrection." In the afternoon he spoke on "Easter as a Commencement." New Hope and West Radford combined their forces on World Service. New Hope raised \$26.50; West Radford, \$20; Ladies' Aid, \$8; total, \$54.50. We raised our World Service quota, which was \$45, and have three subscriptions for the Southwestern Christian Advocate.—Mrs. A. English, Reporter.

Reddick, Fla.—The Sunday school, B. Y. P. U., and League Congress met at the Mt. Celio Baptist Church, Sunday, at 8.30 P. M., with the vice-president, Maggie Lewis, presiding. Mrs. I. R. Kelley, mistress of ceremony. Scripture lesson led by the vice-president, followed by the congress. Bro. Matthew Hart delivered the welcome address; response by Bro. B. J. White. Bible drill was conducted by Bro. J. A. Thompson, which was very interesting. The Rev. Walton was introduced to the congress and spoke many words of encouragement. All present enjoyed the program. Collection, \$10.10. Sunday, April 8, was a high day at Mt. Zion Methodist Episcopal Church. The Rev. A. Miles preached a soul-stirring sermon from Psalm 120. Easter collection, \$45.95. The program was enjoyed by the entire church. Miss Maggie Lewis was mistress of ceremonies.—Rev. A. Miles, Pastor; Kate L. Simmons, Reporter.

Sturgis, Miss.—Liberty Hill is still on the map. On Wednesday night, March 7, a great storm struck the parsonage at Liberty Hill Methodist Episcopal Church. Many cars arrived and many voices joined in singing, "Right Shall Conquer Wrong." Nearly 100 people passed through the house and placed on the table more than 100 pounds of choice groceries and a handsome purse for the comfort of the pastor and family. The party was led by Brothers and Sisters J. Hudson, R. Rodgers, W. M. Rodgers, A. Davis, A. Rodgers, P. Bardwell, Jno. Hickerman, J. Davis, G. Y. Davis, A. B. Davis, M. Davis, M. Rodgers, F. A. Alexander, N. Bardwell, A. Bardwell, M. Lampkins, O. Lathan. Space will not permit mention of all names of those who participated, but it is understood that we, the pastor and wife, extend to the good and loyal people our hearty thanks and prayers. Come again.—The Rev. L. D. Campbell, Pastor; Louise Davis, Reporter.

Ailey, Ga.—Nepsis Chapel: Our program on Easter was splendid, under the direction of Mrs. P. E. Smith and Miss Sallie Edgers-ton. Song service was conducted by the Rev. D. G. Greer, who rendered excellent service. Scripture lesson by the pastor, Rev. P. E. Smith. The pastor also preached the resurrection sermon at 11 A. M. Seven persons joined the church. A contest was on among two ladies and two gentlemen. The African Methodist Episcopal Church led the contest. Several addresses were made by S. S. Mincey and the Rev. G. W. Walker, pastor of the African Methodist Episcopal Church. We raised for World Service, \$15.60; total collection for the day, \$25.60. The Rev. Smith is playing his part as pastor. We hope that these men will live long to preach the gospel of Christ. Bro. Greer and his choir rendered excellent music. He is a wide-awake man at the organ.—C. Wiggs, Reporter.

Benton, Miss.—Mt. Pleasant Church is moving on as never before toward the goal. We had a soul-stirring meeting at the close of the Sunday school. Nine persons joined the church. The Rev. Holston never overlooks anything that he feels will help uplift fallen humanity. The doors of the church are always open for the reception of members. Every auxiliary of the church is taking on new life. We are striving to make this year a signal success. On Easter Sunday everyone was busy raising money for the World Service. The people of Mt. Pleasant Church raised \$122; Wesley Chapel, \$100; total amount raised for the day for World

Service from both churches was \$222. We thank the Rev. Holston for his wise direction and good counsel. He is putting forth every effort to lay the weight of his hand on the young people of the church, trying to help them to be more Christlike; by so doing the children between the ages of five and twelve are very active in the junior choir. Pray that we may stand by our pastor.—Mamie C. Johnson, Reporter.

Hobson City, Ala.—The members and friends of Rising Star Methodist Episcopal Church rejoice in the return of our pastor and wife, Rev. and Mrs. J. R. Taylor, now serving their third year here, and under their leadership we know no failure. On Easter Sunday the pastor delivered the Easter message from the subject, "The Evidence of His Resurrection." We were carried to a mount of vision. At 8 P. M. the World Service roll was called. The reports were as follows: No. 1, Mrs. A. Henderson, \$4.60; No. 2, Mrs. B. B. Turner, \$8.75; No. 3, Mrs. L. Watt'eton, \$3; No. 4, Mrs. Sam Petes, \$10; No. 5, Mrs. J. Morris, \$10.35; No. 6, Mrs. B. Young, \$4.01; No. 7, Mrs. J. R. Taylor, \$15; No. 8, Mrs. A. Buden, \$8; No. 9, Mrs. B. Adams, \$6.65; No. 10, Pastors' Club, \$7.36. Those paying \$3 were: W. Lewis, I. Gadston, B. B. Turner, G. B. Adams, the Rev. J. Wynn, Mrs. M. Reed; paying \$1 each: L. Bailey, D. Adams, C. Young, Mesdames C. Price, H. Williams, N. Maddox, O. Roberson; S. Petes, \$1.50; T. G. Bailey, \$1.50; C. Pyles, \$1.75; Mesdames E. J. Fisher, \$1.25; I. Nickerson, \$2; E. Morris, \$1.10; J. Prather, \$2.75; total raised for all causes, \$135.—Reporter.

Griffin, Ga.—Easter was a great day at Heck Methodist Episcopal Church. A large number of children and young people were assembled on Sunday morning in the study of the Easter lesson, at the close of which two distinguished visitors spoke. The visitors were our true and tried friend, Dr. D. D. Martin, professor in Gammon Theological Seminary; and our new friend, Dr. Franklin H. Clapp, president-elect of Gammon. Dr. Martin preached the Easter sermon at 11 A. M. A large and appreciative audience, consisting mostly of young people, listened with rapt attention and to great profit as the doctor spoke, and the Spirit was manifested in great power. Dr. Clapp also made some helpful remarks at the close of the service. The Easter program was rendered Sunday night before a packed house. A large stage was erected by our faithful superintendent, A. J. Banks, and it was tastefully decorated by Mrs. Lena Brown, Mrs. Eula Ector, and Mrs. A. M. Wilkins. Mrs. Ella Phillips also brought a nice vase of flowers that added much to the surroundings. The whole decoration scheme was inspiring. The program, one feature of which was a pageant, was impressive and uplifting. Superintendent Banks directed the program, and Mrs. Mary Gray, our organist, was in charge of the music. The collection for the day was \$60. Things are going well at Heck, and with our pastor, the Rev. N. A. Bridges.—Mrs. Fannie Grant, Reporter.

Canton, Miss.—Sunday, April 8, was a big Rally Day for Asbury Methodist Episcopal Church, which is under the leadership of the Rev. L. E. Johnson. The Sunday school, under the guidance of Superintendent S. H. Whisenton, began at 10 A. M., with a large attendance. Many interesting thoughts were drawn from the lesson. The church services began at 11 A. M. The choir rendered a musical program, including anthems and solos. One beautiful feature of the choir's program was the kneeling before the cross by two small girls and the singing of "In the Cross of Christ I Glory," by Miss Mary B. Ellis. Our pastor, the Rev. L. E. Johnson, preached a very inspiring and interesting sermon from the words, "He was wounded for our transgressions and buried for our iniquity, and by his bruises and wounds we are healed." The closing hymn was "The Old Rugged Cross." Misses Whisenton and Ellis and Messrs. Jackson and Bowman conducted the Easter exercises at 8 P. M., with the children's choir, directed by Mrs. Mary Boman. Much credit is to be given those who prepared the children for this splendid program. The Woman's Home Missionary

Society is doing very creditable work for the church, Mrs. A. E. Love, president. It has begun the work of equipping the ladies' rest room of the church. Already a mirror, chairs, and few other necessities have been secured. Asbury Methodist Episcopal Church is moving inch by inch under the Rev. L. E. Johnson.—Henry L. Whisenton, Reporter.

Shelbyville, Tenn.—Never before in the history of Scott Chapel Methodist Episcopal Church did the Easter spirit run so high as it did Sunday, April 8, when its doors swung wide, and the members and friends began to crowd in for the rich program which had been prepared for the occasion. The pastor, Rev. D. T. Burch, and his good wife, who is a great leader for young people, worked hard to make the program and the day a success. At 11 A. M. the pastor brought the Easter message from the words, "He is not here, for he is risen as he said," to an appreciative audience, which was inspired with new hopes. At 3 P. M. a most impressive service was held. "The Crucifixion" was carried out, participated in by several ministers and prominent laymen, interspersed by appropriate music. At 7.30 P. M. the program proper, "Easter Gates, Swing Wide," was well rendered by the young people and Sunday school to a packed house, which gave expression as being well pleased. Collection for the day was \$289.35. The members of Scott Chapel and the people of Shelbyville thank Bishop Clair and the Conference for sending us the Rev. Burch for our pastor and his good wife, who have proven to be a great inspiration to our church and city. Four and one-half months after their arrival the pastor had built one of the most modern and beautiful parsonages in the Tennessee Conference. The citizens at large are proud of our new building, and praise our pastor for his rapid achievements. We ask the interest in the prayers of the entire area.—Miss Sarah E. Dean, Reporter.

Beaumont, Texas.—On March 22 another "Feast in the Wilderness" was conducted at St. James. The assembly inn was beautifully decorated. Mrs. Estella Baldwin, E. O. Woolfolk, and other members of their club won first prize in selling the most suppers. The amount realized from the sale of suppers on that night was \$200. On April 8, Easter services commenced at 8.30 A. M. Bro. W. C. Overton had charge of the decorations. St. James Church was the best decorated church in the city. The Rev. Dr. Woolfolk was at his best and preached a great resurrection sermon. At 11 A. M. service the Junior Department of the Sunday school rendered one of the best programs it has been our privilege to witness. Misses Florence L. Williams and Florence Thompson were in charge of the program. At 7.30 P. M. the Senior Department rendered their program. Mr. Jones, one of St. James' young local preachers, played the leading rôle. The exercises were very impressive. Mrs. E. Champ Gordon and others had charge of the program. Mr. J. L. Kirkwood and Miss Grimsted conducted the singing. Following this great day on April 15, Dr. Woolfolk preached at the morning and evening services. The spirit of the Master is running high at St. James. The numerical strength, as well as the financial side, is still increasing. By June 1, Dr. Woolfolk, together with his official staff and membership, plan to have St. James clear of debt. McCabe, our sister church in the city, comes in for its share of glory. The Rev. Mays is doing a great work at McCabe. With Dr. Woolfolk at St. James and the Rev. Mays at McCabe, Methodism will grow in Beaumont.—O. B. Gibson, Reporter.

Birmingham, Ala.—Mt. Moriah Methodist Episcopal Church: Our members are few, but we are working very hard to carry out a worth-while program this Conference year. Our pastor, the Rev. C. L. Dunn, saw fit to put on a spring rally some time ago, and to make the rally a success the membership was divided into ten clubs. There were ten ladies, known as the Ten Virgins, as captains for the ten clubs. Each captain, assisted by her lieutenant, made her report April 1: Mrs. E. Reed, \$56.15; Mrs. T. Davis, \$31.55; Mrs. E. Patterson, \$11; Miss P. Lee, \$20;



From the simply told lesson stories in
The Primary Quarterly

little children not only learn to love Jesus but are taught that they are helping him to do his work when they are kind to birds and animals, to their playmates, and when helping mother and daddy.

This periodical is for the use of pupils 6 to 8 years of age in conjunction with The Berean Lesson Pictures. The teacher's helps for this grade are The Elementary Magazine and The Leaf Cluster. The price of The Primary Quarterly is 5c. a quarter; 18c. a year. A sample copy will be mailed you upon request.

The Methodist Book Concern

CINCINNATI NEW YORK
Chicago Boston Detroit Pittsburgh
Kansas City San Francisco Portland, Ore.

Mrs. E. Marbury, \$13.35; Mrs. F. Parrish, \$10.75; Mrs. E. Davis, \$3.50; Mrs. M. Webb, \$2.50; Mrs. A. Patilla, \$7.50; Mrs. V. Hicks, \$1.50; total, \$157.70. In thinking of a plan to raise money for World Service and Conference claims, the task was given to our four Ladies' Aid Societies and Sunday school to raise this money by Easter. Each auxiliary accepted the plan readily and began to work earnestly and was successful in raising the desired amount. Sunday school was held at 9.30 A. M. Easter Sunday; 11.30 A. M. the pastor preached a wonderful sermon on the resurrection; communion was administered to sixty-five persons. The Sunday school rendered an excellent program in the afternoon, arranged by Miss Pearl Lee, Mesdames H. Mitchell, and E. Reed. After the program the following persons made their report: Miss Pearl Lee, superintendent, \$30.41; Mrs. A. Patilla, president Ladies' Aid Society, No. 1, \$29.40; Mrs. A. Simpson, president Ladies' Aid, No. 2, \$29.40; Mrs. V. Hicks, president Ladies' Aid, No. 3, \$6; Mrs. E. Marbury, president Ladies' Aid, No. 4, \$29.40; total for Easter, \$124.61; total for April 1 and Easter, \$282.31.—Mrs. R. E. Marbury, Reporter.

Conway, Ark.—Fort Smith District Booster for the Rural Schools of Practical Methods. The district has taken on new life. First, the Sunday schools have been able to reach more people; we are having better prepared teachers with a deeper vision, more interest than ever, all of which we owe to the rural school. Second, Senior and Junior Leagues are being organized in every charge on the district and being kept alive. The boys are being reached as never before. We have

been helped greatly in understanding how to grade the Sunday school, and to better know how to run the young people's auxiliaries—that is, to win them to the church. We also have been greatly helped in making the financial budget of the church. The every-member canvass is being operated in most of the charges. Every pastor that attended the rural school was able to go back and infuse new life in his charge. The Fort Smith District does not think it would be safe for the future church to discontinue the school. The men on the district are putting their whole life and will into these methods, and are putting them across, "as the strength of one's life is the strength of his will" (Henry Van Dyke). The recreational methods have claimed the attention of many of our people. Special leaders have been trained for the work. In view of this fact, many are drawn from the theaters and from other indecent places of amusement that have for these many years preyed upon the morals of our young people. And last, but not least, the evangelistic fires have been kept aglow on the district. Souls have been brought into the fold of Christ, yet we realize the great importance of keeping them in. Therefore, the summer school affords us this knowledge.—M. M. McCrosky, District Chairman Rural Schools.

Chicago, Ill.—In a report from St. Mark Church some time ago, mention was made of several objectives to be accomplished in our program of Kingdom building. As we near the close of the fifth year of Dr. J. B. Redmond's administration, we are glad to say that these objectives, three of which we will mention here, have been made a reality. First, evangelization of the community; second, conservation of the youth; third, organization of the man power of the church. Relative to the first, we wish to report that during these five years 1,950 members have been added to the church, a large number of whom were converted into the faith. The second objective was no small task, so our pastor secured the services of the Rev. S. P. Jenkins as associate pastor to take charge of the young people's church. The Rev. Jenkins and his wife came fully prepared by training and experience to render great service. The junior choir, under the direction of Mrs. Cleo Holloway, so thoroughly trained, taking the place of the senior choir when necessary. An orchestra of twenty-five furnishes music for both Sunday school and the Intermediate League. Other clubs among the young people are: Scouts, Campfire, Bluebirds, and Flower-making. The young people's church uses the duplex envelope system, and aside from current expenses have contributed \$50 to World Service. The Sunday school recently raised \$350 in a rally. In realization of the third objective, the St. Mark Invincibles, under the courageous and consecrated leadership of Mr. Henry Scott, is sharing largely in all the great tasks of the church, one of which is the redecoration of the auditorium at a cost of \$1,200. The plans for the St. Mark Cathedral have been somewhat changed to the extent that the building will not be completed until 1933. Nine thousand dollars were raised this year for the Cathedral Fund; \$20,000 has been paid on the lot; \$19,000 has been raised for current expenses; \$3,750 for World Service. In rejoicing over our achievements for the year, we must not fail to mention the invaluable services rendered by the office force. The pastor rightfully attributes this success to the faithfulness and co-operation of the constituency. Pray for us that the year just opening will be the biggest and best for Kingdom building in the history of St. Mark Church.—Reporter.

15-17; Attalla and Collinsville, 18, 19; Center, 20-22; Cedar Bluff, 22, 23; Gadsden, 27-29; Gadsden Ct., 28, 29.

Dear Brethren: We begin the third round, and we begin looking toward the Annual Conference. Push all causes that are dear to our blessed Lord. Have a passion for souls, and strive and pray for conversions. Please collect and send in your full quotas for World Service, Episcopal Fund, Pensions and Relief, General Conference expense. Make Children's Day a big one. Put the Southwestern in every home. Collect the district claims by the time we hold our third Quarterly Conference. The District Conference convenes July 24-29, at Sweet Home Church, Gadsden, Ala.—J. W. Thomas, Dist. Supt.

HANNIBAL DISTRICT

First Round—Esberry, May 12, 13; Moberly, 12, 13; Clarksville, 19, 20; Truesdale, 26, 27; Columbia, June 2, 3; Hannibal, 9, 10; Fort Madison, 13, 14; Troy, 16, 17; Montgomery, 23, 24; Weilsville, 23, 24; Fulton, July 1, 2; Parish Fork, 1, 2; Sturgeon, 7, 8; Mexico, 15, 16; Bowling Green, 21, 22.

Dear Brethren: Let us begin the new Conference year with our minds and hearts firmly fixed upon a 100 per cent report; it can and will be if you are willing. There is too much expected and the interest of the Kingdom too important to depend upon catch-as-catch-can methods. Set up a real program; put it over. May 20 is a special World Service Rally Day; raise all you can that day and send it in before May 31. District Stewards and Pastors' Council meeting at Hannibal, June 5. District Conference at Louisiana, Mo., August 22-26, 1928. This is my last year on the district; help me to make it the greatest of all.—Chas. S. Webster, Dist. Supt.

KANSAS CITY DISTRICT

First Round—Slater, May 12, 13; Gilliam, 14; Marshall, 19, 20; Lexington, 26, 27; Centennial, June 3-5; St. Mark, 3 (2 P. M.); Wellington, 6; Malta Bend, Mo., 7; Blackburn, 9, 10; Independence, 16, 17; Clark Chapel, 24, 25; St. Joseph, July 1; Sioux City, Iowa, 3; Des Moines, Iowa, 8, 9; Marshalltown, Iowa, 10, 11; Mason City, Iowa, 13-15.

Dear Brethren: We have just closed the greatest session of the Central Missouri Conference. We hope to begin this year with new inspiration. Please have your World Service treasurer receive that offering each Sunday. Send in a good report at the "Roll Call" May 31. We request each secretary of good literature to keep the Southwestern Christian Advocate constantly before the people. "Every official a subscriber." Pastors' Council, District Program Committee, and District Stewards will meet at Kansas City, Mo., Clark Chapel, May 11. Our General Conference Committee will supply a speaker for the occasion. District Conference will convene at Blackburn, Mo., August 1-5. Brethren, we pray that the program of evangelism, Christian stewardship, and all the programs of the church may be carried out successfully.—E. W. Hannah, Dist. Supt.

MARSHALL DISTRICT

Third Round—Ore City, June 2, 3; Concordia, 3, 4; Ebenezer, 10, 11; Mallalieu, 10-12; Edwards Ct., 9, 10; Lassater, 16-17; Waskom, 19; Jefferson, 23, 24; Daingerfield, 30, July 1; Texarkana Ct., 7, 8; Texarkana, 8, 9; Hawkins, 14, 15; Longview, 15, 16; Mineola, 21, 22; St. James, 21, 22; Harleton, 28, 29; Lodi, August 4, 5; Queen City, 4, 5; Smithland, 11, 12; Woodlawn, 18, 19; Marshall Ct., 25, 26; Pittsburg, 25, 26.

The women's meeting will be held at Jefferson, June 21-24. Please see that The Woman's Home Missionary Society, Woman's Foreign Missionary Society, and Ladies' Aid Society are represented from your charge. Each auxiliary president and delegate and those interested in the women's work are expected to be present. The Marshall District Institute will be held at Mallalieu, Marshall, July 17-22. Please see that your young people attend this institute.—A. J. Newton, Dist. Supt.

MONTGOMERY DISTRICT

Second Round—Chickasaw (St. John), May 10-13; Theodore, 11-13; Wesley, Mobile, 17-

District Activities

District Rounds

BIRMINGHAM DISTRICT

Third Round—East Thomas, June 3, 4; Wright's Chapel, 3-5; Enon, 7-10; Sayreton, 8-10; Mason City, 14-17; St. Paul, 15-17; Mt. Moriah, 21-24; Scott's Chapel, 22-24;

Brownville and Irondale, 28-July 1; Bradford's Chapel, June 29-July 1; Jasper and Oakman, 2, 3; Anniston, St. John, 4-8; Anniston, Rising Star, 5-8; Anniston, Haven Chapel, 6-8; Heflin, 9; Ashville and Springville, 10, 11; Ragland and New Hope, 12; Village Springs, 13-15; Oneonta and Altoona,

20; Warren, Mobile, 18-20; Tensaw Ct., 23; Pensacola, Fla., 25-27; Brewton, Pollard, June 1-3; Castleberry Ct., 9, 10; Evergreen Ct., 15-17; Troy and Aberfoyl (in Troy), 22-24; Union Springs, B. Grove, 29-July 1. Montgomery, 6-8; Eclectic Ct. (in Oak Valley), 14, 15; Booth, Mallie (Lomax), 21, 22; Wetumpka Ct. (New Style), 28, 29.

The District Conference will be held at New Style, Wetumpka, July 25-29. I appreciate the fine co-operation the pastors have given me to carry the church and its program to success.—P. P. Wright.

NAVASOTA DISTRICT

Third Round—Navasota Ct., June 2, 8; Navasota Station, 3, 4; Singleton Mission, 8; Bedias Ct., 9, 10; Anderson Ct., 16, 17; East Hempstead, 23, 24; Hempstead Station, 24, 25; Brenham Ct., 30 to July 1; Brenham Station, 1, 2; Belville, 7, 8; Caldwell, 7, 8; Brookshire, 12, 13; Sealy, 14, 15; Stoneham, 21, 22; Madisonville, 28, 29; Hufsmith, August 4, 5; Millican, 11, 12.

Dear Pastors and Members of the Navasota District: You are called on to get ready for the coming District Conference, which will convene at Madisonville, Texas, July 24-29. You are asked to raise all of your World Service, area expense, Wiley endowment, and District Conference expense, and bring it to District Conference with you. All of which I will appreciate as your humble servant. Yours for the cause.—T. S. Pryor, District Superintendent.

TUSCALOOSA DISTRICT

Third Round—Mt. Sterling Ct., April 27-29; Akron Ct., 27-29; Mantua Ct., May 4-6; Bessemer, 4-6; Readers, 3-6; Eutaw Ct., 25-27; Gainesville Ct., June 1-3; Marion, 8-10; Marietta, 9-11; Oak Grove, 30, July 1; Newbern and Walthall, June 28, 29, and July 1; Gordo, June 22-24; Selma, 14-17; St. Paul, July 5-8; Tuscaloosa, 13-15; York Ct., 20-22.

Dear Pastors: Please accept my heartfelt gratitude for your loyal support in putting over the World Service program and in standing by the convention and making it a success. Let me urge upon you to organize for your revivals. Plan well for a harvest of souls. Let's also bring up our educational money, Pension and Relief Fund, and the balance on World Service on the second Sunday in June. When I can be of service to you, call on me. I stand ready to serve you. Do not forget to push the cause of the Southwestern.—F. W. Williams, Dist. Supt.

Quarterly Conferences

BATON ROUGE, LA.

The second Quarterly Conference was held at Jordan Methodist Episcopal Church, April 1, with the district superintendent in charge. The business session was well attended, the reports were fine and showed improvement along all lines. The superintendent conducted a real spiritual meeting and gave some wholesome advice. After the business session closed, the Rev. Reddix reviewed the Sunday-school lesson, and at 3 P. M. the devotions were conducted by our beloved pastor, the Rev. J. S. Dickson. The superintendent was presented and preached an acceptable sermon. His text was taken from Jer. 18. Total amount raised for this quarter was \$150.62. Paid the superintendent in full, \$12.40; raised for World Service on Easter, \$45. We have just closed a two-weeks' revival meeting in which three souls were converted, baptized, and added to the church. Four infants were also baptized. Easter Sunday was a high day spiritually. The pastor preached soul-stirring sermons at 2 A. M. and 7.30 P. M., and carried the audience to a throne of grace. Our pastor is well prepared to lead us, and we are going to follow him to success. Keep your eye on the Southwestern, and note the progress of Jordan Chapel under the efficient leadership of the Rev. Dickson. The pastor has put on a Southwestern drive, to begin May 13 and end May 24. The quota is fifteen new subscribers.—Miss Laura Cyrus, Reporter.

DELAND, FLA.

The district superintendent, Dr. W. O. Bartley, held his second Quarterly Conference at St. Joseph Methodist Episcopal

Church, Sunday, April 22. He preached two able sermons and was paid in full, \$18. We are looking forward to his return. We are grateful to Bishop Richardson for his wise selection of a district superintendent for the Atlantic District. Our pastor is happy and on the job. The members have pledged to make this year a greater success than any previous year.—Mrs. Irene Smith, Reporter.

HANDSBORO, MISS.

The first Quarterly Conference was held March 31-April 1. The business session was held on March 31, with the district superintendent, Rev. A. L. Holland, presiding. He also preached on Sunday, which was our regular communion day. On Thursday, April 5, D. B. Sharp, of Meridian, and others rendered a musical program which was highly enjoyed by all. Collection for the day, \$60. Paid the district superintendent, \$30. Paid pastor this quarter, \$101.—E. D. Smith, Reporter.

HOLOPAW, FLA.

On March 29, 30, our first Quarterly Conference was held, with the district superintendent presiding. On the first night a great sermon was preached by the district superintendent, Rev. W. O. Bartley. On Friday night the quarter was held. All officers were present with good reports, and the district superintendent was well pleased with the work of Holopaw Chapel. After the business session a short prayer meeting was led by Bro. John Pernell. The superintendent was again presented by the pastor, Rev. A. R. Rutledge. A great and soul-stirring sermon was delivered to a crowded house. Five souls were added to the church of their faith. Amount raised was \$27.45. We wish to say that we earnestly thank Bishop Richardson and his cabinet for the return of these two great men this year. We hope to do all we can for Holopaw Chapel this Conference year.—Mrs. Jessenia Knowles, Reporter.

JESUP, GA.

The second Quarterly Conference convened at Emory Chapel, March 25, 26. The services during Sunday will be long remembered by everyone that was present. The spiritual tide ran high. The Rev. S. D. Bankston, our district superintendent, was at his best in delivering two able, instructive sermons. On Monday night the business session was held, the Rev. Bankston presiding. As usual, every phase of the church work was noted. The superintendent was very pleased to note the progressive conditions of the church. Under the wise and brotherly leadership of our pastor, Rev. O. A. Burns, our church is enjoying a new day. The budget system has been installed in our church and the financial condition is forty per cent in advance of last year; souls are being added to the church, every department is organized, and the spirit of unity prevails throughout the work. We are proud of having one of "Gammon's sons." Total collection during the session of the Quarterly Conference was \$89.27.—W. M. Tyson, Reporter.

LAKE PROVIDENCE, LA.

The second Quarterly Conference was held at St. Peter's Methodist Episcopal Church. The Rev. C. Spears, our district superintendent, presided. We had an old-time love feast on Friday night, after which we were favored with an excellent address from the superintendent. On Saturday evening the Conference was called to order by the district superintendent. All officers were present with written reports, which showed progress. Sunday morning the district superintendent preached a wonderful sermon. It was inspiring to all who heard him. On Sunday night he took his text from John 3. 7. This was a successful Conference. We feel ourselves obligated to St. James African Methodist Episcopal and the Baptist Churches of our city for their co-operation during our Quarterly Conference. The district superintendent was paid in full. The amount raised, \$25.95. Our work is going forward splendidly under the leadership of the Rev. R. Brown, our pastor.—I. C. Armstrong, Reporter.

LULING, TEXAS

The first Quarterly Conference convened

at William Taylor Chapel, March 31-April 1, with the new district superintendent, Dr. S. E. Blacknell, presiding. After a splendid address, he proceeded with the business of the Conference. All the officers were present and rendered good reports, which showed that our most excellent pastor, Rev. R. S. Mosby, had spared no pains in working up a splendid interest among the membership to make the quarter a success. The Rev. Blacknell spoke in the highest terms of praise of the worth of the Rev. Mosby to any charge. On Sunday the superintendent was at his best, preaching at Union Hill in the morning and in the afternoon at Zion Chapel; at 7.30 he preached at William Taylor; text, "Enoch Walked With God" (Gen. 5. 22). The church was crowded to hear this gospel message. Surely the Lord is leading us on. The Holy Communion, administered by the district superintendent, assisted by the pastor, set ablaze the smoldering anxieties that were in the hearts of the membership. The superintendent's brotherly spirit and fatherly conduct will live in the hearts of the members. Amount raised in the quarter, \$80. Under the efficient leadership of our great pastor, the Rev. R. S. Mosby, we are steadily marching on to victory.—Mrs. Ida North, Reporter.

LUSBYS, MD.

The first Quarterly Conference was held at St. John Methodist Episcopal Church, April 9, at which time the business session was held, with the district superintendent, Rev. W. H. Dean, presiding. There was a very good attendance. The business throughout the session was very inspiring along all lines. The district superintendent was well pleased with the work done. The Rev. R. L. Ball, pastor, is a very strong preacher, and we are glad to have him with us. The Rev. Dean lectured to us on Monday, and his message was enjoyed by all. We thank the visiting churches for their co-operation. We shall do great work this year for the Master, and we feel that under the leadership of the Rev. R. L. Ball our work here will be a great success.—Mrs. M. E. Mosley, Reporter.

MARIETTA, GA.

Union Chapel Methodist Episcopal Church: On the 2d of April our Quarterly Conference was held with our beloved district superintendent, J. W. Queen, presiding. All reports were well rendered. Amount raised, \$19. The superintendent was paid his assessment and a neat sum for our pastor, the Rev. T. H. Tolson. On Easter Sunday one of the most wonderful programs was rendered in the history of Union Chapel, conducted by one of our teachers, Miss Minnie L. Dunn. Too much credit cannot be given her. After the program, collection was taken for World Service, \$78.—A. H. Jackson, Reporter.

MARION, ALA.

The second Quarterly Conference was held March 16-18, with the Rev. F. W. Williams, district superintendent, presiding. The reports showed an advance over that of the first quarter. More than \$400 had been raised for all causes. A number of improvements had been made. The Rev. Williams was at his best on Sunday night. He preached from the subject, "Making a Name." Everyone is busy trying to raise World Service money. Plans are being made for a community center. The Sunday school, under the leadership of Mrs. Anna Lewis, is making great progress. The Epworth League, under the leadership of Miss Velma Young and Mr. C. Underwood, is really alive, and the Ladies' Aid Board is doing a great work under its president, Mrs. Willie M. Thomas. The young ladies' club that meets every Sunday evening, under the leadership of Miss Mary L. Underwood, is doing a great work. Our church is surely progressing.—The Rev. I. B. Points, Pastor; Miss Velma Young, Reporter.

MERRILL, MISS.

Our first Quarterly Conference was held at Brooks Chapel, February 27, 28, with the district superintendent, Rev. A. L. Holland, presiding. He is a man young in age but old in wisdom and understanding, who handles the Conference with much grace and dignity. He brought joy to all hearts who

heard him. We raised \$19 for district superintendent; for pastor, \$35. On Easter \$80 was raised; \$64 for World Service. We went over the top.—The Rev. J. A. Tatum, Pastor.

MOSS POINT, MISS.

Our first Quarterly Conference was held April 21, 22, by our new district superintendent, Rev. A. L. Holland. All leaders made good reports to the superintendent. On Sunday morning the Rev. Holland made a most interesting talk to the Sunday school. Everyone present enjoyed it. At 11 A. M. he preached a wonderful sermon, which was enjoyed by old and young. We are always glad to have our district superintendent visit us, as he always brings something of interest. We pray for his success.—The Rev. G. W. Williams, Pastor; Ariel Hawkins, Reporter.

NEWPORT, ARK.

The second Quarterly Conference was held the first of April, at Emory Chapel, by the Rev. Hatchett, our district superintendent. Sunday, at 11 A. M., the Rev. Hatchett was at his best and preached a wonderful sermon. All who heard him were greatly impressed. The reports were very good. Each one was inspired to do more during the next quarter. The Rev. L. E. Neal, our pastor, is co-operating with the other churches in the city, and a spirit of good feeling exists among them. On Easter Sunday we made a good report for World Service and a splendid program was rendered. We are praying for a spiritual benediction and that much good will be done in our church work.—H. A. Clark, Reporter.

OCEAN SPRINGS, MISS.

The first Quarterly Conference of the Ocean Springs charge convened in St. Stephen's Methodist Episcopal Church, Gautier, Miss., April 16, 1928. The district superintendent being unavoidably detained, the pastor, Rev. J. B. Campbell, presided. Nearly all of the officers were present with written reports. We had a very enthusiastic meeting, and every officer was encouraged to do his best in pushing forward the program of the church. Total amount raised for the district superintendent was \$24.—The Rev. J. B. Campbell, Reporter.

OMAHA, NEB.

The second Quarterly Conference of Clair Chapel was held April 1 and 2. Our district superintendent, Rev. B. R. Booker, was on duty as promptly as usual. His sermon Sunday morning was enthusiastically delivered, with spiritual fervor. Four persons joined the church. The afternoon service was well attended by the visiting ministers and members of their congregations. The Rev. A. C. Garner preached an inspirational sermon, and the Holy Communion was administered. The Rev. Booker preached again for the night service. The Lord has wonderfully blessed us, and the labor of our hands is prospering by our persistent effort. We feel that in this way the battle will be won. Total collection, \$52. Total amount raised for all purposes during the quarter, \$675.72. We are emerging from winter, and we hope to go on to victory. All departments of the church are alive and in operation. The Brotherhood has again gone to work. Our pastor, the Rev. Higgs, and wife, have many friends since their short stay here, and his people are standing loyally by him.—Reporter.

REDDICK, FLA.

The first Quarterly Conference was held Saturday and Sunday, March 10, 11, with the district superintendent, Rev. F. E. Welch, presiding. After the devotions were over the Conference was opened for business. All officers present rendered reports. The new pastor, Rev. A. Miles, rendered a wonderful report. Reports from local preachers and eight class leaders, Sunday-school superintendent, president of Epworth League, Woman's Home Missionary Society, Ladies' Aid, and other auxiliaries of the church were read. Collection on Saturday amounted to \$8.75. On Sunday the district superintendent preached an able sermon to the delight of all present. Paid superintendent, \$22; pastor, from February 11 to March 11, \$59; for

World Service, \$5; Sunday school, \$15; total raised, \$101. Our church is doing nicely along all lines.—Kate L. Simmons, Reporter.

SANFORD, FLA.

The officers and members of Trinity Methodist Episcopal Church were delighted to have Dr. W. O. Bartley, our district superintendent, with us from March 31 to April 3. Many good things were said and done while he was with us. Dr. Bartley preached a wonderful sermon Sunday, at 11 A. M., and the best Quarterly Conference in the history of the church was held at 4 P. M.

The ladies of the church served a free dinner in the basement, and a large number of the members were present and ate dinner with the superintendent. The reports were all excellent and an increase was made on all lines. The district superintendent's salary was raised from \$20 to \$25 a quarter and paid, and the pastor's salary was raised from \$1,000 to \$1,500. Quite a large crowd was out Monday and Tuesday nights to hear the Rev. Bartley preach. Total amount raised during the quarter was \$75.

The members of Trinity are going forward with the year's work in a very pleasing and successful way. Easter was fittingly observed. The early morning service was very good, and the Easter program at night was very interesting.

On Monday night an egg hunt was given in the basement for the Sunday school. A large number of children and their friends participated. Mrs. Burney, the pastor's wife, has closed her school and is at home for the summer. The Rev. Burney seems to be happy. The Rev. W. O. Bartley, the Rev. Coffee, pastor of Allen Chapel African Methodist Episcopal Church, and the Rev. Harry L. Burney, pastor of Trinity Methodist Episcopal Church, were dinner guests at the home of Mr. and Mrs. J. W. Knowles, Wednesday, April 4.

Mr. Baker, one of Sanford's oldest and wealthiest citizens, died recently at his home on Cypress Avenue. Funeral arrangements were in charge of J. K. Gramling.

Little Adelaide Coulter has been confined to her bed for the past few days. Friends hope for her a speedy recovery.—Reporter.

SHIRO, TEXAS

Bedias Circuit: On March 24 and 25, our second Quarterly Conference was held at Pace Chapel, with our distinguished district superintendent, the Rev. T. S. Pryor, in the chair. On Saturday night the spirit ran high. Devotion was conducted by the su-

perintendent. General speaking meeting was held Sunday. The superintendent preached two eloquent sermons, and our hearts were made to rejoice. Paid superintendent, \$36; pastor, \$9. Pray for our success.—L. A. Bookman, Reporter.

UNION CITY, TENN.

Our Quarterly Conference just closed a very successful session on Sunday, April 8, 1928. We held an Easter sunrise meeting from 5 o'clock until 7 A. M., and at 11 o'clock our pastor, the Rev. J. P. Pierce, preached a very able sermon. At 2:30 P. M. a very interesting Easter program was rendered. Mrs. M. M. Ransom, of Martin, Tenn., rendered fine music. Miss T. L. Wilson, one of the teachers of the Martin (Tenn.) High School; Miss Earnestine Price and Miss Lena Smallwood, of the Martin choir, assisted in the music and read splendid papers for the occasion. On Tuesday, April 10, the Rev. Dixon, our district superintendent, preached at night a soul-stirring sermon, and at 10 o'clock, Wednesday, the Rev. Dixon talked to the high school at Union City; his subject was, "How to Make Good in This Life." etc. At 1 o'clock the business of the Quarterly Conference was dispatched with much credit. The leaders of the church read good reports. We paid the district superintendent up to date, \$10.55; paid the pastor, \$55.25; we raised for the World Service, \$5; for foreign missions, \$2. Our church was beautifully decorated. The church has taken on new life in all departments.—Mrs. V. Smith, Reporter.

WEST ENTERPRISE, MISS.

Our first Quarterly Conference was held March 31-April 1, at Magnolia Church. The meeting was called to order at 2:30 P. M. Devotions were conducted by the pastor, Rev. C. M. Webb, after which the pastor introduced the district superintendent, Rev. E. A. Wilson. The Rev. E. W. Rodgers, pastor at Enterprise, was introduced. This was indeed the best Conference held on this charge in many years. Most of the officers were present and very good reports were rendered. Paid the superintendent in full on Saturday. We were all glad, indeed, of the return of our pastor. Sunday was a high day. At 11 A. M. the superintendent was at his best, using for a subject, "Impartiality of God." Total amount raised during the Conference, \$54.68. Pray for our success, that we may be able to put the program over in Jesus' name.—Mrs. D. A. Houston, Reporter.

Reports of District Conferences.

CORPUS CHRISTI DISTRICT

The second session of the Corpus Christi District Conference was held at Fannin Street Methodist Episcopal Church, Goliad, Texas, April 10-15. At 9 A. M. the district superintendent took the chair and made some timely remarks, after which organization was perfected. The Rev. L. W. Roberts was elected treasurer of World Service; the Rev. R. W. Allen, expense treasurer; the Rev. H. O. McCutchin, statistician; the Rev. W. M. White, secretary; Mrs. H. O. McCutchin, reporter to the Southwestern. The following ministers were present with splendid reports: the Revs. R. W. Allen, L. W. Roberts, S. S. Simpson, D. D. Johnson, Z. E. King, J. H. Brown, H. O. McCutchin, W. M. White. The Rev. White was the only one to raise his full quota. He is a tireless worker in his church and district. He, with the rest of our pastors, are back of our most efficient district superintendent to see that he goes over and that every interest of the church is looked after. The presidents and delegates of the various auxiliaries made reports which showed that they had been on the job. Many interesting subjects were discussed. Welcome addresses were given by the mayor and the pastor of the Methodist Episcopal Church, South. Other addresses of welcome were also accorded by the churches of the city. The interest of the Southwestern was looked after by the Rev. McCutchin. Dr. Davis, president of Sam Houston College and

Singers, did not get to the seat of the Conference, having been called to Dallas on business. The district superintendent saw to it that the occasion was cared for in a fine way. The Rev. W. M. White was made chairman of the occasion. The speakers on education were: Prof. J. B. Whitby, Miss Bennett. The Rev. McCutchin made the principal address on the subject, "Seeing Life Whole." He emphasized the fact that Sam Houston College gave its students a chance to see life whole. A splendid paper on education was read by Miss Earline Sapenter, the city teacher, and an ex-student of Sam Houston. Dr. Franklin spoke in a scholarly way of the educational advantages of Sam Houston College. The Rev. Allen and members are to be congratulated on the fine way in which they took care of the Conference. Sermons were preached by the Revs. H. O. McCutchin, Roberts, King, Simpson, Brown and Dr. Franklin. The next District Conference will meet at Corpus Christi. The summer institute will convene at Scott's Chapel, Kingsville, where the Rev. McCutchin is pastor.—Mrs. H. O. McCutchin, Reporter.

DALLAS DISTRICT

The Dallas District Conference met in its regular session in Fort Worth, Texas, April 17-22, 1928, with St. Andrew's Church, D. R. M. Davis, pastor, the Rev. J. H. Child, district superintendent, presiding. A great deal of interest was manifested throughout

the meeting, with most all pastors present with all auxiliaries being represented, showing an advance over last year. More than \$2,000 was reported for World Service, with an actual amount of more than \$3,000 reported throughout the meeting. One of the most interesting parts of the program was the popularity contest between St. Andrew's, Fort Worth, and St. Paul, Dallas. Dr. K. W. McMillan, with his church and friends behind him, went away as the most popular pastor, having raised the highest amount of money on Thursday night, a sum of more than \$300. The following pastors preached during the Conference: the Revs. H. J. Jackson, J. H. Strait, H. A. Jones, K. W. McMillan, and R. M. Davis. The Conference was very much pleased to have the following visitors: the Rev. R. A. Appling, Austin District; the Rev. Allen, Colored Methodist Episcopal Church, Fort Worth; the Rev. Williams, Colored Methodist Episcopal Church, Cleburne; the Rev. C. S. Williams, St. James, Waco; the Rev. W. L. Turner, Wesley, Austin; Prof. T. R. Davis, president Sam Huston College, Austin; Prof. J. W. Rice, editor Dallas Express, and others. Too much praise cannot be given to the pastor and his good wife and people of St. Andrew's for their hospitable entertainment throughout the week. The session adjourned to meet in Sherman in its next session, with St. Andrew's as alternate.—The Rev. J. H. Childs, District Superintendent; the Rev. J. H. R. Dudley, Secretary; Mrs. C. L. Moore, Reporter.

DISTRICT WORLD SERVICE COUNCIL

The Gulfside District World Service Council convened in St. Paul Methodist Episcopal Church, Pass Christian, Miss., April 12, 1928. The Rev. A. L. Holland, district superintendent, presided. The devotional exercise was conducted by the Rev. A. H. Lathan. Nearly all of the pastors were present with splendid reports. Five pastors went over the top. The district reported \$2,457, which was an increase of \$500 over last year's report at Easter. The pastors who did not report at the meeting will send in their reports before May 1, enabling the district to report \$2,700.

Bishop R. E. Jones arrived amid the cheers of the brethren, and gave us a very encouraging address, which will never be forgotten. The Rev. J. H. Gilder, the new pastor at Waveland, transferred from the Central Alabama Conference, was introduced by the bishop, and made a very good speech. The pastors are glad to have him on the Gulfside District.

Dinner was served by the good ladies of St. Paul. Too much praise cannot be given Dr. Shumpert and his faithful members, who so royally entertained us. They served every kind of eats that one could wish. These are the ladies who served dinner: Mesdames L. Booth, A. B. White, N. E. Whitehead, L. Johnson, J. Palode, Rebecca Russell, J. Salivaunt, Ida B. McDonald, Vera Peters, Mary Coe, Donnie Jones, Elizabeth Nichols, Sarah N. Miller, Georgia Dennis, Grace Johnson, Brunetta Barnes, S. Salivaunt.—Rev. J. B. Campbell, Reporter.

Obituaries

ARNOLD—On March 25, 1928, death called Bro. Tommie Lee Arnold from labor. He was born February 27, 1892. He professed a hope in Christ and joined St. Paul Methodist Episcopal Church, Tupelo, Miss., under the pastorate of Rev. J. G. Dobson, in 1913. He leaves to mourn his departure a loving wife, mother, three sisters, one brother, and other relatives. He was a member of the Elks, who paid a great tribute to his life, conducted by the Exalted Ruler, Dr. J. W. Ross. Miss Julia Smith sang a beautiful solo; also Mr. Bernice Hayes. The sermon was preached by his pastor, the Rev. W. H. Golden. The remains were laid to rest in the Springhill cemetery.—Mrs. Mary M. Bradford, Reporter.

BROWN—Bro. William Brown, one of the oldest members of the Little Zion Methodist Episcopal Church, Enterprise, Miss., died March 20, 1928. The following ministers

spoke on his life: Revs. N. Toole, D. Moffett, John Bailey. His funeral was attended by his pastor, the Rev. E. W. Rogers, and Dr. E. A. Wilson, district superintendent.—Reporter.

CARLISSE—Mrs. Tobltha Carlisse passed into the great beyond March 5, 1928, aged eighty-one years. She was born April 29, 1847. She professed hope in Christ during the early part of her life, and was a devoted Christian for about sixty years or more. She leaves to mourn their loss, two daughters: Mesdames Eva Price and Sarah Dismukes. Mrs. Price is a devoted member at Scott Chapel Methodist Episcopal Church, Shelbyville, Tenn.—Sarah E. Dean, Reporter.

HARDY—Bro. Richard Hardy, a member of Briggs Methodist Episcopal Church, Abbeville, La., departed this life April 1, 1928, in the Charity Hospital, New Orleans, aged sixty-two years. He lived a consistent Christian life, and was a friend to all the ministers. Just before he died he stated to the Rev. J. W. Turner that all was well with him. He leaves a host of friends and relatives to mourn their loss.—J. W. Turner, Reporter.

HILL—Mr. Lee Hill, of Jersey City, N. J., died March 18, 1928, after a period of long suffering. He was born in Richmond, Va. He leaves a wife and two sisters. Beautiful flowers adorned his casket. The funeral services were conducted by the Rev. H. J. Wright at the Duncan Brothers' funeral parlors, 2303 Seventh Ave., New York City. Peace to his ashes.—H. J. Wright.

JOHNSON—Mr. M. C. Johnson departed this life March 10, 1928. He was a member of Plair Methodist Episcopal Church, Rock Hill (Miss.) charge. Mr. Johnson had been a member of the above church for forty years, a class leader for thirty years, and was a faithful member until death. He leaves to mourn his passing, wife, two daughters, three sisters, two brothers, and a host of friends. The funeral was conducted by the Revs. E. D. Montgomery and J. T. Cannon.—Savannah Higgins, Reporter.

JOHNSON—On March 13, 1928, Bro. Wesley Johnson passed from labor to reward. He was a member of Bell Hill Methodist Episcopal Church on the Union Church (Miss.) circuit for a number of years, and lived a consistent Christian life, always ready to do his duty. He suffered long, but kept the faith. He leaves to mourn, wife, seven sons, three daughters, and a host of friends. Funeral conducted by the Rev. A. G. Crump.—M. B. Crump, Reporter.

MASON—Mrs. Ethel Mason, one of the best members of St. Paul Methodist Episcopal Church, Pass Christian, Miss., departed this life on February 7, 1928. She was forty-one years of age. She was a good woman and a faithful church worker. Being reared a Christian, she decided for Christ and joined church, taking an active interest in the Sunday school, choir, Epworth League, and Ladies' Aid Society. She is missed; her place will be hard to fill. She possessed those outstanding characteristics that were not commonly found in all persons. The funeral, largely attended by relatives and friends, was held at St. Paul Methodist Episcopal Church. She leaves a husband, a daughter, a son, and a host of relatives and friends to mourn their loss, which is heaven's gain.—N. E. W., Reporter.

MATTHEWS—St. Paul Methodist Episcopal Church, Evergreen, Ala., felt keenly the spear of death. On January 27, 1928, death claimed John Matthews, the son of Rev. and Mrs. R. Matthews. We wish to thank the friends who stood by us during the illness and death of our wife and mother, Mrs. Josephine Matthews, who passed to her reward on Sunday, March 18, 1928. She was a loyal member of St. Paul Church, and was active in all departments. Her funeral was preached by the Rev. F. E. Dawkins. A large crowd witnessed the last sad rites. The pastor preached from the text, "Blessed are the dead who die in the Lord," Rev. 4. 13. She leaves to mourn her passing, husband, three boys, two girls, father, two sisters, and

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many other friends and relatives. She was buried with honors of the Courts of Calanthe.—C. S. Simpson, Reporter.

McGEE—Sister Lucinda McGee was born June 22, 1867; died March 13, 1928. She was converted at the age of twelve years and joined Mt. Pleasant Methodist Episcopal Church, under the Rev. Henry Henderson. She was a lover of the Sunday school and church, and was a great worker for the church until death. She was married to Bro. Charley McGee, with whom she lived thirty-six years. She leaves to mourn, husband, four boys, eight girls, and many relatives and friends. The funeral was held in Pearly Grove Church, Jackson, Miss. The services were conducted by the Rev. R. B. Anderson, the Rev. L. Beard, and the Rev. Henry Henderson.—Reporter.

MICHEAL—Sylvia Micheal, the daughter of Butler and Anna Warner, was born in Franklinton, La., January 15, 1907; departed this life March 20, 1928. She was a student of the Washington Training High School, and was a member of the Methodist Episcopal Church. Her health failed and she was carried to the Charity Hospital, but all efforts to regain her health were futile. The funeral was largely attended. She leaves to mourn, father, mother, two brothers, two children, and a host of friends. During her illness she was visited by the Revs. J. Scarborough, E. C. Goins, and the writer. The body was carried to Sweet Home Church, where the funeral was conducted by the following ministers: the Revs. J. Burris, W. Johnson, J. Scarborough, E. C. Goins. The writer gave the life and testimony of the deceased. Her body was laid to rest in Sweet Home Cemetery.—C. D. C. Bryan, Reporter.

MOORE—Bro. Bill Moore departed this life March 28, 1928, at the ripe age of sixty-five years. He was a member of the church fifty years and was a steward in the church for thirty years. More than 600 people were present at the funeral. The sermon was preached by the pastor, Rev. L. W. Price. He will be missed at our Seven Springs Church, Clinton (Miss.) circuit, in his home, and the community. He leaves a dear wife, five sons, three daughters, a number of grandchildren, and a host of friends to mourn.—Reporter.

NORFLEET—Sister Henrietta Norfleet departed this life at 10 P. M., Saturday, March 24, 1928. She was born March 12, 1868, in Newbern, Ala. She was the daughter of Hayward and Martha Fenderson. Sister Norfleet joined the church in 1882, and was a faithful member of the Oak Grove Methodist Episcopal Church, which she served until death. She is survived by four children, a husband, four sisters, one brother, a little granddaughter, and a host of relatives and friends. Many friends spoke on the life of the deceased, who was a devoted mother, wife, and friend. She will be missed in the home, church, and community. The floral offerings were many. The funeral was conducted by the pastor, Rev. Z. K. Jackson, assisted by the district superintendent, Rev. F. W. Williams, and the Rev. Branch, of the African Methodist Episcopal Church. The Rev. Jackson selected his text from Matt. 25. 21.—Mrs. Osceola Cunningham Jackson, Reporter.

WHALEM—On March 24, 1928, death claimed one of the oldest members of Bell Hill Methodist Episcopal Church on the Union Church Ct., Union Church, Miss., in the person of Bro. Atlas Whalem. He was one of the first organizers of the above named church, in which he lived a faithful servant for the salvation of his people and the upbuilding of God's kingdom. He served in all capacities of the church: class leader, steward, Sunday-school superintendent. His health failed in his ninety-fifth year. He lingered for four years, passing out at the age of ninety-nine years. He leaves to mourn, six daughters, five boys, and a host of grandchildren and friends. The funeral was conducted by Bro. Edward Gray, S. C. Gilchrist, and the Rev. A. G. Crump.—M. B. Crump, Reporter.

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Cards of Thanks

The Rev. and Mrs. Frierson and daughter wish to thank the members and friends of Hubbard Chapel Methodist Episcopal Church, 45 Trumble St., Nashville, Tenn., for the surprise of many pounds of choice groceries; and we don't forget to thank you again for the many useful Christmas presents.—Rev. W. D. Frierson, Brentwood, Tenn.

I take this method to thank the good members and friends of Bentley Chapel Methodist Episcopal Church, Hattiesburg, Miss., for a nice suit of clothes presented me just before the Annual Conference. May God's blessing continue to rest upon Bro. A. McGrue and his sister, and others, for their kind and noble deeds.—C. H. Hill, Pastor.

The Rev. E. D. Cameron and family wish to thank the members and friends of Penderville Methodist Episcopal Church for the many pounds of choice groceries and money brought to the parsonage on March 22. This great surprise was led by Mrs. Paten and the two Mrs. Browns. You are welcome to come again at any time.—E. D. Cameron, Pastor.

I take this method to thank the good people of Joyce Chapel Methodist Episcopal Church, Scottsboro, Ala., and friends, for the wonderful box given us during the holiday season. They brought a fine assortment of choice groceries and other valuable presents. This movement was supported by J. Brown, G. Edmondson, C. Lane, M. Edmondson, S. Sandford, C. Sandford.

On Monday night, February 4, the members of Samuel Methodist Episcopal Church, led by Sister Mary Malone, Sam Murphy, Sister D. Baskerville, and others, surprised the pastor and wife with groceries and cash. They placed on the table many good things. I take this method to thank them for the interest taken. May God bless these good people.—O. W. Crump, Pastor, Itta Bena, Miss.

We wish to express our thanks and sincere appreciation to the members and friends of St. Paul Methodist Episcopal Church, Palestine, Texas, for the surprise party Wednesday night, February 1, which brought many pounds of choice groceries and a cash purse. We hope to prove to you by rendering faithful service that we appreciate all you do for us. May God's blessings ever be upon you.—The Rev. and Mrs. J. C. Stripling.

The Rev. and Mrs. A. L. Buchanan take this method to thank our friends and mem-

bers of Trinity Methodist Episcopal Church, Danville, Ark., for a nice storm given us March 12, which came as we were preparing for our official meeting, and laid on the table eighty-two pounds of choice groceries and a cash purse. May the Lord bless these people for their kindness, and we extend them a standing invitation to come again.

At the close of the morning service, Sunday, March 18, Sister L. C. Brandon, a prominent member of Thorpe Methodist Episcopal Church, Thorpe, W. Va., presented to the pastor a Stetson hat. With words of joy and gratitude the pastor unwrapped the handsome gift and stated that it had been seventeen years since he had bought a hat for himself. His members and friends love him. I wish to again thank you for this gift.—J. W. Revels, Pastor.

The Rev. and Mrs. P. M. Jones take this method of thanking the most loyal members of Wesley Methodist Episcopal Church and their friends for a splendid pound party, averaging about fifty pounds of choice groceries. The party was led by Sister G. Moultry, Sisters L. Montague, Mary Moultry, Father Moultry, Brothers A. Moultry, F. Pradge, Sister Rosa Pradge, and many others. Come again. God bless you all.—A. Ranson, Lake Arthur, La.

We wish to express our sincere thanks to the good people of Bentley Chapel for their hospitality toward the pastor and family on Thursday night, March 1, when a storm struck the parsonage, leaving eighty-five pounds of choice groceries. The project was led by Sisters D. McMames, I. Kirk, Bros. C. McMames, N. Smith, A. McGrue, and a number of others. We appreciate their coming, and cordially invite them to come again. May God's blessing continue to rest upon these good people.—Mrs. B. V. Hill.

The Rev. P. R. Stephens takes this method to thank the good friends of the town and community for their support of the storm which struck the St. Paul Methodist Episcopal Church, McComb, Miss., on March 20, and left about eighty pounds of choice groceries. This storm was led by Sister E. M. Harrin and Sister Laura Robinson. While the groceries were being laid on the table, the choir sang, "God Will Take Care of You." The party was also witnessed by the Rev. C. Nelson, of Liberty, Miss., who preached a strong sermon in the interest of our World Service drive, and invoked God's blessings upon this friendly people.

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, MAY 17, 1928

THOU ART, O GOD!

Thou art, O God! the life and light
Of all this wondrous world we see;
Its glow by day, its smile by night,
Are but reflections caught from Thee.
Where'er we turn Thy glories shine,
And all things fair and bright are Thine.

When day, with farewell beam, delays
Among the opening clouds of even,
And we can almost think we gaze
Through golden vistas into Heaven;
Those hues, that make the sun's decline
So soft, so radiant, Lord! are Thine.

When night, with wings of starry gloom,
O'ershadows all the earth and skies,
Like some dark, beauteous bird, whose plume
Is sparkling with unnumbered eyes;—
That sacred gloom, those fires divine,
So grand, so countless, Lord! are Thine.

When youthful spring around us breathes,
Thy spirit warms her fragrant sigh;
And every flower the summer wreathes
Is born beneath that kindling eye.
Where'er we turn Thy glories shine,
And all things fair and bright are Thine.

—Thomas Moore.

What Do We Pay Federal Employees?

Germany and United States Sign Pact

By Harry Earl Woolever

Editor, The National Methodist Press

WHEN Uncle Sam considers the question of a proper salary for his federal employees, he has facing him some 800,000 men and women and their families who are vitally concerned. The question as to what the people of the United States should pay their federal employees is one of first importance, for the nation as a whole should set a standard which might be a criterion for individual and corporate employers. Such is not now the case, and, with the exception of comparatively few positions, it is difficult to maintain a first-class personnel in government service with the present salaries. On the other hand, it is true that thousands continue in their underpaid positions, motivated by the ideal of patriotic service. However, in some of the higher positions paying from \$12,000 up, there is need of more of the early Greek spirit of public service which might make men capable of filling such positions impervious to the large emoluments offered in the non-governmental economic and professional fields. Men have been known to go out of the Government service leaving salaries of more than a thousand a month, to make ten times that amount in law and commerce.

NUMBER OF EMPLOYEES

The size of the governmental military and civilian forces is hard to comprehend. However, when one sees a regiment of soldiers at maneuvers or the clerks of a single department building in Washington pour out to the street at the close of office hours, he realizes something of the great numbers engaged in keeping the Government in operation. There are, in addition to the 83,000 in the navy and the 130,000 in the army, 554,000 individuals under civil service as well as thousands of other employees who are not under civil service classification. Of the civil employees in the classified lists, there are 60,660 in the District of Columbia, 24,919 of whom are women. Of the 493,515 outside the District, 54,787 are women.

FROM \$1,140 TO \$9,000

Many of these employees receive exceedingly small salaries. The minimum salary in the classified civil service ranks has been \$1,140 a year. The Smoot bill, which was brought before this Congress, would increase the minimum to \$1,260, and advance all the sixteen grades or classes into which this service is divided, some clerks in the administrative service to receive as high as \$7,500. There is provision for salaries among the professional groups of \$9,000 and more. It should not be forgotten that members of the cabinet and army and navy officers receive much higher salaries than any figure above mentioned, and that the army and navy officer personnel is paid more liberally than any other class.

The members of Congress are more likely to give favorable consideration to the salaries of others, now that their own have been increased to \$10,000. Nor is the salary the only income resulting from this office, as the members are granted certain generous allowances, and Congress is seldom in session more than seven months in any year.

Every citizen will be pleased to see a bill passed by Congress which will provide a living wage for those who are on the pay roll of the Government and which will justify it in demanding the most efficient service. The public weal requires the best and most conscientious service, but the citizens are not warranted in expecting it if they do not pay adequately those who serve the nation.

GERMANY JOINS UNITED STATES IN PEACE PACT

When Germany signed the Kellogg treaty renouncing war "as an instrument of policy," there was much elation in the State Department. The negotiation of this treaty means a new victory for that branch of our Government which seeks to promote friendship with nations by understanding rather than to achieve acquiescence by force. When Secretary Kellogg and the German ambassador, Herr Friedrich Wilhelm von Prittwitz and Gaffron, affixed their names to the arbitration treaty on May 5, a new chapter was written in history. It was not the old German empire ruled by a kaiser which was declaring for peace, but a new nation of the German people entering a pact which Americans believe will be kept both as to letter and spirit. It was less than seven years ago that the United States signed a treaty with Germany restoring friendly relations between the two countries. That treaty was signed in Berlin, as at that date Germany had no ambassador in this country. The healing of the nations is surely in process.

Germany, having the largest population of any of the European countries, and having great natural resources, is leading the nations toward a new age. Disarmed and surrounded by an alliance of military powers, republican Germany has definitely renounced the idea of resorting to arms as a means of attaining her desires.

The recent declarations, pointing toward a mind for peace, have stirred thoughtful people everywhere. At the recent Havana Conference, twenty Latin-American States joined with the United States in a formal declaration condemning war as an instrument in their relations with each other. Seventeen of these nations are members of the League of Nations. Similar conciliation and arbitration treaties have been signed with France and Italy. The Secretary of State has recently announced that the United States, in her desire to see the institution of war abolished, wishes to sign outlawry of war pacts with Great Britain and Japan. There is also the hope that other nations will join in similar pledges not to resort to war with one another.

GENERAL CONFERENCE BACKS SECRETARY

The General Conference of the Methodist Episcopal Church sent the following letter to Secretary Kellogg, endorsing his efforts to displace war with diplomacy:

"The General Conference of the Methodist Episcopal Church assembled in its quadrennial session at Kansas City, Mo., desires you to know of its high regard and appreciation of your splendid service in promoting a covenant among the nations which looks to the outlawry of war. This body of 864 delegates, representing thirty-nine nations of the world, rose *en masse* to order that a message to this effect be sent you. Among the delegates voting this appreciation of your efforts are citizens and residents of the following foreign countries, as well as of the United States: Germany, Argentine, India, China, Sweden, Chile, Denmark, Finland, Italy, Korea, Liberia, Malaysia, Mexico, Norway, Philippines, Algeria. It is the earnest desire of our people everywhere to have you know that they feel that you are truly representing them in the noble effort you are now making to renounce war as 'an instrument of policy' among nations and to establish the methods and principles of lasting peace among the peoples of the world.

"In unanimously adopting the following resolution, there is also conveyed to you the assurance of the prayers and any other co-operation which the Methodist Episcopal Church may render that your effort may result in the fullest consummation, to wit, every great power signing the pact which will forever preclude another major resort to physical conflict between civilized nations:

"WHEREAS, The Hon. Frank B. Kellogg, Secretary of State of the United States, has taken a heroic, earnest, and unprecedented stand in favor of the outlawry of war, and is persistently endeavoring to bring the same to pass; therefore, be it

"Resolved, That we instruct the secretary of this General Conference to express to Secretary Kellogg our appreciation of his efforts and to assure him that the General Conference of the Methodist Episcopal Church in session at Kansas City wishes to co-operate with him in every possible way."

Personal and General

—The Rev. and Mrs. J. L. Bryan, of Conway, Ark., are happy over the arrival of a fine baby boy on April 26.

—The Rev. Cornelius Johnson, our pastor at Shreveport, La., died April 18. The Rev. Johnson was one of the most beloved ministers of the Louisiana Conference. We extend our heartfelt sympathy to the bereaved family. Details will be given in a later issue.

—Mrs. David, wife of the Rev. Jesse David, district superintendent of the New Orleans District, died at Flint-Goodridge Hospital, New Orleans, on April 17, and was buried from Trinity Methodist Episcopal Church the following Friday. More will be said later on the death of this beloved woman.

—The Rev. A. W. Carr, D.D., pastor of Mt. Vernon Methodist Episcopal Church, Houston, Texas, will deliver the baccalaureate sermon to the graduating class of Wiley College, at 10 o'clock, Sunday, May 27. He has also been chosen by the faculty of Jack Yates' High School of Houston to render a like service to the graduating class of that school Sunday, May 20.

—The executive committee of the Committee of One Hundred of the Evangelistic Association of New England has decided to plan for a pre-Easter evangelistic campaign, March 3-24, 1929, under the leadership of the famous Gypsy Smith, of England. Allan C. Emery, the president of the committee, has notified Mr. Smith of the action of the committee. The meetings are to be held in Tremont Temple, with the possible exception of Sunday evenings, when it is hoped a great auditorium may be obtained to accommodate 5,000.

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Our Sunday-School Losses

OUR chief pastors in their prophetic address to General Conference give us a most encouraging array of statistics of membership, ministers, and benevolent contributions. In the item of membership, there were reported for 1923, 4,643,458; for 1927, 4,781,337, a gain of 137,884. For the Sunday school the figures at the beginning of the quadrennium were 4,587,429, and at its close 4,633,828; in the Annual Conferences and missions there were 2,038 probationers, 19,233 full members, and there were in 1923, 15,195 local preachers. Now there are 1,672 probationers, 19,567 full members, 15,332 local preachers. For all the benevolences we contributed in the last year of the preceding quadrennium, \$22,471,525, and we report as the totals for 1927, \$18,965,782.

The one sad fact in this otherwise remarkable showing made by our Methodism is that of the decrease in Sunday-school membership totals for the closing quadrennium. Touching as this does the young life of the church and the world, hardly any fact of modern life could have larger significance for those who are thinking constructively of the future of the church of Jesus Christ. The decrease noted involves a loss of practically a quarter of a million young people from the ranks of the Sunday school during the quadrennium, and hence the release of scores of thousands of the youth of the present and future from exposure to religious education under auspices and direction of our own Methodism.

Herein is our church imperiled for the future. The loss from the ranks of our Methodism of these multiplied thousands is a numerical calamity. Such recession in membership tends toward weakening the numbers of what has hitherto been the largest among the Protestant denominations up to the present time. For such a slump to continue means that before long Methodism is headed toward a second or, it may be, a third-class ranking among the other denominations.

Not for the present generation, perhaps, will the bane of this fact be felt with such keenness, for it is not the adult membership that shows this loss. It is the youth—those who are to be the church's future assets. It therefore is a distinct problem in receding future values numerically. At this point of young recruits is where the church could, and must, reasonably expect the largest returns of every kind on the investment she is making. Here is her assurance for the forces who are to lead her in holy conquests of the to-morrows.

Not merely in numbers, but in the loyalties to denominational ideals and enterprises, will this loss of the youth be reflected in the life of our church. It means the loosening of the loyalties of large numbers of those who otherwise, if held intact, would augment the apparently narrowing areas of interest in religious matters as shown among these decreasing numbers of young students of religion as taught in the established institution of the Sunday school. What such a loss of loyalty will mean for the youth themselves and for the church may easily be contemplated.

But even larger significance may be attached to this clear defection in the ranks of youth. For can it not be construed as the harbinger of a new consciousness on the part of youth in which there is growing discontent born of the knowledge of impotence at least in structural form and vital appeal in denominational life as now constituted? Does it not presage a yearning for the new birth of church machinery more perfectly adapted for expression of the new surge of life which youth is now everywhere experiencing? Youth beholds the disparity between machinery and life. Abundance of machinery somehow seems not yet adapted adequately to the abounding life of youth. Conscious of its life as it is of the ill adaptation of machinery to its profound needs, youth is seeking contact with some new type of machinery or institution which is more than denominational expression.

Presently, not before long, in the Christian world, the big question will not be conflicting denominational loyalties, superiority of numbers or the preponderance of denominational machinery. As the Episcopal Address makes clear: "Methodism is not in and of herself the whole church of Christ. She neither claims for herself

alone the glory nor accepts for herself the full responsibility of that church against which the gates of hell shall not prevail. But Methodism is a part of that church. Her members, numbered by millions, if they be true, have place at the King's table, and whatever their strength of number or resources, they account it the chief token of the King's grace that they may be workers together with Him."

Under this concept of spiritual unity and oneness, while this paragraph is being written, General Conference is passing unanimously legislation authorizing the creation of a commission of thirty-seven with power to act for the Methodist Episcopal Church in conference with all like-minded Christian denominations looking toward the unity of denominational bodies on a scale hitherto never approached in the history of the Christian church. So that the defection of youth from denominational ranks may have more valuable significance for loyalty to the larger Christian concept of harnessing the powers of youth not merely in the ranks of a single denomination, but to the total task of world Christianization through a more adequately adapted and appealing machinery and form of church life.

Denominational loss must be deplored. But in the light of the tendency to denominational mergers, what must be guarded against more than this is the obligation to conserve the souls of youth from wreckage. This defection must be considered therefore primarily, in relation to the soul values of youth rather than the numerical values of denominational form. It is these values that are supreme and the threatened impairment of them which must give concern to us who note our declining numbers in the Sunday schools of our church. Hear the bishops again:

"A child has the inherent right to know something of the world in which he lives. He will early enough see the seamy side of things and have that view of life which inevitably leads either to the hazard of the willful or the bondage of the fearful. Well for him if he can feel God's winds blowing across the years, can catch the sunshine of God's favor, and be helped in weaving into the web of life some of the warmer, brighter colors. You may not understand the language of the child's lips, but you do know the language of his heart, for human hearts have a common speech, a common cry.

"And this child, if he survives the chill and hunger of unfriended years, if he escapes the thrall of circumstances which shuts out the vision and holds him in from liberty and down to the dust, if he gets by the perils of the earliest days, too often enters that cheerless world of religious illiterates, of which group there are in America alone, according to one authority, 13,000,000 and, according to another, 27,000,000. We must follow them. They are without God so far as faith and obedience go, without religion, Jewish or Christian, Roman Catholic or Protestant. If that be true of the United States of America, what is the spiritual destitution of the world's childhood? The attitude of world-wide Methodism is that which recognizes the immense advance of any soul which has been lifted out of the depths of a godless world and has come to a conscious and worshipful attitude toward God the Father, and toward Jesus Christ His only Son our Lord, even though the vision of the Incarnate God be dim and shadowy. Methodism owes to this child, this youth, this soul of whatever age or place of circumstance, its unaffected concern, its real sympathy, praying that upon its darkness, and if so may be, through our help, heaven shall say, 'Let there be light.' With such a life before us, the attitude toward every movement in the interest of childhood, youth, or adult which expresses genuine interest in constructive endeavor may well have our encouragement even if it does not answer all the test we would apply to our own agencies."

While, therefore, from the point of view of waning numbers merely as a denominational unit we deplore our losses of youth from the Sunday school, Methodism's major concern and anxiety may well be lest these scores of thousands of youth lost from our Sunday schools lose their souls in life's hostile whirl.

General Conference Day by Day

THE second day's session of the Conference was presided over by Bishop W. F. McDowell, who announced Bishop F. W. Warne, the leader of the morning devotions. "Ye are witnesses of these things," from Luke, 24th chapter, was chosen. With a profoundly spiritual address he set forth the necessity of spiritual endowment, its availability, and the will and act of consecration for the indwelling of the Holy Spirit.

Succeeding this, Bishop McDowell called for the report of the Committee on the Journal of yesterday's session.

Wiley A. Keve (Kansas): We have examined the minutes and found them correct.

The report of the committee was, on motion, adopted.

The Bishop: The secretary with privileged matter.

Secretary R. J. Wade: I would like to request the chairman of each delegation to make written report of persons present to-day who were not present yesterday. Secondly, to make certain that no mistake has been made in the roll of the first day, each chairman is requested to use the blanks for the work that will be presently and quietly distributed to the chairmen of the several delegations. These blanks were inaccessible yesterday. I move that after to-day the absentees shall be seated, or changes in personnel of delegation shall be made, only through the report from the Committee on Credentials.

This motion was seconded and carried.

The Secretary: Mr. Chairman, the report, records, charges, specifications, documents, evidence, and proceedings of the Committee on Investigation in the case of Bishop Anton Bast, have been placed in the hands of the secretary of the Conference. In harmony with the provisions of the Discipline, paragraphs 246 and 310, I move that the same committee empowered to select the members of the judiciary committee be authorized to appoint the select number and provide counsel.

The Bishop: You hear the motion made by the secretary. Are you ready?

Horace L. Jacobs (Central Pennsylvania): Will Dr. Wade include in his motion the number of the select?

Secretary Wade: I will be glad to include the number seventeen. It is now included; and it will read, "not more than seventeen nor fewer than eleven."

The motion with this addition was adopted.

Secretary Wade: Information has been requested as to the disposition of the reports in the Handbook. These will be automatically referred to the standing committees by the Committee on Reference, in harmony with the rules of order.

M. S. Daniels, chairman of the Commission on Entertainment: I hold in my hand a white card. We desire on behalf of the Commission on Entertainment to have these cards distributed to the delegates immediately. Please write on them your name and your Kansas City address. This is essential to the post office, your own convenience, and essential for us, for we want to publish it in the Daily Advocate.

The Bishop: While this is being done it will hardly be possible to transact any other business with the kind of consideration that it ought to have. I will ask that we be just as expeditious as possible in this matter. And then Mr. Frank A. Horne, who addressed the chair a little while ago, will have the floor upon a question of privilege.

After the distribution and collecting of the cards, Mr. Frank A. Horne (New York East) spoke as follows:

Mr. Chairman, the following resolution is offered on behalf of the Book Committee:

The report, records, charges, specifications, documents, evidence, and proceedings of the Committee of Investigation in the case of Bishop Anton Bast have been placed in the possession of the secretary of the General Conference. In harmony with the provisions of Discipline, paragraphs 246 and 310, I move that the same committee empowered to select the members of the judiciary committee be authorized to appoint the select number of not more than seventeen nor fewer than eleven and provide counsel.

WHEREAS, Certain expenses were incurred in the conduct of the case of Bishop Bast amounting to \$26,901.29; and,

WHEREAS, This amount has been paid or advanced by the General Conference Expense Fund and the Episcopal Fund; and,

WHEREAS, The Book Committee has taken action requesting the General Conference to consider the whole matter and determine from what fund the various items of the expenditure should be paid; and,

WHEREAS, There are questions of interpretation of the Discipline involved; be it

Resolved, That the whole matter, together with certain papers and actions taken by the Book Committee and the executive committee of the Book Committee, be referred to the judiciary committee.

On motion of Mr. Frank A. Horne, this paper was adopted.

Bishop Richardson, secretary of the Board of Bishops, presented the following nominations for the Committee on Rules: H. L. Jacobs, Central Pennsylvania; Ray Allen, Genesee; J. B. Hingeley, Northern Minnesota; L. D. Dickinson, Michigan; J. R. Gettys, Nebraska.

These nominations were confirmed.

Secretary Wade: Apparently there are no more privileged motions. Therefore I move that we proceed with the call of the Conference.

This was ordered and the secretary proceeded with the call.

The Bishop: This call is for presentation of matters for immediate consideration, and not for the presentation of memorials or papers which are to be referred to standing committees.

By way of tribute to the memory of Mr. L. B. Alger, of Detroit, who died suddenly at the steering wheel of his automobile en route to the General Conference, L. H. King secured the floor and made the following brief statement and motion:

Lorenzo H. King (Atlanta): Since the announcement was made yesterday of the death of Mr. L. B. Alger, of the Detroit Conference, I have been thinking of that grief-stricken widow over in Detroit. I am sure it would hearten and comfort her to have a word from this General Conference. Mr. Alger was a distinguished member of the World Service Commission, was previously a delegate to the General Conference, and, if I am not mistaken, at the time of his death was the president of the Laymen's Association of his Conference. I therefore make a motion that the Conference instruct the secretary to send Mrs. Alger a letter of condolence in this time of her bereavement. It was so ordered.

H. L. Jacobs (Central Pennsylvania) presented a resolution, which was adopted by a rising vote, providing for a memorial service at the grave of Bishop Hendrix, of the Methodist Episcopal Church, South.

J. B. F. Shaw (Mississippi) presented a paper.

The Bishop: Under the rules, when a question is presented, the chair is required to ask, "Is there objection to consideration?" The two matters that were presented prior to this were so clearly privileged matters that the chair did not raise that question. Is there any objection to the consideration of the resolution presented by Brother Shaw?

H. L. Jacobs: I object, for it is a double header.

The Bishop: Under the rules, then, the question of consideration is to be put without debate. If there is a two-thirds vote against consideration, consideration cannot be had.

The vote was taken, and the bishop said: It appears to be before you for consideration.

F. R. Bayley (Baltimore): I move that this go to the Committee on Reference and be by them referred to the proper committee.

It was so ordered.

Harold P. Sloan, of New Jersey, secured the floor.

H. P. Sloan (New Jersey): Mr. Chairman and brethren of the General Conference, I hold in my hands a petition coming into this General Conference from 522 communities in Methodism, representing upward of ten thousand signatures. I would like to present a resolution expressing the sentiments of those petitioners. I would like to say an introductory word before presenting the resolution, but the bishop tells me that I am not privileged to speak to the resolution before I have read it, but only after the question of consideration has been raised.

The Bishop: The chair is obliged, of course, to follow the rules: Before the person who introduces the resolution shall speak, the question of consideration must be raised.

H. P. Sloan: The resolution that I present is a resolution calling for a sincere and unbiased investigation. I read it. (Here the petition was read.)

H. P. Sloan: This is numerously signed and is supported by the New Jersey delegation, as well as by many others in the General Conference.

Daniel L. Marsh (New England): Mr. Chairman, I object to the consideration. This should be referred to the Committee on the State of the Church.

The Bishop: The chair put the question as under the rules he was obliged to do.

The vote was taken.

The Bishop: The chair is of the opinion that there is a clear majority of more than two thirds voting against consideration at this time. Dr. Sloan doubts the decision of the chair.

Will those of you who object to consideration please rise and stand until you are counted? (A number rising.) Dr. Sloan withdraws the doubt. Proceed with the call.

The call of the Conferences continued.

F. A. DeMaris (New Jersey): Bishop McDowell, and brothers:

Resolved, That the publishing agents be instructed to send a copy of the Journal of this General Conference to each delegate and to each bishop, and to every college, seminary, and theological school of the church, and also one copy to each fraternal delegate to the General Conference.

F. A. DeMaris.
Thomas S. Brock.
John Goorly.

F. A. DeMaris: I move its adoption.

The Bishop: Will the chair be warranted in regarding this as a privileged matter, not calling for the question of consideration? The vote was taken, and resolution adopted.

RESOLUTION CONCERNING DR. DAVID G. DOWNEY

Wallace H. Finch (New York East): Mr. Bishop and brothers of the General Conference, I wish to present this resolution:

(Continued on page 388)

What Is On the Farmer's Back?

A Glance Behind the Phrase—
"Farm Relief"

By Benson Y. Landis

THE editor of a national farm journal stated recently that the farm population of the United States—now about one fourth of the total—would dwindle because of economic factors until it would be only one tenth of the total. In terms of figures, this would mean that the farm population, now estimated to be less than 28,000,000 out of a total of about 115,000,000, would be roughly 15,000,000 out of a total of 150,000,000.

If the editor of "Farm and Fireside" is correct, what would be the result for Protestantism or for Methodism, for example? Obviously the country church would not send the same stream of candidates for the ministry; they would not send large numbers of members to the city church as they are to-day; they would not send benevolences into the church boards as now. They would not do these things because a third to a half of them would not be in existence.

Predictions are, of course, dangerous, but it is obvious that religious bodies with large farm constituencies have a big stake in the present agricultural situation. Already economic conditions in the country are being cited as one reason for declining income of some Protestant boards. Those who have the success of the city church at heart are, or should be, as much concerned as those whose tasks are in the country. Agriculture is a denominational and interdenominational, as well as a national question. This has already been recognized by many, including the Board of Bishops of the Methodist Episcopal Church, which in 1923 declared that the church should co-operate with other agencies in promoting the economic welfare of the farmer. (It also asked the Federal Council of Churches to form a committee to aid in the solution of national rural life problems. The committee was set up in direct response to the request, and I am writing this article as its secretary.)

Because of the evident stake of religious bodies, as institutions, in the present agricultural situation, but primarily because of their interest in social justice, and in the promotion of better relations between conflicting social groups, I wish to sketch briefly: (1) some reliable information as to what the national agricultural situation is; (2) what are the main reasons for the present conditions; and (3) what are some of the most promising proposals being considered now to improve conditions.

First, the present situation, quoting only the careful studies of the United States Department of Agri-



Underwood and Underwood

THE LONG FURROW

culture. The value of the "agricultural plant," i. e. land and buildings, declined twenty-five per cent between January 1, 1920, and January 1, 1926. Since that time there have been further declines. This loss in capital value has been due to losses in income. Farm property does not yield the return upon investment that it did in 1910-20, and consequently values are depreciating. In 1923, the only year for which comparable figures are available, the earnings in agriculture were only 3.3 per cent of the capital investment, while those of corporations reporting to the Treasury were 11 per cent. The purchasing power of agricultural products has since 1920 not been on a parity with that of other products. In April, 1927, it was only 83 per cent of what it averaged during the five years prior to 1914. Within recent months there has been an improvement, advancing prices for agricultural products being due to poor weather during the summer. In 1880 only one fourth of our farms were operated by tenants; now four out of ten farmers are renters; and they cultivate about two thirds of the improved acreage. These conditions, in striking contrast to the flourish of some sections of urban industry, are evidence that certain factors are operating to burden heavily those engaged in agriculture, and a brief discussion of these factors will be next in order.

A consideration of these factors operating in the present agricultural situation requires that we should bear in mind: (1) that some of the well-known burdens of agriculture have become exceptionally heavy during these post-war years; (2) that agriculture is at present the victim of a combination of unfavorable circumstances which has not been present in the same way before; (3) there are all sorts of farmers on all sorts of farms, and we are recognizing the most evident *national* trends.

The Farmer's Pocketbook

Our complicated and costly distribution system is one of the farmer's handicaps. Round steak sold to city consumers in 1923 at five times the price received by farmers for cattle on the hoof; whereas in 1890 the city price was only three times that of cattle at the farm. The "spread" between farm and city table has thus con-

siderably widened. This is probably not true for all products, but studies of the Congressional Commission of Inquiry, published in 1922, indicated that in general farmers received a little less than forty per cent of what the consumer in large cities pays for his food. Curiously enough, studies of distribution indicate that large profits are not frequent in the handling of food, but numerous handling and costly processing are mainly responsible for the "spread" between the farm prices and those paid by the urban consumer. The growing tendency on the part of the city consumer to expect a great deal of "service" in connection with purchases, has also operated to make food distribution costly.

The heavy taxes which farmers pay upon their property add to the cost of production and cut into their incomes. The National Industrial Conference Board has found farmers paying heavier taxes, in proportion to their incomes, than any other economic group, and it may be recalled that few farmers pay income taxes. The Wisconsin College of Agriculture also finds this to be true. So conservative an economist as Richard T. Ely says that if present tendencies in taxation continue, farmers will be virtually tenants of the State.

A considerable portion of the farmers in the United States are living on land which a plow should never touch. The so-called Southern Highlands are an illustration. Here are thousands of farm families, living in a chronic poverty condition, trying to wrest a living from land which will never yield a living.

If we consider credit, the neglect of agriculture is very patent. The rural communities give us some of the most glaring cases of usury. I have never heard of an agricultural economist who said that our national banking system developed with fair consideration of the needs of the agricultural industry. A combination of heavy mortgage indebtedness at a time of falling price levels is an especial concern of farmers at the present time. Many of them bought land in sections where prices of land were extremely high in 1919 and 1920. They gave big mortgages. Now they must pay interest upon large debts out of slender incomes. The 1925 census of figures on mortgage indebtedness (gathered only upon farms operated by owners) also reveals an increase in interest charges carried by agriculture then, as compared with 1920.

The Farmer and International Matters

Perhaps the most important matters of all are the international influences affecting the agricultural industry. Farmers have been slow even to recognize that international factors have had anything to do with their industry. When their organizations have been vocal, they have usually endeavored to deal with international competition by calling for a high protective tariff. What Henry A. Wallace, the editor of "Wallace's Farmer," has called the "post-war reversal of credit balances," is to a large degree responsible for the difficulties of the producers of commodities that are exported, particularly cattle, wheat, and cotton. Prior to the war, in the language of international trade, we paid Europe the interest we owed her by sending her our beef, pork, wheat, cotton (and, of course, other products).

Now Europe must send us several hundred millions of dollars yearly upon debts she owes us, and she buys less of our food. This means that the policy of collecting interest upon the war debts puts a limitation upon

the markets of the farmers of the South and West. But the present Federal Government would rather reduce the income taxes of wealthy Americans by getting money from our foreign debtors than try to ease the situation for the farmers. It must be remembered in this connection, however, that the long-time trend of our exports of food has been downward since about 1900, and that the war period only temporarily reversed the trend. Our farmers are increasingly in competition with those of the newer countries, (e. g., Canada, Australia, Argentine) which produce at low cost from new lands. And some of the European countries, e. g., Italy, are making spectacular efforts to raise more of their own food.

A few other things can only be mentioned briefly. Agriculture adjusts itself slowly to changes in world business because it is unintegrated, with six million units freely competing, and because the "turnover" of capital in the industry must always be slow. The National Industrial Conference Board has tried to sum up the maladjustment of agriculture by saying that it has had to commercialize itself without having had available the techniques of commercialization.

How Does the Tariff Work?

Of the results of the working of protective tariffs we have little scientific knowledge, but what we have seems to indicate that the duties upon agricultural products, with the exception perhaps of those upon wool and sugar, are of negligible or no advantage to agriculture. It is also frequently alleged that the protection of urban industries may have the effect of handicapping farmers by adding to the cost of the equipment and supplies which they must buy from manufacturers.

Farm families had, in 1920, four million more persons under twenty-one years of age than an equivalent number of city families. One of our poorest economic groups must thus educate the largest number of children per family, and, because of population trends, must pay to educate a large proportion, only to hand them over to the cities.

One of the ironies of the present situation is that the tremendous expenditures of money by the Federal Government for education in agricultural production has been a factor in bringing on large surpluses in some commodities, and in giving rise to political agitation for surplus control. Henry A. Wallace estimates that among efficient farmers, production per man has increased about twenty per cent in a generation. He believes that, as compared with pre-war years, Iowa farmers have increased grain yield five per cent by cultivating higher yielding strains; also that by new methods of feeding they are producing the same quality of pork as before the war with two million less bushels of corn. This has been one reason for the corn surplus.

"The New York Times," in an editorial on June 13, 1927, points out that in this "electrical age" only about five hundred thousand out of about six million farms have the benefits of electricity. The remainder are "burning kerosene lamps, still handling the produce of the farm by sweat and brawn. A factory worker may have as much as fifty horsepower at his disposal; for all his tractors and gasoline engines, the American farmer has less than five. Back-breaking drudgery, long hours, small profits, have increased the population of industrial centers at the expense of the countryside."

What Can We Do?

What interests us most, probably, is what proposals seem to be the most likely to contribute toward solutions. I shall enumerate only some current suggestions that seem to me to be most promising.

1. The Federal and State governments might begin a vigorous program of reforestation, thus taking poor land out of farm production. We will need the timber in fifty or sixty years.

2. A national land survey should help to keep families from land that a plow should never touch.

3. The Federal Government might discontinue or greatly curtail reclamation efforts, because there is no need for them at present.

4. Certain outstanding credit needs might be met by co-operative action on the part of farmers or by the organization of more private banks, operated under proper supervision.

5. We should have enough sense and knowledge to work out and apply more equitable systems of taxing land. I hear that Soviet Russia has evolved an excellent system. Cannot our various States also work one out?

6. Cancellation of the war debts would enable European people to use some of the money now going for interest and principal for the purchase of more of the products of our farms.

7. The high protective tariff, having been found from long experience to be of no particular advantage to agriculture, should be abolished.

8. Farmers should form stronger organizations for their own protection and for carrying on their business.

9. The "teachers of spiritual values," e. g., the ministers, should obtain a more complete understanding of the agrarian situation. They should ally themselves more closely with farmer movements. They should assist in working out some of these economic adjustments. They should help to get fair play for the farmer. They should, however, pay more attention to imparting to farmers a vision of a better standard of life, including the attainment of non-economic values. It is in the pursuit of non-economic values that the most lasting satisfactions of life eventually come.

10. It is evident that city as well as rural people must have a part in solutions of the agricultural problem.

Church Equipment and Spiritual Values

By Elbert M. Conover

THE fascinating story of Michael Pupin, in his book, "From Immigrant to Inventor," gives a view of the parish church in the little Servian village of Idvor, the birthplace of the great scientist, that shocks one into a realization of the poverty-stricken condition of some of our own village and country churches.

The church of Pupin's boyhood, with its excellent tower, had architectural character. It was the most significant building in the village. It was a place of divine worship, where the people were impressed with the presence of God. His mother, a remarkable woman, said that in the church service she would often look on the icons of the saints and meditate on the saintly lives of those depicted, and this greatly helped her to try and follow their example.

Religious instruction evidently was not lacking, for many among the peasants who could not read nor write (in the 1860's and 1870's) could recite whole chapters of the Bible, and were thoroughly at home in discussing it.

After hearing with enjoyment such great American preachers as Beecher, Pupin still found the village church at Idvor a source of solace and inspiration, because it was really a church and not merely a meeting house, and one of the most satisfactory experiences in returning to his native village was his visit to the church.

We are afraid that one would return to some of our bare village churches to find there little that corresponds in material form to an established and continued testimony to our great faith. Upon returning to the village church, provided we can find a key to unlock the door, we are, of course, impressed by some of the things we see. We recall our first communion at the altar rail, even if the image of the pastor wiping the edge of the cup with his soiled thumb does impress itself upon our imaginative mind. One has only feelings of gratitude as he recalls

many of the experiences in the old church; but through all the reverie there seems to be a great lack. Our recollection is mainly a procession of itinerant preachers, each with his individual characteristics. The church itself does not dominate us, and so little in the church speaks of the various elements in our faith.

Our church by tradition and by the requirements of our work is peculiarly adapted to the usage of good architecture. Why can we not have in every church as a minimum of equipment for divine worship the holy table occupying a worthy position, the lectern always bearing the open Bible, the pulpit consecrated exclusively to the ministry of preaching, the chancel rail with proper provision for kneeling, and at least a bit of good glass? In a church thus equipped the minister himself would more often rise to the position of a leader of the people in the holy of holies into the divine Presence.

Splinters

By Roy L. Smith

—No bed is ever comfortable for the man with an inflamed conscience.

—It is surprising how much merit can sometimes be obscured by one small fault.

—Blessed is the man who can lose an election and keep his enthusiasm for the cause.

—No man is ever in greater danger than when he thinks he can no longer be tempted.

—No one can estimate, by looking at the facts, how much scandal can be made out of them.

—The fundamental principle of Protestantism is the right to be governed by one's own judgments.

General Conference Day by Day

(Continued from page 384)

WHEREAS, Dr. David G. Downey, for many years an active, useful, and greatly honored member of the General Conference, and for sixteen years the leader of the delegation from the New York East Annual Conference, is in impaired health and thereby incapacitated for membership in this General Conference; and

WHEREAS, Dr. Downey is sailing on the fifth of this month for Europe in the hope that a complete rest and an ocean voyage may restore in some measure his broken health; therefore be it

Resolved, That the secretary of this General Conference communicate to Dr. Downey by telegraph our affectionate greetings and our earnest prayers to God for his recovery.

Frank A. Horne,
John W. Langdale,
George E. Bishop,
Wallace H. Finch.

W. H. Finch: May I say in connection with this resolution that previous to voting in New York East Conference session, Dr. Downey withdrew his name from any consideration as a possible delegate to this General Conference, and notwithstanding and declination on his part, he was unanimously elected a delegate emeritus, which is an indication of the esteem and affection in which he is held in New York East Conference. I move the adoption of this resolution.

The Bishop: You hear the resolution which again is so clearly a privileged resolution that I am sure you want to consider it directly.

F. A. Miller (Northern New York): Mr. Chairman, I move that the vote be taken by rising.

A rising vote being taken, the resolution was unanimously adopted.

W. E. Hammaker (North-East Ohio): Mr. Chairman and members of the Conference. In the North-East Ohio Conference in these recent months we have suffered a very great loss in the going of one of our great Methodists of America. A tribute to his memory and an analysis of his character will be brought on Sunday afternoon in the memorial service by his very dear friend, Dr. Piper, a member of our delegation. I desire simply at this time to state to the Conference that Mr. Frank A. Arter has gone from us, and I wish to move that the secretary of the Conference be instructed to send for us a message to Mr. Charles Arter and his sisters, Mrs. Alice Taft and Mrs. Louise Meyers, expressing our sense of loss in that Mr. Arter cannot be here in this General Conference. In previous General Conferences he was here eight times. He was elected to membership in this General Conference, which would have been his ninth General Conference.

The Bishop: You hear the motion made in behalf of the North-East Ohio delegation.

The vote being taken, the resolution was unanimously adopted.

J. W. LaGrone (Northwest Iowa): Mr. Chairman and members of the Conference, I move that a copy of the Daily Christian Advocate be sent to the library of each one of the schools, preparatory schools, colleges, universities, and theological institutions connected with the Methodist Episcopal Church. I move you the adoption.

The Bishop: Is there any objection to the consideration of this?

The vote being taken, the resolution was unanimously adopted.

W. C. Hartinger (Ohio): Mr. Chairman, Dr. John W. Hoffman, president of Ohio Wesleyan University, ministerial delegate from the Ohio Conference, because of illness is unable to attend this session. I move that the secretary be instructed to send a message to Dr. Hoffman, expressing our deep regret that he is unable to be present as a member of this General Conference.

The vote being taken, the resolution was unanimously adopted.

George W. Henson (Philadelphia): Mr. Chairman and members of the Conference: Since we last met as a General Conference, among the great leaders of Methodism who have passed to the life beyond are two who really belong to the Philadelphia Conference: Bishop Thomas B. Neely and Bishop George H. Bickley. There are no immediate members of the family of Bishop Thomas B. Neely living, and I move that we record our appreciation of the services of these two notable leaders, and that the secretary of this Conference send a suitable letter to the widow and family of the late Bishop George H. Bickley.

The vote being taken, the resolution was unanimously adopted.

The Bishop: Bishop Waldorf has a question of very high privilege which he will present at this time.

Bishop Waldorf: Mr. Chairman and members of the General Conference: Religious work in this section really began at the Shawnee Mission, some dozen miles from here. The State of Kansas, in recognition of that fact, has taken over the Shawnee Mission and made it a part of their State park system. They have deferred any exercises in connection with that event until the General Conference might have part in it. I rise, therefore, on behalf of the local committee to request that the General Conference participate in suitable recognition of the Shawnee Mission and of what it has meant to us and what it may mean, and that a committee of some number, say five, be raised to co-operate with the State of Kansas and the local committee in working out some suitable recognition during the General Conference session, preferably on a Sunday afternoon.

Henry G. Langley (Nebraska): I move that we comply with the request or suggestion of the bishop.

This was ordered.

The Bishop: The call of the Conferences has been completed. The next item would naturally be the call of special and standing committees, but the committees have not yet all been organized and had their meetings. Would it be your pleasure to have the notices given now and a recess taken, to be followed by the reading of the episcopal address by Bishop Wilson?

A Delegate: I move that after the reading of the notices we take a recess of ten minutes.

The Bishop: You adopted that order yesterday by common consent. Will all persons having announcements to give please come to the platform for their presentation?

H. E. Woollever (Central New York): I have just received a telegram from Washington stating that the naval construction bill will likely be reported by the committee and will have favorable consideration. And the rumor is that some additional appropriation will be voted by the committee, on which to bargain. The only possible check to this is opposition on the part of the people. Therefore I have a resolution which I wish to present to you.

On motion of F. A. Horne (New York East) the paper, after being read, was referred to the Committee on the State of the Church.

The Bishop: Under the rule adopted yesterday nothing is now in order except announcements.

Announcements were made.

The Bishop: Under the order we are now in recess for ten minutes, following which Bishop Wilson will deliver the episcopal address.

RECESS

At ten o'clock a recess of ten minutes was taken, and at 10.10 the bishop called the Conference to order, and the hymn, "O For a Thousand Tongues to Sing," was sung by the Conference.

The Bishop: The request has come from delegates in the seats at the rear of the hall that during the reading of the episcopal address the doors be kept closed. I will ask the ushers at the doors please to regard this request. Will the members of the Conference and of the assembly please bow their heads for a moment of reverent prayer? Let us pray.

PRAYER BY BISHOP McDOWELL

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts, that we may perfectly love Thee and worthily magnify Thy holy name, through Jesus Christ, our Lord. Grant Thy grace to this Conference, to this church, now, on this day. And especially pour Thy Spirit upon Thy servant who now speaks to the Conference in Thy name. For Jesus Christ's sake we ask it. Amen.

Members of the Conference, Bishop Luther Barton Wilson will present the quadrennial address of the general superintendents.

As Bishop Wilson came forward to read he was greeted with applause.

BISHOP WILSON READS THE EPISCOPAL ADDRESS

Bishop Wilson, Mr. Chairman, and Members of the General Conference: By the grace of my brethren, the bishops, I am permitted to bring to you their quadrennial address. I now present to you formally the entire address, printed copies of which will be handed you at the close of the session. In the name of the bishops, I ask for it your careful thought with such action as the Conference shall deem fitting. By the agreement of my colleagues and with your consent I shall read, not the entire address, but such portions of it as seem to be of most general immediate interest.

Bishop Wilson proceeded with the reading of the address, and after some considerable time Bishop Ernest C. Richardson relieved him of further reading by concluding the address in his stead.

Bishop Wilson, after reading a portion of the episcopal address, retired to the bishops' room in the Convention Hall, being somewhat indisposed.

The Bishop: It was Bishop Wilson's great desire that upon the conclusion of the address the General Conference should stand and sing hymn No. 180 to the tune of Miles Lane "Ail Hail the Power of Jesus' Name."

The Conference rose and sang the hymn with great fervor.

Frank Mason North (New York East): Mr. President, I desire to move that we request the presiding officer, a warm friend of Bishop Wilson, and of us all, in his own way, and as promptly as he may after adjournment, to assure Bishop Wilson of the grateful affection of this General Conference; to tell him of our appreciation of this noble message in which we hear not only his own thought, but the thought of his colleagues; to say to him that we love him, that we expect very soon to have him here in his place, and shall welcome him heartily to his place here, and in any part of the proceedings in which he may participate. And I would like to move that that be the action of this body by a rising vote.

The Bishop: You hear the motion made by Dr. North.

A rising vote being taken, the motion was unanimously carried.

Chester A. Smith (New York): Mr. Chairman and members of the General Conference: I desire to introduce this resolution:

RESOLUTION OF CHESTER A. SMITH, NEW YORK

Resolved, That we express to the Board of Bishops our appreciation of the statesmanlike, spiritually-minded, and challenging address which they have presented to us through Bishop Luther B. Wilson.

Resolved, That we recommend that the same be printed in the Christian Advocate and the other publications of the church.

Resolved, That the portions of such address which contain recommendations that might call for action thereon by this Conference be referred to the appropriate standing committees.

The Bishop: You hear the resolution offered by Brother Smith of New York Conference.

The vote was taken, and the resolution was adopted.

The Bishop: Will you allow the chair a question of privilege? I desire on behalf of Bishop Wilson, I desire on behalf of the other bishops for whom Bishop Wilson has rendered this great service in the preparation of the episcopal address, and I am sure I desire on your behalf, to express our gratitude to Bishop Ernest G. Richardson for the way in which he has read what another had prepared.

The Bishop: What is the further pleasure of the body?

A Delegate: Mr. Chairman, I move that we adjourn.

The Bishop: The motion would be that after the notes we stand adjourned. Will you so order?

Copies of the episcopal address were distributed to the delegates, and notices were given.

The Bishop: The session of this evening will be for the reception of delegates from various churches, and it will be a regular session of the Conference, at which time delegates are expected to be in their places. Bishop Locke will preside at the evening session.

The session closed at 12 o'clock with the benediction pronounced by Bishop McDowell.

METHODIST HOSPITALS

These figures give only an idea of the greatness of the Methodist hospital movement, yet they are significant:

Number of hospitals	79
Value of property	\$31,136,740
Endowment	4,560,935
Number of nurses in training	2,801
Number of beds	7,532

Second Day, Wednesday, May 2

EVENING SESSION

At 8 o'clock Bishop Charles E. Locke called the Conference to order and announced Hymn 207, "The Church's One Foundation."

Bishop Burt offered prayer, after which Hymn 208 was sung, "I Love Thy Kingdom, Lord."

The bishop presented Dr. Merle N. Smith, chairman of the Committee on Fraternal Delegates, to present the speakers of the evening.

REMARKS OF MERLE N. SMITH

Merle N. Smith (Southern California): Mr. Chairman and brothers: It is certainly an enrichment of the General Conference to stop and consider our fraternal relationships in the kingdom of God and the church of God, and I am speaking for the entire General Conference when I say that we are delighted, we are most happy, to receive and to welcome these fraternal messengers as they come to us from time to time.

Any man who helps us to see in imagination the distant places of the world, who lifts up into our horizon other lands and the faces of other peoples, and who brings to us something of an interpretation of the genius of their national life, puts us in his debt.

We are especially happy to receive to-night messengers and messages from the Land of the Rising Sun, from representatives of a people whom we so greatly admire; the courteous, courageous, patient, hard-working, forward-looking people of Japan. Their wonderful progress in the last seventy-five years, as you know, constitutes one of the marvels of the modern world. It is certainly a true thing to say of these our brethren who come to us from Japan that the heart of the American people is in accord with the heart of the Japanese people in the desire for mutual fair play and justice, and for the maintenance of peace, everlasting peace, between these two great nations as they face the Pacific.

The progress of the Japan Methodist Church is a source of gratification and joy to our hearts; and to have even a glimpse of it, of the range of its activities and the breadth of its spirit, and to feel the warmth of its spirit and the upward reach of its aspiration, is to kindle one's enthusiasm.

It is the privilege of your committee to-night to present two distinguished fraternal messengers from the Japan Methodist Church.

Dr. Smith then read the credentials of Dr. T. Ukai, pastor of the Harris Memorial Church at Kamakura, Japan.

BISHOP LOCKE PRESENTS DR. UKAI

Bishop Locke: Ladies and Gentlemen: It is a distinguished honor conferred upon the presiding officer to have the privilege of presenting to you Dr. T. Ukai, who is now pastor of the Harris Memorial Church of Kamakura, Japan. For twenty-eight years he was pastor of the Ginza Church in the city of Tokio.

I tarried for the Sunday-school convention in Tokio on my way to the Philippine Islands in the fall of 1920; and at that time I had an invitation from Dr. Ukai to occupy his pulpit. I am just

reciprocating, or I hope I may be able to do so, the very cordial welcome which he extended to me as the pastor of the Ginza Church. I told him a few minutes ago that I remembered with what facility he interpreted my feeble remarks to his congregation on that happy morning, and he said, "No, not interpreted, but interrupted."

I am almost sorry that he speaks the English language because I would like very much to interpret the Japanese language to you, and have him address you in his native tongue.

Dr. Ukai is a charming Christian gentleman, and it is my very great pleasure to present him to you as a friend of eight years' standing.

(The fraternal address of Dr. Ukai, of the Japan Methodist Church, appeared in The Daily Christian Advocate.)

Merle N. Smith: Dr. Ukai is one of the veteran ministers of the Japan Methodist Church. He was for more than twenty-five years pastor of the same church in Tokio, which is almost the record for Methodist preachers. We thank you, Dr. Ukai, for your presence and address.

Your committee has the pleasure now of presenting the credentials of the second fraternal delegate from the Japan Methodist Church, who represents the younger group of that church.

The credentials of Dr. Y. Abe were read.

Bishop Locke introduced Dr. Abe, who then addressed the Conference.

(The fraternal address of Dr. Abe, of the Japan Methodist Church, appeared in The Daily Christian Advocate.)

Bishop Locke announced that by some misunderstanding the delegates from the Methodist Protestant Church and from the Methodist Episcopal Church, South, had not yet arrived at the seat of the Conference, but were expected to be here later.

He then introduced Bishop Mitchell to make brief report of his visit as fraternal delegate from the Methodist Episcopal Church to the Methodist Church of Japan, and also to speak of the work of our church in the Philippine Islands, of which he has had episcopal supervision during the last quadrennium.

Bishop Mitchell briefly reported his official visit as delegate to the Japan Methodist Church, and then spoke at considerable length and with great enthusiasm and most interestingly concerning the work of the Methodist Episcopal Church in the Philippine Islands, concluding his remarks with emphatic expression of his views concerning the Filipino aspirations for independence.

The hymn, "Zion Stands With Hills Surrounded," was sung, and the session closed with the benediction by Bishop Richard J. Cooke.

Third Day, Thursday, May 3

MORNING SESSION

The Conference was called to order promptly at 8.30 o'clock in the morning by Bishop W. F. Anderson, in the chair.

The devotional exercises were conducted by Bishop T. S. Henderson, who announced Hymn No. 334, "My Faith Looks Up to Thee, Thou Lamb of Calvary," which was sung with great fervor by the Conference.

Bishop Wallace E. Brown offered prayer.

Following the prayer by the bishop the Conference went into business session.

The Bishop: We will have the report of the Committee on the Journal.

Wiley A. Keve (Kansas) reported for the Committee on the Journal that they found the Journal correct, and, on motion, duly made and seconded, the report was accepted and the minutes declared approved.

The Bishop: We will hear the report of the Committee on Privileges.

Henry L. Davis (Northwest Indiana) reported for the Committee on Privileges that that committee was just organized and was ready to receive requests from members of the Conference.

On motion, duly made and seconded, the report was accepted.

Under call of the Conferences, W. J. Sherman (California) read suitable resolutions on the death of Rolla V. Watt. These were eagerly adopted by rising vote.

Handel Lee (Central China) offered the following resolution and moved its adoption:

In behalf of the delegates from Eastern Asia, I offer the following resolution:

Resolved, That the General Conference hereby receive for its own guidance and for the guidance of its committees in the following message from the church in eastern Asia as expressed by the Central Conference of eastern Asia, January, 1928:

"That in this time of unusual stress and confusion in eastern Asia, When the forces of Christianity and righteousness are confronted with indescribable opposition, the Methodist Episcopal Church in eastern Asia sends fraternal greetings through this Central Conference and General Conference of 1928 to other branches of our world church, assuring our brothers and sisters in other lands of its evangelism, its democratic and effective organization, and its interracial fellowship which have made our church peculiarly fitted for national and international service; and we reaffirm our abiding desire for a continued place in the fellowship and organization of the Methodist Episcopal Church as a truly world church in which people of all races and many nations shall continue to find abundant measure of brotherly love and co-operation, equal opportunity for self-government, and a burning passion for telling and reliving the gospel of our Saviour, Jesus Christ."

Handel Lee.

Chairman, I move its adoption.

The resolution was unanimously adopted.

L. M. Edwards (Colorado) presented the following resolution and moved its adoption:

Since the last session of the General Conference, one of our foremost ministers has passed to his reward. As corresponding secretary of the Board of Home Missions and Church Extension, and as a member of three different General Conferences, Dr. David D. Forsyth was one of our most trusted and influential leaders; therefore, be it

Resolved, That we hereby record our highest appreciation of the distinguished services of Dr. Forsyth and extend to his family our sincere sympathy in their bereavement; be it further

Resolved, That the secretary be directed to convey to Mrs. Forsyth and the children the action of this Conference.

Loren M. Edwards,	Chas. Oscar Beckman,
O. W. Auman,	E. Guy Cutshall,
I. F. Keeping,	Frank McDonough, Sr.,
Charles O. Thibodeau,	Wayne C. Williams.

The resolution was unanimously adopted.

RESOLUTION ON DEATH OF BISHOP STUNTZ

R. M. Shipman (Des Moines) presented the following resolution and moved its adoption:

The last General Conference had barely closed when word came of the death of Bishop Homer Clyde Stuntz, who had just completed eight years of service on the Omaha Area, and had been retired on account of impaired health.

His ministry began within the Des Moines Annual Conference. His career as missionary in India, superintendent of our missions in the Philippines, secretary of the Board of Foreign Missions, and general superintendent in South America and in the United States, was filled with noteworthy service to the entire church, while those who were permitted to serve with him will never forget his brotherly spirit and his devotion to the Kingdom. A great missionary statesman, a speaker of magnetic interest, an indefatigable worker, faithful and conscientious in administration, he built for himself a noble monument in the heart of the church; therefore, be it

Resolved, That this General Conference records its appreciation of the services of Bishop Homer Clyde Stuntz and its deep sense of loss in his death; and be it further

Resolved, That the General Conference do now express, in the adoption of these resolutions by a rising vote, its sympathy and Christian regard for Mrs. Stuntz, present as a visitor at this Conference, and to the Rev. Clyde B. Stuntz, seated as a delegate from the Indus River Conference.

R. M. Shipman,	M. B. Nelson,
John L. Hillman,	J. H. Darling,
Levi P. Goodwin,	E. L. McMichael,
Fred. W. Simpson,	E. W. Weeks,
Frank Bean,	H. M. Havner.

The resolution was unanimously adopted.

Ralph S. Cushman (Genesee) presented the following resolution and moved its adoption:

RESOLUTION CONCERNING A PRAYER ROOM

We desire to offer the following resolution concerning a prayer room for the members of this Conference:

We urgently request the committee in charge of the arrangements for this General Conference to provide a place, to be called The Prayer Room, where the members of this body who desire to do so may meet each week-day morning, for a half hour or more, prior to the eight-thirty session, for intercession and the morning watch.

We request that the presiding bishop shall appoint a committee to have charge of this room and of this period of prayer; and that the hour of this prayer-room service be announced regularly in the Daily Christian Advocate.

Ralph S. Cushman, Genesee;
Dwight S. Ritter, Indiana;
Dorr Diefendorf, Newark;
William H. Phelps, Michigan;
E. Dow Bancroft, West Ohio;
Merle N. Smith, Southern California;
J. I. Bartholomew, New England Southern;
S. B. Salmon, North-East Ohio.

The resolution was unanimously adopted.

L. M. Potter (Genesee) presented a resolution, and moved its adoption, regarding legislation and the closing days of the Conference.

H. L. Jacobs (Central Pennsylvania): Mr. Chairman, I move the reference of that resolution to the Committee of the Chairman of the Standing Committees of the Conference.

The Conference voted to so refer.

Carlo M. Ferreri (Italy): Mr. Chairman and members of this body, the Italy delegation was out of this room the first morning of the session, when it was hoped to do what I am going to do now. I have heard many members of this body and many visitors asking for information concerning the chair where our chairmen are sitting, and this desk that they are using, and I take great pleasure this morning in presenting to this body, in the name of our Italy Conference, this chair and this desk, which have been made by the boys in our professional school in Venice. And, Mr. Chairman, I was just going to move that the General Conference accept this gift by unanimous vote, but by your applause you have already accepted. I thank you.

The Bishop: I am going to ask Bishop Burt to make a few remarks on the acceptance of these gifts.

Bishop Burt: Well, brethren, this is altogether unexpected on my part. Of course, I knew who was to present this this morning: Carlo

Ferreri, the district superintendent of all of our work in Italy, is one of my boys.

The one who presented this table and desk in the names of the boys of our school at Venice—they are all my boys, everyone of them. I have been so proud as I have been looking at the workmanship in this desk and chair. I hope every member of this General Conference will just come up and personally examine this work. It is a wonderful piece of art and of workmanship, and I congratulate you on having it and I join with you in the hearty acceptance of it.

The Bishop: Before putting the motion, I wonder whether you would not like to express your thanks for this beautiful gift. Those who will accept it with thanks will show the hands.

The response to this suggestion was unanimous.

Secretary Arters continued the call of the Conferences.

Ren-Yen Lo, of the Kiangsi Conference, presented a resolution concerning the traffic opium, which, on motion of I. B. Schreckengast, was referred to the Committee on Temperance, Prohibition, and Public Morals.

RESOLUTION ON DEATH OF DR. H. C. JENNINGS

J. W. Holland (Minnesota): Mr. Chairman and brethren of the Conference, since the Minnesota Conference and our general church has suffered a loss in the passing on of the Rev. Dr. Henry C. Jennings, for fifty years a minister and for twenty years one of our distinguished publishing agents, and for eight successive quadrenniums a member of this General Conference, therefore, I ask that the secretary of the General Conference be requested to communicate to Mrs. Jennings the love and sympathy of this body, and to assure her of our prayers that the fulness of the Christian comfort may be hers. This is signed by the whole delegation of the Minnesota Conference.

This suggestion was adopted by a unanimous rising vote.

On motion of Delvin L. Morgan, of the Mississippi Conference, the secretary was instructed to wire the fraternal greetings of the General Conference to the General Conference of the African Zion Methodist Episcopal Church now assembled in St. Louis, and to that of the African Methodist Episcopal Church in Chicago.

J. R. Gettys, of the Nebraska Conference, presented a resolution concerning observance of Passion Week, and spoke as follows: I simply want to say this: You know the pastors have a very, very difficult task. Especially during Passion Week, the various activities, social and otherwise, mortgage and manipulate almost every night and day. And if we could start a movement through the country for the recognition of this one week as sacred to the use of the churches, it seems to me this General Conference could do no better or more outstanding thing than to take this action and start a movement that I am sure will go around the world in its influence. I hope you will adopt this. There is no use in referring it.

On motion, it was referred to the Committee on State of the Church.

Wallace H. Finch, of New York East Conference, presented a resolution concerning the ratio of representation in the General Conference, but no action was taken on it after it had been stated by F. R. Bayley, of the Baltimore Conference, that inasmuch as it contemplates a change in the Discipline, it is not in order until after being printed in the Daily Christian Advocate.

F. A. Horne, of New York East Conference, moved that the report of the Book Committee and the reports of the other boards of the church as contained in the handbook be referred to the respective standing committees, but it was stated that that had been already attended to yesterday.

RESOLUTION ON RETIREMENT OF BISHOP THIRKIELD

Robert G. Morris, of North Carolina Conference, presented resolutions concerning the retirement of Bishop Thirkield.

Mr. Chairman:

An appreciation for a life of brotherhood and Christian statesmanship.

With the retirement of Bishop Thirkield from administrative responsibility in the church, the Negro membership of the church is losing the active and inspiring leadership of one of the greatest and most nobly useful men that has ever served our group. Probably no servant of the church has been more consistent in his teaching and living than has Bishop Thirkield, as he has served faithfully and lovingly the Negro race. His work for the Christian education of our people in the South would alone make one of the most brilliant and significant chapters in our denominational history.

Gammon Theological Seminary, with her unexampled streams of gracious influence and power, with her vast and ever-increasing ministry, must always be distinctly indebted to this great man. His service in behalf of our group, advocating our rights throughout all the vast domain of our country will be cherished by us forever. The very sight of him has been a tonic and a challenge to us to live at our highest and best. Memory will hold the reflection of his noble face and hear the echo of his challenging voice and feel the tonic of his conquering spirit. He has made a definite contribution to the advancement, not only of the members of our group within the church, but also to the educational, moral, and religious life of our people without our fold and throughout the nation.

The memory of his ministrations and the inspiration of his leadership among us will not be forgotten, and will be influential with us and our work until the latest generation.

And now, after a lifetime spent in the devoted service of his Master, our friend will enter upon a well-earned retirement. Those of us who know him, however, realize that his retirement will be far from a passive sinking into inaction. We rejoice that his life will probably be as active as ever, though unharrassed from the administrative duties that go with the episcopacy of our church.

We shall always have an affection and warmth of heart for Bishop Thirkield as we remember his activities and interest in all things pertaining to the welfare of our group.

WHEREAS, By reason of an arbitrary time-limit, Bishop Wilbur P. Thirkield will at this session of the General Conference retire from the administrative work of the church, and,

WHEREAS, He has given nearly fifty years of his remarkably fruitful life very largely to the work of our racial uplift, and,

WHEREAS, In all his relations to our group he has entered sympathetically into the nobler aspirations of our people, stimulating us to lofty vision and high endeavor, and,

WHEREAS, Through the years he has always and everywhere, by tongue and pen, and with extraordinary courage, pleaded our cause and fought our battles, and,

WHEREAS, As resident bishop among us, he has greatly endeared himself to us by his fatherly interest and stalwart stand for righteousness in his courageous utterance against crying evils of the day and the masterly manner in which he has acquitted himself as a minister of Jesus Christ and as a bishop in the Methodist Episcopal Church; therefore, be it

Resolved, That we record and express our appreciation of his great life and highly effective labor in our midst; be it further

Resolved, That we gratefully place upon record our appreciation of his interest in and contribution to the work of interracial co-operation and good will; be it further

Resolved, That we will follow him with our love and prayers as he goes into retirement, and may the ancient promise, "At evening time it shall be light," be realized in his experience and in the experience of the noble woman who has walked with him through the years.

Robt. Gammon Morris, C. S. Woodland,
R. W. Winchester, J. A. McRae.

R. G. Morris (North Carolina): Members of the General Conference, this is the last time that we as a group will have a chance to say anything about this wonderful leader so far as his activities are concerned. He has fought our battles all the way up. He has been with us in everything, and those of you who are from the Southland and who know anything about the conditions down there know that Bishop Thirkield has been a great blessing to us, and I hope this General Conference will adopt this resolution so that we can say to our bishop directly what we feel. Mr. Chairman, I move that we adopt the resolution.

L. H. King (Atlanta): Mr. Chairman, I want to amend the motion by moving that it be adopted by a rising vote.

The motion prevailed and the resolution was unanimously adopted by a rising vote.

REMARKS OF BISHOP THIRKIELD

Bishop W. P. Thirkield: Mr. Chairman and brethren, I have no word to speak except one of gratitude and thanksgiving that in the good providence of God I have had opportunity to render a service unto a needy people. It seems to me it was distinctly an order of providence that I was privileged to enter into this work. I may say that in 1883 I was a pastor at Cincinnati, and forty-five years ago this April I was asked to go to Central Tennessee College to assist Dr. John H. Vincent in conducting an institute for Negro ministers. There I met this group, only eighteen years out of slavery. I stood in the presence of John Braden, who with wonderful self-sacrifice was building his life into the uplifting of this group. I met there Dean Hubbard and in his little wagon went around the alleys and into the homes of those poor people, living in physical conditions almost indescribable, just struggling out of the conditions of slavery.

So it was that the question came to me, as I moved among them, whether, if I were called to such a task, I would be willing to put my life into this work. I am uttering now what only once or twice I have before spoken in public. I went up the stairway of the building where I was being entertained into my little room and got down on my knees. I don't know whether I got an answer or not, but within three months, under the leadership of Bishop Warren, Mrs. Thirkield and I were asked to go to take up the work at Gammon Theological Seminary at Atlanta. It seemed to be the call of God. Many of our friends were opposed to our going, but we persisted in answering the call, so that in an unfinished building, with a total endowment of twenty thousand dollars and an income of twelve hundred, we entered into this work.

I need not go into details. It seemed, to some of my friends, a very small task, and some of them said, "Thirkield, we appreciate your spirit, but it is a pretty small business with a little group of colored men in preparation for the ministry." So it was my privilege there to build my life into theirs as the only teacher in that institution for the first two years. But we had help from our friends and gradually the endowment was increased, and so it has been that out from Gammon Theological Seminary, now the best endowed and only well-equipped institution for the training of Negro ministers in the world, there have gone forth nearly two thousand men touched and inspired to the finer life of the ministry, and nearly nine hundred graduates have gone from this theological school into positions of leadership in educational work, in editorships; and out from this school have gone five bishops into the church of God.

I used to say, in reply to my friends, "Why, this institution some day may graduate a bishop." But out from it have gone Bishop Stewart, of the Colored Methodist Episcopal Church; Bishop Beckett and Bishop Abraham Lincoln Gaines, of the African Methodist Episcopal Church, and that man of blessed memory and consecration and leadership, Bishop Alexander P. Camphor, sainted colored missionary bishop to Africa; and Bishop Robert E. Jones, now recognized as one of the real leaders of our church.

So, my friends, instead of standing in a pulpit and preaching throughout the years, through these graduates the lines of my life have gone out to the ends of the earth, and my words to the end of the world.

Of Lord John Russell it was said after his death, "Poor Lord John,"

and someone said, "Why call him poor? He was given a great chance and he took it." And so it was in the goodness of God away back there forty-five years ago, I was given a great chance to build my life into the life of a needy, struggling, aspiring race, and with a blessed wife, who has never faltered in the task, we took the chance. And so it is that I trust that our ministry throughout the years has been in the interest of the kingdom of God, and at the service of our Lord Jesus Christ.

I thank you for all these kindnesses, and I am humbled by it all. I have never made a sacrifice in my life, but it has been a privilege, and I have only thanksgivings to-day that I was privileged to thus serve.

The Bishop: Believing that it would be your good pleasure to have Mrs. Thirkield invited to the platform, I have made that request, but she is not here.

F. H. Otto Melle (Northwest Germany) presented a resolution and moved its immediate passage: relating to the observance of the 225th anniversary of the birth of John Wesley.

A Delegate: A point of order. It does not demand immediate passage and therefore is out of order.

The Bishop: I suppose it is for the Conference to pass it immediately if it so desires. There seems to be no objection to immediate consideration. Dr. Melle has the right to speak.

F. H. Otto Melle: Mr. Chairman, and members of this General Conference, I think it is not necessary for me to speak to this resolution, it speaks for itself. On my way to this General Conference, I had with me a file with clippings of our Advocates during recent weeks, clippings looking to this General Conference. I found that there is a little disquiet in the church, and they do not know what we are going to do here. I do not know what some of our friends expect. But in one of these clippings I found this: "We expect that this General Conference will be a spiritual impetus to the whole church." Then it came into my mind that this birthday of John Wesley was to be celebrated the third Sunday after this General Conference will close. I thought it would be very appropriate if this General Conference should send out a word, covering not more than the first page of our Advocates, to be read in our thousands of pulpits on that Sunday—a call for thanksgiving, repentance, and prayer, showing that in this General Conference, which has to face so many tremendous problems, we will lay stress on the spiritual life, and ask the whole church to unite with us in prayer for a revival of spiritual life. I hoped that such a call would make a deep impression. And if the Lord would send such a new revival I think all our problems would be solved. Everybody in this great Conference can adopt this resolution with all his heart. I move its immediate adoption.

D. L. Marsh (New England) moved to refer this paper to the Committee on the State of the Church, with instructions to report on all the matters touched upon in the paper not later than May 14.

The vote was taken on this motion, but the result was in doubt; therefore a count vote was taken, resulting as follows: Yes, 572; No, 195.

Accordingly, the motion to refer prevailed.

Secretary R. J. Wade presented a privileged motion and said: I move that at 11 o'clock this morning the fraternal delegates who may of necessity be leaving, this being the only day they can be presented formally to the business session of the Conference, be presented by the Committee on Fraternal Delegates at that time.

This was ordered.

Notices having been given concerning meetings of committees, the following debate occurred with reference to the time of meeting:

H. L. Jacobs (Central Pennsylvania): The rules specifically mention three o'clock and that gives us time to have sub-committee work and report to the standing committees at three.

The Bishop: I understand that this is the situation, that the Committee on Entertainment provided that these meetings should be held at two-thirty.

H. L. Jacobs: I call attention to the fact that on page 22 of the Daily Advocate of Tuesday, May 1, each group is announced for three o'clock. The rules say three o'clock, and if there be any contradiction, I move that the rules of order obtain.

W. H. Finch (New York East): I call attention to the fact that on page 22 of the Daily Advocate of Tuesday, May 1, there is a contradiction. In some places it says three o'clock, and in other places it says 2.30.

F. R. Bayley (Baltimore): I desire to make this motion that, because we are now organizing these committees and have some preliminary work to do, the rules be suspended to-day and to-morrow and that we meet these two days at 2.30 and thereafter at three o'clock.

J. M. Walker (Indiana): On the first day of the session we adopted a report of the Committee on Organization, which says that after the first day the committees shall meet at 2.30.

F. W. Simpson (Des Moines): A point of order. The rules require that all remarks shall be addressed to the General Conference from the platform. We cannot hear a thing that is going on.

F. R. Bayley: Because the committee work is now in its preliminary stage and the sub-committees will not be meeting to-day and to-morrow, I am wanting to move that the rules be suspended for to-day and to-morrow, and that the standing committees meet at 2.30 to-day and to-morrow, and that thereafter we shall follow the rule of three o'clock, which will give us time for the sub-committees to meet at 2.30.

J. M. Walker: Members of the General Conference, I just want to call attention to something to which attention was called: that on page 22 of the Daily Advocate, in Report No. 2 of the Committee on Organization, in Item 6 it is said: That the committees designated as group A be called Wednesday, May 2, at 3 o'clock in the afternoon, and thereafter at 2.30 P. M. at the following named places.

The Bishop: I must call Dr. Walker to order. This was a statement for illumination of the situation. The motion of Dr. Bayley calls for suspension of the rules, and that is not a debatable motion. Therefore I must put the motion of Dr. Bayley as he stated it a few minutes ago, calling for the suspension of the rules to-day and to-morrow.

J. M. Walker: A point of order. This was adopted on the first

day and it can be reconsidered. His motion is that thereafter they meet at 3 o'clock. My point of order is, as I have just stated, that it cannot be changed without reconsideration.

The Bishop: I think the General Conference is ready to vote on the motion of Dr. Bayley.

A vote was taken and as there was as much as a two-thirds majority of those present and voting in favor of Dr. Bayley's motion, the same was carried.

At 10.38 a recess of ten minutes was taken.

RECESS

After recess the Conference was called to order by Bishop Anderson, presiding, and under the leadership of William I. Hastie, precentor of the General Conference, the Conference sang Hymn No. 101, "A Mighty Fortress Is Our God," after which the members joined in repeating the Lord's Prayer, led by the bishop.

The Bishop: The chair recognizes Dr. E. D. Kohlstedt, corresponding secretary of the Board of Home Missions and Church Extension, who has a privileged motion from that board.

E. D. Kohlstedt (Dakota): Mr. Chairman and members of the Conference: Supplementing the beautiful words that were spoken this morning in behalf of the delegation of the Colorado Conference, I desire to present this resolution:

IN APPRECIATION OF THE LATE DR. DAVID D. FORSYTH

During the past quadrennium, the Board of Home Missions and Church Extension of the Methodist Episcopal Church and connectional Methodism suffered a tragic loss in the death on November 8, 1926, of Dr. David D. Forsyth. In 1916, the Methodist Episcopal Church entrusted to Dr. Forsyth the exceedingly delicate and difficult task of reorganizing her home missionary activities. The critical problems to be faced during that quadrennium were multiplied by America's entrance into the World War. His period of service covered the trying years of that period and the era of reconstruction which followed. He guided the Board of Home Missions and Church Extension through the Centenary project with its vastly enlarged home missionary program. Never was there greater need for Christian statesmanship in the development of our Kingdom extension enterprises.

The church's choice of Dr. Forsyth as our home missionary leader during this crucial period was truly providential. He had a keen, penetrating mind, which could see and analyze the new situations presented. He moved easily in a spacious world and dealt competently and constructively with great matters. He built wisely and securely. Furthermore, he was able to interest others, especially men of affairs who were accustomed to look ahead and plan for large achievements.

Coupled with Dr. Forsyth's ability to see was his willingness to do. He was a man of action, unafraid to venture into new and untried fields of Christian endeavor. He not only explored new avenues of service for the church, but boldly led along lines of his explorations.

The vital personality of Dr. Forsyth constantly challenged others. He was a contagious leader, serving others by enlarging their vision, stimulating their faith, and quickening their courage. It was a joy to work with him. Workers in every department of home missionary activity testify to their lasting indebtedness to Dr. David D. Forsyth.

The range of Dr. Forsyth's influence was not confined to the Board of Home Missions and Church Extension, nor even to the Methodist Episcopal Church, but went far afield into the entire life of the church of Christ in America and throughout the world. Although most intimately identified with the interests and activities of connectional Methodism, the character of Dr. Forsyth's Christian statesmanship was sufficiently broad and thorough to be readily recognized as of inter-church caliber. To him "Christianizing America" had become a consuming passion and he heartily welcomed every contribution, from whatever source or agency, toward the realization of that holy objective.

We hereby record our profound gratitude for and appreciation of the life, character, and achievements of Dr. David D. Forsyth in advancing the work of the Kingdom of God throughout the length and breadth of our land. His normal classification would readily rate him among the Nation's "tall men, sun-crowned, who lived above the fog in public duty and in privating thinking."

James C. Baker,
Edward D. Kohlstedt.

E. D. Kohlstedt (Dakota): Mr. Chairman, I move the adoption of this resolution by a rising vote.

The Conference so ordered, and the resolution was unanimously adopted.

The Bishop: Dr. Merle N. Smith has a privileged matter to lay before you.

PRESENTATION OF FRATERNAL DELEGATES FROM WESLEYAN METHODIST CONFERENCE

Merle N. Smith (Southern California): Bishop and brethren of the Conference, you will be glad to know that the fraternal delegate from the British Conference is here. You will wish to greet him at once, and your committee desires the privilege of presenting him informally to the General Conference at this time, it being understood that he is to speak, to give his formal address, at a later time.

There is an old couplet that runs like this:

"Where better can a father be
Than in the heart of his familiee?"

There isn't any possible suggestion of the patriarch about our distinguished guest, but we want him to know now that he is in the heart of the great Methodist family.

I have great pleasure in presenting to you the Rev. Thomas Ferrier Hulme, ex-president of the British Wesleyan Conference, and fraternal delegate to this Conference.

Rev. Thomas Ferrier Hulme: Bishop, fathers, and brethren, I

esteem it a great privilege to be thus presented to the General Conference of the Methodist Episcopal Church. I heartily thank you for the cordiality of your reception and I just as heartily reciprocate all the kindly feelings that you have expressed.

I understand that I am to have the privilege later on of speaking to you, so I will not now impose upon your good feelings. Philosophy tells me that the essence of thinking is that right ideas occur at the right time. I understand, therefore, that at this time there should be imposed upon me, with a view to later opportunities, silence and I wish to show you that I have so much respect for you and regard your business of such great importance that I merely greet you in this way and thank you heartily for your reception, and hope to meet you again a little later on.

Merle N. Smith: It is also the honor of your committee, Bishop, to present, also informally, an outstanding leader of the church of God in this republic. He, too, will address us later in a more formal fashion.

INTRODUCTION OF BISHOP STATTON

I have great pleasure, Bishop Anderson, in presenting to you Bishop Arthur B. Statton, resident of Kansas City, bishop of the Church of United Brethren in Christ for the southwest area.

Bishop Statton: I only want to say this to you, brethren, that it is a mighty fine experience to look into your faces and to have the privilege of listening in on your sessions. Your sessions are mighty interesting to me and even edifying as well. I am not going to take more of your time at this moment. I shall appreciate having the chance of just saying a word a little later on, but I want to thank you for your courtesy and your great kindness.

The Bishop: Bishop Statton, we are indeed glad to welcome you formally this morning, and shall enjoy hearing your message a little later.

The Bishop: The call of the Conferences will continue.

Fred M. Stephenson (Oklahoma): Mr. Chairman and members of the Conference, yesterday morning a resolution, or rather two resolutions, were passed asking that our Journal and Daily Advocate be sent to various institutions. Unintentionally, no doubt, the institutions that would perhaps appreciate those most were omitted, namely, the hospitals and homes. I, therefore, ask that the Journal and the Daily Christian Advocate be sent to our hospitals and homes.

The Bishop: I am informed by the assistant secretary that that was included by common consent as in the motion of yesterday. However, it does not so state in the Daily Advocate, and you may desire to take definite action upon it. Is there any objection to the consideration? I hear none.

On motion duly made and seconded, the Conference voted to send to hospitals and homes the Daily Christian Advocate.

C. M. Boswell (Philadelphia): Mr. Chairman and fellow members, it seems that in arranging for the seating of the delegates variations in physical dimensions were not taken into consideration. It is, therefore, in order to prevent possible attacks of appendicitis and also to avoid inconvenience caused by tight-fitting chairs when one tries to get the floor or vote by rising, to resolve, that the Committee on Arrangements be requested to make such alterations in the chairs occupied by delegates as they may desire for their comfort and convenience.

I move the adoption of this resolution.

The Bishop: Is there any objection to consideration?

C. O. Ford (New England): Mr. Chairman, I second the motion.

J. R. Gettys (Nebraska): Mr. Chairman, I move that the resolution be applied to the alteration of the delegates.

The Bishop: You have heard the motion.

The resolution was adopted.

OBSERVANCE OF THE SESQUI-CENTENNIAL OF AMERICAN METHODISM

C. F. Eggleston (Philadelphia): Mr. Chairman and members of the Conference, I wish to read and move the adoption of the following resolution:

WHEREAS, The Methodist Episcopal Church was organized in the year 1784, through the grace of God and by the wisdom of John Wesley, and,

WHEREAS, Our fathers, meeting in that far-away Christmas Conference in Lovely Lane Chapel, Baltimore, with wisdom, vision, and courage laid the foundations of a church whose growth to world-wide influence has magnified their faith and transformed prophecy into fact, and,

WHEREAS, We, their children, should hold in reverence and constant remembrance the days of old and the lives of our fathers in the faith; be it

Resolved, That we request the bishops to appoint a commission of fifteen to plan and arrange for the suitable celebration during the year 1934 of the Sesqui-Centennial of the Organization of the Methodist Episcopal Church. That to this commission be referred the valuable suggestions contained in the article in the current number of the Methodist Review, by Dr. Alfred H. Bachus; and all other suggestions that may be forthcoming; and that the commission report its recommendations to the next General Conference in 1932.

Charles F. Eggleston, Joseph M. M. Gray,
George Elliott, Charles A. Pollock,
Ezra Squier Tipple,

The Bishop: Is there any objection to consideration? What is your pleasure in regard to this resolution?

On motion duly made and seconded, the resolution was unanimously adopted.

C. W. Caldwell (South Carolina) presented a resolution requesting that the Commission on the Entertainment of the General Conference in the future, as nearly as it is possible to do so, arrange to receive all fraternal delegates on other than Saturday nights.

The Bishop: Is there any objection to consideration? There does not seem to be.

S. E. Grannum (Lexington): Mr. Chairman, I move that this resolution be referred to the Committee on Fraternal Delegates.

The motion being seconded, the question was put and the motion to refer prevailed.

The Bishop: That completes the call of the conferences. What is the pleasure of the Conference? I understand that the Central Missions have not been included in this call. Have they anything which they wish to report?

The assistant secretary called the Central Conferences and the Central Mission Conferences.

The Bishop: There seems to be no response. May I call to your attention the provisions for procedure: "Following every completed call of the Conferences, the reports of the several standing and special committees shall be called in the order in which they are filed with the secretary of the General Conference, except as otherwise determined by the General Conference." I presume we should proceed under that head.

C. A. Pollock (North Dakota): Mr. Chairman, I have a privilege motion. For the convenience of all members of this body I move you that the privileges of the floor be given to the Hon. O. P. Miller, who is the treasurer of this body, and who will find it frequently necessary to go upon the floor, he not being a regular delegate here.

The motion being seconded, the question was put, and the Conference unanimously voted to extend the privileges of the floor to Treasurer Oscar P. Miller.

The Bishop: I was about to read paragraph six in the Rules of Order: "Following the completion of the call under V there shall be the call of miscellaneous business, which shall be conducted under the special rules as provided for the call of the Conferences in IV."

J. R. Gettys (Nebraska): Mr. Chairman, I want to make a motion that after the announcements we stand adjourned.

The motion was seconded and the Conference so ordered.

REPORT OF COMMITTEE ON CREDENTIALS

The Bishop: The Committee on Credentials has a report to make. The report of the Committee on Credentials was read as follows:

Your Committee on Credentials is pleased to report that it has organized and that its officers place themselves at the disposal of the members of the Conference. They will be located at press table No. 19, at the right side of the hall in front of the platform daily for fifteen minutes before the opening of the morning session, during the time of recess and for fifteen minutes after the close of the morning session.

The committee requests that all applications for temporary absence shall be in writing and signed by the party desiring to be excused, giving the name of his or her Conference, the exact dates to be excused, and the reasons for such excuse. In the event of permanent leave, give name of the reserve delegate to be seated.

Committee reports further that Lawrence H. Lightner, Lincoln Conference, reserve delegate, be seated May 3 in place of Isaac W. Young. Mr. T. O. Mork, West Wisconsin Conference, reserve delegate, be seated in place of Oliver E. Gray, May 3. Harry L. Guyer, lay delegate, Rock River Conference, seated May 3. H. H. Woodburn, lay delegate, Wyoming Conference, seated May 3. C. O. Holmes, lay delegate, Northwest Indiana Conference, be excused from the session of Friday, May 4. A. E. Sharp, lay delegate, Detroit Conference, be excused temporarily after session of May 3.

Louis M. Potter, Chairman.
J. R. Gettys, Secretary.

The Bishop: Are there any other notices? If not, will the Conference stand while we sing the Doxology and receive the benediction from Bishop Cranston?

The Conference stood and sang the Doxology, after which Bishop Earl Cranston pronounced the benediction and the session adjourned at 11.30 o'clock A. M.

Central Missouri Conference

THE Central Missouri Conference met in its forty-second annual session in Union Memorial Church, St. Louis, Mo., April 18-23, 1928, with Bishop M. W. Clair, D.D., LL.D., presiding. The bishop read as a lesson St. John 15, and made a very instructive address on the importance of Christian living. The Lord's Supper was administered by the bishop, assisted by the district superintendents: C. S. Webster, E. W. Hannah, E. L. McAllister, and G. D. Hancock. The roll was called by the secretary of the last Conference, and sixty-eight preachers answered to their names.

The election of officers followed. The Rev. B. F. Abbott was elected secretary, with Rev. A. L. Reynolds and Rev. J. C. Jackson as his assistants. Rev. F. S. Bowles was elected Conference treasurer, with the assistance of H. W. James, H. J. Harrison, and A. L. Woolfolk. Rev. J. H. McAllister was elected as reporter to the Central Christian Advocate; and Rev. W. H. Smith reporter to the Southwestern Christian Advocate.

The report of the Hannibal District was read by the

Rev. C. S. Webster, showing an increase along all lines over the previous year. Four churches were one hundred per cent: Moberly, Bowling Green, Troy, and Fulton. The Rev. E. W. Hannah, of Kansas City District; the Rev. E. L. McAllister, of Sedalia District; and the Rev. G. D. Hancock, of the St. Louis District, read their reports, which indicated splendid growth spiritually and financially in the districts. The delegations, both ministerial and lay, were very large. The welcome address to the Conference were given by the mayor of the city, Victor J. Miller, on behalf of the city; on behalf of the church, Mr. Willis G. Mosely; on behalf of the sister churches, the Rev. Dr. H. H. Jackson, of the Metropolitan African Methodist Episcopal Zion Church.

Senator Tubman and Dr. Richards, district superintendent of Liberia, Africa, gave inspiring addresses concerning their work. The love feast was held at 9 A. M., Sunday, with spiritual awakening, and at 11 A. M. Bishop M. W. Clair preached a very able and instructive sermon from Job 23. 10. The memorial of Rev. R. G. Williams was held at the evening session. The following brethren were ordained deacons: R. M. Colder, Jordan Ray, B. Dantzler, H. T. Littlejohn, K. S. Cooper, and J. W. T. Smith. Elders: Badie Ray and C. C. Reynolds. Glasgow was selected as the seat of the next Conference. The Rev. E. F. Patte, pastor of our church at Moberly, Mo., was appointed district superintendent of the Sedalia District.—Wm. H. Smith, Reporter.

Noted Writer Passes

MRS. ALICE R. ALBERT, author of "The House of Bondage," mother of the Rev. T. R. Albert, pastor of Boyington Methodist Episcopal Church, Gretna, La., widow of the late Dr. A. E. P. Albert, eminent Methodist minister, medical doctor, editor, and business man, died Sunday, April 14, as the result of a fractured hip and serious internal injuries suffered in a fall while performing household duties two years ago in Shreveport, La., where she had resided since the passing of her beloved husband. Following the fall she was brought to New Orleans by her devoted daughter, Miss Philadelphia Albert, with whom she resided at 436 Newton Street, Algiers, where she passed away.

Services were held in Williams Methodist Episcopal Church. The several Methodist pastors of the city were present and paid tribute to both the deceased and her husband, who had gone so long before, but had left a reputation for scholarship, service, Godliness, and the true spirit of co-operation and religion. Bishop R. E. Jones, resident bishop of New Orleans Area, former editor of the Southern Christian Advocate, of which paper Dr. Albert had been editor, spoke of him as a real friend.

Dr. C. S. Stanley was absent on account of having to attend a funeral at First Street Church at the same hour. Burial was in the Green Street Cemetery, in the family tomb, where lay the remains of her husband, beside whom it was ever her wish to be buried. The deceased is survived by one sister, Mrs. Amanda Roberts, of California, and seven children and three grandchildren.

The following ministers assisted in the service: the Revs. J. B. Johnson, Allen Robinson, C. W. Reeves, J. D. David, W. G. Alston, W. S. Chinn, W. C. Hayward, T. R. W. Harris, G. C. Hayward, T. R. Wallace.—Rev. John W. Turner, Pastor.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

THE WICKED HUSBANDMEN

SECOND QUARTER. LESSON IX. MAY 27

Scripture Lesson—Mark 12. 1-12; 13. 1-37.

Jesus Publicly Reveals His Messiahship.

When Jesus confided to His disciples that He was the Messiah who would be killed He charged them that they do not tell anyone else about it. One reason for this charge was that He intended publicly to announce these things in His own way at the proper time. As we have already seen, He publicly announced His Messiahship by riding into Jerusalem on a donkey colt, and publicly asserted His Messianic authority in driving the dove-sellers and money-changers from the temple. But these acts were capable of more than one interpretation. They could have been interpreted Messianically, and they could have been interpreted simply as one aspiring to be King. Which of these interpretations the Jewish leaders gave them is not certain. According to their way of thinking, they could not have thought of Him as the Messiah without thinking of Him as Messianic King; but they could have thought of Him as King without thinking of Him as the Messianic King. But after Jesus told them the parable of the vineyard which we are studying to-day, if there was still any doubt in their mind as to whom He claimed to be, it was because they did not understand this parable, but only knew that He was speaking against them in it (12. 12). For the parable is both a revelation of Jesus' Messiahship, being a revelation of His Sonship in a sense in which none of His predecessors was a son of God, and an announcement of His death at the hands of these leaders. It is a more unmistakable revelation than either the riding into Jerusalem or the cleansing of the temple. This was the purpose of the parable.

The Meaning of the Parable. The meaning of the parable is so clear that comments on its meaning are hardly necessary. Yet we may devote a few words of explanation. The Owner of the vineyard is, of course, Jehovah. The husbandmen are the Jewish leaders. The vineyard is Judea, represented by Jerusalem (Matt. 23. 29-39). The expected fruit is righteousness. And the different servants sent for the fruit are the true prophets. Finally, the beloved Son is, of course, Jesus Himself.

So the Master says in this parable that the Jewish leaders have an unenviable record of long standing for persecuting and making martyrs of their best teachers whom God had sent to them; that they have never been interested in fulfilling the purpose of God for having established them in Palestine; that they no longer consider Judea as God's and themselves as God's stewards, but they consider it is theirs to have, to hold, and to use forever according to their desires and regardless of the wishes of God; that His coming is God's final attempt to redeem the people to righteousness; and that as a result of God's failure in this and of their killing of God's Son, God is going to take the country from them and give it to Gentiles. And, unlike the greater prophets before the exile, Jesus held out no hope to His people of ever coming into possession of their country again. And the Master further amplified His prophecy of the overthrow of Jerusalem in the thirteenth chapter of Mark, where He combined with it the prophecy of His second coming. The picture of the terrors which He said would accompany the giving up of His people by God is no less terrible than any announced by Amos or Hosea. Our Lord is sure that these leaders are going to accomplish their purpose in putting Him to death; but He is determined that they shall not do it without having been told beforehand both who the Person is whom they shall kill and also the dire consequences of their act. And, as Jesus said (Mark 13. 30), some who heard the parable were yet living when

Jerusalem was overthrown between thirty-five and forty years later.

The Second Coming of Jesus. Because of the fact just stated, many Christians consider the destruction of Jerusalem to be the second coming of which the Lord spoke in the thirteenth chapter of Mark. Many others, however, think that He meant a visible bodily coming. And two or three denominations consider belief in this visible bodily coming of the Lord as fundamental to a perfect Christian faith. But it does not by any means seem probable that our Lord was speaking of a coming which, after two thousand years, is still to-day in the future! Or we cannot understand what He meant by "this generation" (13. 30).

There is no doubt that the apostles expected such a return of the Lord during their life. Their expectation was based upon the statement of the Lord in Mark 13. 26, and upon the spiritual audition which they received at the Lord's ascension (Acts 1. 11). But the psychological basis of this spiritual audition was their understanding of the Lord's meaning in the statement just referred to. But it may be that in the apocalyptic expressions which He used in speaking of the destruction of Jerusalem and His second coming He was speaking of a spiritual coming which would manifest itself in a phenomenal spread of His religion following the destruction of organized Judaism. It is well known that the apocalyptic language of the Bible is not to be interpreted literally. Certainly no one undertakes such an interpretation of the books of Daniel and Revelation which are apocalypses. Without a doubt our Lord clearly saw—which was a fact—that the greatest obstacle to the rapid spread of His religion was organized Judaism, which as an institution centered in the temple, the destruction of which was necessary for the greatest success of Christianity. His first coming was on the earth in humiliation because His cause was not accepted by the powers that be even among His own people. But His second coming would be in the clouds with power and glory, because His cause would begin taking possession of the places of power in the world. We should not be dogmatic on either side of the question. But, whether we believe in the visible bodily coming or not, in this we can be dogmatic: even if there shall not be such a coming, we well wish that there should be, and that He who should come would be recognized by the world as

our blessed Lord who went away two thousand years ago. His coming, especially in power, is much needed—even to-day. But unless He should be thus recognized, we are not sure whether He would come with much power; and we are not sure of the reception which He would receive in this Christian world from the powers that be in the state, if not in the church.

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, MAY 27, 1928

"The same was made the head of the corner"

(By D. D. Martin, D.D.)

In this lesson we have the Old Testament linked with the work and teaching of Jesus by a direct and accurate quotation from the 118th Psalm, a prophecy which has been fulfilled over and over again in the progress of Kingdom building. Corner stones of any given era are at first rejected and later they are acclaimed as the great founders of thought, or of institutions and morals. Isaiah, Paul, Polycarp, Huss, Savonarola were all rejected corner stones.

Jesus was the chief Corner Stone of the Kingdom in its building among men. He came first to His own chosen people and was rejected by them, and is not yet recognized by the Jewish people, but will be the Head in Jerusalem as elsewhere when He is known as the Corner Stone of the church universal. He was early recognized by the Gentile church, and in all missionary endeavor He has been the Head Stone of the corner. God has planted a vineyard as indicated in the lesson parable. We are all tenants of God's vineyard. God will expect fruit from His vineyard.

The vineyard extends to the ends of the earth, and we are appointed to cultivate it. "Go ye into all the world"—God expects fruit from every land, and that His Kingdom with Christ as the chief Corner Stone will be built up among the people of all lands. The Owner of all is God. He is the King Universal. He has both the ownership and kingship rights. As his loyal subjects we must do all we can to cultivate the field and bring Him His first fruits, and to establish in every land the Kingdom which cannot be moved, but abideth.

Our own land is God's vineyard. It is a favored place above all others, and He has a right to expect much. Instead of rejecting His truth and His claims, we should make good in the great opportunity which is ours and bring forth a harvest of Christian workers whose influence will be felt to the ends of the earth. There is just now a call for workers for Africa. Are we answering the call or mistreating His servants whom He sends with the appeal? Let us not reject Him who is the Son, but make a faithful report of our stewardship.

OAMMON SEMINARY.

Epworth League Topic

MAY 27

MEMORIALS IN GRANITE OR LIVES

(Memorial Sunday)

(Josh. 4. 19-22; 1 John 2. 17)

He That Doeth—Abideth Forever. John talks about doing in order that we may abide. To be, we have to do. It seems that there is no place in creation for do-nothings. We have seen many fine boys and girls inherit many unusual privileges, but because they were not trained in the school of doing honest work in the world, they seem to slip back so easily into oblivion. They fade from the scene of action without registering a single outstanding contribution for their fellow man. Back behind the doing and abiding there is one great fundamental requirement which Epworth Leaguers must meet.

As we pause another moment to think about the work which our monumented an-

cestors did in their day, we readily discover the reason for so much failure, which is all too common in our day. The work to which they gave themselves was a much-needed task. It was a service which would protect or uplift the human family. Behind the monument was the work of God to be done. It was possible to erect the memorial because a sacrificial work was accomplished.

It was a very sacred expression of love which caused a group of people to erect upon yonder university campus the meaningful monument to the sainted life of Francis Asbury. But it was possible of erection because of a life which did the will of God in this world. No one would minimize the

value of erecting this monument, but the lesson we are trying to learn is the thought that it was much more glorious to live the life of Francis Asbury than to erect a monument to his life. It is worth while to build monuments of stone, but it is a much greater service to so live among our fellow men that we do not have time to erect in stone an expression of that which we should be doing in actual living.

In this month of May we count it a patriotic and Christian duty to scatter wreaths upon the still, green mounds in our silent cities. It would be an ungrateful people that failed to pause in ordered services and express tribute to all men who have given their lives in their devotion to doing what seemed to them the will of God. But there continually lurks in the back of our thinking a deep question. Are there any works of the fathers to be done in the time of peace—works which will call for as earnest and deep a devotion as it cost Asbury, Washington, and Lincoln in their day?

As long as there remains a single unconquered enemy of the human soul, there is no Armistice Day for Christ's followers. Slavery of soul stalks boldly in the land. Weakening physical and mental vices grasp our high-school comrades on each side of us.

They fall, first here and then there. Never was there a more difficult day for our youth to live unspotted from the world than this present day. Those who are succeeding are fighting one of the greatest battles ever lived upon a battle field. It is the will of the Father that clean lips, clear eyes, pure bodies should be the temple of His Holy Spirit.

He is no mean soldier who succeeds in standing before the altar with his bride in these days, with the deep consciousness in his soul that he has done the Father's will in his mind and body.

He is a genuine soldier who, at the close of a day of life in the world, can look back upon some service he has rendered to those who cannot help themselves.

He deserves a monument who has been able to make a contribution to the healing of the racial strifes, the muttering of the war disease, the broken bodies in our modern industry.

All are soldiers who are doing the will of God in the world, and the will of God is best presented to us through the needs of our fellow men. God speaks to us in the broken bodies of mankind. He calls us into His service by the mute appeal of the ignorance, selfishness, and disease of our fellow men.—Epworth League Quarterly.

Fort Scott, Kan.—Zion Chapel Methodist Episcopal Church had one of the most successful baby contests ever held here. There were four babies in the contest. Each was represented by an auxiliary of the church, April 5. Sunday school, Jacqueline Hill, \$31.17; Ladies' Aid Society, Jacqueline Oatty, \$27.89; Epworth League, Charles Albert McNair, \$42.40; Woman's Home Missionary Society, Lulu May Sharp, \$28.38; entertainment, \$4.16; total, \$134. Charles Albert McNair won the prize as the most popular baby. Little Miss Hill, second prize; Little Miss Sharp, third prize; and little Miss Oatty, fourth prize.—Rev. E. J. Moore, Pastor; Mrs. F. E. Wade, Reporter.

Melbourne, Fla.—Scott's Chapel Methodist Episcopal Church is progressing under the leadership of the Rev. Albert Stone. We observed Holy Week. On April 8, the Rev. H. W. Bartley, district superintendent, preached at 8 P. M.; Wednesday, April 4, a musical program was rendered by local talent; Thursday, Mrs. A. L. Anderson, D. B. M. N. G., Household of Ruth, lectured; Friday, 8 P. M., love feast; Sunday, Easter service, sermon by the pastor. At 3 P. M. the Rev. R. J. Taylor preached. The Easter program was rendered at 8 P. M. The Rev. Stone is a wide-awake pastor, and is putting forth efforts to make a round report.—Emma R. Perry, Reporter.

Pompano, Fla.—Mt. Bethel Methodist Episcopal Church is still on the forward march, and is very glad to make this report through the Southwestern Christian Advocate. We were wonderfully blessed in our rally. We have no place in which to worship, but the doors of the African Methodist Episcopal Church are open to us. The Rev. Buggs granted us an entire afternoon. The Rev. J. S. Cameron, pastor at Fort Lauderdale, preached a soul-stirring sermon to the delight of all present. We raised \$118.65, and wish to thank the Rev. Buggs and his congregation for their untiring efforts in trying to help us make a success.—Rev. McCaskill, Pastor; Z. A. Crosslin, Reporter.

Nashville, Tenn.—Gordon Memorial is wide-awake and doing the Father's business. Under the leadership of our pastor, the Rev. H. P. Gordon, much progress is being made. He preached a soul-stirring sermon, which was a great lesson to the unconverted. He also filled the pulpit on Sunday night, with another sermon long to be remembered. Bro. H. B. King is still collecting donations on our Easter campaign for World Service. He is doing nicely. We hope that all members who have not paid will do so before the limited time expires. The American Bible Society gave to World Service \$15, which increased our total amount quite a bit. We hope to go over the top.—Mrs. Georgia Williams, Reporter.

Little Rock, S. C.—Easter on the Little Rock charge was the greatest for World Service in the history of the charge. Heretofore we had been raising from \$12 to \$15 for Easter at each church; Children's Day the same. This year, under the leadership of the Rev. L. S. Selmore, our beloved pastor and Christian leader, we raised \$70 for World Service; \$10 for pastor; total \$80. The Rev. Selmore immediately sent Dr. Auman, in Chicago, \$55. This is the highest record for the Little Rock charge. Watch us for May 31 and Children's Day. We are planning to raise all of our benevolences, as we have a leader now that will use the money for the purpose for which it is raised.—W. Bethea, Recording Steward.

Donovan, Miss.—Easter was a grand day at Cowans Chapel Methodist Episcopal Church. Owing to the late hour, we did not have Sunday school, but a warm prayer meeting was conducted by Bro. W. B. Bryant, after which our pastor, the Rev. M. Johnson, delivered a message from James 3. Our local preacher came forward and spoke briefly on the risen Christ. Collection for the day, \$20. We had with us five members from the Baptist Church from Lucedale, Miss. Bro. F. McConnell delivered to the Sunday school a fine address. The scholars raised \$2, and every one of them had something to say. The welcome

Little Stories of Achievement

What the Churches Are Doing

Charlotte, Tenn.—St. John Methodist Episcopal Church: The Rev. M. L. Easley, our new pastor, came to us the first Sunday in April and preached a wonderful sermon from Mark 14. 8. He selected as his subject, "Do Something for Kingdom Building." He made our hearts rejoice. We are inspired to do our best for the cause of Christ. Total collection, \$6.01.—W. M. Redden, Reporter.

Eupora, Miss.—Easter Sunday was a great day with the people of Liberty Methodist Episcopal Church. During the day we had a lively Sunday-school lesson, after which the 11 o'clock service was conducted by the pastor, Rev. H. F. Cook. A high-class program was rendered in the evening, under the direction of Mesdames M. L. Foard, L. A. Hilliard, Sadye Cook, and Miss Bunnie Busch. Each auxiliary made a splendid report. Amount raised, \$168. The juniors are taking much interest in all the departments of the church. Their report amounted to \$19. May the Lord bless such movements.—Jessie Mae Bays, Reporter.

Barnesville, Ga.—April 8 was a high day on the Barnesville charge. Our pastor planned well and organized his clubs, placing a man in every church to preach that day. We have a noble pastor in the person of the Rev. A. W. Reaves. He has things well in hand; he is a gospel preacher and a good pastor. We raised for World Service ninety-five per cent of our quota. We have made improvements to the amount of \$275. Since the Rev. Reaves came to us in December he has painted one church and has gone to work to raise money to paint and insure another one. He is the right man for this place.—M. L. R., Reporter.

Escatawpa, Miss.—Easter Sunday was a high day on the Escatawpa circuit. The spiritual and financial tide ran high at each point on the circuit. The resurrection sermon at 4 o'clock A. M. was preached by the pastor. After the sermon communion was administered by the pastor. The captains made their reports and went over the top with their World Service collection. At 11 A. M., at St. Mark, just a faithful few, numbering twenty-three, laid on the table \$63. The captains reported as follows: Sister E. Brazley, \$28; Sister Mary Stantley, \$16; Sister C. Norvel, \$14; raised at Summerville, \$90; total, \$153.—Rev. James Gaddis, Pastor.

Pontiac, Mich.—St. John's Methodist Episcopal Church: We are grateful to the bishop

who saw fit to return our pastor to labor with us for another year. He came back with the fire kindled in his soul and preaching Jesus to save men and women. He preached a wonderful sermon Sunday, at 11 A. M. His text was, "A sower went forth to sow." Sunday night he preached another able sermon. We want to try to do more this year than we did last. We are working to send in as many subscriptions as we can to the Southwestern this year. We thank the Conference for the return of our pastor, the Rev. C. J. Johnson.—Mrs. J. Montague, Reporter.

Walterboro, S. C.—Wesley Methodist Episcopal Church: On April 17 the pastors of the Beaufort District were called together in our second group meeting, with our wide-awake district superintendent, Rev. N. T. Bowen, Jr., in the chair. The loyal pastors answered the call and came with encouraging reports. The presidents of the Ladies' Aid were called by the district president, Mrs. C. M. Marcus, who made a very earnest appeal to them to help her that a Ladies' Aid be organized on every charge this year. After the business was over we were joyfully entertained by the Rev. F. Marcus, pastor, and his loyal members.—F. Marcus, Reporter.

Alma, Kans.—St. Peter Chapel Methodist Episcopal Church: At the 11 o'clock service on Easter Sunday our pastor, the Rev. Alton G. Russell, preached to the delight of a large congregation. He spoke from Matt. 28. 6; subject, "Jesus." The lesson was pointed and full of inspiration. Our pastor is a worthy leader, and under his leadership we will overcome if God be with us. On Easter we raised forty per cent of World Service money and one hundred per cent area money. Within the next thirty days eighty-five per cent of the membership expect to be readers of the Southwestern.—The Rev. Alton G. Russell, Pastor; Mrs. Victory Gardenhier, Reporter.

Lineville, Ala.—The Woman's Home Missionary Society had a rally on the third Sunday afternoon, April 15. The Rev. Patrick, pastor of Spring Hill Baptist Church, preached a wonderful sermon which burned upon the altar of our hearts. The music was conducted by Mrs. Louise Maxwell, of Talladega. Mr. Gus Maxwell also assisted in lifting the collection. Mr. and Mrs. Maxwell are very faithful in helping us out in every cause, and we are always glad to have them with us. The total amount raised was \$4.05. Mrs. Burney is striving very hard to make her missionary society what it should be.—Mrs. Izora Burney, President; Artis Burney, Reporter.

In Ye Olden Days



when boys and girls dressed like the little people in this picture, Sunday-school study books were dull. They were not planned to meet the special needs of the age group.

But now the church recognizes the fact that it is the children who soon must "carry on" for Christ and she is endeavoring to train them for their coming task.

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address was delivered by Bro. A. L. Moseley.
—Mrs. A. L. Moseley, Reporter.

Burnett Lake, Fla.—April 8 was a high day at St. John Methodist Episcopal Church. We began prayer meeting on Tuesday night, April 3, and continued until Sunday night. During the week we were blessed with nine converts. On Friday night a fine sermon was delivered by the Rev. M. Hurst. On Saturday we surprised our pastor with many nice presents. On Sunday night with a small number of members we raised for World Service, \$25. The committee was composed of Sisters A. Young, V. McCray, L. Jackson. On the next Sunday our district superintendent was with us, but on account of the heavy rain our service was very poor. We have a fine pastor, and we are hoping for greater success this year.—W. L. Young, Reporter.

Hartsville, Tenn.—Sunday, April 8, was a great day, spiritually and financially. At 10 A. M. the Sunday school was opened by the superintendent, as usual. Mrs. Barnes, of Nashville, rendered music for the school. Each class was largely attended. Collection for the Sunday school, \$12.60. At 11 A. M. the pastor, Rev. J. H. Johnson, was at his best and preached a very able and interesting sermon. At 7.30 P. M. a splendid program was rendered, conducted by Mrs. Kimmer Hogg and Miss Edna Lewis. The choir rendered splendid music, with Mrs. Barnes, of Nashville, presiding at the piano. Collection for the day, \$35. We are traveling slow but sure, with God to lead us on our journey through.—Rev. J. H. Johnson, Pastor; A. J. Wynn, Reporter.

Picayune, Miss.—Easter was a high day on the Picayune charge—Weems Chapel, New Hope Chapel, and Hopewell. Weems Chapel was packed to its capacity at 3 P. M. and at night. The pastor preached from Acts 17. 18. Two members were received into the church. The program rendered at night was the best in the history of the church. Collection for the day, \$148. This charge is spiritually alive under the leadership of our wide-awake pastor, the Rev. Wm. Emerson. He has things well in hand. We are indeed proud of him. The program was con-

ducted by Sisters Eddle Abron, L. Abron, L. V. Knights, L. Mitchell, and others. We only lacked \$34 of going over the top.—Bro. Gabe Abron, Sunday-school Superintendent; Louisa Mitchell, Reporter.

Clinton, Tenn.—Easter Sunday was a high day at Asbury Methodist Episcopal Church. The pastor, Rev. A. F. Shockly, preached a soul-stirring sermon at 11 A. M. His text was, "He Is Not Here" (Luke 24. 6). Twenty-two young souls gave themselves to be co-laborers for Christ. "In the midst of life we are in death." The World Service program was broken into on account of the funeral of Mr. James Moore, son of David and Lizzie Moore, who died in Chicago recently. Mr. and Mrs. Moore lived in Clinton some years ago, but now reside at Morristown, Tenn. The body was laid to rest in South West View Cemetery at Clinton. At 6.30 P. M. a lovely program was rendered by the Sunday school for World Service. Amount raised, \$5. Asbury Church bids fair for a banner year.—Reporter.

Cartersville, Ga.—The Easter exercises at Alexander Methodist Episcopal Church were grand. Mrs. Maude Hendricks, assisted by Mr. Schell, had things well in hand. Mrs. Maude Hendricks is a woman of experience and ability, and is well adapted to training children, and church work moves along wherever she lives. She is a live wire in the church. Cartersville Church will do well this year with such workers as Mrs. Hendricks and others. The exercises at Aragon, on the Cartersville charge, were splendid. Mr. W. M. Wood, Sunday-school superintendent, had everything well in hand. The Easter decorations and designs were beautiful. Collection, \$30. The Ladies' Aid Society is doing a wonderful work here. Mrs. Octavia Hutchins is president; Mrs. Hattie Woods is secretary.—Z. K. Gowen, D.D., Acting Pastor.

Watertown, Tenn.—Dowell Methodist Episcopal Church is on the forward march. We have great things in view. We are planning to erect a new church or renovate the old building and put it in first-class condition. We are few in number, but we are confident, under the leadership of our pastor, the Rev. R. M. Robinson, who knows no failure, and with the help of God, we can put the program over. Easter was a day of spiritual feasting. A few faithful souls met with the pastor at sunrise and spent one hour in song and prayer service. Our Sunday school was well attended. At 11 o'clock our pastor preached to a nice audience on the "Resurrection." A splendid program was rendered at night. Raised for World Service, \$36.85. We have raised for all purposes from March 11 to April 8, \$94.70.—Thurman Alexander, Reporter.

Paraloma, Ark.—Our group meeting was held at Paraloma, March 7-9. The introductory sermon was preached by the Rev. James Braxton, of Lewisville, Ark. Thursday morning our meeting was opened. The district superintendent read Psalm 17. All ministers were present except three, and each brought good reports concerning his work. There were a number of visitors present, among whom were Mrs. D. H. E. Harris, a school teacher; and Miss Sykes, an insurance agent. All made short talks. Thursday night we listened to a sermon by the Rev. P. H. Myers, of Texarkana; and Friday night the Rev. L. C. Williams, of Locksburg, Ark., preached. This group meeting was so nicely entertained by the Rev. C. A. Cabean. When the ministers left they felt that this was our greatest group meeting, and too much praise cannot be given our district superintendent for the manner and dignity with which he conducted the meeting.—Rev. P. H. Myers, Reporter.

Brookhaven, Miss.—Brookhaven and Carlos: Easter was a high day at this place. We had with us the Rev. G. W. Coleman, district superintendent, who spoke to us at 11 A. M., and our hearts were made to feel glad. After the sermon we were asked to make our reports, and each leader made a good report; as follows: M. Tucker, \$11.45; Carrie Levi, \$11.55; Nancy Daniels, \$6.20; S. Daniel, \$3.50; M. McAbee, \$3.50; K. Newal, \$3; J. L. Winston, \$4.05; C. Brown,

\$4.70; C. Moses, \$6; C. Smith, \$1; L. Saunders, \$10.20; Prof. P. D. Gullage, \$12.50; M. J. Moulton, \$15.25; L. Parker, \$18; M. Brown, \$26.85; J. Garvey, \$27.50; M. B. Coleman, \$33; total raised on Easter, \$214, which placed us over the top. We are thankful to our good heavenly Father and all the rest that made it possible for this report.—The Rev. J. W. Moulton.

Lake Arthur, La.—We are grateful to the members and friends of Wesley Methodist Episcopal Church of this town for your heroic aid in putting the Easter program over. We reported over the top at World Service convention at Lafayette, April 11. Special mention is made of Father Alfred Moultry's class which reported over the top. He is the oldest member and best leader of Wesley. Our church has been remodeled. Brother John Crader is president of the trustee board. He knows how to make things go. We succeeded in placing one of our young men, Calhoun Maxwell Moultry, at Gulfside. Your young people's club gave him quite a send-off. He is a worthy and Christian young man. We wish to thank Bishop Jones for accepting him. We also thank the bishop for sending our present pastor, the Rev. P. M. Jones, who looks into every interest of the church. He and his good wife know how to make things go. We pray God's blessing upon our church.—Anthony Ransom, Jr., Reporter.

Athens, Ala.—The Ladies' Aid Society of the Village View Methodist Episcopal Church gave an old maids' concert, which was very successful. The amount raised was \$77. The Easter exercises were held Sunday afternoon at 3 o'clock. We raised \$50 for World Service. The members are working faithfully under the leadership of their pastor, Rev. V. D. Oatman. He is a live wire, spiritually and financially. We hope to have him for our pastor next year. The stewards of the church are working faithfully on the new church that has been started. Pray for their success. The Memorial Club met at the home of Mrs. Cora Flanigan, April 4, to make plans for raising money. A very delicious menu was served and a delightful evening was spent. Our most faithful Sunday-school superintendent and secretary of the church, Mrs. Kattie Mae Yarbrough's husband, departed this life April 6, 1928. The funeral was conducted by the pastor, Rev. V. D. Oatman, Sunday, April 8. Many friends mourn his death.—Reporter.

Lebanon, Tenn.—Picket Chapel is alive and doing real work under the leadership of our pastor, the Rev. J. W. Satterfield. We are striving to make this a successful year. On Easter Sunday we raised every penny of our World Service. Mrs. J. W. Satterfield, having the little beginners in her Sunday-school class, realized from the class, \$14. On Sunday morning at 11 o'clock the Rev. Dr. Howard, of the African Methodist Episcopal Church, Nashville, was present and preached a wonderful sermon. At 7.30 P. M. the Rev. Satterfield preached a strong sermon. A collection of \$57.17 was taken. Our Epworth League and Sunday school are growing and doing a great work. In fact, every auxiliary of the church is functioning. Dr. and Mrs. W. A. Thompson and son, Arthur Lee, and Miss Eula Brewington, of Detroit, were pleasant visitors to our church Easter Sunday. The first Sunday in June we are planning our \$500 drive. We are going to raise our Walden assessment. We are praying that the Rev. and Mrs. Satterfield will continue with us.—Mrs. A. L. Anderson, Reporter.

Philadelphia, Pa.—The officers and members of Zoar Methodist Episcopal Church, together with many of their friends in political and fraternal circles, tendered Mr. and Mrs. William F. Simmons a public reception on the occasion of their fortieth wedding anniversary and in recognition of fifty-four years of devoted, loyal service that Mr. Simmons had given his church. Mr. Simmons, an outstanding layman, was born in Queen Anne County, Md., in the year 1855; was converted in Barclay, Md., in 1870; came to Philadelphia in 1874, and in the same year joined Zoar Methodist Episcopal Church.

Within the past fifty-four years he has most creditably filled the following places in the church life: usher, class leader, trustee, Sunday-school superintendent, steward, and finally district steward, which latter place he is most efficiently filling at the present time. This public reception gave opportunity for a large number of the friends and admirers of this outstanding layman to scatter "flowers" along his pathway amid the fading rays of his life's sunset, the fragrance of which will be a sweet-smelling savor to the end of his mortal life and add to his happiness in the eternities.—Reporter.

Omaha, Nebr.—Easter Sunday was graced with the Yuletidelike weather. The heaviest snowstorm of the season fell Thursday night and Friday, but Sunday the sky was clear and beautiful and a bright day was enjoyed. The Easter services of Clair Chapel were observed in a high spirit. The altar was decorated with palms, lilies, and other blooming plants which brought cheer to our hearts. At 11 A. M. the Rev. Higgs preached on the death and suffering of Christ, and a life-size picture of Christ was unveiled at the time of the sermon. The sermon was truly interesting and well delivered. The exercises were nicely carried out at night by the small children and some of the young ladies. The program was very good. The World Service offering taken in Sunday school was \$7.40; total World Service offering for the day was \$18. We feel very grateful to Mrs. Higgs, who gave her service unreservedly to the work of the program and the decoration of the church, so as to make a great service. We enjoyed the best Easter service that we have known in the history of our church. Everyone appeared to have the old-time Easter spirit, and we had plenty of Easter eggs for all. The Sunday school is alive and trying to do its bit.—Reporter.

Houston, Texas—April 1 was a high day at St. Mark's. At 9.30 A. M., Sunday school was conducted by our superintendent, Mr. W. Leomus. The attendance and collection were good. The pastor, Rev. E. W. Summers, preached from Exod. 3. 2; subject, "The Burning Bush." One joined the church. At 4.30 P. M., Epworth League was conducted by Mrs. D. Lawrence, president, and Mrs. K. E. M. Summers. Our League is going to success under such leadership as we have. At 7.30 P. M. song service was conducted. The Rev. Summers preached an inspiring sermon at night from the subject, "A Friend to Sinners." Sixty-seven persons communed and one joined the church. St. Mark's Church is moving on. We shall ever follow the leadership of our pastor and his good wife. We feel that we have one of the best pastors in the Texas Conference. The church can depend on us for a round report at Conference. Two additions to the membership for the day and collection, \$23.59. This membership three months ago was only ninety-five; we have added eighteen new members, and now have a total of 113. Our goal is 150 members by Annual Conference. Our watchword is a better-paid minister, a new church, and an over-the-top rally on Easter for World Service, and \$75.00 for Wiley.—Dennis Williams, Pastor.

Holly Springs, Miss.—Asbury Methodist Episcopal Church is head of the district. The former district superintendent, Rev. W. N. Redmond, served faithfully for six years, and now the Rev. A. G. Cole is beginning his second year. The former pastor, Rev. G. M. Chisholm, received his local license in Asbury, and later came as its pastor and served four years, raising all claims during the time. The present pastor, Rev. E. F. Scarborough, is now beginning his first year and the third time as pastor of Asbury, with indications of a successful year. During the years mentioned, S. W. Wysinger has served as the Sunday-school superintendent. The school has met the needs of the church's program. The school has to-day three students in Gammon Theological Seminary who are doing active and progressive work. They are the Revs. R. H. Bynum, F. B. Clay, and C. A. Talbert. The Sunday school has conducted for five years a teachers' training class, and has had only graduates of that course to teach in the school for four years. The

school has to its credit two General Conference delegates to serve as its superintendent: the late Prof. E. H. McKissack and the present superintendent, Prof. S. W. Wysinger, who is a member of the present General Conference. The present pastor, Rev. E. F. Scarborough, is also a member of the General Conference now in session. Asbury Church will look forward to a greater Asbury with the pastor and superintendent of the school as members of the 1928 General Conference.—S. W. Wysinger, Reporter.

Indianola, Miss.—Our Easter drive was a success; \$225 was raised. World Service quota was paid in full and a handsome amount left to pay a small debt on the parsonage. We thank our membership for their loyalty which made possible our success. Those who paid are as follows: Raspberry Chapel—Mesdames M. S. Raspberry, \$10.50; V. L. Gardner, \$10; E. K. Leonard, \$23.09; B. A. McCrairie, \$10; L. P. Rogers, \$6.44; L. W. Epps, \$5; L. Minter, \$2.50; Miss H. McCrairie, \$10; Brothers S. J. Epps, H. B. Raspberry, T. C. Chappel, Prof. S. M. Rogers, \$10 each; Prof. J. A. McCrairie, \$30; J. C. Clay, \$5; St. Peter—Mrs. M. Hatter, L. N. Stephen, Mrs. Fort, W. Johnson, \$1.75 each; M. L. Keys, Mrs. Lindsay, L. Esters, Sam Clark, T. B. Whitehead, 50 cents each; A. Jones, J. D. Gibbs, 75 cents each; Mrs. H. Clark, 25 cents; Bro. T. Whitehead, \$1.25; Jerusalem—Mrs. P. Steward, S. Greene, M. Leonard, L. Wilburn, I. Steward, W. Greene, P. Steward, E. Steward, S. Wilburn, C. Wilburn, \$1 each; L. Flemmings, J. Cannon, 50 cents each. The other portion was raised from the public, for which we thank our friends. Our first Quarterly Conference followed Easter, in which \$30 was raised, making a grand total for this writing, \$225. The pastor's salary was increased \$100. This success of our Easter and Quarterly Conference is somewhat marvelous under the conditions created by the flood and closing of the Delta Penny Saving Bank. Our district superintendent, Rev. J. H. Wesley, made a profound impression throughout the charge. All are proud of him.—Reporter.

De Land, Fla.—St. Joseph Methodist Episcopal Church: Sunday service was spiritually high. At 9.30 A. M. Sunday school was conducted by Superintendent Willis Smith. The attendance was good. At 11.30 the pastor preached an excellent sermon on the subject, "Watchfulness." At 3 P. M. the Pythian Knights and Order of Calanthe celebrated their anniversary at St. Joseph. There was a large number taking part in the services. Welcome address was delivered by the pastor, Rev. J. W. Zanders. The master of ceremonies conducted the affair excellently, and many solos and lectures were rendered and delivered. At 8 P. M. the pastor promptly opened the services and selected his text from Matt. 28. 7; subject, "Following Jesus." The pastor was at his best and preached as never before; collection was fine. St. Joseph Church has taken on new life and is doing real Christian service. The pastor has organized the church in every department, and all concerned are at work. We have a great pastor and a Christian leader. The city of De Land is proud of the Rev. Zanders. We surprised the parsonage a few nights ago with many good things. Those present were: Arene Smith Chirmon, Mattie Davis, Ada Desinsaw, Lillie Jones, Brother Willis Smith, Addie McDowell, and others. We have succeeded in making a splendid financial report. We have raised about \$350 in less than ninety days. We are now planning to remodel our church. We are blessed to have this year the Rev. W. O. Bartley, district superintendent. Everybody knows the Rev. Bartley is a live wire, and he is putting things over in a big way. God bless our St. Joseph Church.—Miss Celia Marton, Reporter.

Abingdon, Va.—The Charles Wesley Methodist Episcopal Church is very glad to make such a report through the Southwestern. Our year's work thus far has certainly been a success. But we heartily acknowledge it is not our ability, but the Christ through us, made it possible for us, and we are very happy for the great success we are continually meeting. Easter Sunday, April 8, was

one of the most enjoyable days we have ever witnessed in Charles Wesley. A good Sunday school was in session with a large attendance. The 11 o'clock hour was highly enjoyed with a full house. The pastor, Rev. F. D. Thomas, preached a grand and noble sermon from the text, Matt. 28. 2. This was nicely outlined, and when the pastor concluded the spirit was high. Sunday, 7.30 P. M., the Sunday school had its Easter program, which was a perfect success. The music was gotten out and arranged by our most competent pianist, Mrs. Rolla Anderson; recitations and dialogues were arranged by the superintendent, Mr. Charles Ellison. We are all willing to say this was among the best programs we have had. The church was beautifully decorated with Easter lilies and potted plants. This, too, helped to portray the Easter greetings. The mothers brought their babies to be baptized. Tuesday night, April 10, the Ladies' Aid Society gave an egg cracking and ice-cream supper in the Sunday-school room, which proved to be a great success. We are indeed glad to say that we have raised our quota for World Service, which was completed Easter. We are still thanking and praising our heavenly Father for His rich blessings we are receiving this Conference year. This gives us a better zeal to go forward.—Hazel Moss Thomas.

Crockett Mills, Tenn.—Hudson Grove Church has taken on new life under the leadership of its worthy pastor, the Rev. L. P. M. Robinson, who is wisely putting over the program and bringing things to pass. We have the spirit of union in our midst as never before. Our sister church, the Quincy Missionary Baptist Church, worship in our church while they are contemplating and forming plans to reconstruct their building. Our worthy district superintendent, Rev. J. O. Dixon, held his second quarter on March 31 and April 1. He preached three soul-stirring, uplifting, and convicting sermons. All are anxiously awaiting his return. The amount realized on this round was \$21.60. The pastor was at his best on Easter Day. He preached from St. Luke 24. 5, 6. The sermon was enjoyed by all. At 3 P. M. the program was rendered with Miss Nell Smith as mistress of ceremonies, who wisely put over the program to the delight of a large audience. Timely and instructive remarks were made by Mrs. Lucille Robinson, the pastor's wife; Miss Hyde, our assistant teacher; the pastor, and others; World Service collection, \$15.60; more than fifty per cent of the entire quota of the two churches; 223 per cent more than the two churches raised in 1926, and 173 1/3 per cent more than last year. The pastor preached an encouraging sermon on April 22 from Jer. 12. 5; subject, "A Christian Race." At 3 P. M. four of our white brethren of Providence Missionary Baptist Church accompanied their pastor, Rev. J. W. Camp, who preached a spiritual sermon. The Lord wonderfully blessed us. We forgot color, creed, and denomination, and all praised God for free salvation and unsegregated gospel.—Mrs. Lucille Robinson, Reporter.

West Palm Beach, Fla.—Trinity Methodist Episcopal Church was the center of attraction on Easter Sunday. The Rev. D. W. Demps and his faithful members and friends had planned for the success of the day. We were looking forward with interest to the coming of the district superintendent, Rev. W. O. Bartley, who arrived on Friday, at 4.10 P. M., and was escorted to the parsonage by Bro. Charlie Johnson, a faithful officer of the church, where a toothsome supper was served by Mrs. Corine Demps. Dr. Bartley delivered the Easter sermon at 4.30 A. M., and long before the hour Trinity was packed to its capacity. Many were turned away. Great was the gospel message delivered from 1 Cor. 15. 20. Dr. Bartley was truly at his best. At 9.30 A. M. the Sunday-school superintendent, Bro. H. Holmes, was at his post with a large number of scholars present. Dr. Bartley addressed the school in a very acceptable manner, after which Dr. A. P. Holly, M.D., made a very timely talk on Easter and its meaning. Dr. Bartley again preached to a crowded house at 11 A. M.

from St. John 15. 6. It was indeed a wonderful message. Prayer was the subject of the evening's discourse. Pastor Demps and his loyal members and friends were working hard to make the day a financial success. The day closed with ten captains laying on the table with the regular day's collection the sum of \$1,063.57. Quarterly Conference was held on Monday, at 8 P. M.; \$100 was reported on World Service; the superintendent's salary was increased from \$41 to \$75, and the same was paid in full. The pastor's salary was given a \$25 increase on the month. Too much praise cannot be given the faithful and loyal members and friends who stood so hard and firm in the sight of God and His church. The church is now beautified for the District Conference, Epworth League, and Sunday-school convention, which will take place here on July 25.—Reporter.

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Jonesville: 4 accessions; 41 probationers; \$60. Liberty Hill: 4 converts; 6 accessions; \$44. Lacross, \$25. Hainsuth: 4 accessions; 4 converts; \$20. Newberry, \$140. Newbell, \$25. Otter Creek, \$10. Pinesville, \$75. Sandhill, \$16. Sanpulaski, \$65. Union Bethel, \$10; converts, 34; accessions, 56; probationers, 84; baptisms, 27; and World Service, \$504.—S. L. Brown, Reporter.

District Activities

District Rounds

HUNTSVILLE DISTRICT

Third Round—Blount Springs Ct., May 25-27; Warrior and Bangor, June 1-3; Huntsville Ct., 9, 10; Triana Ct., 16, 17; Gunter'sville Ct., 22-24; Scottsboro Ct., 29-July 1; Madison Ct., 7, 8; Center Grove Ct., 14, 15; Ardmore-Johnson, 17, 18; Bellmina-Sheffield, 20-22; Decatur, 27-29; Albany-Beulah, 26-30; Huntsville, August 3-5; Center Grove, 8-12; Athens-Oakland, 18, 19.

Dear Brethren: Our drive for Easter World Service is not complete until we have raised our full quota. Make Children's Day count. Do your best to report all claims in full by the District Conference, August 8-12, Center Grove circuit. I want to thank you for the stand you took in the Easter drive. I pray the blessings of God upon each pastor.—J. W. Whitfield, District Superintendent.

NASHVILLE DISTRICT

Third Round—Brentwood, May 13, 14; Pisgah, 12, 13; Mitchellville Ct., 19, 20; Lebanon Station, 27, 28; Lebanon Ct., North, 27; Hurlbert, June 3, 4; Springfield Ct., 2, 3; Gallatin, 10, 11; Hartsville, 23, 24; Braden Memorial, 10-12; Nolensville, 30 to July 1; Patterson Memorial, 1, 2; John Wesley, 7, 8; Clark's Memorial, 7, 8; Seay's Chapel, 15-17; Gordon's Memorial, 15, 16; Lebanon Ct., 29, 30; Springfield Station, 21, 22; Briarsville, August 1.

Dear Brethren: I want to both thank and congratulate you for the hard work you did in trying to raise your World Service money, for I know that there are many of your best workers without work to do; but the Lord was with you. Now let us not stop until we go over the top with everything. Our District Conference is to be held July 11-15. Let us meet there with good reports for all causes. May the Master bless you and your good people. There is no stronger hand than His.—W. B. Crenshaw, District Superintendent.

Quarterly Conferences

CONWAY, ARK.

Our second Quarterly Conference was held April 23. This quarter was truly a record breaker in this charge, spiritually, socially, and financially. Despite the fact that many of our best members are now on the sick list, reports were good. The district superintendent was well pleased. He is a big man with a big program. He does not leave one stone unturned. Bishop Clair's slogan is adopted on the Fort Smith District, "Hatch the Eggs." Raised this quarter, \$346.—Rev. M. McCrosky, Reporter.

HEMPHILL, TEXAS

We are grateful to Bishop Jones and the Texas Conference for returning to us the Rev. G. W. Gilder, district superintendent, for his fourth year. We have a mind to work under the leadership of the new pastor, Rev. W. L. Sonier, of Jasper, who has the church work at heart. The second quarter was held at New Zion Methodist Episcopal Church, Saturday, at 2.30 P. M., April 21. The business was carried out in fine shape; \$40 were paid on World Service, \$70 were paid to the Rev. Gilder on his second round. Sunday, at 11 A. M., the Rev. Gilder spoke to the delight of all that heard him; subject, "A Wheel in the Middle of a Wheel."—Veron Buckley, Reporter.

MARTIN, TENN.

The second Quarterly Conference of McCabe Temple Methodist Episcopal Church was held April 8 and 9, with the Rev. J. O. Dixon, district superintendent, presiding. After the opening service the roll was called. A large number were present with splendid reports. There was one death during the quarter. Sunday being Easter, the district superintendent preached at 11 A. M. to an appreciative audience, using for his text 1 Cor. 15. 20. The Rev. Dixon preached a great sermon. Truly, he is a great preacher and an efficient district superintendent. At 7.30 P. M. we rendered our Easter program and had our Easter World Service rally, which was said by many to be the greatest in the history of the church. Raised for World Service, \$226.03; for district superintendent, \$28; for pastor, \$13.57; total, \$267.60. Monday night the district superintendent spoke at the high school on the importance of observing health week to a large audience. We are praying to make this our banner year.—Bera England, Reporter.

ROANOKE, ALA.

Steven Mission: Our Quarterly Conference was held on March 31 and April 1, by our beloved district superintendent, the Rev. J. C. Chuman. The Conference was well attended. On Sunday morning our pastor preached an inspiring sermon from Neh. 6. 3. The Conference was greatly benefited by this wonderful message. The pastor is enjoying the confidence of all his people. Amount raised was \$38.75. At 3.30 P. M. the Rev. Chuman, district superintendent, preached an able sermon from the subject, "Owe Thou No Man." The financial committee lifted the evening's collection, which was \$12.10. Grand total for the entire Conference, \$50.85. Paid superintendent in full. Much progress has been made under the efficient leadership of our pastor and our beloved district superintendent.—Mrs. A. Scalls, Reporter.

District Conferences and Conventions

BONITA, LA.

The Monroe District Preachers' Meeting was held at Bonita with the president, Rev. B. R. Jackson, in the chair. The Rev. C. Spears, district superintendent, and the Rev. L. H. Smith, one of the retired ministers, were with us. The roll was called, and six pastors answered present. At 7.30 P. M. devotions were conducted by the Revs. J. L. Jackson and B. R. Jackson, after which a soul-stirring sermon was preached by the Rev. S. Robinson. He preached from 2 Kings 5. 1; subject, "Character and Reputation." Collected for World Service in the meeting, \$11. Many visitors were introduced. Total collection was \$15.60.—B. R. Jackson, President; S. Robinson, Reporter.

GAINESVILLE, FLA.

Easter Sunday on the Gainesville District, the Rev. D. S. Selmore, district superintendent. Alachua, \$40. Arredondo: converts, 4; accessions, 8; collection, \$45. Archer: collection, \$32. Brooker: collection, \$21. Burnett Lake: converts, 9; accessions, 10; collection, \$40. Cedar Key, \$56. Gulf Hammock: converts, 1; collection, \$12. Gainesville: 21 converts; 14 accessions; \$122.

LAFAYETTE, LA.

The World Service convention of the Lake Charles District was held in Mallalieu Methodist Episcopal Church, Wednesday, April 11, the Rev. T. J. Bridgette, pastor. The spiritual and financial tide ran high. Fifteen pastors were present, and seventeen reported their quotas. The district superintendent was made to smile more than usual to see his pastors stand by him so loyally. The amount reported was \$1,880. We were graced with the presence of Rev. J. W. Turner, who was sent to represent Bishop R. E. Jones, which he did in a very timely manner to a congregation that numbered above two hundred. Sunday, April 15, a number of the students of the Southwest College (white) worshipped with us. Our pastor preached from Mark 8. 28. Collection was fine.—Henrietta Spell, Reporter.

LEWISBURG, TENN.

The session of the Dixon District group meeting has passed into history, and those whose privilege it was to be present, testify to the fact that it was a great success. The meeting convened at Galilee Methodist Episcopal Church, March 21, with Dr. R. A. Dowell, district superintendent, in the chair; and the Rev. B. J. Hudson, pastor. The organization was perfected. The devotions were full of inspiration. The laymen were given exclusive charge of the afternoon session. At 3 P. M. the Rev. S. L. Johnson, pastor of the Farmington charge, preached a wonderful sermon, which was enjoyed by all. Wednesday night, song service was conducted by Mrs. R. L. Dowell. At 7.30 P. M. the Rev. Springer preached a noble sermon, which was a source of spiritual joy. Among the visitors were Rev. S. L. Johnson, Rev. Springer, Dr. B. J. Merrideth, Mrs. Susie O. Boren. This meeting will not be forgotten soon. Many received information and inspiration. Our district superintendent is a man equal to the task. He is leading the district to victory.—L. M. Smiley, Reporter.

LEXINGTON, TENN.

The western division of the Dickson District was called in a group meeting, March 14, at Lexington, by the district superintendent, Rev. R. A. Dowell. The meeting was called for the purpose of considering a five-year constructive program for the local churches. The necessity of such a program was outlined and emphasized by the superintendent. Each pastor present endorsed the program and pledged himself to work earnestly in putting over said program. The meeting was spiritually good, and that brotherly love and fellowship that should prevail among pastors was noticeable. We are much indebted to our beloved Bishop R. E. Jones for the inspiration given regarding this constructive program.—Rev. L. T. Teague, Reporter.

MICANOPY, FLA.

The group meeting of the Ocala District was held at Rochelle, Fla., Hall's Chapel Methodist Episcopal Church, Monday night, April 9, with the Rev. F. E. Welch, district superintendent, presiding. The pastor, Rev. G. M. Hearst, extended a cordial welcome to all, after which the roll was called and the ministers reported as follows: Rev. Franklin, \$15; J. L. Harrington, \$1; J. S. Lee, \$50; G. M. Hearst, \$33; G. E. Hall, \$14; J. E. A. Keeler, \$35; A. Miles, \$45; R. H. Debose, for all claims, \$180; J. F. Sanchez, \$5; C. J. Thomas, \$15; J. W. Robinson, \$40; E. J. Young, \$2; total amount raised, \$400. After the meeting adjourned, dinner was served by the good Sisters Bradley, Hall, and others.—A. C. Kelly, Reporter.

Cards of Thanks

We desire to thank the good people of Wesley Chapel for the many pounds of select groceries given us. We also wish to thank the members of Mt. Olive for \$21.65 worth of groceries. We pray God's blessing upon them all.—Rev. and Mrs. W. D. Kirkland.

I wish to thank the members and friends of Thirfield Chapel Methodist Episcopal Church, Union, Miss., for the wonderful storm, in which white and colored participated, namely: Mr. Evans, C. Jenkins, Mrs. T. B. Thomas, Mrs. D. Jenkins (white); Mr. D. Tubb, Prof. Johnson, Mr. Geo. Riley, E. Garner, J. Maxie, G. Slaughter, F. Flowers, E. Hollifield, A. Bennett, V. Morrow. God bless these good people for the many pounds of select groceries.—G. W. Johnson, Pastor.

We wish to thank the members and friends of Mt. Olive Methodist Episcopal Church, Yazoo (Miss.) circuit, for the storm that struck the parsonage on March 4. The party came singing, "God Will Take Care of You." Many pounds were laid on the table. The storm was led by Sisters Lula Kimble, Ella Gerald, Susie Jones, Dorothy Jones, Caroline Hooper, Jimmie Lee Wilson, Vicy Lacy, Minnie Parker, of the Baptist Church, and others. Prayer was offered by the pastor. We pray God's blessings upon these good people. Come again.—Rev. and Mrs. E. J. Millsap.

Woman's Column

Hagens, Ga.—The district meeting of the Savannah District was held at Hagens, March 22-25. The session was a success in every way. Under the leadership of Sister Lucy Lovett, district president, two persons were added to the church. She does not only raise money, but seeks to save souls, too. Amount raised was \$104.46. Meet us at the annual meeting in June at Waynesboro, Ga., and see us win the banner, as usual.—Alice McNeal, Reporter.

Clinton, Tenn.—The Woman's Home Missionary Society of Asbury Methodist Episcopal Church, Knoxville District, rendered a delightful program at the close of the Lenten season, on April 6. We are now getting ready to make our Lenten report. We have sent in our Thanksgiving offering some time ago. This society is doing great work. On Easter Sunday morning the society sent flowers and fruits to two sick friends in the community. Our meetings are held regularly. Pray for our success.—Mrs. Lula T. Shockley, President; Mrs. Mamie Young, Corresponding Secretary.

Beaumont, Texas.—To the Ladies' Aid Society of the Beaumont District—Dear Sisters, Pastors, and District Superintendent: We are looking forward to our District Conference, which will be held at Liberty in August. I am asking the co-operation of each Ladies' Aid president, of the district to make this our banner year. Let each officer do her whole duty in bringing the standard higher. Remember that Christian stewardship and evangelism are the main features of our society. Let us work and plan and pray that we may have success this year. We are expecting each Ladies' Aid Society of the district to send a delegate. I am willing to spend and be spent in our service, and if I can be of any help, drop me a card. Yours for the work and for Christ.—Fannie Axel, 960 Franklin Street.

Greensboro, N. C.—The Woman's Home Missionary Society of Holmes Methodist Episcopal Church, the Rev. A. McGowan, pastor, is composed of six members. In our February business meeting we decided to help the church clear some of its smaller debts. It was decided that there was no better way to show our missionary spirit than to help them raise the \$25, which was our church's apportionment for Bennett College. A program was rendered on one Sunday afternoon, and with the aid of the Ladies' Aid, who gave \$4.96, together with what we had in the treasury, we were able to give to the church the entire \$25, and our church was the first to make a report to Bennett

College. This, of course, left our treasury bare, and in our March business meeting we decided to give an Easter social at the home of Mrs. Minnie Holmes. This meeting was of a threefold nature: solicit new members, swell our treasury, and get together. We succeeded in doing all three, and we now have on hand \$12.23, with two new members. A program was given, at which little booklets were passed, with Easter bunnies drawn on them, inside of which was written name and amount. The members paid fifty cents each, and about all of the guests did likewise. We were graced with the presence of the district superintendent, Dr. J. P. Morris, and wife. Dr. Morris made a very interesting talk, after which delicious refreshments were served. We feel very much inspired this year. As our society is only two years old, in a rural community, with only five working members, I felt this statement might help someone else who might feel as we did when we started, that we were too few in number, and knew too little about the work. Our members are all readers of The Woman's Home Missions.

Statesboro, Ga.—The third district convention of The Woman's Home Missionary Society of the Waynesboro District met at Brannen Chapel Methodist Episcopal Church, April 13-15, at Statesboro, Ga. The introductory sermon was preached Friday night by the Rev. Scott Bartley, of Savannah, Ga. He left with us a very encouraging message. The morning watch on Saturday morning was conducted by Sister Tweezer Williams. This meeting was full of inspiration, and every person present seemed to have caught a new vision. The Lord's Supper was administered by Dr. Scott Bartley and the Rev. R. E. Nunnally. The president, Mrs. Sadie Maltsby, made her annual report, which showed much work done by her. This report was commented upon by Sisters Emma Walker and Lillier Odum. The reports this year were better than those of last year. Sister Lucy Lovett, president of the Savannah District, was called upon. She brought us greetings, and left with us some very encouraging remarks. Dr. Scott Bartley's last remark was that he was very much pleased as to the way the meeting was being carried on. He said all auxiliaries have four things to do if they wish success. First, get the pastor interested; second, the president herself must be interested; third, vary your programs; fourth, the social part must be cared for.

Dr. Bartley will be long remembered at Statesboro. Topic, "How May We Further Interest Our Women to Support the Agency

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GULFSIDE EXTENSION COLLEGE
(6 weeks, July 23 to September 1).
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GULFSIDE TEACHER NORMAL
(6 weeks, July 23 to September 1).
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of The Woman's Home Missionary Society?" Discussed by Mrs. J. Robinson and Mrs. E. P. Walker. Officers for 1928: Sadie Maltby, president; Pearl Bellinger, vice-president; Amanda Smith, secretary; Ora Parker, treasurer; Tweezer Williams, secretary of evangelism; Sarrah Nunnally, secretary of Christian stewardship; Sarrah Waters, mlte-box secretary; Mamie Lovett, thankoffering secretary; Lillier Odum, jubilee secretary; Lola Jackson, secretary of missionary education; Sallie Cook, secretary of young people's work; Josephine Robinson, supply secretary.

Saturday night a beautiful demonstration of "the group idea" was conducted by Sister Amanda Smith, which was enjoyed by all. The Rev. R. E. Nunnally preached on Sunday; subject, "Woman's Sympathy for Christ." He manfully explained the duties and accomplishments of The Woman's Home Missionary Society. He held the audience spellbound. The officers were installed. Total receipts of the meeting, \$68.93. Those who visited our meeting were: Dr. Scott Bartley, Mrs. Lucy Lovett, Rev. Parker, Rev. S. Denkens, Rev. J. B. Simpkin, Rev. G. H. Hannon, Prof. C. J. Smith, Rev. W. S. Scott, Mrs. Lillier Odum, all of whom left with us some very timely remarks.—Amanda Smith, District Secretary.

Marriages

LEWIS—ALEXANDER. Mr. Cornelius Lewis and Miss Fannie Ernestine Alexander were happily united in marriage at the home of the bride's parents, Jeanerette, La., April 26, 1928. The ceremony was performed by the Rev. T. P. Norris.—Mary Decuir, Reporter.

GUDGER—SURDERTH. On Saturday evening, April 21, 1928, Mr. Elias Gudger and Miss Elizabeth Surderth were united in holy wedlock at the home of Mr. and Mrs. Geo. Dula, Hickory, N. C., in the presence of relatives and a few friends. The bride is a member of Hartzell Memorial Methodist Episcopal Church. The pastor, Rev. W. T. Lomax, officiated.

STANSBERRY—ROBINSON. The Rev. Isadore Stansberry, A. B., and Miss Lucy May Robinson, of Centerville, La., were joined in holy wedlock Sunday, February 19, 1928. The Rev. Stansberry is secretary of the Knights of Honor of America. We wish the couple much happiness and long life.—The Rev. H. W. A. Mitchell, Reporter.

Special Notice

Gadsden, Ala.—To the Pastors and Members of the Birmingham District: The Birmingham District Sunday School and Epworth League Convention will convene June 7-10, at Wright's Chapel, in Birmingham, Ala. I am appealing to every charge on the district to send a good delegation from each church. We are going to have a great meeting. It will be an interesting one from every viewpoint. All of the young people of the district are expected to be present.—J. H. Redrick, President.

Inquiries

Anyone hearing of or knowing the whereabouts of Mr. Charlie Brooks, please notify Mrs. Maggie Mason, 500 Hines Street, Athens, Ala. When last heard of, Mr. Brooks was in Athens, Ga.

I wish to inquire for my uncle, John Wesley Shaw. Last heard of eight years ago in Omaha, Neb. Any information as to his whereabouts will be highly appreciated. Address Maggie Deavers, Route 2, Box 73, Marianna, Ark.

Closing Their Work

Chapter XII of the Discipline has this provision:

Par. 216, Sec. 2. A general superintendent, at the close of the General Conference nearest his seventy-third birthday, shall be released from the obligation to travel through the connection at large, and from residential supervision.

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Under this rule the dates at which the bishops will be retired automatically are as follows:

1928

Joseph F. Berry, Philadelphia; born May 13, 1856; elected 1904.

Luther B. Wilson, New York; born November 14, 1856; elected 1904.

Wilbur P. Thirkield, Chattanooga; born September 25, 1854; elected 1912.

William F. Oldham, Buenos Aires; born December 15, 1854; elected 1916.

Frank A. Warne, Bangalore; born December 30, 1854; elected 1920.

1932

William F. McDowell, Washington, D. C.; born February 4, 1858; elected 1904.

William F. Anderson, Boston; born April 22, 1860; elected 1908.

Charles B. Mitchell, Manila; born August 27, 1857; elected 1916.

Charles E. Locke, St. Paul; born September 9, 1858; elected 1920.

1936

William O. Shepard, Portland, Ore.; born April 11, 1862; elected 1912.

Herbert Welch, Seoul, Korea; born November 7, 1862; elected 1916.

Thomas Nicholson, Detroit; born January 27, 1862; elected 1916.

Frederick T. Keeney, Omaha, Nebr.; born February 9, 1863; elected 1920.

1940

John L. Nuelsen, Zurich; born January 19, 1867; elected 1908.

Edwin H. Hughes, Chicago; born December 7, 1866; elected 1908.

Theodore S. Henderson, Cincinnati; born May 14, 1868; elected 1912.

Frederick D. Leete, Indianapolis; born October 1, 1866; elected 1912.

John W. Robinson, Delhi, India; born January 6, 1866; elected 1920.

Eben S. Johnson, Capetown; born February 8, 1866; elected 1920.

Anton Bast, Copenhagen; born September 8, 1867; elected 1920.

Charles L. Mead, Denver, Colo.; born July 20, 1868; elected 1920.

Matthew W. Clair, Covington, Ky.; born October 21, 1865; elected 1920.

George A. Miller, Mexico; born 1868; elected 1924.

George R. Grose, Peking; born July 14, 1869; elected 1924.

Wallace E. Brown, Foochow; born October 30, 1868; elected 1924.

1944

Francis J. McConnell, Pittsburgh, Pa.; born October 18, 1871; elected 1912.

Laurens J. Birney, Shanghai; born September 11, 1871; elected 1920.

Edgar Blake, Paris; born December 8, 1869; elected 1920.

Robert E. Jones, New Orleans; born February 19, 1872; elected 1920.

1948

Adna W. Leonard, Buffalo; born November 2, 1875; elected 1916.

Ernest L. Waldorf, Kansas City, Mo.; born May 14, 1876; elected 1920.

Ernest G. Richardson, Atlanta, Ga.; born February 24, 1874; elected 1920.

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Charles W. Burns, San Francisco; born May 28, 1874; elected 1920.
H. Lester Smith, Helena, Mont.; born April 15, 1876; elected 1920.
Titus Lowe, Singapore; born December 17, 1877; elected 1924.
Brenton T. Badley, Bombay; born May 29, 1876; elected 1924.

1956

Frederick B. Fisher, Calcutta; born February 4, 1882; elected 1920.

The surviving retired bishops are: Earl Cranston, elected 1896, retired 1916; John W. Hamilton, elected 1900, retired 1916; William Burt, elected 1904, retired 1924; Frank M. Bristol, elected 1908, retired 1924; Richard J. Cooke, elected 1912, retired 1920. Also two missionary bishops: Joseph C. Hartzell, elected 1896, retired 1916, and Isaiah B. Scott, elected 1904, retired 1916.—The Christian Advocate.

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, MAY 24, 1928

"Stand Upon Thy Feet"

WE KNOW that all the world is kept advised of what goes on in America, and cannot lend countenance to any movement which denies the full rights of citizenship to any class on the ground of race, religion, or previous condition. While the option of candidacy for office is inherent in the franchise, the claim to election must be proved to the individual voter and may be limited not only by the authoritative interpretation of constitutional provisions but also as the implications of such provisions may appear to affect the question of personal qualification. The attitude of Methodism in the homeland, as in every other land, must be that of Peter, who, to the kneeling man of the long ago, said, "Stand upon thy feet." The narrow intolerance, which in this country pursues its course of suspicion and intimidation, while by an utter perversion of speech claiming that its standards are both Christian and American, deserves the unmeasured condemnation of every Methodist Episcopalian. This violation of Christian ideals is an indignity offered to large numbers of our constituency at home and to multitudes also of fellow citizens outside our own communion, but for whose civil rights we stand, and it is an insult offered to whole nations abroad.

We can hardly overstress the influence of our treatment of those who come from other lands upon the peoples from whom they come. Sensitive often, as we should certainly be, any lack of consideration which meets those of other lands at the doorway of the country, or after they have entered in, any violation of the neighbor code is magnified in the telling and, conversely, any indication of real kindness will have its sequel in the opening of heart doors on the other side of the sea.

As illustrating the possibility of constructive effort in the correction of race prejudice, we would call attention to the remarkable work done by the Commission on Interracial Co-operation in a field of unusually delicate relationships and perplexing problems. It is one of the movements which has called constantly for self-restraint and that faith which inspires broad-minded endeavor. We would formally acknowledge our obligation to those who have given themselves to the promotion of this work, and we should not only encourage the commission to continue effort in its particular field, but also should accept its accomplishment as suggestive of what may be done and ought to be done in bringing other racial groups together. The General Conference has it in its power, by the promotion of such agencies, to strengthen in a significant measure the bonds of interracial good will.

Resolutions Adopted by General Conference

Methodist Episcopal Church, May 9, 1928

WHEREAS, May 31 marks the conclusion of the fourth World Service year; and,

WHEREAS, The needs of the world work of our church are so continuous and so urgent; therefore, be it

Resolved, That the General Conference urges that an earnest endeavor be made in each local church to collect all unpaid subscriptions and that all World Service funds on hand in the local churches be remitted so as to reach the office of the World Service treasurer, 740 Rush Street, Chicago, Ill., before May 31.

RAYMOND J. WADE, *Secretary of General Conference,*
Executive Secretary of World Service Commission.

ORRIN W. AUMAN, *Treasurer of World Service Commission.*

Personal and General

—Dr. Howard E. Young, a Negro druggist of Baltimore, Md., has been appointed a member of the jail board of that city. He is a graduate of Howard University, and has conducted his drug business in Baltimore for the past twenty-eight years.

—At a recent session of the legislature of the State of Missouri a \$50,000 appropriation was made for the erection of a sanitarium for the care of Negro tuberculosis patients, just outside of St. Louis. The building is now complete and ready for use.

—The Rev. F. W. Meyer, retired minister of the California German Conference, and father of Dr. Henry H. Meyer, editor of church-school publications of the Methodist Episcopal Church, died at his home in Santa Rosa, Calif., on Friday, April 27, at the age of eighty-nine.

—Olive Douglas and Helen Cansier, Negro students of the Colorado State Teachers' College, Greeley, Colo., have been appointed student instructors in physical education at the college. There are only seventeen Negroes enrolled in the school, the classes which these young girls teach being made up entirely of white students.

—In a recent drive put on by Negroes in Baltimore to raise \$175,000 for the new Provident Hospital and Free Dispensary, Mr. John D. Rockefeller, Jr., gave \$55,000. Mr. Rockefeller said, in a letter to the committee, that while he does not generally contribute to individual hospitals, he made this one an exception because in it white and colored physicians and surgeons are to work together in serving humanity.

—President Coolidge recently pointed out that there are 50,000 Negroes in the employ of the Federal Government, drawing a total annual salary of \$50,000,000; that Negroes have received presidential appointments, and have proved efficient, particularly in the management and control of the Veterans' Hospital at Tuskegee, Ala. "Nevertheless," he said, "they are too often subjected to thoughtless and inconsiderate treatment, unworthy alike of the white or colored races."

Commencement of Morristown Normal and Industrial College

MORRISTOWN, TENN.

June 3-6, 1928

Sunday, June 3—10.30 A. M., baccalaureate sermon by J. Harvey Deere, D.D., of Knoxville, Tenn.; 7.30 P. M., annual sermon by the Rev. Arthur Williams, of Pocahontas.

Va. Monday, June 4—3 P. M., Class Day exercises; 7.30 P. M., oratorical contest. Tuesday, June 5—10.30 A. M., President's Day exercises; 3 P. M., meeting of the Alumni Association, address by E. Frank Lennon, M.D., class of 1913; 7.30 P. M., oratorical contest. Wednesday, June 6—10.30 A. M., annual meeting of the board of trustees; 7.30 P. M., play by the students; awarding of prizes; presentation of diplomas; announcements.

All the public exercises will be held in the college chapel.

Woman's Column

To all the District and Local Officers of the Austin District of The Woman's Home Missionary Society: Please turn your attention to our district meeting which convenes in Austin, Texas, May 29, 30, 1928, at Simpson Tabernacle. Please at this time make all reports from the society, Queen Esthers, and Mothers' Jewels.—President.

Jesup, Ga.—Dear Co-workers of The Woman's Home Missionary Society of the Savannah Conference: We have just a few more weeks before our annual meeting, which will convene in Waynesboro, Ga., in June. Let us do our best to have commendable reports. We ask each member to win a member. If we do this, what a great increase in membership there will be! Let's pray for the re-establishment of the family altar in our homes. Let us not forget if we have not sent in our thank offering and Lenten; do so at once to our Conference treasurer, Mrs. Nona B. Prothro, Lagrange, Ga. Let us go over the top and reach the highest goal by putting over the program of the church by co-operating. Yours for success, Mrs. Janie Carpenter Burns, Secretary of Thank Offering and Lenten Department of the Savannah Conference.

The fourth and last meeting of the Bluefield District executive officers of The Woman's Home Missionary Society met at Freeman, W. Va., April 12, 1928, at 10.30 A. M., with Mrs. Mamie Pearis, district president, presiding. Devotion was led by the Rev. L. W. Hamilton, entertaining pastor. The secretary, Mrs. George, being absent, the president appointed Mrs. G. O. Watkins, of Bluefield, W. Va., to fill the vacancy. The minutes of the last meeting were read and approved; the constitution of auxiliaries, also finance, was read by Corresponding Secretary L. J. Heath. Ten district officers reported. The Lenten report was encouraging in that some souls had been added; also new members. Visiting pastors were: the Revs. T. G. Howard, Bluefield, W. Va.; W. W. Ward, Welch, W. Va.; A. D. Williams, Pocahontas, Va., and L. W. Hamilton, all hon-

orary members of The Woman's Home Missionary Society. Each spoke and pledged their support to this cause. Mrs. A. D. Williams and Mrs. L. W. Hamilton were present and gave encouraging remarks. The date was fixed for the district convention May 17-20, at Bluefield, W. Va. Program committee: Mrs. J. French Lewis, Mrs. H. Thompson, Mrs. E. Davis. Mrs. E. Davis is chairman of the bazaar held in connection with the association. Each auxiliary is to furnish at least \$5 worth of fancy work for delegates' expenses. Sister Mollie Dillard reminded us of our duty and responsibility to the young life, and getting them into our nurseries. The officers pledged themselves to rally as never before to keep the banner on Bluefield District. Mrs. M. L. Toler, auxiliary president, of Freeman, W. Va., was hostess at a dinner served in her home which the visitors greatly enjoyed.—Mrs. J. J. Heath, District Reporter.

The Savannah District Woman's Home Missionary Society Convention was held on March 22, at Hagans, Ga. The session opened with a wonderful sermon by the Rev. J. S. Stripling. Morning watch was conducted on Friday by the writer. At the close of the service the Holy Communion was administered by the Revs. Stripling, Bartley, P. W. Rock, and the pastor. The convention was organized with Mrs. Lucy Lovett, president, in the chair. At the roll call all present responded with a fee of twenty-five cents, and the committees were appointed by the chair. The president then rendered her report for the past year's work, which was very inspiring, after which she rendered the report for the national convention, which gave to her co-workers and audience greater information and a broader vision of the work in which she is engaged. Response by Mrs. Ella Parkhurst, mite box secretary. On leaving, Dr. Stripling made encouraging remarks. Reports from auxiliaries showed great progress along all lines. The pastor introduced Mr. Stewart and Mr. Sapp. Devotions on Friday evening were conducted by Mrs. Redding; welcome address by Mrs. Howard, the pastor's wife, which was very timely; response by Mrs. Stripling. The Rev. P. W. Rock preached a soul-stirring sermon from John 12, 21. After devotions on Saturday, election of officers were held. All officers were re-elected: Mrs. L. Lovett, president; Mrs. J. S. Stripling, vice-president; Mrs. A. McNeal, recording secretary; Mrs. Stripling, treasurer; Mrs. L. A. Price, district secretary. Reports from Queen Esthers were called for on Saturday, and showed that the young women were becoming more and more interested in this work. A pageant was rendered on Saturday evening by Mrs. L. A. Price and others. Dr. Bartley preached two great sermons. Total amount raised during the session, \$103.99.—Minnie V. J. Smith, Reporter.

SOUTHWESTERN CHRISTIAN ADVOCATE

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Southwestern Christian Advocate

L. H. King, Editor

H. E. Luccock, Contributing Editor

Volume 55

No. 51

May 24, 1928

Published weekly by
THE METHODIST BOOK CONCERN

The Rebirth of Methodism

A GAIN the Methodist Episcopal Church has given utterance to her abounding passion and conviction of the obligation of men to practice Christian brotherhood in all the realms and contacts of human experience. It is an epochal utterance coming at a time when society so much needs the Christian witness to the necessity of a fact so fundamental and necessary to social progress.

In itself, structure and genius, our church is the world's one outstanding clinic in human brotherhood. As such its influence is a sustained appeal to the public conscience for the practical application of the spirit of brotherhood everywhere. Nevertheless her constant strong expressions, declaring the Christian obligation to exercise the spirit of brotherhood, produces a rhythmic emphasis of great value in disposing the world to acceptance of the brotherhood spirit as a basic principle in constructive human relationships and endeavor.

It stands to the glory of Methodism that she has pioneered in this work of building among disadvantaged groups the brotherhood consciousness. The momentum of such a conviction drove Wesley from cultured Oxford out into the byways where the glory of his early ministry was his preaching to the colliers. That Methodism made such headway in the wilds of America in the pioneer days of its planting here is notably due to the inherent note of brotherhood which characterized its evangel and brought hope and the sense of personal worth to those whom the pompous world was decrying or exploiting.

Likewise against a social order in those days which was destructive of manhood values and social hope, at the crucial time, Methodism hurled the volume of her strength into the great struggle to reconstruct the life of this nation in the crusade for freedom, again demonstrating her moral earnestness in the effort to effect in America a righteous social order cemented together with the spirit of brotherhood and opportunity for all men. She suffered the lamentable "division" of 1844 as the price paid for her moral conviction as to the corporate obligation of men for maintaining the brotherhood of society.

At Des Moines, again a most vigorous declaration was made of the church's motive and mission to construct a world-wide brotherhood as the factual expression of the mind of the Master. That masterful message will live for a century; the ideal and dynamic of it will live always in the impulse which it created in thousands of Methodists and others likewise to set out upon the holy adventure of enthroning Christ in our social relations. Easily one of the really big features of the present General Conference was the World's Men's Council held in connection with the Conference. Its purpose was to crystallize the conviction of Methodist men, from all parts of the world as to the demands of Jesus' teaching and example for the practice of the brotherhood spirit and its application to all aspects of human society. Like the Conference itself, the council was a remarkable laboratory in procedure and spirit of the possibility of the most helpful Christian contacts and fellowships among men of diverse groups.

As valuable practical demonstrations, the Conference and the council were both powerful agencies in their group composition. In every essential contact there is neither white nor black, Chinese, Italian, South American, nor Slav; but Christ is all and in all, making one fellowship of love around the whole wide world. But it was in the legislation that this spirit had its finest expression. For a hundred years Methodist missionaries have been heralding this evangel of the mind of Christ to the national and race groups of the world. That gospel has taken firm hold upon the faith and expectation of those to whom the church has gone. The heaven of the obligation of the Christian to practice human brotherhood has worked and created in these groups a lively sense of self-respect and fitness for universal fellowship in Jesus Christ. These groups, through their representatives at this General Conference, came with their compelling petitions to the Conference to practice the gospel which Methodism has been preaching to them for a hundred years. Once again the virility and virtue of this church validated itself by the ability of the church to adapt her machinery to the needs of the times. She ventures to create channels for the legitimate expression of this surging tide of spiritual ambition. Methodism rises to the heights of real Christian trusteeship for the polyglot groups at home and abroad that comprise her world-wide responsibility. She becomes both potentially and in fact a world-wide church for the first time since Wesley proclaimed the world as his parish.

This is the meaning of that legislation which enables the creation of Central Conferences anywhere within our Methodist borders, thus actually providing for a world-wide connectionalism, a commonwealth of Methodist units, integrated but sufficiently autonomous to conserve for each group its individual integrity, genius, self-direction, culture, and group freedom. This legislation has such large significance for the future of Christendom, that we give the full text of it below. It is Methodism's magna charter to the disadvantaged groups everywhere who love their foster-mother for what she is and has been to them, and in whom the church will

find, ever hence, profounder faith in her integrity and greater constancy in their loyalty to her program of Christianization.

In the following constitutional legislation passes away the century-old custom of Methodism by which a powerful majority group at home determined for those of other nations and races the leadership to be followed whether acceptable or no. The new legislation provides for indigenous leadership for every group, and of the group's own choosing. The remarkably Christian spirit of Methodism is shown in the unanimity, promptness, and abandon with which the legislation was adopted. It is embodied in the report of the special Commission of Twenty-five created by this General Conference to propose the necessary amendments to bring about the changes desired.

COMMISSION OF TWENTY-FIVE ON POWERS OF CENTRAL CONFERENCES

REPORT No. 2

Title: Proposed Statutory Legislation

Adopted May 17. Total membership of commission, 25; number present at time report was adopted, 23; voting for, 23; voting against, 0.

In accordance with the instructions of the General Conference, your Commission of Twenty-five on Powers of Central Conferences recommend the following legislation to be printed in the Appendix of the Discipline of 1928 and to become effective if and when the proposed Constitutional Amendments on this subject, adopted by the General Conference May 16, 1928, shall have been adopted by the required two-thirds vote of all the Annual Conferences and a two-thirds vote of all Lay Electoral Conferences.

PROPOSED LEGISLATION

1

Meetings of Central Conferences

To amend the Discipline of 1924 by deleting Paragraph 95, Section 1, Item 4, which reads as follows:

Each Central Conference shall meet at least once every four years at such time and place as it may determine. The sessions of said Conference shall be presided over by the bishops in attendance in such order as they may determine. In case no bishop is present, the Conference shall elect a temporary president from among its own members. The resident bishops, or a majority of them, with the concurrence of the executive committee or other authorized committee, shall have the authority to call an extra session of the Central Conference to be held at the time and place designated by them.

Substituting for it the following:

Each Central Conference shall meet in regular session between the regular sessions of the General Conference at such time and place as it may determine. The sessions of such Central Conference shall be presided over by the bishops or general superintendents resident or administering within the bounds of the Central Conference, in such order as they may determine. In case no bishop is present, the Conference shall elect a temporary president from among its own members. The resident bishops, or a majority of them, with the concurrence of a majority of the district superintendents within the bounds of the Central Conference, or of the executive committee specifically charged with this authority, may call an extra session of the Central Conference to be held at the time and place designated by them.

2

Powers of Central Conferences

Amend Section 95, Paragraph 1, by adding after item 1, which reads as follows:

Organization. There shall be such Central Conferences as have been heretofore authorized, or shall be hereafter authorized by the General Conference, or that may develop from authorized Central Mission Conferences as set forth in Paragraph 2 (17), with the privileges and powers as hereinafter set forth, provided that a Central Conference shall have at least a total of twenty ministerial and twenty lay delegates on the basis of representation as set forth in Item (2) hereof.

The following items:

Item 2. A Central Conference shall have power to elect one or more bishops or general superintendents from among the traveling elders of the Methodist Episcopal Church when authorized by a specific enabling act of the General Conference. The number of bishops or general superintendents to be elected by each Central Conference shall be fixed from time to time by the General Conference.

Item 3. When a Central Conference shall have been granted power to elect bishops or general superintendents, such elections shall

be conducted under the same general procedure as prevails in the General Conference for the election of general superintendents.

Item 4. Each Central Conference shall have power to fix the tenure of bishops or general superintendents elected by the said Central Conference, provided that such tenure shall not be for a term longer than that in force at the time for general superintendents elected by the General Conference.

Item 5. Each Central Conference, in consultation with the Book Committee, shall fix the amount of the salary and allowances for bishops or general superintendents elected by such Central Conference, and from time to time in consultation with the Book Committee shall fix the amount of grant-in-aid necessary until such time as the Central Conference in question shall be able to provide complete support for such bishops or general superintendents.

Item 6. The Central Conference, in consultation with the Board of Bishops, shall fix the residences and make assignments of bishops or general superintendents elected by such Central Conference.

So that the remainder of the entire Paragraph 95, Section 1, exclusive of Item 1, shall read as follows:

Item 2. A Central Conference shall have power to elect one or more bishops or general superintendents from among the traveling elders of the Methodist Episcopal Church, when authorized by a specific enabling act of the General Conference. The number of bishops or general superintendents to be elected by each Central Conference shall be fixed from time to time by the General Conference.

Item 3. When a Central Conference shall have been granted power to elect bishops or general superintendents, such elections shall be conducted under the same general procedure as prevails in the General Conference for the election of general superintendents.

Item 4. Each Central Conference shall have power to fix the tenure of bishops or general superintendents elected by the said Central Conference, provided that such tenure shall not be for a term longer than that in force at the time for general superintendents elected by the General Conference.

Item 5. Each Central Conference, in consultation with the Book Committee, shall fix the amount of the salary and allowances for bishops or general superintendents elected by such Central Conference, and from time to time, in consultation with the Book Committee, shall fix the amount of grant-in-aid necessary until such time as Central Conference in question shall be able to provide complete support for such bishops or general superintendents.

Item 6. The Central Conference, in consultation with the Board of Bishops, shall fix the residences and make assignments of bishops or general superintendents elected by such Central Conference.

(7) The Central Conferences shall be composed of ministerial and lay members in equal numbers, chosen in such manner and with such qualifications as the Central Conference shall itself determine, provided that each Annual Conference, Mission Conference, and Mission shall be entitled to at least two ministerial and two lay delegates, and that no other selection of delegates shall be authorized which would provide for more than one ministerial delegate for every six members of an Annual Conference, Mission Conference, or Mission, except that a fraction of two thirds of the ratio fixed by a Central Conference shall entitle an Annual Conference, Mission Conference, or Mission to an additional ministerial delegate, and to an additional lay delegate.

(8) The first meeting of a Central Conference shall be called by the bishop or bishops in charge, at such time and place as he or they may select, to which all of the members of the Conferences and Missions concerned shall be invited, and at which a ratio of representation shall be fixed by the Conference, provided that in a Central Conference the ratio of representation shall not be greater than one ministerial delegate to every six members, except as set forth in Item (7). The time and place of future meetings shall be determined by the Central Conference.

(9) Each Central Conference shall meet at least once every four years at such a time and place as it may determine. The sessions of said Conference shall be presided over by the bishops in attendance in such order as they may determine. In case no bishop is present, the Conference shall elect a temporary president from among its own members. The resident bishops, or a majority of them, with the concurrence of the executive committee or other authorized committee, shall have the authority to call an extra session of the Central Conference, to be held at the time and place designated by them.

(10) The presiding officer of the Central Conference shall decide questions of order, subject to an appeal to the Central Conference, and he shall decide questions of law subject to an appeal to the General Conference; but questions relating to the interpretation of the rules and regulations made by the Central Conference shall be decided by the Central Conference.

Paragraph 2. Powers. To a Central Conference shall be committed for supervision, in harmony with the book of Discipline and interdenominational contractual agreements, the educational, industrial, publishing, medical, and other connectional interests of the Annual Conferences, Mission Conferences, and Missions within its territory, and such other matters as may be referred to it by the Annual Conferences, Mission Conferences, and Missions concerned, or by order of the General Conference.

(2) Subject to the approval of the resident bishops, it shall have the power to prescribe courses of study, including those in the vernaculars, for its ministry, both foreign and indigenous, including local preachers, exhorters, Bible women, deaconesses, teachers, both male and female, and all other workers whatsoever, ordained or lay. It shall also make rules and regulations for examinations in these courses.

(3) A Central Conference shall have power to make such changes and adaptations as the peculiar conditions on the fields concerned require, regarding church membership, special advices, worship, and the local ministry shall have power to decide the official status and ordination of women, provided that no action shall be taken which is contrary to the book of Discipline.

(4) A Central Conference shall have the power to establish detailed rules, rites, and ceremonies for the solemnization of marriage, not contrary to the statute laws of the country or countries within its jurisdiction.

(5) A Central Conference is authorized to prepare and translate simplified or adapted forms of such parts of the Ritual as it may deem necessary, such changes to receive the approval of the resident bishop or bishops.

(6) A Central Conference shall have authority to edit and publish abridged editions of the Discipline, omitting such sections as refer exclusively to activities in the United States of America.

(7) A Central Conference shall supervise the missionary work undertaken by the church located within its bounds, and provide suitable organizations for such work; provided that when a Central Conference enters upon such work outside its borders, it shall first consult the Board of Foreign Missions.

(8) A Central Conference, where the laws of the country permit, shall have the power to incorporate one or more executive boards or committees, with such membership and such powers as may have been granted by the Central Conference, for the purpose of transacting any necessary business that may arise in the interval between the sessions of the Central Conference, or that may be committed to said boards or committees by the Central Conference.

(9) A Central Conference is authorized to interpret Article XXIII of the Articles of Religion so as to recognize the government or governments of the country or countries within its territory.

(10) A Central Conference shall have authority to make such modifications of the rules concerning the temporal economy of the local church as to adapt those rules to the conditions existing in the fields concerned.

(11) The Central Conference, with the concurrence of the resident bishop or bishops concerned, shall have authority to supervise such institutions, interests, and properties of the Methodist Episcopal Church in the territory within its jurisdiction as may have been provided by funds raised within said jurisdiction or as may be intrusted to it. It shall have the power to make rules and regulations for the purchase, holding, and transfer of any such property or institution secured or established from resources raised within its jurisdiction, and of such other properties as may be transferred to it by the Conferences or such other organizations, local or general, holding the same; provided, however, (a) that all procedure shall be subject to the laws of the country or countries concerned; (b) that no transfer of property shall be made from one Conference to another without the consent of the Conference holding such property; (c) that the existing status of properties held by local trustees or other holding bodies shall be recognized. The Central Conference shall not alienate any property or institution, or the proceeds derived from the sale or transfer thereof, from the Methodist Episcopal Church, nor shall the Central Conference involve the Board of Foreign Missions or any other organization of the church, in any financial obligation without the official approval of said board or organization.

(12) A Central Conference may fix the boundaries of the Annual Conferences, Mission Conferences, and Missions within its bounds, proposals for changes first having been submitted to the Annual Conferences concerned as prescribed in the book of Discipline, Paragraph 511, provided, however, that the number of Annual Conferences which may be organized within the bounds of a Central Conference shall first have been determined by the General Conference; and, provided further, that no Annual Conference shall be organized with less than twenty-five members. It may also, with the consent of the resident bishops, enter into agreements with other churches or missions for the division of territory or of responsibility for Christian work within the territory of the Central Conference.

(13) A Central Conference shall have power to fix orders of business suitable for the District and Quarterly Conferences within its territory.

(14) A Central Conference shall have the power to organize Women's Conferences within its jurisdiction and to determine conditions of membership and powers of the same.

(15) The Journal of the proceedings of a Central Conference, duly signed by the president and secretary, shall be sent for examination to the General Conference.

(16) With the exception of determining the number of bishops, a Central Conference shall have authority to recommend the number of general officers in all departments of the work of the church within the boundaries of the Central Conference.

(17) A Central Mission Conference shall become a Central Conference upon fulfillment of Paragraph 95, Section 1, (1) and upon the ratification of the Annual Conferences, Mission Conferences, and Missions concerned.

8

Powers, Rights, and Duties of Bishops or General Superintendents Elected by Central Conferences

Insert new Chapter XI, under Part III, "The Ministry," to be entitled, "Bishops Elected by Central Conferences."

Paragraph —. A bishop or general superintendent elected by
(Concluded on page 411)

New Forces from Jerusalem

The International Missionary Council Meeting

By Charles H. Fahs

ON THE Mount of Olives there has been held from March 24 until Easter an enlarged meeting of the International Missionary Council—the most representative and probably the most significant gathering of its kind since the World Missionary Conference at Edinburgh in 1910.

Courageous, purposeful, and carefully directed preparation had preceded the Jerusalem meeting. The main themes for consideration had been chosen by the committee of the council at Rättvik, Sweden, in the summer of 1926. Almost a score of studies bearing on these questions had been written by specialists, while syllabi of questions designed to facilitate rewarding discussion of these papers had been used by groups in various countries. In certain cases the studies represented not only the work of competent individuals, but also corrective and enrichment which came from group criticism of earlier drafts. The delegates came to Jerusalem for the most part in parties, and the travel days at sea were made to yield dividends in preparation for the council meeting. Thus while more than a score of North American members were sailing eastward on the *Adriatic*, and holding daily meetings, the delegates from the Far East, in several groups, were coming down the China Sea and crossing the Indian Ocean, each group on its own ship carrying on daily preparation through prayer, study, and discussion.

The meeting has been held in the Augusta Victoria institution, a German-built sanatorium erected before the World War, taken over by the British at the time General Allenby entered Jerusalem, and latterly restored to German ownership. The building provided a hall for the plenary sessions, committee, service, and dining rooms, while on adjoining grounds specially erected barracks and tents housed the members, thus insuring a common life together and multiplying informal contacts.

World Christianity Comes Back to Its Birthplace

From the summit of Olivet, where the council members have lived and deliberated, one can look across the Valley of the Kidron to Jerusalem, where many of the spots connected with Jewish and Christian history can be picked out. A few minutes' walk brings one to Bethany, to Gethsemane, or to the gates of the city. Five minutes away to the north is the new Jewish University, now building. To the east is a vast and impressive panorama, including the wilderness of Judea, the Jordan Valley, the Dead Sea, and thirty miles away the great stretch of the mountains of Moab.

The two hundred and forty delegates from fifty-one nations approached Jerusalem for the most part either through Egypt or through Galilee, in either case providing a stirring contact with the scenes of the past as a preparation for the Jerusalem days. They brought with them deep perplexities and a sense of the baffling problems which trouble this post-war world. They came at the Easter period to some of the most sacred spots connected with the beginnings of Christianity and with Old

Testament times. Sentiment, emotion, and solemn purpose blended with undoubted native capacity and with training and experience gleaned the wide world over as a marvellous complex of equipment for a period of high converse. And when the setting sun has tinted with golden glory the towers and domes and minarets of the city below, thought has rushed inevitably to the vision of the New Jerusalem, let down out of heaven, to which all hearts aspired.

At such a place and time, and in such a temper, the council members gathered.

When the council members had assembled they constituted a group of extraordinary interest. Here are several be-gaitered Anglican prelates—the Bishop of Manchester and the Bishop of Salisbury, along with several other bishops from colonial dioceses. A chief from Uganda chats with a professor from the University of Berlin. A Filipino, a Korean, and an East Indian exchange views on the burning subject of the position of subject races. Our own Bishop McConnell sits down for a conversation on social problems with Prof. Tawney, of London, and Mr. Grimshaw, of the International Labor Office in Geneva. Bishop Ferguson-Davie, of Singapore, calls attention to the fact that of all the women members of the meeting, only Miss Tseng, of China, and Miss Kim, of Korea, have bobbed hair, and moralizes on the progressivism of the Far East. Here is every tint, from the blonde of northern Europe to the jet black of Nigeria. The extraordinary variety of types going to make up the gatherings has been a matter of unceasing comment.

Leaders of the younger churches of Asia and Africa, both men and women, have been present in force, and have carried a full share in the deliberations. All the major streams of Protestant tradition, from Anglican to Quaker, and all the major countries sending or receiving missionaries, have been represented. Truly it has been a world in little. Dr. John R. Mott, chairman of the International Missionary Council, has been chairman of the gathering, as he had been chairman of the World Missionary Conference in 1910.

And now for fifteen days the council has been in session. For the first week there were addresses and discussions which brought consideration of the great subjects further along. Each day some notable theme—The Christian Message in Relation to Non-Christian Systems, Racial Problems, The Relationship Between the Older and the Younger Churches, Religious Education, The Outreach of Western Industrialism Into Asia and Africa—has been opened up by competent specialists, followed by many seven-minute speeches. At the beginning of the second week the council was divided into a half-dozen commissions which proceeded, through close-hauled discussion and sub-committee work, to draft findings on the particular subjects remitted. As any set of findings passed the particular commission producing them, they were brought forward in plenary sessions of the council and accepted, perfected, or recommitted. Thus the coun-

cil worked toward the expression of a common mind on the questions and subjects in hand. A résumé of these findings will constitute a second article to follow this one. In a far greater measure than anticipated by most delegates the council has been able to find general agreement with regard to the measures considered.

The spirit of self-determination which has been the most explosive and transforming of the upheavals of the post-war period expressed itself vigorously in the open forums in a spirit of Christian frankness and fellowship from Asia and Africa, Latin-America and the islands. But it was handled throughout with the aim of genuine mutual comprehension and co-operation.

In face of the problems created by the new attitude towards non-Christian systems, including the power of secular civilizations, these religions and cultures were reviewed in a spirit of constructive understanding and of sympathetic insight. The aim was to discover their eternal values in the light of the Christian message. Not, however, with a view to a mere mosaic of elements from each, a "syncretism" as was feared by a certain number of delegates. Even the swiftest reading of the message produced after these discussions will reveal how far that fear has been from being realized, and how—out of such a frank facing of reality—the supreme and unique place of Christ and of His life and death and resurrection as a redemptive act of God, shines more clearly and with more translucent certainty than ever.

The whole progress of modern psychology and of new principles and methods of education, as well as the drastically different attitude of governments since the war to the education of subject peoples, was met by an attempt to frame a thoroughgoing reorientation of the thought and practice of Christian missions towards religious education. Educational leaders of international repute like Prof. Hocking, of Harvard; Dr. Weigle, of Yale; Dr. Thomas Jesse Jones, of the Phelps-Stokes Fund, and Prof. Eberhard, of Berlin, gave to the council experience and invaluable leadership. Canon Raven's inspired vision of the method and spirit of Jesus' teaching shed a blaze of new light on what became the fundamental conviction of the council, namely, that in an astonishing and unexpected way the stable and assured conclusions of the modern educational leadership coincide with both the Christian method and message.

Similar processes of frank facing of new realities marked the discussion of the world-wide outreach of Western industrialism into Asiatic and African as well as island fields. Here the leadership of Mr. Harold Grimshaw, of the International Labor Office, and of Mr. R. H. Tawney, author of "The Acquisitive Society," and collaborator in the Archbishop of Canterbury's report on industrial conditions was of untold value. For they combine practical experience and scientific knowledge—the one of conditions of forced labor all over the world, and the other of economics. This knowledge, blended with the first-hand experience from every continent of missionaries and Y. M. C. A. and Y. W. C. A. and other workers, gives to the findings on industrialism an unsurpassed blend of reality and Christian purpose.



THE DOME OF THE ROCK
*The Mohammedan Mosque of Omar on the Site of
Solomon's Temple*

A Memorable Holy Week in the Holy City

The devotional life of the council meeting has been significant, both because of its quality and because of its variety. In addition to a half hour of directed worship and intercession in the midst of each morning session, the three Sundays were notable for special occasions. The first Sunday

Bishop McInnes, the Anglican bishop in Jerusalem, met the delegates on the brow of Olivet, overlooking the city, delivered a devotional lecture on outstanding points of interest in sight, and read Scripture passages appropriate to each spot. On Palm Sunday Bishop McInnes led a devotional walk from Bethany, by way of Bethphage, to the brow of Olivet, overlooking the city. Four times on this walk from Bethany there were pauses for prayer and Scripture reading. Finally, on the eve of Good Friday, after communion services in city churches, Bishop McInnes led a walk along the Via Dolorosa, out to Gethsemane, where within and without the garden, in groups or singly, the delegates found opportunity for meditation and worship. Finally, on Easter morning, Bishop McConnell, aided by Presbyterian, Baptist, and Anglican, East and West, officiated at a communion service in the assembly room of the sanatorium.

The contribution of the Methodist contingent to the gathering was noteworthy. Bishop McConnell was chairman of the Commission on Industry. Dr. Diffendorfer drafted the report on The Relations of the Older and the Younger Churches, and presented this report when ready. He was very influential in discussion in the plenary sessions, and was constantly busy in private conference. Mrs. Nicholson, one of the all too-small number of women present, made a contribution in numerous ways. One of the two missionaries from Japan was the Rev. C. W. Iglehart; one of the two from Korea was Dr. W. A. Noble. From India, Dr. E. Stanley Jones was heard frequently, and always with effect. Nationals connected with the Methodist Episcopal Church were much in evidence. Such were Miss Helen Kim, of Korea; Dr. R. Y. Lo, editor of the Chinese Christian Advocate; Prof. Chitambar, of India, and the Rev. Gabino Rodriguez, of the Argentine, and the Rev. Robert Elphick, of Chile. No attempt at an exhaustive list is here attempted. Suffice it to say that the contribution from the Methodist group was truly significant and could not well have been dispensed with.

The expansion of the spiritual life, the intellectual education, and the sacrificial service of the home base naturally followed this question of world-wide co-operation. The steady growth of a sense of the intolerable magnitude of the task ahead, and the pitiful inadequacy of not only our personal but our collective capacity, drove the council deeper and deeper into self-examination, personally and corporately. An ever-profounder sense of dependence on the supernatural resources of God grew on the spirit. Rarely can a corporate meditation and intercession have exercised so penetrating, so profound, and so searching a test as well as so inspiring an influence as that of Bishop Linton on Good Friday. He followed the hours of our Lord's life in the last day before the crucifixion. He made us see ourselves in the disciples who "let Him down"

both by betrayal and desertion, and then showed us in Jesus' own struggle in that mysterious clash of "My will" and "Thy will," leading to the triumphant hour when both were one. The swift stream of spoken prayer that followed showed how deeply men's hearts had been stirred.

On Easter Sunday morning, with the triumphant response of "He is risen indeed," to Bishop McConnell's cry, "Christ is risen," we concluded the united communion service in which East and West, Anglican, Baptist, Methodist, and Presbyterian came together in a great united act of communion. Dr. Robert Speers' ringing message on "the power of the resurrection" was caught up into immortal and poignant song by the passion music of the Russian Cathedral Choir.

They have looked the realities of the world of to-day straight in the face; have thought fearlessly, talked frankly, never exchanged a rough word, and amid a

deepening world fellowship sought God's will unitedly. So with the thought of the disciples in that power of the risen Christ, "beginning at Jerusalem," and going out to the ends of the earth, and under the domination of a sense of humility and of elation at the tasks that lie ahead, the delegates parted. They came down from the mount to the valley of the task. They are now on their way across oceans and continents to their separate tasks—separate, yet one as they see them in this new world setting; one with the unforgettable consciousness of an unbreakable fellowship of fresh vision and renewed dedication; one above all in the certainty that the Christ who led these modern disciples up the Mount of Olives, "as was His custom," to pray, goes out with them into all these fields of harvest and has said, "Lo, I will be with you all the days."

JERUSALEM.

The Disappearing Home

By Lewis Thurber Guild

WE HAVE reached the *n*th degree in luxurious apartment houses, where for an adequate sum every desirable thing in the way of equipment is at the lessor's command—including that lately impossible thing, service of a maid. One other qualification is usually insisted upon—the tenant must not have children!

An impressive feature of the apartment is the disappearing bed. I'm wondering if that is not eloquent of a larger disappearance—the disappearing home.

The American home is one of the foundations of our civilization; if it crumbles or is abolished or disappears we are wrecked.

Were you ever homeless? Do you know what it is to drift along in the night, hearing the sound of laughter from doors thrown open by chance; seeing the light through the windows and knowing that behind walls which shut you out other lads had mothers, warmth, and kind words? Most pathetic of utterances, "The foxes have dens and the birds of the air have nests, but the Son of man hath no place to lay his head." He was homeless.

Homeless people become a menace to society. One of the great stabilizers for the social order is for a man to engage in procuring and establishing a home. The best in us roots itself in a domicile where we can gather about us those who love us best and are a part of us. The social problem of America is greatly aggravated by the number of broken homes, of children whose parents are divorced, and the home destroyed.

The old-fashioned American, Scottish, English home lingers in the memory of our race and is embalmed forever in our literature. So long as our tongue shall be spoken, Whittier's "Snowbound" and Burns' "Cotter's Saturday Night" will be read, and when English has become a dead language these masterpieces will be mumbled by the stammering lips of the stranger who endeavors to understand the civilization of which we have been a living part. But time, inventions, the change in which all life must participate are moving us far from such home life as is therein pictured.

Modern diversions and distractions, modern habits of life are not conducive to the development of real homes. And missing the sweet domestic elements, which ought really to mingle with religious observances, we miss some-

thing that is priceless. In all history our race regarded home as sacred, and in primitive times the father, as the head of the family, was priest and presided at the rites of worship. The Lares and Penates were in his custody. Burns' Cotter was but carrying on the tradition of our ancestors translated into Christian terms. It is a sad thing that the observance of religion in the household has so largely lapsed.

Fathers and mothers may easily neglect their homes and not realize it. Just a short time the children are yours, then they are gone. The duties of public life, entered upon, as I believed, by the call of God, were conscientiously performed, and mostly these things were done evenings; people must be attending to business and work in daylight hours. If it happened that I had an evening at home there was tumultuous joy with the little folks. Perhaps mother would extend the fateful bedtime a half hour in honor of the event. Usually so, for mothers are not very strict on such relaxation. Games, frolics, apples, and nuts—those were the times!

But usually after dinner: "Daddy, going to be home to-night?" "No, not to-night." "Oh, daddy, got a meetin' to-night?" "Yes." "Daddy, you've always got a meetin'; you never have a night for us."

And already they're gone—long time gone out into their own homes; doing their part in the great world, and wife and I sit alone in our infrequent evenings at home, and I know that with the knowledge I now possess, had I those precious years to live over again, I would have more of my children and they would have more of me. Nothing, not even the high duty to public and to church, should prevent it.

No home is normal which has not children—unless, indeed, they have come and gone and are now there in memory. Men and women who pass through life without children are to be pitied—it takes the birth and the growing up of the child properly to personalize folks; to make them what men and women really ought to be. The goal of a normal life is a home, children, and domestic life. Great Roosevelt said, just when he returned from Africa, "The chief happiness of life is for a man and woman to marry for love and rear a family of healthy children."

The Episcopal Address

To the General Conference of 1928

TO THE members of the General Conference of the Methodist Episcopal Church and to the communion they represent, your brethren in the episcopal office offer their Christian greeting: "Grace to you and peace from God our Father and the Lord Jesus Christ."

Since we separated at Springfield, some of our group have passed from us:

Bishop Quayle, apostle of optimism and brotherhood, as never before is in God's glorious out-of-doors.

Bishop Stuntz, with his rare missionary genius, has reached the land where they rest from their labors and yet serve Him.

Bishop Bickley, with his reverence for God and duty, has found the joy of the city that lieth four square.

Bishop Neely, after a long life of abundant labor, has entered the church triumphant, leaving to us an example of untiring devotion.

And from our ministry in other offices, and from our laity, have gone stalwart servants of the King, whom, at some appropriate hour of the session, we shall remember, not more lovingly than now, but more formally.

REPORTS

From the written reports already in your hands, you will be advised of the principal happenings in the respective episcopal areas. In Copenhagen a situation has arisen which will be later formally presented to you for such consideration and action as you shall adjudge proper.

The benevolent boards of the church, devoted and diligent, will desire severally the privilege and opportunity of presenting the record of the quadrennium in their own way and, save as their work is related to questions of general policy, we shall not in any way anticipate their reports.

The orders of the General Conference of 1924 have been carried out in the matter of organizing Conferences and Missions, and in the case of changes authorized, the action thus taken will be formally reported.

Pursuant to your instruction, there has been the usual exchange of courtesies with other denominations by regularly appointed representatives. We have all traveled through the connection except as physical disability or other causes have limited the scope of our endeavor, and in recognition of your expressed judgment as to Conference presidency, even though you left the interpretation of the suggestion to the board itself, the bishops resident in the United States have held their own Conferences not more frequently than twice in the four years. As to our future administration in respect of this, you will doubtless advise us.

At the spring meeting of 1926, held in Washington, D. C., by special understanding all the bishops were present except Bishops Nuelsen, Mitchell, and Bast. The whole time of the Conference was given to reports from overseas. The addresses there delivered were published and widely distributed. Within the recollection of the present bishops there have been no meetings richer in information and inspiration.

We are regretful that we cannot report the unification of the Methodist Episcopal Church and the Methodist Episcopal Church, South, as an accomplished fact. As you know, we gave to the plan of unification a large vote; but our sister church, while giving to it a substantial majority, did not give the required constitutional majority. What was recorded was, however, a noticeable advance toward the goal.

STATISTICS

The progress of our church during the four years now closing will be measurably stated in a brief summary. In the item of membership, there were reported for 1923, 4,643,458; for 1927, 4,781,387, a gain of 137,894. For the Sunday school the figures at the beginning of the quadrennium were 4,857,429, and at its close, 4,633,828; in the Annual Conferences and Missions there were 2,088 probationers, 19,233 full members, and there were in 1923 15,195 local preachers. Now there are 1,672 probationers, 19,567 full members, and 15,332 local preachers. For all the benevolences we contributed in the last year of the preceding quadrennium \$22,471,525, and we report as the totals for 1927, \$18,965,782.

INTRODUCTION

The representatives of the church here present cannot be satisfied to give to the facts and figures submitted to them hurried attention or easy-going consideration. Mr. Wesley's motto, "The world is my parish," is in no danger of being forgotten; it is illustrated in the personnel of our body. Here all the continents except Australasia are represented, but more than that, almost all classes, groups, and races are represented, not only in the General Conference itself, but also in its standing committees. It must be, therefore, that the world will be constantly in our thinking, and we shall be visualizing the interest and claim of the whole parish in what we say and do.

In his history of England, Trevelyan quotes the saying, "It was not England that made her parliament, but her parliament that made England." Let us apply that latter word to this ecclesiastical council, for it is also and in particular true that this General

Conference, in a degree hardly to be estimated, will tend to make the Methodism of to-morrow a feeble or stalwart entity. What model shall we set before ourselves?

It has been frequently noted that the Methodist Episcopal Church and the government of the United States of America have some features in common. Ours is not an association of independent units, but a federation by the provisions of which certain specified rights are reserved by the constituent bodies, but other rights are granted to the governing Conference to which is committed the formulation of provisions and general programs for the entire communion. The General Conference session affords opportunity for practically unrestricted action, except in the case of constitutional questions for which definite procedure is prescribed. With the Constitution of the United States and that of the Methodist Episcopal Church, it is conceivable that practical amendment might be attempted by statutory interpretation. Since the days of the fathers, however, propositions affecting our articles of organization and government have demanded for determination the action both of the General Conference and that of the Annual and Lay Electoral Conferences.

The irregularity of any other procedure has been recognized, and so in practice, where there has been a reasonable opinion that the action proposed impinged upon the Constitution, the impulse toward hasty action has almost invariably yielded to respect for precedent. Recognizing, as we do, the general tendency to lawlessness and disregard of constitutional authority, we shall the more eagerly demonstrate our respect for the authority and decisions of the General Conference.

Nothing of human origin, whether civil or ecclesiastical, is too sacred for scrutiny and criticism, and the warrant for denominational continuance is in the service actually rendered to the present age. There is no inherent glory in either advocacy of or opposition to the status quo. We must accept honestly, and courageously, the obligation of these hours, and the members of the General Conference will find their brothers of the episcopacy ready to co-operate in every way practicable, either now or hereafter, in relieving administrative difficulty and in increasing the efficiency of our beloved church.

CHURCH

From the beginning our church has always been ready to make such modifications in its system as experience and necessity show to be required. The genius of Methodism lies in its power of adaptation and response to changing conditions and demands. Much discussion has taken place in the church, and several proposals come before the General Conference touching the episcopacy. These will receive your serious and careful attention. We have no word to say on the one side or the other of the questions before the body. We do desire to emphasize the importance and the intricacy of the questions under discussion and to declare our entire readiness to give all possible assistance to the constructive study of our administrative system. We share your desire for the highest welfare and spiritual efficiency of the church to-day and to-morrow. Together with you we seek the wisdom that cometh down from above. All of us eager to find those plans which will glorify our Christ and build up the church, which is His body.

Sharing the opportunity and responsibility which the General Conference offers and imposes, we enter upon the session with the hope and determination that by its example of unselfish devotion to high purpose, of deliberation, calm and judicial, of mutual respect and courtesy, and by its invariable subordination of personal wish to denominational welfare, this Conference shall set a new standard for connectional council and procedure. There is a quaint record in the old Book of how once between the herdmen of Abram's cattle and the herdmen of Lot's cattle there was strife. Naïvely there is added, "And the Canaanite and Perizzite dwelled then in the land." It would seem that with the personal discomfort of such unfriendly discussion, there were thus given to the too eager and hostile critics new darts of accusation with which to wound the saints. To the mind of the ancient writer there probably came the thought that knowledge of the environment should have served to cool the fever of impulsive expression. Though the Canaanite and Perizzite of the story have passed on, we remember that their successors still dwell in the land.

I. THE LOCAL CHURCH, AND WHAT IT MAY ASK OF GENERAL METHODISM

We turn our thoughts to the local church and ask ourselves what we find there, and what has it the right to ask of world-wide Methodism. The local church is taken as the unit in our study of denominational progress, for it is there that we are to test the value of our organization and polity. It is the point of Methodism's contact with humanity. It is our recruiting office for the King's service. It is for us the institute of religious technology, our workshop, our training camp, our spiritual hospital, our home.

THE CHURCH BUILDING

The building must be suited to the activities peculiarly demanded by the community, suggestively churchly, let us say—and the type

of our buildings have been noticeably improved by what the Home Missions Bureau of Architecture has done—but must never be obtrusively ornate. It should be suited for our work and worship, where the pulpit presumably takes precedence of ritual except in the great sacraments. The satisfaction of the æsthetic sense is too costly if, following a common custom of post-war finance, the erection of the building involves burdensome and long-continued indebtedness, or makes self-support indefinitely the goal of financial endeavor, or if material elegance takes from the house that warmth of atmosphere which is indissolubly associated with the idea of home. Yet the church proper, and where possible the parish house, should fairly and fully express our sense of reverence, our love of beauty, our ideals of service, and our financial ability. It would greatly conduce to the comfort of the congregation and officary if the Disciplinary restrictions as to mortgage were invariably observed, and it would further prove to the good of the charge if the requirements as to mortgage and sale were made applicable to lease. In case of proposed mortgage, where the amount required is equal to say one fifth of the value of the realty, the approval should be required of the District Committee of Church Location, of which the name and function might be appropriately changed.

The local church ought to be to its neighborhood as a little bit of heaven, and the more unlike heaven the neighborhood is, the greater the need for the church. This consideration should not be dismissed when the downtown congregation, allured by suburban attractions, is proposing to leave the crowded neighborhood in the congested centers to commercialism or neglect. Its open door should be the sign of its hospitality toward all sorts and conditions of men. If it can be made now, as in the past, a center of social life, the ideals of fellowship will be lifted to a new level, and the essential democracy of Methodism be impressively illustrated. The church building, if in use but for a few hours each week, is yielding a return altogether inadequate. If at all possible, its doors should be open daily, thus affording a place for prayer or rest or for other worthy end. We are ready to believe and avow that even the humblest of our churches is the house of God and the gate of heaven. With this thought in mind, it must, however, appear incongruous to find the doors closed as is so often the case. It would be well if in practice there might be borrowed from Saint John that word concerning the heavenly city, "The gates of it shall not be shut at all by day."

The reason for the open door is not far to seek. There are multitudes who have passed the days of strenuous toil and have abundant time for contemplation; there are discouraged folk to whom the open door might offer comfort. Also there are many strong and hopeful who, in the urge and drive of busy days, would be even stronger and more courageous if there were given them, in the quiet of God's house, a chance to tarry beside the wells of refreshing. If the church shall bring together in the sympathies of a living comradeship those who have known the chill of social antipathy or occupational antagonism, its influence will be mightily felt and its pre-eminence among the redemptive agencies be everywhere conceded.

One of the tests of religious discrimination and leadership will appear in the settlement of what is and what is not to be permitted under the auspices of the church, and particularly what may or may not properly be done in the church itself or in the parish house in the way of entertainment or amusement. The popularity of any church is tawdry and short-lived if it is gained by the lowering of standards to the common levels of the world. It is a perversion of our so-called liberty and betrayal of our sacred trust if we suffer the church in any case to become in its social life only a decent twentieth-century club.

THE LOCAL CHURCH AND ITS MEMBERS

The local church is the visible home of the member as the record shows or ought to show, and the idea of home cannot be too strongly emphasized nor can its practical realization be too substantially enriched. The officary and congregation of every charge in Methodism would do well to consider in the most exhaustive way these questions: "How can we make our church more homelike and attractive? How better may our hands and lips say 'welcome' to those who enter? How can we give to comradeship a new glow of hospitality so that the bonds of association shall be riveted with love?"

We, however, have provided a method of transfer from the active to the non-resident, inactive list, which, in view of membership rights and the solemn duty of membership care, has been employed too often and without the preliminary exercise of that solicitude which the Discipline anticipates.

Ian Maclaren has painted for us in "Beside the Bonnie Briar Bush" the picture of Lachlan Campbell striking out of the family Bible the name of his daughter, Flora. Pharisee that he was, the lines that obliterated the name were blotted and blurred with tears. But on the 430,000 names which, according to our statisticians, we have placed on the non-effective list, the mark of the tears is not always to be found. In the great cities one hears again and again the call for missing men and women. Alas, that so often, without search, without emotion, those whom we have welcomed with gladness slip away from us, denominational nomads, or wanderers into the far country, and the tragedy of it seems not to impress us. We must bring our practice closer to our theory in respect of this imperiled class. We earnestly call to the attention of our pastors and people the fruitful evangelistic field offered by this nearly half million members now on the inactive list.

Likewise for those, of whose change of residence we are notified, we must devise a more effective follow-up system. The selfish

desire of the home church to hold a name many times leads to the permanent loss of those whom we ought not to lose. One of the incumbent duties of this Conference is the repairing of our walls, so that exit shall be by the way specifically provided and vigilantly guarded, that we shall put an end to losses involved in the too easy transfer from the active to the non-active list of membership, and also of dismissal by letter without due notification of the pastor into whose parish our members move.

YOUNG PEOPLE—THE CHURCH SCHOOL

The local church is the home of our children, and in it they have, by virtue of birth, an indefeasible right which cannot be disallowed by us or forfeited by them. Here every spiritual art is to be cultivated and employed for the nurture of the child entrusted to its guardianship. If there is anything at fault, either in the personnel or method of the church school or in the character of the literature furnished it, if there is any easy-going and inefficient custom encouraged or permitted in the brief hours of instruction, the local church, in a sense never to be dimmed, must recognize its sacred responsibility.

None of us can be quite satisfied that the instruction ordinarily given is sufficient. We need to lay greater stress than we are accustomed to do upon some adaptation of the catechetical method and the memorizing of Scripture. The time actually given to the lesson in many schools is so inadequate that, wherever possible, we should provide for week day religious instruction, not to make of our children and adults bigots or sectarians, but that there be laid the foundation for intelligent religious belief.

It is evident that a more thorough method as to organization and personnel is pursued than ever before. The junior church should be studied, but we are persuaded that the outlook is brightest when the presence of the children in the public service is encouraged and where the paths followed lead most surely to personal religious experience and membership in the recognized church.

The development of adult classes in the church school is one of the noticeable facts of the past years. Occasionally this has resulted in a lessened interest in and attendance upon the regular preaching services, and in a few cases has led to a general appraisal of church activities and agencies altogether unbalanced. Where these disadvantages have been avoided, the results have been gratifying. The reported decrease in the membership and attendance of the church school brings to us one of the most serious of our problems. It is possible that the mechanics of organization have been unduly developed or that the processes have not been fully and thoughtfully spiritualized. The whole question of instruction must be under scrutiny. What can be done should be done to make tender and strong the maternal interests of the church and to sanctify the cultural methods which are the legitimate expression of that interest.

YOUNG PEOPLE—THE EPWORTH LEAGUE

The Epworth League is one of the great educational forces in the local church. It is apparent that the enthusiasm which marked the early days of the organization has not everywhere been maintained. All the forces which have seemed to operate elsewhere to the lowering of standards in the conduct of youth have been felt by the League. It has also happened that the management of the League has been too often not by the young people themselves, but by those of maturer years, so that its character as a young people's society has been lost. In some instances this has come about by the repeated re-election of those who have perhaps grown old in service, but who have been unwilling to surrender office, and who have been retained not because of their fitness for continuance, but because of their well-understood dread of retirement. The control should be in the hands of those for whom in particular it was organized, though the evident sympathy of the older church members ought never to be lacking. The influence of the League has been greatly strengthened by the institutes conducted under its care and direction.

Sometimes we are harshly censorious in our criticism of our young people, contrasting the manners of youth to-day with the manners of youth in some golden yesterday. The contrast often considers youth alone and leaves out of view the adult actors. If we painted in all the characters that rightfully belong in the picture, we should see that however glaring the faults of youth to-day, however irritating its disposition toward undue self-expression, in which perhaps it is but following the example set by previous generations, it is more sinned against than sinning. There are influences at work affecting all the standards of conduct. The natural impulsiveness of youth and the absence of those restraints which usually come with age often lead to a sort of conspicuous recklessness out of proportion to real moral intent. If we were of keener discernment, we should doubtless interpret the phenomenon of youth's behavior as an appeal for bread when for lack of that discernment we are giving a stone.

At no previous day has there been so great need for wise, courageous, and spiritual leadership as at this present, for at no previous day have our young people been so persistently and subtly assailed. They are resentful of sham, they are keenly critical of every attempt to guide them. In every provision for them, in every approach to them, love must crowd out effusive sentimentality; pretense must yield to truth; genuine devotion must avoid the semblance of patronage. To neglect these principles in our action is only to widen and intensify what has been called the revolt of youth and hasten the spread of irreligion. It cannot be too emphatically declared that youth needs the church even as the church needs youth.

YOUNG PEOPLE—FINANCE, OFFICE

If in any distribution of financial responsibility for denominational projects the membership of the local church is made a factor in the basis of computation, we are convinced that for this factor only adult membership should be included. There must be no allocation of financial responsibility, direct or implied, tending to discourage the bringing of our children into the formal membership of the church.

We earnestly recommend that, where personal qualification gives promise of usefulness, a fair proportion of the offices of the church be committed to the younger people, so that in the interest of the Kingdom there shall be secured for the work the advantage of their aggressive strength and buoyant optimism, elements which the great business corporations of the world are more and more appreciating and utilizing.

THE PASTOR

In the church, the pulpit and preacher are central to its life. The tasks of the pastorate were never so many and so intricate as at present, but the key of the situation is not in the cutting down of spiritual activity. The relief of the over-burdened pastor will be largely by the more thorough organization of the church membership for service, a task delicate and difficult, but imperative.

What can world-wide Methodism do for the local church in respect of this? It must utilize every means, exhaust every effort in giving to the local church a competent pastor, and we must see to it that the importance of the ministerial office is recognized. One of the colossal obligations of the world, sometimes overlooked, is to the servants of God and the church, who have magnified the offices of preacher and pastor in changing the manners and lifting the ideals of their day. Under their prayer and toil, arid and forbidding deserts have become as blossoming gardens. Prophets, apostles, preachers of righteousness are as jeweled links in the chain of the world's golden personalities. The world will always have place for great preachers and great pastors, like Baxter of Kidderminster, or Rutherford, or Whyte, or Phillips Brooks, or like Durbin or Simpson, or like Quayle, who shall make the pulpit a throne of power and who, in pastoral ministry, shall brighten the day and cheer the way for those to whom they come. As in our homes we talk over the matter of life work with our children, let us not forget this place of alluring possibility.

EDUCATIONAL INSTITUTIONS

Our Wesley Foundations, already established at many of the State-supported colleges and universities, might profitably be located also at State normal schools, thus affording the opportunity of bringing Christian ideals before their students at a time when the question of vocation is receiving earnest consideration. This is a sufficient reason for the establishment of this denominational institution wherever practicable, though the duty of watching over our own in these schools, altogether apart from the vocational appeal, would justify the maintenance of this denominational ministry.

But in particular we must generously provide for our own schools, colleges, and universities, while insisting upon their loyalty to those educational and religious ideals without which they can neither meet denominational requirement nor reasonably expect denominational support. It is to them that we must look chiefly for our technically qualified leadership. The catalogues of our theological seminaries show conclusively that we must largely depend upon our colleges for a proper ministerial supply, while experience proves that many of our finest and most influential laymen come from our collegiate campuses. So far from being merely a burdensome charge upon our people's benefaction, our colleges are really the indispensable training places for our future leaders.

Our theological schools are necessary and are to be considered as in no sense area institutions with patronage and support limited to contiguous Conferences. They are not only important but, humanly speaking, they are indispensable. We cannot do without them. This Conference will not meet its responsibility if it gives to these agencies only the encouragement of its words. It should send out a compelling appeal for their support, perfecting also some plan which shall give to them immediate, systematic, and dependable financial aid. They deserve a place in the regular budget of the local church.

The schools of method, promoted chiefly by our Boards of Home Missions and Education, which have become a feature of our connectional activity in recent years, cannot be too strongly commended, though they are not to be regarded as in any sense a substitute for the broader and deeper training of our theological institutes or seminaries. The work of your Commission on the Courses of Study for similar reasons merits your hearty commendation. To the valuable help afforded our undergraduate preachers, it has added post-graduate courses dealing effectively with all the details of ordinary pastoral and parochial service, embracing what must be the major interests of the preacher's thought and heart life. The summer schools conducted by the commission are commanding increasingly the support and appreciation of our men and Conferences. Planned originally for intellectual stimulation and help, by the testimony of those in attendance and the Conference Boards of Examiners, they have in many instances proved to be of intense spiritual power.

HELPS TO MINISTERIAL EFFECTIVENESS

Whatever can be done for the intellectual furnishing of the minister and for his spiritual cultivation must be done. The appeal of the ministry to our college trained men and their post-

collegiate qualification for the great work cannot be based on the measure of remuneration promised or expected, but upon the call of the day for the best that can be given, an appeal to heroic souls such as have never yet gone unheeded. And yet for the securing of unembarrassed service, the local church must see the need of an adequate allowance. The young men entering the work should be given assurance of care when the days of activity are at end yet all must know, pastor and people alike, that there can be given no equivalent for what the pastor brings. We shall do wisely in taking into account the whole range of the preacher's life, from the beginning of his student days to those other days, when wearied with the burden of the years, he can only stand and watch and pray as his comrades swing past him on their songful way. If we are to have the best, we must be able to make the beginning easier, and the calm of the closing hours more secure. The effort of our Board of Pensions and Relief to work out an effective plan for accomplishing this result in the later years is worthy of the highest commendation. The plan, as finally developed, should provide a pension also for those supply preachers who shall have given to the church not less than ten years of consecutive and full-time service. There can properly be no scaling down of ministerial endeavor to fit a meager stipend; there must be no meagerness of stipend where there is the ability generously to meet the needs and demands for comfortable support.

PASTORAL ASSIGNMENT

The success of the minister, even with the training of mind and heart, will depend largely upon his comfortable adjustment in the parish, and there are many sides to this problem of appointment. There are the younger men of exceptional ability and there are the older men of experience. It has happened that the method of adjustment has in its occasional working tended to discourage and alienate men whom we should have been glad to hold.

The matter of Conference morale cannot be ignored, and the loss of ministerial effectiveness is inevitable if there is ground for believing that in fixing the appointments favoritism has prevailed over merit or that adjustment has simply followed the line of least resistance. Some of the recent critics of the present administrative methods have evidently not thought through the subject. Under our historic and existing policy, we must be prepared to accept the occasional infelicities which are unavoidable, each of us resisting the impulse, confessedly natural, to demand the sort of preferential consideration which, in the nature of the case, cannot always be given. Before radical changes are made in our polity, it is incumbent upon us to scrutinize with greatest care the alternative proposed. It is clearly impossible in any single system to have all the advantages of the congregational and connectional forms of government and none of the limitations of either.

RELIEF OF SUPERVISORIAL COMPLEXITY

At present, with a number of churches and ministers, supervisory authority is exercised by several administrative agencies and for example, in the case of churches under the city societies. There ought to be a careful revision of method so that administration shall be simplified and confusion avoided. If practicable, there should be one point of actual and authoritative contact so that the possible differences of administrative intent may be composed before the program is given to the local church.

In the light of our last four years of experience, you will undoubtedly review also the provisions for the work now included in the Bi-lingual Mission. It is of so great importance as to justify your most painstaking and discriminating study. We are persuaded that if the Mission is continued, it should be associated with other foreign-speaking missions, and to the area thus created some one of the bishops should be assigned, but relieved of other regular administrative responsibility.

Having brought many of your strongest sons to the responsible place of spiritual leadership in the ministry or pastorate, you must see to it that in the polity or connectional program of the church there must be no imposition of needless burden and nothing must be allowed to embarrass reasonable pastoral initiative and direction. At present all the members of the Quarterly Conference are members of the official board. We believe that, in the interest of unity and effectiveness, only such members of the Quarterly Conference as have been elected or approved by that body for membership in it, together with the regularly appointed pastor or pastors of the charge, should have membership in the official board.

If our financial methods constitute a real embarrassment to the pastor, then they must be carefully examined, for Methodism exists not for the board, but for the local church, and the chief man among us is not a general officer of whatever name or function. The chief man is the pastor!

THE PREACHER

The pastor is the immediate interpreter of our message. It is necessary that he should be loyal to the basic principles of our faith. Unbelief in its grossest forms does not only assert itself, shifting its ground from time to time, but is adopted as a vogue by some of the writers of the day more clamorous than convincing in their utterances. There are groups organized for the open spread of atheism in schools and colleges and elsewhere, who by implication if not by expressed affirmation, give the weight of their influence to the utterly destructive teaching of groups sadly adrift from governmental and ecclesiastical anchorage. No subject is so sacred as to escape the cheap wit of shallow skepticism, or the poisoned barbs of malignant destructionists who, mistaking the seats of the

scornful for the seats of the mighty, are as venomous in their attack upon public morality as upon religion.

At a time when so many forces are with hostile intent moving in upon the faith, the pastor, who is the expounder of our creed, is to present the vital beliefs in the language of the day. The message, if it is to have a hearing, must bear the marks of reflection and conviction, since few congregations will patiently endure memorized platitudes, however sonorous uttered, or welcome trivialities only less endurable if clad in garish rhetoric. If the preacher assumes to answer every adversary of Christianity, he will make the place a battlefield instead of a sheep-fold. If he majors in polemical theology, it is not unlikely that by his very pronouncements he will introduce to his hearers heresies of which they might otherwise never have heard. It is doubtless on occasion a much more congenial task to answer the fallacies of those who are not present than to satisfy the spiritual hunger of those who are present. This man of the pulpit is to make clear and convincing the great appeal of the gospel, affirming without apology belief in the supernatural. With his beliefs vitalized by personal Christian experience, he will strive to bring men to grips with God, setting in compelling impressiveness sin and salvation. He will turn the faces and the faith of men toward Jesus Christ, God's only begotten Son, whose name is above every name, the virgin-born, the manger-cradled, the crucified, the risen, the ascended Lord and Saviour of men, able to save unto the uttermost all who come unto God by Him, the same yesterday, to-day, and forever, whose spiritual conquest of the world is the consummation of universal history and whose glorious presence in the world to come makes it that they need for the illumination of that city neither star nor sun. The mystery of the Trinity we may not be able to explain, but the limitations of reason must not prevent acceptance of and insistence upon the personality and power of the Holy Spirit, essential tenets of apostolic teaching.

You have the right to insist and expect that the preacher will be intellectually and spiritually loyal to his task, but you must not attempt to fetter him either with the bonds of an arrogant mechanistic philosophy or with those of a despotic traditionalism. He must fix the reverent thought of men upon the face of Him who is the One among ten thousand, but he should not be compelled to hold or declare persuasion of redemptive value in particular creative processes so long as he makes real his vision of God upon the field. A persistent disregard of changed conditions in the thought of the world, which not only resists but also resents every appeal for theological readjustment, is discreditable not only to reason but to faith. To insist upon a presentation of the great issues to the young and old in the precise terms and phrases of even a generation ago is equivalent to saying that prophecy must be static rather than dynamic. John Robinson, of Leyden, declared, "The Lord hath more truth and light to break forth out of His Holy Word." It was Jesus Himself who promised, "When he the Spirit of truth is come, he shall guide you into all the truth."

We steadfastly maintain our unshaken loyalty to the great basic doctrines, but we would not be silent as to the widely discussed conflict of science and religion. There may be battle between the exponents and interpreters, but our God is God of the hills and valleys alike. We will not compromise conviction, but in our proclamation we will resist all inclination to lord it over God's heritage. We believe that every real advance of knowledge will be to the greater glory of God. It is not essential that the preacher shall be able argumentatively to confound all antagonists and refute the assertions of all who dissent. It is essential that he shall help men so to trust that they shall come into possession of that which the world cannot give. If we are afraid to go into the laboratory with the scientist or into the geological field with true and reverent investigators, then we are doubting God. This preacher may go with the scholar wherever reverent and honest scholarship can go. His very loyalty to God will free him from the fear of finding anywhere the footprints of another creator or of discovering another cross in which to glory. If this man is able to confess, "I know whom I have believed," he will be prepared the more boldly to affirm his determination not "to know anything among men save Jesus Christ and him crucified." His very faith at once unfetters him and holds him. He is free indeed. To attempt the standardizing of human intellects with a meticulous insistence upon invariable identity of phrase, is an undertaking presumptuous for any of us. It is incapable that there shall be landmarks indicating the boundaries of denominational belief, but within these landmarks of our denominational heritage we will stand for the liberty of the sons of God, and if in anything it appears that the hedges have been broken through or the fair limits transgressed, the church has prescribed the procedure in the case and all the proprieties demand recourse to the method so provided. Controversial intolerance or intolerant controversialism will inevitably prove divisive rather than constructive and, next to absolute indifference, the atmosphere of polemical assertiveness, which breeds suspicion and aspersion, is of all conditions the most unfavorable to spiritual growth. We cannot recognize any authority, however assumed, for ecclesiastical judgment and censure except as provided in our law, nor can we recognize the right of any other than those having official authority to demand an answer in case of alleged or suspected heretical teaching. Where the right of demand is otherwise assumed, the failure to make answer cannot with propriety be regarded or treated as an offense calling for censure, but must be construed and accepted as a justifiable denial of the right of jurisdiction. In the church, as in the state, the formulated law is at once the guarantee of immunity from unwarranted aspersion and extrajudicial penalties, as it is also the surest deterrent of offense.

(Continued in next week's issue)

The Rebirth of Methodism

(Continued from page 404)

Central Conference shall be constituted by the election of the Central Conference and the laying on of hands of three bishops, or at least one bishop and two elders.

Paragraph — A bishop or general superintendent elected by a Central Conference within the bounds of the Central Conference by which he is elected, or within which he is administering, shall have co-ordinate authority with general superintendents elected by the General Conference. He shall also be subject to the same rules and regulations for retirement, trial, and appeal as apply in the case of bishops elected by the General Conference.

Paragraph — A bishop or general superintendent elected by a Central Conference shall have the same rights and duties as a general superintendent elected by the General Conference.

Paragraph — A bishop or general superintendent elected by a Central Conference shall be amenable to the Central Conference, with right of appeal to the General Conference.

4

Commission on Powers of Central Conferences

We recommend that the General Conference appoint a commission of twenty-one upon nomination of the general superintendents, to be constituted as follows: Three (3) bishops, nine (9) other ministers, and nine (9) laymen. The duties of this commission shall be to study all questions affecting the functions, organization, and authority of Central Conferences, and make report to the General Conference of 1932 with respect to such further legislation as may be necessary, giving special attention to the questions of dual voting by members of Central Conferences in the election of bishops or other General Conference officers in the General Conference, and of voting on national and other questions in which such delegates may have no legitimate concern; also studying the problems of support, tenure, consecration, and assignment of bishops elected by Central Conferences and such other matters as may be germane to this general subject.

5

Enabling Acts

(1)

EASTERN ASIA

(Conditional upon the adoption of the Constitutional Amendments)

If and when the constitutional amendments empowering Central Conferences to elect bishops or general superintendents shall have been adopted and duly notified to the church by the general superintendents, the Central Conference of Eastern Asia is hereby authorized to elect two (2) bishops or general superintendents.

(2)

SOUTHERN ASIA

If and when the constitutional amendments empowering Central Conferences to elect bishops or general superintendents shall have been adopted and duly notified to the church by the general superintendents, the Central Conference of Southern Asia is hereby authorized to elect one (1) and only one bishop or general superintendent.

(3)

LATIN AMERICA

If and when the constitutional amendments empowering Central Conferences to elect bishops or general superintendents shall have been adopted and duly notified to the church by the general superintendents, the Central Conference of Latin America is hereby authorized to elect two (2) bishops or general superintendents, provided that by such election there shall be no more than three bishops, general superintendents, or missionary bishops resident within the bounds of the Central Conference of Latin America, during the quadrennium ending with 1932.

(Note. It is clearly understood that each of the foregoing enabling acts shall lapse with the ending of the quadrennium of 1932.)

LEWIS O. HARTMAN, *Chairman.*

CLYDE B. STUNTZ, *Secretary.*

- Age proclaims the closing mind.
- A self-picked cross is always heavy.
- Adversity is always followed by perversity.
- The road to hell is paved with broken promises.
- When you ring the bell of prayer, do not run away.
- The man who takes time to work on himself comes to perfection.
- You may misunderstand love, but you can never underestimate it.
- Faith is not something passive, it is an explosive. Try it in your Christian adventure.

Political Forces Make Ready for Campaign

Partisan Lines Severely Tried

By Harry Earl Woolever

Editor, *The National Methodist Press*

THE major political parties are in the midst of elaborate preparations for their national conventions, in one of which will be named the next President of the United States. The first to meet will be the Republican, on June 12, at Kansas City, Mo. Before the 864 delegates and the thousands of visitors to the General Conference of the Methodist Episcopal Church have moved out of this thriving city of the Mid-West, the vanguard of other thousands who will be in attendance at the Republican Convention are moving into the city. The church in the past has prepared the way for democracy, and the public weal and a multitude now pray that the Spirit which guided the church may preside over the deliberations of the great body of citizens who may determine the leadership of the democracy.

Not since the fifties has so much depended upon a national convention as depends upon this first of the two great party conventions. A man with all the strength of character, steadfastness of purpose, and sound loyalty displayed by Lincoln, is needed in this nation to re-establish the oneness of the Union with respect to the Constitution of the Federal Government. The type of candidate and the positiveness of the platform resulting from the Kansas City convention will mightily influence the Democrats two weeks later in their national convention in Houston, Texas. It will largely determine whether the presidential campaign will be one of personalities or one of principles, for the moral issue is so acute that partisan lines will be less effective than at any time during the past ten generations.

HOOVER AND SMITH PROSPECTS

The general impression at the national capital is that Herbert C. Hoover, secretary of commerce, and Alfred E. Smith, governor of New York State, will be the nominees. However, it must be borne in mind that no one can accurately forecast the nominees, even though these gentlemen now appear to have assurance of the support of a sufficient number of delegates to accomplish their nomination. National conventions often result in the nomination of men who seem, when the convention assembles, to have the least promise of being the choice. At the Chicago convention others refused the vice-presidential nomination which later led Calvin Coolidge into the White House. In great gatherings of men, the best laid plans are often overriden by a greater power and for the good of the people.

In this year there is a great moral issue at stake. It involves the defense of the Constitution and the principle of its enforcement by men whose chief duty is to uphold it. Some Chief Executives vigorously uphold it and others do so only formally, but not actively. With the fate of prohibition and constitutional government at stake, neither party should be content to put in nomination any individual whose personal habits and public attitude are at variance with the very principles which a President is elected to uphold.

In the General Conference of the Methodist Episcopal Church, repeatedly there has been declared the conviction that the record of the governor of New York State shows him to be unqualified to give that hearty support to the Constitution, especially the Eighteenth Amendment, which the national well-being requires. Strong committees representing the convictions of the General Conference will be at both the national conventions to urge the protection of our homes and our coun-

try's interests, by insisting upon a strong platform declaration for law enforcement.

A dry Democratic governor of a Western State declared to the writer, "I never so much wanted to be a Republican as in this present year." He expressed the sentiment of thousands of his fellow partisans. Yet this is true only if the Republicans nominate a dry, for if the Democrats nominate a high-class dry candidate and the Republicans fail to place such a candidate in nomination, hundreds of thousands of so-called Republicans will cast their ballots for the Democratic nominee. The partisan lines can no longer hold against the power of a great moral issue.

The selection of the next President rests largely on the wisdom and good sense of those party leaders in both groups who determine the type of candidate to be selected. Citizens by the multiplied thousands will rise above partisanship and traditionalism and vote for the best man nominated, realizing that only a cast ballot counts. A stay-at-home citizen may be responsible for great wrong to his country through the effect of his uncast ballot.

WOMEN IN POLITICAL CONVENTIONS

The national political conventions will mark for women a new era in our political history. The moral issue before the country will challenge the interest of all enlightened women and the experience gained in the few years of their enfranchisement will assist them in asserting their desires.

Both parties now have women as vice-chairmen of their national committees. Mrs. Alvin T. Hert, of Kentucky, holds such a position in the Republican party, and Mrs. Emily Newell Blair, of Missouri, in the Democratic. When the national committees meet in Washington, as they frequently do, a new sight in political gatherings is presented, for there are as many women as men, each State having a man and a woman delegate. The women have gained also in representation at the national conventions. Whereas, formerly each State had four delegates-at-large, the number has been doubled without increasing the number of votes, thereby providing each delegate-at-large with a half vote. The four new places are usually filled by women. Women may also run in the primaries for election as delegates from their congressional districts, and a marked gain in this respect will be registered in Kansas City and Houston.

Women also play an enlarged rôle in the Committee on Arrangements. Of the committee of eleven having in charge the Kansas City convention, four are women. Women are in equal numbers with the men on the Committee on Contests, and they are assured a representation on the other committees, such as platform, rules, etc. Two of the five subcommittees arranging for the Houston convention are headed by women.

The League of Women Voters and other powerful women's organizations will be represented at the conventions by strong committees to demand that certain "planks" be put in the party platforms. Of the demands of women in this respect, the most dreaded by the bosses and machine politicians will be their insistence upon prohibition and law enforcement.

WOMEN HOLD POWER

Regardless of the representation which women may have in the party councils, their greatest opportunity for registering their power is at the polls. Women represent

forty-nine per cent of the electorate. In the past two presidential elections they have cast hardly two fifths of their ballots. But this year, with such a moral challenge as is presented to women, they may become the decisive factor in choosing the next President. This fact causes Washington leaders no end of concern. If the women meet their responsibility as citizens at the polls, there seems no question but that a dry will be elected with an unprecedented plurality.

The women may bring about a political revolution, for in States like Massachusetts, Rhode Island, Connecticut, New Jersey, and Maryland, which are among those the wets must count upon if they are to win, there are more women eligible to vote than men. Will the women meet their responsibility, or rather, their opportunity, or will they, by indifference and neglect, betray the best interests of their homes, the children of the rising generation, and our country into the hands of the enemy?

WOMEN AT POLLS

The women citizens of voting age in the United States number 28,500,000. These have the unquestioned power to elect the next President, and they are aroused as never before. Women have not enjoyed and exercised the right of franchise for a sufficient period to become hopeless victims of partisanship. They still are able to appreciate that a moral issue has greater claim upon the individual citizen than any party allegiance.

The women of the United States have the power to cast more votes this year for President than were cast by both men and women for the presidential candidates of both major parties in 1924. In that year Coolidge received 15,725,000 votes, and Davis 8,386,000, making a total of approximately 24,000,000—four million less than the number of women citizens twenty-one years of age and over.

The women voting to uphold the Eighteenth Amendment will, at the same time, strike a blow at the forces which were opposed to granting women the right of suffrage. The National American Woman Suffrage Association have collected evidence establishing the fact that the same men who conducted the anti-prohibition campaign directed the anti-suffrage contests? Also, they know that the same liquor interests that provided the funds to war against prohibition also furnished the money to fight woman suffrage.

A CHALLENGE TO PATRIOTISM

The Christian and socially-minded citizenry of the country, both men and women, are faced with a challenge which should stir every ounce of patriotism and devotion to right within them. Right must prevail, and those partisan leaders who assume the responsibility of choosing the nominees may well be reminded on the eve of their conventions that the die of the elections will be cast when the choices of nominees are made at the national conventions. The first objective in the 1928 campaign rests with the 1,089 delegates assembled at Kansas City, Mo., and the 1,100 at Houston, Texas. If they choose worthy candidates to represent their standards, then the deciding battle must be fought at the polls. The bishops in their episcopal address to the church, declared the ballot, clean and unafraid, to be the most effective weapon we have in expressing our moral convictions and in preserving the national well-being.

A lesson taught at this time to the political leaders as to the power of the people to denounce at the polls any candidate unfit to fill the high office of President of the United States, will be the most patriotic and wholesome service within the power of voters to render to the present generation. The task before the next President will be the largest committed to any individual of the world. Whoever is chosen will need to have his hands upheld by the prayers and co-operation of the loyal citizens of this land. In view of this fact, the Christian citizens should be praying that divine guidance may be over the national party conventions, for in the far-reaching arms of the Government are unequalled powers for the retarding or the hastening of the kingdom of God.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

JESUS FACING BETRAYAL AND DEATH

SECOND QUARTER. LESSON X. JUNE 8

Scripture Lesson—Mark 14. 1-42.

This lesson recounts three prominent experiences of Jesus preceding His arrest. Accordingly we may divide it as follows: (1) His anointment in Bethany; (2) the last supper and the Lord's Supper, and (3) the agony in Gethsemane.

The Pre-mortem Anointing (verses 3-9). We use the word "pre-mortem" as the exact equivalent of Jesus' explanation of the act of love performed on Him by the devoted woman unnamed by the first three evangelists. But St. John (12. 1-3) tells us that she was Mary, the sister of Martha and Lazarus. In this case, therefore, we are to suppose that Simon the leper was head of the family—either the oldest brother, the father, or the husband of one of the sisters. Very likely he had been healed by Jesus, though he was still known as "the leper." If ever a family was devoted friends to a person, this family was devoted to Jesus. This was not the first meal He had had in their home. He was a welcomed Guest in their home probably every time He was in that community. And they took pride in making their best preparation to entertain Him whenever the occasion presented itself. There was nothing that they could do to show the high esteem in which they held Him that they were not willing to do. To have washed His feet, using water and a towel, would have been nothing more than was customarily done to an honorable guest. But for this lady to have bathed His feet in such expensive perfume and to use her hair in the place of a towel—this was the highest possible honor that could be shown Him, and indicated the very high distinction in which He was held by the family. We are strongly of the opinion that the entire family knew all about the intended act before it was performed. Very likely they, even with considerable sacrifice to themselves, had united in meeting the expense of the perfume, and had agreed that Mary, who was always at home in receiving guests, should be the one to perform the act, while Martha should serve the meal—for which she was temperamentally and sentimentally better adapted. If for no other reason, and even if Simon had not been healed by Jesus, His restoration of Lazarus to life was a sufficient reason for the act of genuine love and esteem. But if, as is entirely probable, Jesus had confided to them, among His closest friends, the fact of His approaching death, then the occasion was all the more fitting for this their last act of love. But the disciples (John mentions only Judas) did not understand this, and considered it a needless economic waste when so many poor people were without the bare necessities of life. But Jesus understood it and easily relieved the embarrassment thoughtlessly created by that disapproving disciple. Besides, the objection of that disciple afforded an opportunity for Jesus to express His sincere appreciation for the sacrificial act of devotion shown Him by the family in general, and Mary in particular, who had acted for the entire family.

The Last Supper and the Lord's Supper (verses 12-25). And it is hardly to be doubted that the severe contrast between Mary's act at the supper in Bethany and the disciples' act at His last supper with them helped to inspire Him to wash His disciples' feet at this last supper (John 13. 4-10). They had complained of Mary's devotion, and now did not so much as to wash His feet with water, but instead were clamoring for honor. I am thinking that He washed their feet just before instituting His supper, for one thing to indicate that they were His guests, and to make the occasion as formal as possible. At the last supper He was to

be their guest for the last time. But they did not appreciate the seriousness and significance of the occasion, which seriousness and significance were impressed upon them only by the sacrament into which Jesus turned this evening meal (Mark 14. 6-9). Unlike the family in Bethany, they were not thinking at all about how they might honor Jesus, but were thinking very much about how they might be honored by Jesus. The last supper with His friends in Simon's house would never be forgotten, because of the act which Mary there performed. And His last supper with His disciples in the upper room might have been forgotten had it not been for the Lord's Supper there instituted. This established it in perpetual memory—and not only the supper, but especially His sacrificial suffering and death.

The Agony in Gethsemane (verses 32-42). Gethsemane should be compared with the Mount of Transfiguration. To both places Jesus resorted to pray. In each case the subject of His prayer was the same. In both cases He took the same three disciples with Him. In both instances they fell asleep while He prayed. But on the first occasion they awoke just in time to see Him gloriously transfigured and communing with revered heroes of the past, while on the second occasion they finally awoke in time to see Him arrested and led away by vulgar men to be greatly humiliated. What a contrast!

The subject of His prayer was His suffering and death which were so near at hand. On the Mount of Transfiguration these were some distance removed, and so did not weigh so heavily upon His great heart as to cause any agony. But now their distance is to be measured in terms of hours at most. That makes all the difference in the world, especially when He is not absolutely certain that His Father's will for the salvation of the world might not be carried out in some other way. This is a very serious and sacred experience of our Lord; and it is something equivalent to sacrilege for anyone even to read the Bible accounts of this experience of Jesus without any idea of entering the most reverently and sympathetically into it. But let no one suppose for a moment that our Lord was simply afraid of death and of suffering. In His Spirit He was very willing to undergo any amount and degree of suffering with death. But He was human as well as divine. And His humanity manifested itself on this occasion, as He Himself

testified. The most reasonable interpretation of the second half of Mark 14. 38 is that our Lord is there speaking of His own Spirit and flesh, and not of His sleepy disciples. And His agonizing prayer accomplished this: it so strengthened His Spirit over His flesh that with the final revelation of God's will through His suffering and death He henceforth anticipated His sufferings with the most unflinching courage.

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, JUNE 8, 1928

"Not what I will, but what thou wilt"

(By D. D. Martin, D.D.)

The whole world went to the garden with our Lord, for He was bearing our sins. He was sent of the Father to save the world. He knew His work. The cross was no surprise to Him. The shocking features of these last moments before the crucifixion were the betrayal by Judas and the denial of Peter. These filled the disciples with fear and suspicion. They seemed most to doubt themselves, for each in turn said, "Is it I?" Pentecost had not yet come, and the disciples were not quite sure of their own faith.

The great central idea in this lesson is sacrifice. The sacrifice of Jesus is evidenced in His glad submission to the Father's will. There is a scarlet thread of sacrifice running through the whole Bible and through all the life of man. There is no true love without the principle of sacrifice. It is in our home life, in church life, and has ever been dominant in true patriotism. The sacrifice of Christ on the cross was the supreme measure of vicarious suffering to which Jesus submitted to carry out the Father's great purpose.

Something like this is the true index of Christian character—not His own will, but the Father's great purpose in His life motivating all His conduct and determining the limit of His sacrificial service. Not where it may be pleasant to go and a delight to live, but where God shall be pleased to call; in the home or foreign field, alone or with a group, only doing the best for Kingdom building. The only hope of a lost world is the sacrificial service of those who will do God's will.

The real victory of the cross was won in the garden. Every life has its Gethsemane, where the life must wrestle with the fact of God's supremacy, and the self-will must be subordinated to the will of the Father. The prayers of such gardens are the harbingers of soul victory, which insure ultimate conquest. Every true missionary, like their Lord, has had the struggle. Carey praying for India, Livingstone for Africa, Edwards for America. Every great soul winner has first won the garden victory.

GAMMON SEMINARY.

Epworth League Topic

JUNE 8

By the Rev. J. W. Haywood, D.D.

WHAT DOTH THE LORD REQUIRE OF THEE?

(Mic. 6. 8.)

To-day begins the new year for the League. The third department will have major emphasis this year. The general theme for the year will be "Adventures in Christian Living."

What Does He Require of You? It is so easy to tell what God requires of other folks. How glibly, for instance, can we talk about what is required of the preacher! Ever notice how people talk about what preachers ought to be and what they ought to do? And then how easy it is to see what He requires of the other fellow. But how difficult it is for me to see what God wants me to do. I am always uncertain, hazy on that point.

The reason for this uncertainty and haze is perfectly plain: I do not make any honest effort to find out clearly and certainly. The Moffat translation of our Scripture lesson runs like this: O man, he has told you what is good; what does the Eternal ask from you but to be just and kind and live in quiet fellowship with God?

1. **Be Just and Kind.** This means you, and it means me. How we do like to have the scale tipped towards our side! Not fair play, but advantage is what we want. But God requires of us to give every man his due. Imagine what a changed world this would be if every man lived up to God's require-

ment at this point! Suppose just business were substituted for shrewd business! I venture the prophecy that we should see a great falling off in millionaires.

Then, suppose we made up our minds to be really kind! We try to be influential; we want to be thought great; we want to be thought wealthy; we want to be thought learned. Few of us want to be kind. Genuine kindness costs a kind of self-effacement that we are unwilling to pay. A fellow bends the fender on your car. It is much easier to be belligerent towards him than it is to be patient and conciliatory. The people who live close by cannot dress quite as fine as you can; they don't own a car, and haven't

had quite as much schooling. It is much easier to be snobbish and supercilious towards them than it is to be human and sociable. Just suppose that certain people in America would come to consider kindness rather than snobbishness a mark of superiority!

2. *Live in Quiet Fellowship With Your God.* No one can do this latter who does not do the former things we have just been speaking of. Fellowship with God is impossible unless there is fellowship with man. The order in which these requirements are stated is, therefore, significant—justice, kindness towards men, quiet fellowship with God.

MORGAN COLLEGE.

Little Stories of Achievement

What the Churches Are Doing

Sidney, Ark.—Our Easter Week drive for pastor and World Service was a success. On Sunday, our pastor, the Rev. C. L. Kyies, preached a great sermon to a large and appreciative congregation. Total collection amounted to \$40.—A. J. Drayton, Reporter.

Sanpulaski, Fla.—Our beloved superintendent, Dr. D. S. Selmore, was with us on the fourth Sunday in April. Our superintendent is a wonder of the age. His text was taken from Gen. 8. 3. Thirty-five persons knelt at the altar for prayer. Collection, \$27 in the morning.—A. Hayes, Reporter.

Cedar Key, Fla.—On March 18 one of the best pastors of the Florida Conference was called home to report at the bar of God. For thirty-six days we have been without a shepherd. Our superintendent came to see about us and did all to comfort our little flock until the Rev. C. R. A. Banks and his dear wife came to us. We are all satisfied now.—J. W. Willson, Reporter.

Pineville, Fla.—When the Rev. A. Miles left us in January, our hearts were sad, but God sent us the Rev. R. S. Gyer to wipe the tears away. The Sunday school, Epworth League, and other auxiliaries are the best in ten years. We raised \$80 on Easter for World Service. Our choir is ready to enter a contest with any choir on the district. The Holy Spirit abides with us.—H. Wilkeson, Reporter.

Springville, Tenn.—Our work has been very prosperous since the Rev. L. T. Teague came to us. Sunday schools have been re-organized with ample supply of literature from our Book Concern. Our Easter program was carried out to the letter. Fifteen dollars was raised for the district superintendent, Rev. R. A. Dowell; also our quota for World Service.—Miss D. J. Washum, Superintendent Sunday School.

Ackerman, Miss.—We, the members and friends of Mt. Hermon Methodist Episcopal Church, regret very much that illness has caused our pastor, the Rev. R. B. Adams, to be absent from us for awhile, but we are glad to report that he is on the road to recovery. Our church work was progressing nicely under the new pastorate of the Rev. Adams. We ask the prayers of the Christians for his speedy recovery.—Mrs. M. L. Ashford, Reporter.

Florence, Miss.—Easter, April 8, we raised our World Service, \$80, under the leadership of our new pastor, the Rev. R. Berry, who is putting over the program on this circuit. We thank the Conference for sending us this good man. Our work is fifty per cent better than it has been for some years. The young people are at work. Little Viola Lee raised \$5.85 for Easter; Estella Enoch, \$6.80; Desrea Johnson, \$4.35.—Reporter.

Chilton, Tenn.—We observed clean-up week at St. James Methodist Episcopal Church, following Palm Sunday, under the direction of Mrs. M. B. Marbery. The church and

grounds were given a general cleaning. On Easter we had an enjoyable time. Raised for World Service, \$15. We are few in number, but are willing to do all we can. We are planning to paint our church this summer, and hope to increase our pastor's salary.—Reporter.

Gainesville, Fla.—Our district superintendent came to us on Easter Sunday and found the revival fire still burning. He labored with us for fourteen nights, with his whole mind, heart, and soul in the meeting. Dr. S. B. Wilson, the great pastor and leader of men, did not stop until forty-one men and women confessed saving faith in the blessed Christ. Sixteen others joined as full members. Collection for the day was \$124.—O. W. Perry, Reporter.

Burnetts Lake, Fla.—Old St. John Methodist Episcopal Church is on the main line again. Bishop Richardson and Superintendent Selmore sent us the right man. The Rev. K. W. Moses is the man that we have been looking for for three years. April 15, the weather being inclement, only six people were present at the Quarterly Conference, but the superintendent left with \$10, a bushel of potatoes, and other things for his comfort.—T. J. McCray, Reporter.

Dover, Tenn.—On April 29, the Rev. E. T. Ervin, pastor of the Methodist Episcopal Church, preached two excellent sermons to a very nice congregation. In the morning he preached from the text, "What shall we do to inherit eternal life?" At night he preached another strong sermon. We are expecting great things in Dover this year. We have already gone over the top with our World Service, and have reported \$10 for that cause.—Mrs. Lovie B. Skinner, Reporter.

Eupora, Miss.—On April 17, the ministers of the Starkville District held their meeting at Liberty Methodist Episcopal Church. At 11 o'clock the senior class of the city school rendered a nice program. After the program we were all invited into the dining room, where the table was laden with everything good to eat. A fine dinner was enjoyed by all. At 2 P. M. an interesting sermon was preached by the Rev. C. A. George. Total amount reported was \$1,180.—Jessie May Bays, Reporter.

Liberty, Tenn.—The Busy Bee Club of Phillips Chapel Methodist Episcopal Church gave a play Saturday night, March 24. A large crowd assembled and enjoyed the excellent program. Some very choice selections were rendered by our male quartet. We are working hard to get our church ready for the District Conference, which will convene in July. We raised \$20.50. We are putting forth every effort to make this a great Conference. Pray for our success.—The Rev. J. A. W. Moore, Pastor; Mrs. Cora Hunter, Reporter.

Macon, Ga.—Warren Chapel Methodist Episcopal Church members and friends were proud to have Mrs. S. M. Miller, the wife of the Rev. S. M. Miller and daughter of the Rev. and Mrs. Brookins, in their midst. The Rev. Miller is one of our strong pastors of Atlanta, Ga., having spent fourteen years in South Carolina before going to Atlanta.

The Rev. and Mrs. Miller will return here for our revival. The Rev. Miller's remarks were of great benefit to us, and we will never forget these good people.—The Rev. Eli T. Micheal, Reporter.

Lineville, Ala.—The Ladies' Aid Society of Bethlehem Methodist Episcopal Church was delightfully entertained at the home of Mrs. Ella Dunn, Tuesday, May 1. The president, Mrs. Carrie Welch, presided. A large number of members were present. Mrs. Dunn being a member of the Baptist Church, welcomed us to her home. After the business session was over, we were invited into the dining room, where a delicious salad and ice course was served. All members went away rejoicing. We wish for Mrs. Dunn and family Godspeed.—Mrs. G. W. Washington, Reporter.

Jasper, Texas.—Neely Grove Methodist Episcopal Church: We are proud of our new pastor, the Rev. A. D. Phelps, and we thank Bishop Jones for sending him to us for this Conference year. The Rev. Phelps preached a soul-stirring sermon to the delight of all who heard him. We are going to do our best to bring up a round report this Conference year. The pastor has things well in hand and the church has taken on new life and is moving forward under his careful and wise leadership. Pray for us as we march on to victory.—Jack Hadnot, Reporter.

DeSoto, Miss.—St. John Church: Under the management of Mrs. Willie M. Hough, the program for Easter was very good. Miss Eveline Houze, a teacher of Haven Teachers' College; and Miss Mae Ruth Hough, a student of Haven, were with us, and both rendered excellent service. We raised the following amount for World Service: H. Haynes, \$15; E. D. Falcnor, \$9; I. Haynes, \$8; M. Hours, \$7; W. M. Hough, \$7; L. Tunor, \$9; A. Falcnor, \$5; J. McGlothling, \$1.50; total for World Service, \$80; for all causes, \$95.—Rev. R. Houze, Pastor; E. B. Falcnor, Reporter.

Eutaw, Ala.—Easter day was a great day in Eutaw. The five Tribes of Israel rallied for all causes, in spite of the inclement weather. Club No. 1, Sister E. W. Smith, \$21.75; No. 2, Sister C. L. Gordon, \$22.50; No. 3, A. B. Glipson and P. A. Chiles, \$9; No. 4, M. Alford, \$15.75; No. 5, Ladies' Aid, the children, and the Busy Bee Club, \$19.40. The Rev. F. J. Jacobs, with the co-operation of the white friends, raised \$31.45, making a total of \$146. All debts have been paid, and \$63 for World Service. The Rev. Jacobs is a financier. Total raised for all expenses since Conference, \$808.18.—Geo. Gordon, Reporter.

Ailey, Ga.—Nepsey Chapel Methodist Episcopal Church: On March 11, The Woman's Home Missionary Society put over the greatest program in its history. Subject discussed was, "America for Christ." Miss Lillie M. McIver represented The Woman's Home Missionary Society; Mrs. Maggie McIver represented the Wesleyan Service Guild; Mrs. Maggie Griner represented the Queen Esther's; Mrs. J. B. McRae, the Home Guards; Mrs. W. A. Brown, Mothers' Jewels; Miss Maudell Horne, Challenger; Mrs. L. A. Pierce, manager of program; Rev. D. G. Greer, organist. Total raised, \$21.66.—Mrs. Maggie McIver, President.

Waldo, Fla.—The Rev. V. S. Stripling, of Odum, Ga., is in Florida visiting his daughters, Mrs. Lena Hendricks and Mrs. Annie English. Father Stripling is a local preacher of the New Hope Methodist Episcopal Church in Wayne County, Ga., and is eighty-five years old. He delivered a soul-stirring sermon at Free Canaan Church the fourth Sunday night in April; text, St. John 14. 1: "Let not your heart be troubled." He preached a sermon long to be remembered. On April 21 the president of the Ladies' Aid board presented the pastor, Rev. G. W. Hall, with a suit of clothes, which was quite a pleasant surprise.—Reporter.

Savannah, Ga.—To say that Dr. Scott Bantley and family, now of Savannah, Ga., are succeeding well, would be putting it

mildly. They have the respect, confidence, and esteem of the entire city. Asbury Methodist Episcopal Church, of which Dr. Bartley is pastor, has taken on new life in every respect. He is supported in the work by a band of loyal members and friends, whose equal is hard to find anywhere. Co-operation and harmony are pleasingly manifested. Asbury Church resembles a bee hive of activity under the leadership of this giant pastor, and is proud of him. Under his plans and leadership, things are moving on to victory.—Mrs. Minnie A. Jones, Reporter.

Benson, Ala.—Easter Sunday was a high day at Chapel Methodist Episcopal Church for World Service, which was reported first by clubs, and next by auxiliaries. Club No. 1, L. D. Brown, \$5; No. 2, J. A. Brown, \$4.25; No. 3, Matilda Thomson, \$6.50; No. 4, Zenna Riley, \$6.05; No. 5, J. W. Brown, \$2; W. H. M. S., \$4.55; Junior League, \$4; Ladies' Aid, \$3.64; Epworth League, \$1.40; Sunday school, \$5; Bethel and Benson, \$22; grand total for the entire day, \$64.18. Under the leadership of Bro. L. D. Brown, who strives so hard, together with our loyal-hearted folk, to put over the program, success seems assured. Pray for our continued success.—Rev. J. W. Knox, Pastor; Lee Knox, Reporter.

Winchester, Va.—The anniversary of the Rev. Horace A. Johnson's birthday will be celebrated at 8 P. M., May 17. The members and friends of John Mann Methodist Episcopal Church are arranging to make it the biggest event in the history of the church. The same will open with a musical program by the young choir, Miss V. Green, president; Miss L. Stephenson, organist; Miss H. Jackson, director. Mr. Charles Token will make the introduction; the ministers will be the speakers of the night. Mr. Eugene Walker and Co., decorators; Mr. Harry Settles and Co., waiters; Miss B. Jackson, chairman of reception committee.—Rev. H. A. Johnson, Pastor; Rev. J. U. King, District Superintendent.

De Kalb, Miss.—On Easter Sunday night we conducted a drive at St. Mark's Methodist Episcopal Church, the Rev. A. L. Bohannon, pastor. The classes reported as follows: Jimmie Sully, \$13.50; Willie Scott, \$4; Olivia Scott, \$4.80; Israel Love, \$1.50; Matthew Grady, \$2; Rachel Gully, \$5.35; Annie Gully, \$7.75; Lizzie McElroy, \$7.20; Elvira Leigh, \$1.50; Ethel Welsh, \$8.10; Emma Scott, \$5.30; George Fox, \$13; Jim Samuel, 25 cents; Johnnie Roberts—Frank Neely's class, represented by Misses Musella and Sadie Hampton—reported \$6.20. Minnie Jack and Amelia Gully paid their leaders over \$3. The Sunday school rendered a splendid program.—A. L. Bohannon, Pastor; Miss Alberta Lewis, Reporter.

Deerfield, Fla.—Sunday, April 29, was a high day in St. Paul Methodist Episcopal Church. The Rev. A. T. McCaskill preached the educational sermon at 11 A. M., and everyone that sat under the sound of his voice was very much enthused. The president of the club of Bethune-Cookman College raised the sum of \$13.35, with the assistance of her co-workers. We had our good pastor with us all day Sunday. This week is Rally Week for the trustees, to continue work on the church. We are doing nicely and hope to do better. We are asking the prayers of many that whatever the good Lord has in store for us we may receive it. The Sunday school is progressing nicely; also the Epworth League.—Ethel Mae Warren, Reporter.

Clinton, Mo.—There was a wonderful surprise for the Rev. and Mrs. D. J. Mitchell on their return home from Conference on April 23, led by Sister Katie Gilbert and Brother Matthew Badgett. After remarks from the Rev. and Mrs. Mitchell on behalf of the Conference, they were served with cream and cake. There were twenty-nine to share the pleasure of the storm party with our pastor and wife. They also found the parsonage newly decorated on the inside. This was done under the auspices of the trustee board. The Rev. and Mrs. Mitchell spoke to the delight of all present, expressing

their appreciation of the grocery shower given by the members and friends of St. James Methodist Episcopal Church. God bless all who are striving to make the pastor and wife happy.—Mary McKay, Reporter.

Duck Hill, Miss.—Easter day was the crowning day in the history of the Duck Hill charge. The Rev. S. S. Brown came to us just after the close of the Annual Conference. His first move was to declare war on all failures on the Duck Hill charge; second, he brought with him the program of the general church. Thus we set sail for the goal on Easter, April 8. The tribes reported as follows: Benford Chapel, Miss C. A. Parker, \$20.10; Mrs. S. J. Beck, \$14.92; Mrs. A. E. Haskins, \$8.25; Mrs. E. Houston, \$4.20; Mrs. C. Moore, \$17.40; Mrs. M. Crockett, \$14.65; Green Chapel, \$40; Payne Chapel, \$38; Hardeman Chapel, \$59; total raised for all purposes on Easter Day, \$212. We take this method to thank Bishop Jones for sending to us the Rev. S. S. Brown, a pastor with a vision and brave spirit.—J. E. Haskins, Reporter.

Commerce, Ga.—Warren Chapel Methodist Episcopal Church rendered a great program Easter Sunday for World Service. The following members paid five dollars each: Bros. K. Hayden, R. Mathis, H. Hunter, E. L. Adams, J. Williams, Rev. J. W. McMurtry, Sisters C. Hayden, E. Williams, E. Adams, E. Bush, S. Craft; Sister L. Jackson, \$6; Mr. C. Jackson, \$2; Sister F. Strickland, \$3; E. Mathis, \$2; Bro. Eugene, \$1; E. Mathis, \$1; Sisters A. Norwood, \$1; A. Bonds, \$1.25; C. Hunter, \$1; H. White, \$1.50; total collection raised for this day for World Service, \$105. Sunday, April 15, our Quarterly Conference was held. In spite of the inclement weather, we raised \$37.50. We want to thank Bishop Richardson for sending this splendid man, the Rev. J. M. Strickland, to us. He knows how to put the program over. He knows no failure.—J. W. McMurtry, Reporter.

Moss Point, Miss.—St. Paul Methodist Episcopal Church rejoices in the great victory achieved in raising its entire quota for World Service on Palm Sunday. After the adjournment of the Annual Conference, our new pastor decided that St. Paul could lead Methodism in raising World Service. Twenty captains were appointed. Some went under, and some went over, but by the co-operation of our sister churches, the sum of \$461 was raised. The reports were as follows: Mmes. E. Thompson, \$42; A. Jones, \$35; J. Brooks, \$33.30; K. Wilson, \$32; V. Williams, \$30.80; M. Green, \$28.50; M. Larn, \$28.25; I. York, \$26; C. Huckleby, \$26; J. Campbell, \$20.45; V. Cruzat, \$20.25; L. Freeman, \$20.15; Rev. G. W. Williams, \$20; Miss Ariel Hawkins, \$17.60; Mmes. A. Thigpen, \$15.35; E. L. Budro, \$15; M. B. Bradley, \$13.75; C. Lewis, \$8; B. Howard, \$4.35; Prof. W. M. Pollock, \$5; Mrs. J. Stewart, \$4.25; Sunday school, \$5; Ladies' Aid, \$5; total, \$461.—Rev. G. W. Williams, Pastor; Laura Freeman, Reporter.

Starkville, Miss.—Pastor E. A. Mays put on a popularity contest among ten young women, which closed March 16, with \$51.47. Miss Rosa Rogers was the prize winner. The following Sunday \$135 was raised, making a total of \$186.47. Easter Sunday dawned beautiful but cold, yet we had excellent services during the entire day, closing with a splendidly rendered cantata at night. Collection, \$145.77. We have a drive on for the first Sunday in June, which will be reported later. Our first Quarterly Conference convened Friday night, April 13, with our new district superintendent, Rev. D. Green, presiding. Officers were present, together with pastor, all having splendid reports. We raised \$34.10. Paid superintendent in full, with a surplus of a few dollars. Superintendent Green is an ex-pastor of this charge, and the people here esteem him highly. Pastor Mays organized the Young Men's Club Tuesday night, April 16, with thirty present. Our slogan is, "Unity and Achievement."—Mrs. Rosebud O. Belle, Reporter.



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We thank thee, heavenly Father;
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Gadsden, Ala.—Sweet Home Methodist Episcopal Church: We are moving onward and upward with our beloved pastor, the Rev. Charles Coleman, and wife and the hand of our loving heavenly Father. Our Easter program was a success, conducted by Mrs. Ida Coleman and others. Collection for the day, \$367.06. On April 20-22 our district superintendent was with us and held a well-supported Quarterly Conference. Raised during quarter, \$36. Our lay delegate, Bro. L. W. Lynn, is off for the General Conference in Kansas City, while our older delegate, Bro. J. H. Roderick, who so nobly represented us at two or more General Conferences, is still on the job as one of our strongest Sunday-school men, both at home and on the district. These two young men's loyalty to religious works in the great church should inspire others. Young men and women who have advantages over a lot of us, God really needs your service for things made beautiful in His name. Yours for the Southwestern and the church, Mrs. Annie M. Means, Reporter.

Eclectic, Ala.—Eclectic Methodist Episcopal Church is doing splendid work under the leadership of the Rev. E. Frazier. On April 8, which was Easter, a great time was witnessed at our church. The Sunday school rendered a splendid program under the committee: Sisters Estella Thomas, Mattie Young, L. B. Townsend; Bro. R. L. Varner, superintendent. The committee labored hard to put the program over. It was rendered to a crowded house. The Sunday school raised for collection, \$6. The stewards' collection amounted to \$19, making a grand total of \$25. The pastor preached from the text found in St. Matt. 28. 6. Our hearts were made to rejoice. The stewards raised on pastor's salary, \$9.20, while the choir rendered excellent music. At the evening service our beloved pastor preached another soul-stirring sermon to a splendid audience. He preached from Psalms 17. 5. Collection, \$3.50. Grand total for pastor, \$12.70; for the day, \$37.70. We thank the bishop and our beloved district superintendent for sending us such a splendid man. He is equal to the task. Pray for our success.—R. B. Townsend, Reporter.

Roster of District Conferences for 1928 Season

We will cheerfully make any corrections or entries when necessary. A postcard request is all that is expected. District superintendents will kindly enter theirs as early as possible.

District	Place	Date	Supt.
Waycross (No. End).....	Macon, Ga.....	June 27 to July 1.....	D. R. Cooper.
Oklahoma.....	Seminole, Okla.....	July 10-15.....	J. H. Ellis.
Topeka.....	Omaha, Neb.....	July 11-15.....	B. R. Booker.
Shreveport.....	July 11-15.....	J. C. Calvin.
Nashville.....	July 11-15.....	W. B. Crenshaw.
Pulaski.....	Independence, Va.....	July 12-15.....	A. Davis.
Dickson.....	Columbia, Tenn.....	July 18-22.....	R. A. Dowell.
Gulfside.....	Pass Christian, Miss.....	July 18-22.....	A. L. Holland.
Waycross (So. End).....	Waycross, Ga.....	July 18-22.....	D. R. Cooper.
Birmingham.....	Gadsden, Ala.....	July 24-29.....	J. W. Thomas.
Navasota.....	Madisonville, Tex.....	July 24-29.....	T. S. Pryor.
Montgomery.....	Wetumpka, Ala.....	July 25-29.....	P. P. Wright.
Tuscaloosa.....	Mt. Sterling, Ala.....	July 25-29.....	F. W. Williams.
Vicksburg.....	July 25-29.....	J. R. Ross.
Jacksonville.....	West Palm Beach, Fla.....	July 25-29.....	H. W. Bartley.
Kansas City.....	Blackburn, Mo.....	Aug. 1-5.....	E. W. Hannah.
Huntsville.....	Center Grove Ct., Ala.....	Aug. 8-12.....	J. W. Whitfield.
Gainesville.....	Sanpulaski, Ga.....	Aug. 22-26.....	D. S. Salmore.
Hannibal.....	Louisiana, Mo.....	Aug. 22-26.....	C. S. Webster.

Nashville, Tenn.—It is our pleasure to say that we are still going forward and looking forward, and not behind us. The various departments of the church are busy trying to put the program over that is before us. The Brotherhood had their annual sermon Sunday. District Superintendent W. B. Crenshaw spoke to us on the "Rich Young Ruler." At 7.30 P. M. his discourse was "The Failure of Human Wisdom." Collection, \$15. We were also able to pay our superintendent in full for this quarter. The program in behalf of the Brotherhood was quite enjoyable, with several visitors from other churches to take an active part. On Monday night the Rev. Crenshaw held his Quarterly Conference. He seemed very much pleased with the reports from the different departments of the church, and encouraged the members to do more and better work for the upbuilding of the Master's kingdom. It was also our pleasure to go out to the County Poor house and make those happy who are shut in. This was a great pleasure to the pastor and about two hundred of his members and friends.—Rev. H. P. Gordon, Pastor; Mrs. Georgia Williams, Reporter.

Skidell, La.—Easter was a high day at Hartzell Methodist Episcopal Church. At 4.30 A. M. prayer service was conducted by Bro. Chas. Porter. At 9.30 A. M. Bro. Porter, superintendent of Sunday school, rendered a splendid program, after which a large congregation gathered and listened to an interesting sermon on the resurrection of Christ by the pastor. Eight persons were baptized at the altar. Our Easter collection for World Service went over the top at both churches. The churches were divided into groups. Hartzell Chapel: Club No. 1, Sisters I. Cade, \$8; P. Fields, \$10; M. Harrison, \$9; Mary Harrison, \$10; H. Alfred, \$10.02; Bro. M. Jackson, \$8.20; No. 2, Sisters N. Hyde, \$8; V. Porter, \$11.25; Z. Porter, \$9; R. Porter, \$8; A. Williams, \$10.25; B. Wesley, \$4; total raised by captains of Hartzell, \$106.72. Raised on Easter, \$60.72; total raised in drive at this church, \$166.44. Raised at Mt. Zion by captains: S. Terrill, \$24.75; John Brown, \$24.44; I. Parrott, \$17.60; other sources, \$9.60; grand total raised on Easter by both churches, \$242.92. We thank the bishop for sending to us the Rev. and Mrs. I. H. Catherine, as they are doing a wonderful work here, and we pray that the General Conference will return our noble Bishop R. E. Jones to us for another quadrennium. Pray for our success throughout this Conference year.—Nancy Hyde, Reporter.

Newton, Miss.—Easter Day was a great day for our people on the Newton and Hickory circuit. At 11 A. M. the pastor, Rev. S. L. Harrison, preached a wonderful sermon. Sunday night at 7.30 o'clock the Easter program was carried out wonderfully by the children, conducted by Miss C. B. Morant and Mrs. W. L. Whitfield. Mrs. S. L. Harrison, wife of the pastor, was present from Hickory with her children of the church and rendered three or four selections on the program. The entire program was enjoyed by all present. All class leaders rallied to the front financially. Mrs. L. Chapman having the highest amount, was awarded \$5 in cash. On April 14 the second Quarterly Conference

was held at Hickory, the district superintendent, Rev. D. L. Morgan, presiding. Leaders from both churches were present and made good reports, showing all work in fine condition. Sunday morning at 11 o'clock the superintendent preached a wonderful sermon. His text was, "Let me go, for the day breaketh." All present were greatly inspired. Sunday night at 7.30 the Easter program took place, conducted by the pastor's wife, Mrs. S. L. Harrison, who is truly a great woman and strong leader. The program was greatly enjoyed by all. Collections for both churches were fine—\$100 for trustees; paid superintendent in full, \$32; pastor, \$42.30; World Service, \$190; total amount raised for both churches, \$364.30. We thank the Conference for sending us so great a leader as the Rev. Harrison.—Mrs. W. L. Whitfield, Reporter.

Kingstree, S. C.—The pastor and officers of St. Mary charge have worked hard together and the results have been marvelous. The main building of Union Methodist Episcopal Church has been hulled except a small wing to be added to the main building. We paid as we went, together with free labor, thus we are not in debt. We have planned to finish the building—\$1,200 more—this year. Bishop Richardson has not only sent us a check on the new building, but his letters of rich words have cheered us wonderfully. If the Conference would send him back to us for another four years it would make no mistake, for he is a father, brother, and bishop beloved among us. Dr. L. M. Dunton has rendered valuable assistance to the pastor and officers of the charge in putting over our burned church program. He sent us his check, and we are sure he is getting younger among us. He is the most honored father of the South Carolina Conference, honored by all and a man beloved. Drs. R. F. Harrington, C. R. Brown, M. M. Mouzon, and the Conference Board of Home Missions turned listening ears to our cries. May God bless them. The pastors and people of the Florence District gave Dr. Harrington, district superintendent, a round-trip ticket to Kansas City, Mo. We are doing all in our power to do away with formality in the pulpit, pews, and get down to real heart preaching, praying and singing, and our duty. We need now to get down to faith and works, in reality, so that real life can come into the pulpit and pews of the church. The preaching, praying, and singing in our church should be full of real faith.—W. M. R. Eaddy, Pastor.

Palestine, Texas.—Sunday, April 8, was a high day at St. Paul Methodist Episcopal Church. At 5 A. M. prayer meeting was conducted; resurrection sermon by the pastor, Rev. J. C. Stripling; 9.30 A. M., Sunday school; 11 A. M., sermon by the pastor; Easter program at 8 P. M. by the Sunday school, and World Service rally. Despite the inclement weather, a large and appreciative audience was present. The exercises were under the personal direction of Mrs. J. C. Stripling, the pastor's wife, with Mrs. S. A. Simpson at the piano. At the conclusion of a splendid program the captains of the World Service drive reported in the following order: J. W. Strain, \$6.50; Sister L. Coby, \$30.40; A. G. Howard, \$16.25; Sisters

B. B. Carter, \$9.10; A. Simpson, \$18; M. D. Robinson, \$10; S. A. Simpson, \$47; R. E. J. Strain, \$5; H. E. Williams, \$18; Annie Jones, \$4; Bro. Chas. Galley, \$11.25; Sister L. E. Johnson, \$6; L. M. Washington, \$15.50; Sunday school, \$18; from other sources, \$71; total raised for all causes, \$270. World Service quota was paid in full. The following members paid \$5 each: Rev. J. C. Stripling, D. Robinson, A. G. Howard, A. Coby, S. Winston, W. Stell, C. G. Simpson, P. Stripling, M. D. Robinson, H. E. Williams, L. Coby, W. Lewis, S. A. Simpson. St. Paul's choir presented "The Garden of Joseph" on April 15, under the direction of Mrs. J. C. Stripling and Mrs. S. A. Simpson to a packed house. By special request the same was repeated at Grant's Chapel African Methodist Episcopal Church, April 24, and at Mt. Vernon African Methodist Episcopal Church, May 1, to large and appreciative audiences. The church has taken on new life under the leadership of Rev. Stripling. Attendance has greatly increased, and each one seems to be determined to do more for the upbuilding of the Master's kingdom.—C. G. Simpson, Reporter.

Austin, Texas.—Greater Wesley, which is the slogan of Wesley Chapel congregation, is fast fixing itself in the minds of the vast membership at home and abroad. The wave seems not to be spasmodic, but its gradualness has permanent characteristics. Wesley has a past glory of which she can be justly proud. There are more than one thousand Wesleyites scattered throughout California, Oklahoma, and a few other States, who though members of other congregations, still show signs of interest in the old mother church. It is largely for their benefit that we send out this word of cheer through the columns of the Southwestern. Our attendance has increased by a multiple of four, and have added members at a rate of eight per month since Conference, a total of thirty-two. The membership is functioning in three divisions—the senior, the junior, and the church nursery—the junior church functioning each Sunday at 11 o'clock; the senior Sunday at 7.30; the nursery functioning quarterly on special occasions. A cabinet of seventy odd members meeting bi-monthly in genuine form. Recreational life of the church active, and every financial obligation of the church up to date. Viewed from another angle, we are happy to say that the parsonage on San Bernard Street has been remodeled and furnished at a cost of nearly seven hundred dollars. At a recent housewarming more than seventy-five pounds of fancy groceries were placed upon our tables. In our Easter rally \$1,047.30 were raised, out of which World Service was paid and other accounts paid to date. Encouraged by achievements thus far gained, models and specifications for the new building are being considered, which we hope to begin before the end of the year. With two of the best choirs in the State, our public worship has been both spiritualized and dignified. Unity restored and morale regained. We are already enjoying a foretaste of our dream, "Greater Wesley."—Rev. W. L. Turner.

Hickory, N. C.—Hartzell Memorial Methodist Episcopal Church is enjoying an unusual year of church activity, especially among our young people. We are very fortunate in having Dr. J. H. Barnhill as our director of religious education, teacher of the Friendship Circle Bible Class in our church school. He is co-operating with our pastor in an earnest effort to bring our church up to the standard of our great program of Methodism. We have recently enjoyed some very commendable features in our church activities. First was our spring rally. The following reports were made: No. 1, C. Horton, \$35.50; No. 2, J. A. Bennett, \$30.25; No. 3, J. M. Forney, \$53.61; No. 4, Mrs. R. Burton, \$18.10; No. 5, S. Rhynehardt, \$62.16; No. 6, Miss L. Smith, \$19.55; No. 7, Dr. J. H. Barnhill, \$20.70; No. 8, Mrs. M. Rhyne, \$20.75; No. 9, A. Moore, \$26.50; G. Dula, \$16; Children's Club, Mrs. D. Johnson, \$26.10; public collection, \$50.59; grand total, \$679.81. Passion Week was observed, and our pastor

preached two special sermons on "Fasting and Prayer" and "The Seven Last Words of Christ." An excellent program was rendered on Easter Sunday, under direction of Misses E. Johnson and C. Surderth. Fifty dollars was raised for Bennett College and World Service. A great revival began on the following Monday, conducted by Evangelists Mrs. A. L. and A. H. Davis, of Calvary Methodist Episcopal Church, Cincinnati, Ohio. We can say without reservation that Mrs. A. L. Davis is one of the greatest evan-

gelists that has ever come to our city, and her associate is equally as great as a gospel singer. More than thirty persons were converted or reclaimed for the several churches of our city. Sunday night, April 29, we were favored with the quartet from Bennett College, which did not fail to thrill our souls with their wonderful selections. We invite them to come again. Our pastor, Rev. W. T. Lomax, is bringing us the best. We are proud of him.—Miss Nannie Smith, Reporter.

District Activities

District Round

WAYCROSS DISTRICT

Third Round—Barnesville, June 9, 10; Liberty Hill, 16, 17; Forsyth, 23, 24; Blackshear, 22-24; So. Macon, 26; Macon, 29 to July 1; Eastman, 2; Cordele, 3; Valdosta, 8; Patterson, 14, 15; Waycross Station, 20-22; Folkston, 28, 29; Bainbridge, August 4, 5; Waresboro, 11, 12.

Dear Brethren: See to it that interest in your care does not lag. Why should it at such a time as this? Make this quarter a catch-up quarter for all causes. Do not forget the Southwestern and Clark University. District Conference, Northend, begins June 27, Macon, Ga.; Southend begins July 18, Waycross, Ga.—D. Roswell Cooper, District Superintendent, 407 Blackwell Street, Waycross, Ga.

Quarterly Conferences

ALACHUA, FLA.

Sunday, April 29, will never be forgotten by those who heard Dr. D. S. Selmore, district superintendent, deliver two wonderful sermons. The audience was composed of white and colored. Among the visiting ministers were the Revs. F. E. Welch, G. M. Hearst, Geo. E. Hall, L. Bennett, Allen Lumpkin, and L. C. Foster. This being our second Quarterly Conference, the superintendent was paid in full, and the pastor was donated \$10.40. Paradise is on the top.—A. Anderson, Reporter.

DUCK HILL, MISS.

On March 17 and 18, our first Quarterly Conference was held, with Dr. J. H. Wesley in the chair. He called the Conference to order at 2.30 P. M., Saturday. Devotions were led by our pastor, the Rev. S. S. Brown, after which the Rev. Wesley made some brief remarks, which were enjoyed by all. The roll was called, and most of the officers answered present. On Sunday the Rev. Wesley was at his best. He preached a wonderful sermon. The Duck Hill charge has put on new life under the leadership of our new pastor, the Rev. Brown. Amount raised in the Conference, \$24.25.—J. E. Haskin, Reporter.

LOUISVILLE, MISS.

Our first Quarterly Conference was held April 28 and 29 at Maple Springs Church, with District Superintendent R. B. Heffner present. Dinner was served on the grounds. The Rev. A. A. Wright opened the Conference, after which the Rev. Heffner made some timely remarks along the line of church work. Most of the officers were present with good reports. Raised in the Conference, \$13. Sunday morning Sunday school was conducted, and a good collection was taken. The Rev. Heffner was at his best at the 11 o'clock hour, and preached from 1 Sam. 4. 7. One member was added to the church. Collection, \$61.90. At 4 P. M. the Lord's Supper was administered. We are grateful to the bishop for sending us such men as the Revs. Heffner and Byrd. We pray that they may live long to do His will.—Mrs. Mary Gage, Reporter.

MACON, MISS.

Our first Quarterly Conference was held at Mt. Bethel Methodist Episcopal Church

with our newly appointed district superintendent, the Rev. D. Green, in the chair. After a few brief remarks by our ex-pastor, the Rev. J. Burton, the superintendent was introduced and the Conference greeted him gladly, after which the superintendent came forward and made a few remarks, stating how pleased he was with the work of the church. A number of officers were present with good reports. The Rev. L. W. Kinard, our pastor, made his report, which was received and adopted. Sunday was a red-letter day. The morning service began with an old-time class meeting and the church was stirred with the Holy Spirit. The superintendent's text was taken from 1 Cor. 9. 24. The Lord's Supper was administered by the Rev. Green, assisted by the pastor, Rev. Kinard. One hundred and twenty-nine partook of the sacrament. Collection, \$40.83. The district superintendent was paid in full.—Mrs. M. A. Frierson, Reporter.

SCHLATER, MISS.

Our first Quarterly Conference was held April 28 and 29, with the Rev. J. W. Wesley, district superintendent, presiding. All officers were present with written reports. The district superintendent preached a strong sermon, and all who heard him were moved with the Holy Spirit. The sacrament was administered to 150 persons. In the afternoon the superintendent went to Greenwood to preach. At night we raised \$36. Paid the superintendent in full. We have some very strong and faithful members on the Schlater circuit.—A. Marsh, Reporter.

SLIDELL, LA.

The third Quarterly Conference of the Slidell circuit was held at Hartzell Chapel, April 21, 22. District Superintendent J. D. David was absent on account of the death of his wife. The Rev. David has the sympathy of this circuit. The Rev. W. C. Hayward, of the Lafon Old Folks' Home, held the quarter. He found all reports good. The Rev. Hayward preached two wonderful sermons. At 11 A. M. he preached at Hartzell from Matt. 5. 14; 7.30 P. M. at Mt. Zion from Matt. 14. 16. We were all glad to have the Rev. Hayward with us. Amount raised for the day was \$29. Paid district superintendent in full. Our pastor, the Rev. I. H. Catherine, is doing a wonderful work here. Pray for our success.—Nancy Hyde, Reporter.

TRAILAKE, MISS.

The first Quarterly Conference of Cook's Chapel Methodist Episcopal Church was held April 7 and 8, with the district superintendent presiding. The business session was very well attended. Most of the officers were present with good reports. A splendid Sunday school was held at 9.30 A. M. At 11.30 A. M. the district superintendent preached an able sermon from the subject, "Big Christ." Sunday afternoon a splendid Easter program was rendered. The following members paid one dollar each: S. Triplett, C. Phinisse, L. M. Dixon, J. Phinisse, S. Boyd; M. Dixon, 50c; children, \$1; total, \$6.50. Gave \$5 for World Service; paid the district superintendent in full. We are only twenty-three in number, and have no church, but our motto is onward and upward. We pray for Bro. Wesley's early return.—Rev. G. H. Boyd, Pastor; L. M. Dixon, Reporter.

District Conference and Convention

WACO DISTRICT COUNCIL

The after-Easter Council of the Waco District met in session, April 17-19, at Mt. Zion Methodist Episcopal Church, Waco, Texas, the Rev. S. N. Harvey, pastor. The Rev. J. W. Downs called the meeting to order; devotions conducted by the Revs. A. D. Holden and Wm. Reed. No one can lead speaking meetings more effectively than Father Reed, who has sung and preached men to Christ for thirty-odd years. After the meeting the superintendent took charge and proceeded to outline the program. The attention of the brethren was then called to the fact that the banquet for Bishop Jones was only a few hours off. A sum total of \$20 for the district was telegraphed to the committee. The morning of the 18th the roll was called; one thousand dollars were reported for World Service. Of the twenty charges and circuits, ten per cent were able to report quotas or over; forty per cent by comparison to have increased over last Easter. The fact that there are certain signs of improvement was evident, even though some of the rural places were not able to meet on Easter or the Sunday following on account of rains. The Waco District presents a hopeful situation. Our program included subjects and sermons, discussing the problems of the field. Many rich thoughts were brought out by many of the brethren and our district superintendent, who was a very successful pastor before he was called to the district; also the Rev. C. S. Williams, of St. James. Inspiring sermons were preached by the Revs. John Coe, J. G. Brown, and N. J. Moore. Dr. T. R. Davis visited our group in the interest of Sam Huston. He was accompanied by the Rev. W. L. Turner, pastor of Wesley Chapel. Their words and presence are always sources of joy and inspiration. The serious illness of the Rev. Harvey's father caused him to be called away on the 18th, but his good people would not allow that fact to interrupt their show of splendid hospitality. The warm welcome was felt by all. With vision clarified, crux of problems discovered, false tensions taken out, and with a new grip upon the irresistible powers of an immutable God, we adjourned, to meet in July at Satin-Majors.—W. W. Baker, Reporter.

Obituaries

BULLOCKS—Sister Lizzie Bullocks died March 14 at the age of seventy-five years. She was a Mrs. Case before her marriage to Bro. Joe Bullocks, of Forest, Miss., about thirty years ago. To this union were born four children, all of whom preceded her to the grave. She was a faithful member of Wesley Chapel Methodist Episcopal Church, Vicksburg, Miss., until death. We all can point to her as a true Christian, faithful to her church in all her obligations. She will be missed in the church and the community where she lived. Her last words were, "It is all well with my soul."—The Rev. J. C. Hihbler, Pastor; W. B. Barnes, Reporter.

COLE—Sister Louvenna Butler Cole passed from labor to reward March 21, 1928. She took Jesus as her personal Saviour at the age of thirteen years. In 1907 she was married to Mr. Hezekiah Cole, and to this union were born six children, all of whom survive her. Sister Cole was a good mother, home lover, and a great worker for both Baptist and Methodist. She leaves to mourn her passing many friends. The funeral was preached by her pastor, the Rev. Davis, assisted by the Rev. E. S. McClain; also a white minister, the Rev. Spinks. The body was laid to rest at the Daleville cemetery.—Mrs. E. S. McClain, Reporter.

PACK—Sister Mamie Lou Pack departed this life February 18, 1928, aged thirty-two years, at Aberdeen, Miss. She died as she lived, peacefully and quietly. She was a student of Mary Home Seminary at West Point, Miss. She leaves to mourn a father, mother, brother, and sister. She was loved

by all who knew her. The funeral was conducted by the pastor, Rev. J. T. Cannon.—Mrs. Mary F. Crawford, Reporter.

PARKER—Mrs. Harriet Parker, one of the oldest members of Mt. Zion Methodist Episcopal Church, Smithland, Ky., departed this life March 15, 1928. Sister Parker was born and reared in this county and spent practically all of her life here. She was converted in 1879, under the pastorate of the late Rev. James Taylor, and joined old Mt. Zion. All these years she had lived a consecrated Christian life. In her death the church lost a faithful member, the community a good citizen, and the family a loving mother. She is survived by two sons, two daughters, several grandchildren, and a host of relatives and friends. Her funeral was conducted at the church on March 17, by the Rev. C. C. Miller, pastor; burial in Smithland cemetery. She is gone, but shall not be forgotten soon.—G. C. Parker.

PEPPER—On March 9, 1928, a gloom was cast over the home of Mr. and Mrs. John H. Pepper, of Vaughans, Miss., when death claimed their youngest child, Homer, aged fifteen years. He was very active in the church, and was one of Mt. Pleasant's most faithful Sunday-school scholars. He was loved by all who knew him. He has left a vacant place in the church, in the school, and his home which cannot be filled, and leaves to mourn his passing two sisters, two brothers, mother, father, and a host of friends and relatives. His remains were laid to rest in Mt. Pleasant Cemetery. The Rev. H. Holston is the pastor of Mt. Pleasant.—M. C. Johnson, Reporter.

POWELL—Mattie Powell, of Terry, Miss., departed this life March 23, 1928, at the age of twenty-five years. She was a faithful member of Mt. Salem Methodist Episcopal Church, and was loved by all who knew her. She is survived by two brothers and three sisters. The funeral service was conducted by the pastor, Rev. N. Scott. His text was taken from John 14. 8. He was assisted by the Rev. D. J. White, pastor of the Second Baptist Church of Jackson, Miss., and other ministers of the community.—W. J. Price, Reporter.

REED—On March 22, 1928, death visited the home of Mrs. Simms, Meridian, Miss., and took from their midst Miss Ernestine Reed, sister of Mrs. Simms. She was a member of Little Zion Methodist Episcopal Church of Stonewall, Miss. She died in full faith. Her funeral was attended by the Rev. E. W. Rogers, pastor at Little Zion Church.—Reporter.

SINGLETON—On Thursday morning, March 1, 1928, Miss Adger, the only daughter of Brother and Sister Samuel and Eliza Singleton, finished her earthly task and fell quietly at rest on the bosom of her Saviour. She was just budding into womanhood, yet worked as one of matured age as a member of St. Matthew Church, on the St. Mark circuit. A few years ago she graduated from the high school of Greenville, S. C., with second honor. At her death she was president of the Epworth League, secretary of the Sunday school, and assistant secretary of the District Sunday-school Convention, and was a member and president of the senior class of Sterling Industrial Institute of Greenville, S. C. Touching eulogies were delivered by Miss Bertha Lee Grayson, her childhood friend; the principals of Union High School and Sterling Industrial Institute, and her pastor. Prof. J. Bates feelingly rendered "Some Day the Silver Cord Will Break." "The Old Rugged Cross" was impressively and touchingly sung by the Misses Neta and Katie Parker and Bernell Moultrie. Amid the hills of the Piedmont, by the side of her grandparents, she was sorrowfully laid to rest. She leaves a father, mother, five brothers, and a host of friends which her sweet life beckons on.—J. C. Martin, Pastor.

SMITH—Brother Dunney Wood Smith, a faithful member of Wesley Methodist Episcopal Church, Houma, La., for thirty years, died on March 2, 1928. The funeral sermon was preached by the Rev. J. L. Kervin, from Rev. 2, 17. He leaves many relatives and

friends to mourn his passing.—Lucy Singleton, Reporter.

TAYLOR—Death entered the home of Bro. Chas. Taylor, February 11, 1928, and claimed his dear wife, Sister Louise Taylor. She was a faithful wife and loving mother, and was loved by the entire community. Sister Taylor was a loyal member of Launza Chapel Methodist Episcopal Church, East Mexia, Texas. Her house was a home for God's ministers and their families. She will be missing from her post of duty, administering to the sick. She was confined to her bed only five days. Surviving her are husband, one sister, five brothers, one daughter, four grandchildren, one great-grandchild, two foster sons, fourteen foster grandchildren, a host of friends and relatives. At the time of her death she was a loyal member of the Household of Ruth and the Loyal Friends of America. The funeral was preached by the Revs. R. Yeidell and C. L. Hill, her pastor. The funeral was largely attended.—Alice Hill, Reporter.

TAYLOR—Death claimed Sister Mahalia Taylor, wife of Bro. Preston Taylor, East Mexia, Texas, on February 24, 1928. She was born June, 1869; was a loyal member of the church, having been converted under the pastorate of Rev. G. W. Gill in 1911. She had been ill for three years, yet bore her suffering with patience. She leaves to mourn, husband, one daughter, six grandchildren, one sister, two brothers, and other relatives. Her funeral was largely attended at Gipson Chapel, conducted by the Revs. R. Yeidell, C. C. Hammond, and C. L. Hill.—Alice Hill, Reporter.

VAUGHAN—The Rev. Granville Vaughan, a local preacher on the Fries charge, was called to his heavenly home March 2, 1928, aged ninety-six years. He was married to Polly Ann Byrd in 1859. To this union eleven children were born. His companion and four children preceded him to the beyond several years ago. Bro. Vaughan was converted at the age of sixteen years, and lived a consistent Christian life, and his influence will live for many years. He had been one of the greatest workers the church has ever known and a great help to the pastors. Bro. Vaughan had been unable to attend church for some time, but never failed to worship in his home. He leaves to mourn, seven children, twenty-six grandchildren, two sisters, and a host of friends. His body was laid to rest in the Liberty Hill Cemetery to await the resurrection morn. The funeral service was conducted by the pastor, Rev. J. W. Grace, the Rev. F. L. Manning, and Dr. K. H. Hackler.—The Rev. F. L. Manning, Reporter.

WALKER—Little Dorothy Walker, the five-year-old daughter of Mr. and Mrs. S. Walker, passed away Saturday night, March 17, 1928. She suffered for three months, but was very patient. She is missed greatly in the home, but our loss is heaven's gain. The body was deposited in Tabernacle Cemetery. Brother and Sister Walker are stewards and leaders of Wesley Methodist Episcopal Church, Bonita, Miss. The Rev. I. R. Kersh, pastor, officiated.—Reporter.

WEBSTER—Lee Etta Webster was born October 23, 1905; died February 25, 1928. She joined the church when quite young and was a faithful member for nine years. She was loved by all. She leaves to mourn their loss, mother, daughter, husband, three sisters, six brothers, and many relatives and friends. Her funeral was conducted by the Rev. S. L. Harrison, of Wesley Chapel Methodist Episcopal Church. Her remains were laid to rest in Good Hope Cemetery, Garlandsville, Miss.—Lena Jones, Reporter.

WHITE—Sister Sophia White, a member of Calvary Methodist Episcopal Church, Thibodaux, La., for many years, a Christian for more than sixty years, was called from labor to reward, March 16, 1928. She was faithful until death. While unable to attend church for some time owing to her physical strength, as she was nearly one hundred years old, whenever the writer called to see her, she was always cheerful, praising God for

blessings already obtained. Her last statement was, "I am leaning on the arms of God." The funeral was preached by the pastor.—J. O. Richards, Pastor.

WILLIAMS—Sister Annie Williams was born August 15, 1878, in the county of Abbeville, S. C. At the age of fifteen she embraced Christianity and immediately was baptized by the Rev. G. W. Crow, and joined Mt. Moriah Baptist Church. Sister Williams' school preparation was splendid, and her home training was performed by pious and religious parents. While quite young she married the Rev. R. R. Williams, a strong and acceptable Methodist Episcopal minister of the South Carolina Conference. This good woman made an ideal pastor's wife. In all of his moves she sympathized with him and sacrificed her life for the ministry and her home. For ten years she was afflicted with paralysis. In all of her agony, affliction, and illness she was patient, lovable, and helpful to the end. On February 8, 1928, her sweet, precious life went to the good God who gave it. The funeral was attended by a multitude to express their love, respect, and appreciation of the work and Christian life of Sister Williams. She leaves a dutiful husband, mother-in-law, sister-in-law, and a host of friends to deplore her going, but to rejoice in the fact that "The Lord gave and the Lord taketh away; blessed be the name of the Lord."—The Rev. T. J. Pendergrass, Reporter.

WILSON—Miss Luvenia L. Wilson, a faithful member of Calvary Methodist Episcopal Church, Thibodaux, La., was called from labor to reward, March 14, 1928. She was sick only two days. She was converted in her childhood, grew up in the church; served the church, and was transferred through the church militant to the church triumphant. She was recording steward, class leader, Sunday-school teacher, and secretary of the church, and was always ready to help. Her church was always first with her, and her last words in the church were, "I am living and working for God; I am determined to go to heaven." Her funeral was largely attended. Bro. Thomas Folse, Sunday-school superintendent, spoke of her work in the Sunday school; Bro. John Philip, president of the trustee board, spoke of her great work in the church; Mrs. John Philip presided at the organ. There were many floral offerings. The funeral was preached by the pastor, assisted by the Revs. H. R. Hatcher, C. Ringold, and R. A. Walmsly.—J. O. Richards, Reporter.

Cards of Thanks

We take this method to thank the good people of Blue's Chapel for the storm which came by the church on Monday night, March 19. While the pastor was inside the church, his car was filled with many pounds of choice groceries. The party was led by Bros. A. Avery, M. J. McColl, James A. Griggs, Joe Carter, James Johnson, Sisters Josephine Johnson, E. McColl, and others. Long may these people live to make others happy. Thank you; call again.—F. L. Williams, Pastor.

I wish to thank those who remembered me, my wife, and the baby, during Christmas, who were as follows: Mr. and Mrs. W. Bowie, Mr. and Mrs. Wm. Bankston, Mr. and Mrs. J. Thomas, Miss Dovie Williams, Mrs. M. Howard, and Mr. H. Turner. I also wish to make mention of the shower that came to the parsonage on January 18, led by Mrs. A. Ellis, assisted by Mrs. L. Smith, Mrs. F. Lane, Mrs. M. L. Williams and daughter, Mrs. J. York, Mrs. J. L. James, Mrs. A. Moore.—A. H. Jamerson, Pastor, Lagrange, Ga.

On March 11, Sister Payne and I were both ill and in bed, and were not able to attend church, the weather being so unfavorable. On Tuesday, about 10 A. M., while we were alone, unable to get out, a car was driven up to the gate, and we were made to feel happy when Sisters Sophia Houghton and Maria Jacobs came in with about fifty pounds of choice groceries. I wish to take this method to thank these good sisters for their kindness. May the Lord bless them to live long and do

good.—Rev. C. P. Payne and Wife, Huntsville, Ala.

I take this method to thank the good people of Clinton, Miss., Lynch Chapel, for the big storm party tendered the pastor, Rev. L. W. Price, Thursday night, March 1. The table was filled with select groceries and a cash purse was also received. The party was led by J. W. Bassett and G. W. Jenkins, the two splendid local preachers of Lynch Chapel. The pastor responded to the few remarks made by the party, and after prayer, song, and handshake, we bade each other good-night, with the invitation to return again.

The Rev. Joseph Griffith and wife wish to thank the many loyal members of Newnan (Ga.) Chapel Methodist Episcopal Church for the surprise given us on March 22. At 8.30 P. M. a large crowd stormed the parsonage with many pounds of choice groceries. Miss Mary Reese, in choice language, made the presentation speech, and the response was made by the pastor and wife. Too much praise cannot be given these faithful and loyal members. We pray God's blessings upon them, and extend to them a cordial welcome to come again.

We wish to express our sincere thanks to the Rev. L. E. Johnson; also the Rev. Lewis, of Canton, Miss., for the services rendered after the death of our beloved sister, Hannah Hunt. We also thank the Revs. S. Hart, Chambers, and Williams, of New Orleans, and our many friends there for their kindness and loyalty, who stood by us in every way during her illness. She was a member of Union Bethel African Methodist Episcopal Church, New Orleans. May God's richest blessings abide with you all.—Mrs. Mary Marshall, Mrs. Arista Devine, Mrs. P. Griffin, Sisters.

The Rev. and Mrs. J. H. Gaston desire to thank the members and friends of the Missionary Baptist Church who stormed the parsonage March 12, led by Sisters Viola Harden, L. E. Jackson, H. Brown, A. Green, M. A. Monroe, J. E. Harden, J. Hawk, L. Allen, A. Hudson, C. Brown, D. Saunders, Miss Rosa May Baker, one of the teachers at Beverly High School; Bros. L. V. Hawk, C. H. Liddel, J. D. Brown, A. Poke. They brought many pounds of choice groceries. We pray God's richest blessing upon them all. They are welcome to come again.—J. H. Gaston, Beverly, Miss.

I take this method to thank the good members and friends of Waveland and Delisle, Miss., for an overcoat and a suit of clothes for Conference. Those contributing on the suit were: W. N. Richardson, Mrs. E. L. Miles, J. F. Stull, Miss J. Dedaux, Miss W. H. Martin, Mrs. I. Nelson, Miss F. Williams, Mrs. C. Jacob, \$3 each; Mrs. H. Sheffield, \$1.40; Mrs. M. Jones and Mrs. Galloway, 50 cents each; J. C. Jones, 80 cents; Ruth Lizana, \$1.50; G. W. Windom and Cyrus Wilson, \$5 each. God bless these good people that they may live long to do such noble deeds of kindness.—The Rev. Jas. Gaddis, Pastor.

I take this method to thank Miss Jennie Mae Essie for \$27.65, who won first prize; Miss Eddie Lynch, \$15.50, second prize; Miss Carrie Lynch, \$12.50; Miss Willie May Steward, \$12.65, third prize; Miss Eula Lindsay, \$10.04, fourth prize; Mr. E. Hall, \$7.08; Mr. G. Lynch, \$5; Mr. J. Branch, \$5; Mrs. C. Essie, \$20; grand total, \$118.50. The Rev. S. P. Branch was the leader. With this money we paid an old, long-standing debt and World Service, and presented a purse to the pastor, Rev. I. C. Daugherty. May God continue His choice blessings upon these working young people.—I. C. Daugherty, Pastor; Miss E. Lynch, Reporter.

We take this method to thank the Sunday school and friends of Pendville Methodist Episcopal Church, on the Wier (Miss.) charge, for a nice overcoat, presented by the Sunday-school superintendent, Mrs. A. Brown, just before leaving for the Annual Conference. We also wish to thank Sister Lyda Miller, who greeted us with a nice warm supper and breakfast on moving into the parsonage; Bro. and Sister P. Potts for the

fresh meat and potatoes; Bro. Gatewood Miller for a bushel of potatoes; and Bro. Wm. Potts for a load of wood. May God's blessings continue to shower upon them. Our address has been changed from West Point, Miss., to Wier, Miss.—E. D. Cameron, Pastor.

We wish to thank the following persons for their loving kindness and care shown our dear wife and daughter during her short illness and death, in Flatonia, Texas: Mrs. Ines Harris, Mrs. M. C. McVea, Mrs. A. M. Winn, Mrs. Francis Brothers, Mrs. Willie Henderson, Mrs. Ora Harris, Mrs. Pearl Williams, Mrs. Fannie Taylor, Mrs. G. T. Ware, Mrs. T. C. Taylor, and Miss Valena Simms. We also wish to thank the Rev. J. H. Swann, the visiting ministers, and all who took part by beautiful words and songs. We thank all for the beautiful floral offerings and telegrams; and the undertaker, Mr. M. T. Jamison. May God's choicest blessings ever be yours to enjoy.—Rev. A. M. Mason, Husband; Mrs. Amy Gafford, Mother.

A heavy storm struck the parsonage Thursday night, March 1, leaving many pounds of groceries, amounting to \$10.50. This party was led by Mrs. Mamie Bankston, president Woman's Home Missionary Society; and Mrs. Lillian Bowie, president Ladies' Aid, accompanied by Mrs. Nellie Thomas, of Warren Temple, who brought a choice cake; Messrs. J. Thomas, J. Cutwright, W. M. Bankston, Mr. and Mrs. O. T. Thornton. The Rev. and Mrs. A. H. Jamerson wish to thank these good people for coming in a time of need. May others catch the spirit! We also thank Mr. and Mrs. Will Bowie and Mr. and Mrs. J. Thomas for their faithful service during the illness of Mrs. Jamerson. May God bless you all.—Mrs. M. Jamerson.

We wish to thank our many friends for their kindness to us during our illness. A storm struck the parsonage on the pastor's birthday, February 8, led by Mesdames B. Cates, A. E. Bell, H. C. Green, Wade, A. E. Witcher, S. Quarles, M. Dillard, Lowe, R. Vaiden, E. L. Rankins, L. Howard, of Hemphill; M. Myers, L. Pernell, of Hemphill; R. B. McDowell, W. B. Coles, C. Gillespie, C. Brown, Jackson, Z. A. Logan, Miss E. Martin, Messrs. E. D. Carter, I. A. Lilly, Dr. and Mrs. E. L. Joungue, Mr. and Mrs. A. Steward, Mr. and Mrs. W. H. Gannaway, Mr. and Mrs. W. Lemons, Mr. and Mrs. J. Brown, the Revs. R. Cates, Q. A. Conley, N. T.

Witcher, Geo. Cecil. The latter four preached while the pastor was ill.—The Rev. W. W. Ward, Pastor, Welch, W. Va.

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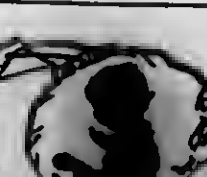
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CLOSELY BOUND

The Rev. Chas. Anderson wishes to thank the good people of Peck Memorial Methodist Episcopal Church, New Orleans, for the birthday party tendered him on April 11. This movement was led by Sister Rosie Hite, Carrie Smith, Rebecca Thomas, Harry Smith, Solomon Stanley, Sidney Williams. We shall pray God's blessings upon these good people.—The Rev. Chas. Anderson.

We wish to thank the members and friends of Stoneham, Texas, for the surprise given us on February 17 of more than twenty-five pounds of choice groceries, under the auspices of The Woman's Home Missionary Society. The party was led by Mrs. Odessa Malone. Those participating in the party were Mrs. Jane Henry, Prof. Henry, Mr. and Mrs. Caldwell, Mrs. Sallie Jones, Mr. Jack Bundage. We pray that peace, happiness, and success will ever remain with these good members and friends of Stoneham. Call again; you are welcome.—The Rev. Plenty Edwards and Wife.

On Wednesday night, February 15, a storm broke into, rather than over, the parsonage of Central Church, Jackson, Miss., and blew in a large number of faithful members of the church, laden with many pounds of groceries for the pastor and family. After some moments of jollity, the pastor and his family listened to words expressive of loyalty and good will from several members of the storm party. As part of the occasion, ice cream was served in honor of Mrs. Lella Davis, of Cincinnati, Ohio, mother of Mrs. M. D. Bowen. The Rev. and Mrs. Bowen wish to express their high sense of appreciation for this token of love and esteem from the members of Central. And they include in their expression Master J. W. E. Bowen III, who got out of his bed to enjoy the occasion with the rest.

As a token of appreciation, Tuesday night, February 21, a large band of members and friends of Wesley Memorial Methodist Episcopal Church loaded the table with choice eatables for the pastor and family. The following persons participated: Sisters E. Brewer, A. Leflore, G. C. Washing, A. D. Hunter, T. Cole, M. J. Jackson, A. E. Wilson, M. Collins, E. Harris, G. Imes, L. Magic, C. B. Weed, A. Batchlor, S. Buchanan, A. M. Williams, E. L. Lackey, J. E. Whitehead, M. Graham, N. Thomas, E. Gee, M. Jamison, E. Rucker, L. Foster, J. McAdams, E. L. Sheffield, N. I. Akins, A. J. Simms, M. Leflore, and Bros. L. Strong, C. R. Russell, P. McAdams, W. Toland, J. Kirby, Geo. Davis, C. Brooks, and others. We thank you very much; come again.—E. R. Miller, Pastor, Greenwood, Miss.

The pastor and family take this method of thanking the many friends for the wonderful and agreeable surprise of March 30. Two men came forward, bearing boxes on their shoulders, filled with various kinds of groceries, and a cash purse, as tokens of esteem and appreciation of the community of Tylertown, Pratts Chapel, members and friends, for the pastor. The party was led by the ladies of the Embroidery Club and members of the Baptist Church, Holiness Church, Methodist Church, and other friends helping. Pastor and family were made to feel more comfortable and happy. Sunday, March 25, was a high day here with us, for the spirit of the Lord was felt among us, and Bro. Glnn and choir were at their best on Sunday night. You are welcome to come again.—D. R. Bentley and Family, Tylertown, Miss.

I take this method of thanking the members of Mallalieu Methodist Episcopal Church for standing so loyally by me in putting over the Easter program. Special mention is made of Sister N. C. Anderson and Bro. Horace Parker, two of our great leaders of Mallalieu Church, of Jennings, La. They are to be given much praise for the great interest taken in putting our church over the top. I desire to thank the loyal members, led by Sister Lizzie Parker and Sister Harriet Collins, and friends of Class No. 2 for the pound party given me; Sister Alice Tillman, of Class No. 1, for a basket of Easter eggs. We had one of the greatest Easter programs

ever witnessed here. Sisters L. Jones and L. Montague, of Lake Arthur, were with us at night. May God's choicest blessing rest upon these good people.—Rev. P. M. Jones, Pastor.

Mr. and Mrs. Lot Miller wish to express their appreciation to the good people of Kosciusko, Miss.; also the pastor, president, and members of The Woman's Home Missionary Society of the Methodist Episcopal Church for the great storm, April 5, at 3.30 P. M., which brought to us many pounds of select groceries and flowers. The pastor, Rev. Watson, made the presentation speech. These good women brought much joy and sunshine to our home. We also wish to thank the president of The Woman's Home Missionary Society and members of the First Baptist Church for the storm they gave us April 18, bringing many pounds of groceries and fruit. The good people of Kosciusko are loyal people to the church and its cause, and are always eager to make the sick feel happy. May God bless them, and may they live long to continue to do good.

On the night of April 7, after our leaders' and stewards' meeting at New Hope Church, we went to Bro. S. S. Steele's home to spend the night. Just before retiring, a large crowd of New Hope members and friends came singing, bringing with them many pounds of select groceries. The party was led by Sisters M. Steel, J. Cambal, and M. E. Brown. Others were: A. Brown, E. Love, B. Franklin, P. Griffin, I. Gordon, G. Burroughs, J. Hudson, W. Neely, S. Cole, P. Clark, M. Steel, L. Steel, C. Love, E. Bourge, M. Overstreet, I. Bourge, W. Cole, R. Cole, I. Rush, M. Rush, D. Rush, C. Moseley, M. Boston, A. Campbell, S. Ried, W. Cole, M. Cole, Maud Cole, A. Griffin, O. Nelson, F. Cole, L. Cole, I. Adams, D. Davis, R. Cole, A. Hickman, Q. McCaleb, R. Hickman, C. Edward, M. Brown, C. Clark, D. Clark, R. A. Hull. These good people brought over two hundred pounds of foodstuff. The pastor thanked them. Just one month from the same date our St. Mark Church gave us a surprise. God bless these good people.—A. L. Bohannon, Pastor, DeKaib, Miss.

Special Notices

The address of the Rev. Wm. H. Williams has been changed from 66 Eleventh Street, Wheeling, W. Va., to 1302 Atcheson Street, Columbus, Ohio.

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Gainesville District.—The Sunday School and Epworth League Convention will be held at Brooker, Fla., June 20-24, the Rev. B. E. Hall, pastor; Mrs. W. W. Sullivan, president. **Woman's Foreign Missionary Convention**, Arredondo, Fla., July 26-29, the Rev. J. W. Warner, pastor; Mrs. R. L. Davis, district president. **District Conference**, Sanpulaski, Fla., August 22-26; the Rev. H. M. Trapp, pastor.—D. S. Selmore, District Superintendent.

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, MAY 31, 1928

THE DISCIPLE

BY DWIGHT BRADLEY

I could not leave Thee, Christ! For when I tried
To leave Thee for alluring ways aside
From Thine own way, Thy power withheld me, kept
My feet from wandering too far, inept
And aimless, down a dwindling path that led
Through mazed confusion to the house of dread.

I could not leave Thee, Christ! For when I yearned
With passionate intensity and burned
With fiery torment to assuage my thirst
For freedom by a turbid stream that burst
In gushing torrents from a naked hill—
Thou ledst me back to waters deep and still.

I could not leave Thee, Christ! For when I sought
To fling aside Thy counsel, when I thought
That in my crazy freedom I should find
Some way of life for body, soul, and mind
Better than Thou didst teach, I heard Thee say,
"Come back to Me, for thou hast lost thy way."

I would not leave Thee, Christ! For I am lame
From wandering, and the consuming flame
Of passion has gone out and left my soul
A smouldering ember, and the criss-crossed scroll
Of life ends as it started with the line,
"I cannot leave Thee, Christ! For I am Thine."

—FROM "Quotable Poems."

National Capital Items of Interest

Representation in Congress Unfair

By Harry Earl Woolever

Editor, The National Methodist Press

THE Constitution of the United States provides that State representation in Congress shall be based upon the federal census taken every ten years. No reapportionment has been made since that based on the census of 1910. The issue has been before the House of Representatives on various occasions since the census of 1920, and has called forth much discussion during the past six months, but opposition forces have prevented an adjustment of representation upon the basis of this most recent census of the population. If such a reapportionment were made and the membership of the House were kept at the present number, 435, some States would lose one or more congressmen. If no State were to lose any members and all were to receive their proportionate representation, it would mean increasing the size of the House to 483, or, according to estimates of the increased population, to 524; and already this branch of the National Legislature is unwieldy enough.

There are some sections of the country where the population is growing rapidly, while others remain practically static. Adjustment should be made to meet these changing conditions. Congress was originally organized so as to meet this kind of situation. The Senate provides for an equal representation for each State, large or small, whereas the House provides equality of representation upon the basis of the number of individual residents—one body representative of the States; the other, of the individuals. Those who have blocked the constitutional reapportionment since the 1920 census have denied equitable representation to those people living in the growing sections of the country.

STATES THAT LOSE AND GAIN

The census of 1920 shows that by a proportionate reassignment of representatives in the Lower House of Congress, keeping the total at 435, California would gain three seats while Michigan and Ohio would each gain two. States which would gain one representative each are Connecticut, New Jersey, North Carolina, Texas, and Washington. The heaviest loser would be Missouri, whose representation would be decreased by two. Those losing one each would be Indiana, Iowa, Kansas, Kentucky, Louisiana, Maine, Mississippi, Nebraska, Rhode Island, and Vermont.

A bill recently discussed in the House proposes a reapportionment based on a tabulation prepared by the Department of Commerce and estimating the changes in population since 1920. This brings out even more clearly the unfairness of the present apportionment. Under such a distribution, California would make the greatest gain, adding six seats, which is indicative of the migration into that State from other parts of the Union. Michigan would gain four, reflecting the influence of the centering of the automobile industry in that State. Missouri would lose three seats.

These facts throw interesting light on the trend of population and the static condition of certain sections. For instance, Virginia, the Old Dominion State which, in the first allotment of members of the Lower House, was given the largest representation of any of the original thirteen States—this State was given ten to Massachusetts' eight—has dropped back to its original number after having reached twenty-three in 1810. Massachusetts has doubled its representation, and North Carolina, one of the original States receiving only five seats then, now the most progressive of the original Southern States, would have eleven members in the House. The original States had sixty-five in all when the first Congress met. Since that time

thirty-five States, then unknown, have come into their own, and now have 168 members in the Lower House of Congress.

POPULATION INCREASES

Florida has increased in population by three quarters of a million since 1910, North Carolina has added a half million, and New York State has added a million. Despite these increases in the East, the center of population, which should also be the center of the proper distribution of representatives in the lower chamber of Congress, has traveled westward. In 1790, the center was twenty-three miles east of Baltimore, Md. In a century it traveled westward, until in 1890 it was located twenty miles east of Columbus, Ind. In 1910 it had reached Bloomington, Ind., and at the last census was one and nine-tenths miles west of Whitehall, Owen County, Ind.

Immigrants and the unnaturalized aliens in our land, numbering around 7,000,000, are counted in determining the number of representatives assigned to a State. This, too, interferes with proportionate citizenship representation. Again let it be said that in this country, which has more aliens within its borders than any other country, there is need of a change in the method of arriving at the make-up of Congress, in order that each active American citizen may be justly represented.

CHIEF JUSTICE APPEARS

A scene in the Capitol not likely to be observed again was that of a former President of the United States appearing before a committee of the House of Representatives. In this case interest was added because of the fact that the ex-President is the Chief Justice of the United States, William Howard Taft. He was urging the Elliott bill, which provides for the erection of a home for the United States Supreme Court. Another member of this most dignified legal body of the country, Associate Justice Willis Van Devanter, also appeared in behalf of early construction of this building.

When erected, the building will stand next to the Methodist Building, with only Maryland Avenue intervening. It will be one of the most attractive buildings in the capital. The land upon which it is to stand is valued alone at \$1,700,000. When it is completed, the structures then standing on the east side of the Capitol grounds will be: the Congressional Library, the Supreme Court Building, and the Methodist Building, each dedicated to a high and fundamental principle in a progressive and Christian civilization.

WALSH FOR ATTORNEY-GENERAL

In Washington political circles it is rumored that Senator Thomas J. Walsh, of Montana, would be placed at the head of the Department of Justice if Governor Alfred E. Smith should be elected to the presidency. Senator Walsh was talked of by many dries as a presidential candidate. These believed that his nomination would offset the charge that most people who oppose Smith do so because he is a Roman Catholic. Walsh is a Roman Catholic, but he is also a staunch advocate of prohibition and a man of superior ability.

AGE PASSES—WOMAN ARRIVES

The first woman to occupy a seat in the national judiciary has been appointed by President Coolidge. Judge William C. Adamson, of Georgia, retires from the bench of the United States Customs Court, having reached the age limit of seventy-four. The President has appointed to the vacant seat Miss Genevieve R. Cline, of Cleveland, Ohio.

This first female entrant upon this important bench goes from a \$4,000 position as appraiser of customs at Cleveland to a position paying \$10,000. On this bench are eight judges who preside over the Customs Court located in New York.

THIRD TERM UP AGAIN

There is a constant fear on the part of those who back Governor Alfred E. Smith for the presidency that Calvin Coolidge may be the nominee put up against him. They seem to feel that Coolidge is unbeatable. This attitude is reflected in the attempt made by Emanuel Celler, who represents one of the Jewish districts of New York City, to have the House of Representatives pass a resolution against a third term. This move is indicative of the blocs in the wet metropolis who submerge social and racial and other differences for the purpose of gaining political advantage. While we do believe, after the most careful investigation, that Calvin Coolidge desires to be relieved from his present office, we also believe that a third term does not have in it such dangers to the nation as does the combination of political forces which center in the group which backs the wet governor of New York State.

Personal and General

—The Rev. D. D. Martin, secretary of the Stewart Foundation for Africa in Gammon Theological Seminary, editor of the "Foundation," and writer of the Missionary Interpretations of the Sunday-school lessons, was at the General Conference and will be at home in Albion, Mich., during the summer months. He will keep his office open in Atlanta and may be addressed at either place regarding the seminary, the School of Missions, the Foundation, or field work.

—The Rev. W. H. Dean, D.D., district superintendent of the South Baltimore District, Washington Conference, is meeting with wonderful success on the district. The following charges have advanced ministerial support \$100 each: Lusby, the Rev. R. J. Ball, pastor; Mutual, the Rev. E. P. Moon; Huntington, the Rev. H. L. Phillips; Churchton, the Rev. C. E. Jones; Magothy and Halls, the Rev. H. H. Jones; South River, the Rev. Jno. W. Jenkins; Balnew, the Rev. J. J. Thomas. There will be several more charges to advance in the next fifteen days. New parsonages were launched at Mutual Davidsonville, Mt. Hope, South River, Eastern, Baltimore, the Rev. C. E. Queen, pastor; Atholton, the Rev. R. D. Jennings, pastor; and Balnew. New churches to be erected Brown's, on Prince Frederick charge, the Rev. J. C. Norris, pastor; St. Edmonds, on Mt. Hope charge, the Rev. J. C. Scarborough, pastor. Dr. Dean will preach the baccalaureate sermon at Annapolis High School, June 14, and Bowie Normal School, June 3.

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Bethune-Cookman College Holds Impressive Commencement

DR. ROBERT SHAW WILKINSON, president of the State College of Orangeburg, S. C., delivered the commencement address to an audience which packed the capacity of White Hall, at the twenty-fourth commencement exercises of Bethune-Cookman College, held on Thursday morning, May 17, at 10 o'clock.

Many visitors from out of the city have been coming to the campus during the entire week, and all of the services, which began with the baccalaureate sermon on Sunday, May 13, have been largely attended.

Dr. Robert Shaw Wilkinson brought greetings from his State and his institution to Bethune-Cookman. It was with a feeling of more than ordinary love that he brought the greetings, inasmuch as it happens that South Carolina is the native State of Mrs. Mary McLeod Bethune, president and founder of Bethune-Cookman College; and furthermore, it was at the State College, just three years ago, that the signal honor of the conferring of the Master of Arts degree upon Mrs. Bethune was effected. "South Carolina," Dr. Wilkinson stated, "feels a closeness to Mrs. Bethune, and glories even as much as does Daytona Beach, in appreciation for the work she is doing here and throughout the world for a better interracial understanding and the thorough training of the younger people of her race." He complimented the work of the school, because it is doing just those things which will make possible the drawing out of the finest qualities in Negro youth to make the best type of citizen.

Dr. Wilkinson's message to the graduates was one which had to do with their future. He urged them not to look backward to the things which brought them to the present day, but rather look toward the future and to grasp the opportunity which is theirs to give out the things they have been taught for the betterment of civilization. "What you are," he said, "is the result of the expenditure that Bethune-Cookman has made in your behalf. It represents what others have spent. How you must spend yourselves for others. The only purpose that the different subjects you have been taught can possibly serve is that it will give you a larger opportunity

for service to others. You must pick out all of the things that have been useful and then apply them to the usefulness of mankind, not to one race, but to all races. You must realize that there are other races in the world, and that the best interests of mankind are only served when these races co-operate together for good. It is a matter of transferring the material information you have received to others. You will find that there are two classes in the world—one class way up to the top, and another way down in the valley. The question that you must decide in your hearts is to make a middle class which will be between these two classes and join hands in such a way as to see that the best interests of society are served. Make a model class. It is for you to transfer your achievements in the future, in a practical way, in the same or greater proportion than you have been taught here in theory. In order to do this you must have vision. This institution could not have been established without vision, nor could it have been maintained without vision. Don't be afraid of failure. Just let your failures be stepping-stones to success. You must look forward and reap the harvest of the seeds which have been sown here during your school life. Progress is nothing but the forward march of God. Educational success that has been yours has been the result of co-operation. It is because of educational co-operation that I am here. Just so in life, your success is going to be dependent upon co-operation. It is through co-operation that all things for good are brought about. Be racially conscious. Remember that if you are ashamed of your ancestors you will never rise very high. Be proud of your achievements and those of the other members of your race. You must love yourself and you must love your race. You must play your tune to suit the melody of the time."

Twenty-six young men and women were presented diplomas from the high school—three from the junior college, four from the school of business, and sixteen from the Department of Home Economics. The closing of Bethune-Cookman College for this year's session marks the completion of a most successful year's work.

Lexington Annual Conference

By the Rev. R. E. Skelton

THE fifty-ninth session of the Lexington Annual Conference convened at Chicago, Ill., in the great South Park Methodist Episcopal Church on April 10. The pastor, Dr. Harry M. Carroll, with his loyal members spared no means in according to the Conference a welcome such as was never extended before. On Tuesday evening a reception was given to the visiting delegates and their wives. On Wednesday, at 8.30 A. M., Bishop Edwin H. Hughes, D.D. LL.D., gave the sacra-

mental address. The sacrament of the Lord's Supper was then administered by our own Bishop M. W. Clair, D.D., LL.D., assisted by the district superintendents and the pastor of the church. At 10.30 A. M. the Conference was organized for business. The various officers of the Conference were elected. The Rev. Stanley E. Grannum, of Cleveland, was elected secretary; the Rev. W. A. Davis, of Columbus, was elected statistician, and the Rev. E. A. White, of Indianapolis, treasurer. The district superin-

tendents made their reports, which were followed by reports from the pastors.

One of the greatest messages delivered at the Conference was given by Bishop Hughes. Bishop Hughes has been known for a long time as one of the greatest prelates in the church. He brought a message that was encouraging and inspiring, and his presence was more than appreciated by the men of the Conference. Others who spoke in very interesting terms were: the Rev. J. B. Martin, Dr. W. A. C. Hughes, Dr. R. J. Wade, Dr. Edward G. Schutz, Dr. Dan Brummitt, Dr. L. H. King, Dr. F. H. Butler, Dr. I. G. Penn, Sr., Dr. E. M. Jones, Dr. Hastie Odgers, Dr. A. R. Howard. On Friday evening Bishop Clair delivered a great message, using for a subject, "Liberia—Our Responsibilities and Opportunity." This was a great message coming from Bishop Clair, who has the burden of Africa upon his heart, and in his message all felt that he should be given every available help in carrying the gospel to our black brother in the dark continent.

The following persons were elected delegates to the General Conference in Kansas City: Ministerial—The Revs. S. E. Grannum, S. H. Sweeney, N. D. Shamborger. Reserve ministerial—Robert E. Skelton, E. A. White, H. M. Carroll. The lay delegates were: M. H. Gassaway, J. A. Washington, D. A. Bethea. Reserves—Mrs. C. D. C. Mebane, Mrs. Z. B. Clark, Mrs. F. H. Bunton.

The closing day of the Conference was filled with enthusiasm. At the morning hour Bishop M. W. Clair delivered a very beautiful message to the Conference. This message was credited by all who heard it as one of the greatest sermons ever delivered by our bishop. The inspiration received from this message gave renewed strength to the pastors, and all felt that they could go forward for another year working for the building up of the kingdom of God. At 3 P. M. Dr. L. H. King, the scholar, orator, deep thinker, and pulpiteer, gave an address which will be long remembered. Dr. King always lives up to the expectation of the hour. The Conference adjourned with the reading of the appointments. Much credit should be given the pastor, officers, and members of South Park for their very cordial entertainment; thanks should be extended to the Friendship Home for its fine co-operation; words of commendation should be spoken for the good people of other denominations who assisted in making this session of the Conference a pleasant one; and, above and over all, we should express our very grateful appreciation to Bishop Clair for his great vision and his very excellent leadership. His administration more than justifies the confidence reposed in him by our great church. We have no apologies for the past, no misgivings for the present, and nothing but bright prospects for the future. We left Chicago feeling that the Spirit of the Lord God was upon us because He had called us to preach the gospel.

Clark University Closes Phenomenal Year

President of Emory University Speaks

CLARK UNIVERSITY closed her fifty-eighth session on May 30 with a wealth of well-earned achievements. Unusual interest was taken in the fact that two outstanding thinkers spoke at commencement. The baccalaureate sermon was preached by the Rev. W. P. King, D.D., of Athens; while the commencement address was delivered by the Rev. Harry W. Cox, D.D., LL.D., president of Emory University. The college conferred this year eleven A.B., four B.S.C., and three B. S. degrees; the normal school gave diplomas to nineteen young ladies, and the high school graduated thirty-four students. The honor students were, for the college: Marquis Harris and Bolton Price; for the normal school: Roberta Caruthers and Annie Laurie Chisholm; for the high school: Mary Travis and Leonard Taylor, valedictorian and salutatorian, respectively, of the respective schools. The high school commencement took place on Friday, May 25, when Prof. C. L. Harper, the popular and successful principal of the Booker Washington High School, delivered the address.

Clark has made great strides this year. The college department has increased its ranks to approximately three hundred, and the scholarship has taken a marked upward stride. For the first time the college conferred the degree of B.S. in science; the first three students to be honored were Marquis Harris, Bolton Price, and Savannah Sinkler. There was a healthy scholastic spirit evident in every department, which emphasizes the keen work of the faculty led by Dean J. P. Brawley, and the eager, earnest spirit of the students. The high school has to its credit that Alma Maxey, a student, won a

thousand dollar scholarship when she defeated all contestants in the Southeast in the Elks' oratorical contest. Two plays were presented this year: "Out in the Streets," and "Aaron Boggs, Freshman." Mrs. Archer and Mrs. Carroway were the sponsors for these plays. Prof. E. Luther Brooks, who was granted a year's leave of absence, returned in February with his M.A. degree from Columbia University.

The music department, under Prof. Frederic Hall, has been accredited by the State Department of Education, which will give to all graduates the State license to teach music. There is a chorus of eighty voices, and an orchestra of thirty instruments. During the year two concerts were given.

Athletics were very successful. In football, Clark was nosed out of the championship by Tuskegee, and for the second time won the basket ball championship. Baseball was resumed, and Clark ended high in the first column. A new athletic field, undoubtedly the best in the city, has been built and enclosed. This was made possible to a large extent by the financial support of alumni and students. Of all the varsity men, Clark loses only three men by graduation. Coach Taylor and all Clarkites are justly jubilant over his success, and welcome the larger opportunities which the coming year presents.

Under the leadership of President M. S. Davage, Clark is gradually taking her place among the leading educational institutions of the country. President Davage was a delegate to the General Conference, but returned in time to confer degrees and present diplomas on May 30.—E. Luther Brooks (Professor of Physics).

On the Wings of the Dollar

A Glimpse of Mammon and Acquisitiveness at Work in Modern Life

By Carrie Chapman Catt

ONCE upon a time, when the world was young, our great-grandfathers had never heard of money nor felt the need of it. They required but little shelter, no clothes at all, and only an occasional "fill-up" of food.

In time our grandfathers saw things they never had seen before. They wanted those things. They wanted them because they were new and curious, and because possession of things others did not have gave distinction to the owner.

Wants, not important needs, just wants, invented trade in order to get possession of things wanted. Something preliminary to money was devised. Anything sufficed. Cowry shells or elephant's tusks, bananas or skulls.

Men of many tribes and nations sailed the seas to find things men might want. On camel, elephant, and donkey men searched desert and shore for things that they might dangle before the eyes of men and produce a want where no want had been. To royalty the traders brought gold and silver, precious stones, silks from India, and rugs from Persia. The need inspired kings to make coin as a medium of trade, and silver and gold and bronze money is more ancient than anyone knows.

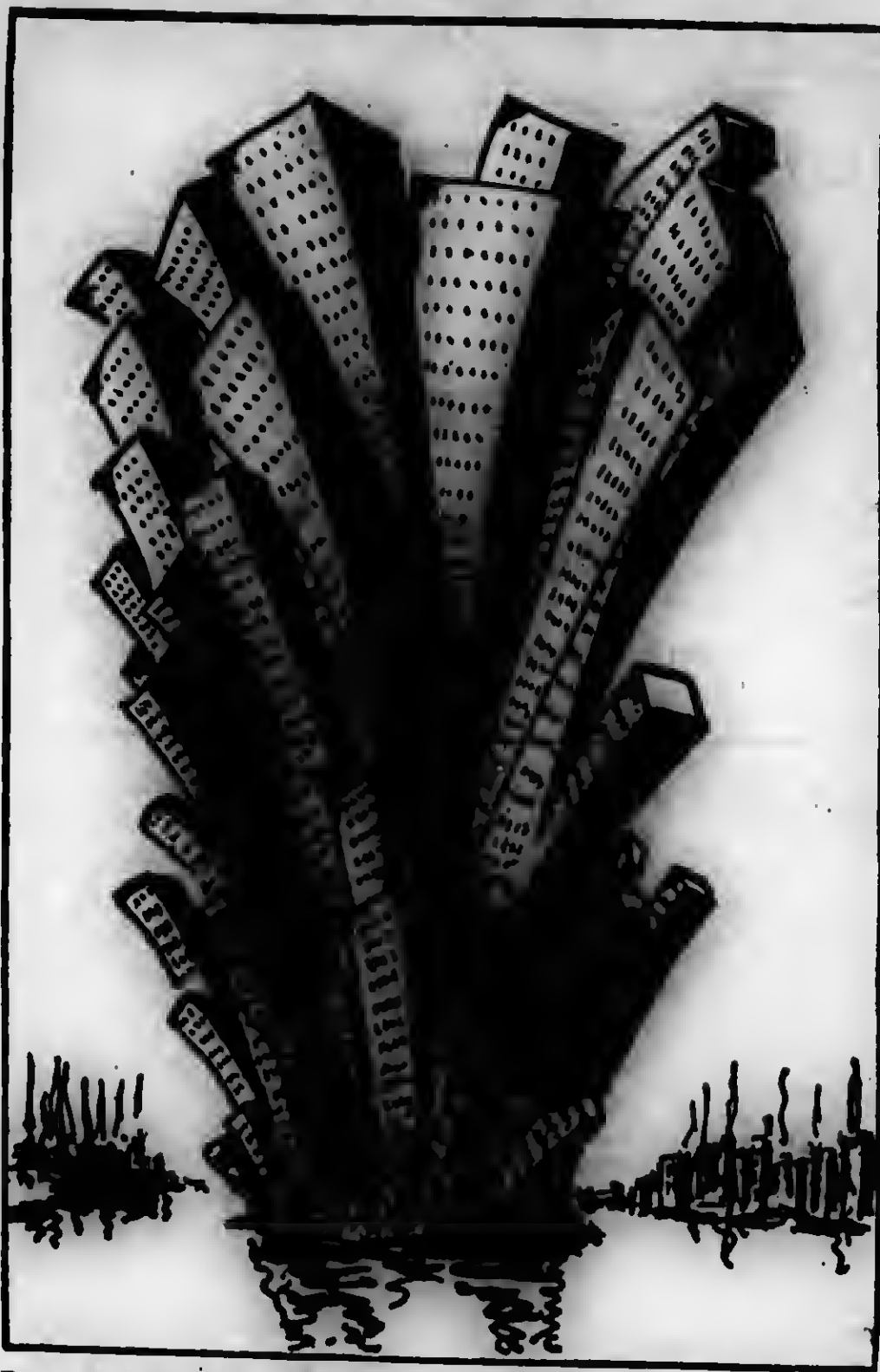
Wants grew with wants supplied. Kings with power to tax equipped armies and navies and descended upon terrified peoples in order to rob them of their possessions and thus gloat over them in the richness of the victorious kingdom. Kings fell before other kings, and nations surrendered to other nations. Wants ever increased, and trade moved ever faster and faster.

Then came the white man. The white race inherited the lustiest of the world's wants, and all the tricks and vices by means of which it could supply them.

When Money Becomes the Driving Force in Life

Money had become a necessity, banks had been established, and the foundation of capitalism laid before the white man entered trade. But avarice, money, possession, wants, became the driving force of every white man's land. Already moving fast in ancient times, trade began to whirl with the coming of the white man.

Christianity did its utmost to direct the minds of men to salvation for the next world and to curb material wants in this. Bankers were fined for usury, threats of excommunication were plentiful.



From "America" by H. W. VanLoon Courtesy of Boni and Liveright
A SYMBOL FOR A COMMERCIAL CIVILIZATION

The Church Council of Vienna (1311-1313), France, issued its edict that "Any person obstinately declaring that usury is not a sin, is to be punished as a heretic, and inquisitors are to proceed at once against him."

Confessors were provided with lists of questions designed to ferret out the secret devices of the suspected usurer. Frequent pronouncements of the church against usury and avarice frightened the masses who were poor anyway, but they did not curb the growth of the twin sins.

The Church and Avarice

The small lender became an outcast in his neighborhood, but the trail to his abode was well worn by the avaricious who found him convenient. No church edict restrained war baron or king who found ways of borrowing money and enjoying frequent debauches of war.

After some centuries of conflict the bewildered church saw a way out of the complication. The new edict declared that "Those guilty of avarice are to do penance by giving large alms on the principle that 'contraries are to be cured with contraries.'"

So it came about that Europe was dotted with chapels and altars, hospitals and almshouses, and other charitable needs representing the penances by which accusing consciences hoped to buy immunity from punishment in the world beyond.

For some centuries the church had contended that in heaven happiness without a flaw awaited the soul saved by the right belief plus a righteous mastery over avarice and usury. The church, forced to surrender, "saved its face," as the Chinese put it, by arranging an open door to salvation through which the avaricious and the usurious might freely pass by paying the toll of contributed penances for their sins.

Protestantism arose, and Luther, Calvin, and Melancthon condemned extortioners and usurers as vigorously as the earlier church had done, but Protestants also yielded, and in the end became the protectors and partners in the business of profit.

Out of the controversy between the spiritual aspiration of Christianity to control wants and the wants themselves, usury and avarice, hand in hand, emerged triumphant.

The church, Catholic and Protestant, came out of

the controversy, themselves the possessors of vested interests, and became part and parcel of the world-wide capitalistic institution of trade.

Nations fought nations over religion, thrones, and frontiers, but now the economists say usury, avarice, and trade lurked behind every war and were their secret motives. They tell us that even the Crusades had an economic impetus and were not free from avarice; that even the Inquisition savored of usury and profits.

Whether true or false, it is certain that when the church stepped out of the track of trade it whirled on more madly than before. Behind avarice the wants of men, selfish, personal, and often childish wants, speeded on.

Taking thirty years as a generation, Columbus was setting up the cross and the Spanish flag upon American soil just fourteen grandfathers ago. Or if we stretch a generation to seventy years, it happened six or seven grandfathers ago. Yet brief as the period, what unbelievable changes have marked the years!

The Scene Shifts to America

Christianity and its former chief aversions, avarice and usury, traveled with the cargo of each sailing ship to the lands newly discovered, avarice bringing rum and guns with which to trade with Indians or other natives in exchange for furs wanted in Europe, and the Christians to tell the story of the loving brotherhood of all men and the Golden Rule as taught by the Prince of Peace.

Two hundred years ago: what an insignificant span of time! Three or four long-lived grandfathers would cover it. Struggling colonies then was the America of that day, where the richest were poor, every home a factory supplying its own needs by its own work; everybody working long days; pious heads of families armed with guns, taking wife and children to church on horseback. A simple, austere, poor people on the average, doing as nearly right as they knew. Then destiny picked up these young colonies and marched them on.

A Declaration of Independence setting farm and village to talking of the rights of man, of liberty, of self-government; a revolution, followed by hard times when a handful of people attempted to pay back the borrowed money that had been spent for cannon and guns; and did pay it; all the while those fathers of ours learning how to get along without a king and to govern themselves. From the great unexplored hinterland came the luring call of mystery, of avarice, of hope of adventure, to the trail maker, the prospector, the pioneer, and in time a chain of covered wagons gave response and followed the track to the Pacific Coast. Hard times, privation, prosperity, and plenty succeeded each other until



AVARICE AND IMPERIALISM ARE AMONG THE
DEEPEST ROOTS OF WAR

with one lifetime a people had covered the vast expanse between two oceans. No other story in all history reads like it.

The United States Becomes a World Power

Then came a Mexican War, a Civil War, a Spanish War, a World War just one brief generation apart, when suddenly, unexpectedly, America, the land without boundaries a few grandfathers ago, emerges from the past hand in hand with destiny, and in all the world no dreamer ever pictured a trading people so masterful as is this America. The America that was a mere fringe of population on the coastline of a little-known continent but three grandfathers ago, quite unaccountably becomes the

richest nation in the world. The mass of the world's gold gathered from six continents, and accumulating since the days of Solomon and Nebuchadnezzar, the melted crowns and chains of barbarous royalty, gold from Aztecs and Incas, from Carthage and Bagdad, repose in its vaults. The dollar, too new in the field of finance to have a family tree or a social status, too fluctuating at times to win the confidence of European financial centers, has taken wings, and before its shining flight is driving Pound Sterling to second place. New York, but yesterday a muddy little village with pigs burrowing in the streets and the first national President crossing the bay in a row boat for his inauguration; New York, with a population greater than the entire population of all the colonies when they dared revolt against their motherland; New York, with a fire department staff as large as was its entire population at the date of the Revolution; this New York, mammoth mushroom city of the West, is daring to challenge the right of London to remain the economic capital of the world!

The Dangers of Imperialism

Imperialism, that money-making traders' joker, piously avoided by America while an unimproved West lay at its back; then cautiously, timorously acquired, now boldly threatens, or promises, as one chooses to put it, to go whither it wills.

The adventurous trader of early centuries dodging the strictures of the church, counting his hoarded gains in secret, has evolved into the bold, masterful "go-getter" of the Western world. A fortune bigger than most, perchance larger than any, is his dream; the strategy of how to get it is his adorable game.

The church no longer blocks his game. To him, salvation and eternity belong to the past, and do not distress his soul. How much is there in it? Where shall I park? How may I reduce costs in order to increase profits? Where can I find a broader market? These are the problems that disturb his sleep and his digestion.

Buzz, whirr, dash, bang—the wheels of avarice the conqueror, of usury the king of kings, of big business the God of men—the wheels grind on and grind exceeding small.

It is said that a fortune lies at every man's back door. He needs only to find a *want* that no man knew he had, then play upon it, dangle it before the eyes of him who should want until the want takes hold. Stimulate it, fan it, pet it, advertise it, until men must have that want satisfied *or die*. That's all.

To-day the cry is no longer for a horse; it is, "My kingdom for a want, a brand new want! Leave the rest to me!"

In this efficient, go-getting age, wants are money; so a new, highly-paid occupation has been devised, and the cleverest brains to be found are enlisted in it. It is the professional want-finder, the want-producer. He guarantees to make men and women want the things those who pay his salary have to sell. Once men might dream of things they would like, but not to-day. Every want is anticipated.

The Gospel for a "Go-Getting" Age

"Have you an automobile?" sings the want-producer in every newspaper and magazine.

"How can you live without one?" Buy it on the instalment plan. Oh, she has one; then buy one for your son, your daughter; buy one for the cook; buy one for the janitor. Buy one, buy two, buy a dozen." Twenty millions of automobiles, four fifths of those in the entire world, are ours. "This would be very well," croaks a pessimist, "if they did not all get into the same street at the same time."

Prayerful consideration is desperately needed upon the questions—What is this prosperity, this richest nation in the world idea, this newly-acquired self-indulgence, this lack of self-discipline—doing to us, its citizens? What is it doing to our morals, our mentality, our lives singly and collectively, our religion, our politics?

Further, what is this prosperity of ours, this trading supremacy, this toplofty cocksureness going to do to other nations? Will it override them, subject peoples, compel tribute, and act like a one-time divine-right king? And will the bewildered self-governed, occupied in counting profits, speeding automobiles or flying machines, fail to notice what may be going on?

Avarice, once a sin, is now the virtue that makes the great man. To those who "have" the "have nots" look

with envy and admiration. To want, and to supply that want, keeps trade moving and the nation prosperous. If the want be silly, it matters not, for it produces dollars for somebody's till. Usury, once an ungodly presumption, is now the established foundation of the civilized world. The man who hasn't a mortgage on something is a "poor fish"! The church without a mortgage should erect a nobler edifice and get one; the nation without a debt, where is she?

Not content to mortgage farms and factories, pianos and automobiles, the nation collectively is fast putting its mortgage upon the world. American imperialism hiding behind the missionary on the left, the trader on the right, has penetrated every continent. The people who but yesterday were struggling to build a little nation wherein men might worship God according to their own consciences, have emerged into a driving force with dollars their chief aim, their primary aspiration. On the usurious wings of the dollar its power has flown far afield and has dropped mortgages over every nation on the two American continents—twenty-one in number!

Will the Almighty Dollar Destroy Us?

It has flown on and has quickly settled other mortgages over the necks of the chief nations of Europe. Its warships patrol the Yangtse and dive in and out of ports where usury is slow of collection.

Greed, avarice, usury are unpleasant words, no longer heard. Those who dare utter them are denounced as pessimists or even menaces in the land. All of them are now united under the daintier title, "Prosperity." Meanwhile the shining, whirring wings of the dollar detract attention from what lies behind; and gently, gradually but certainly, morality, respect for law, altruism, devotion to self-government, individual discipline, and contented minds shrink, while these one-time red-blooded positive factors in American life fade into anæmic negatives.

Babylon, Carthage, Rome, Spain, France fell, the heads of their people turned by the extravagance, immorality, and vanity occasioned by a surplus of wealth. But these were older times and different people. This is a Christian land, and Christians follow the Golden Rule. Will Christianity save us, or will the triumphant dollar reduce Christianity to mere mummery and cause the downfall of another overrich nation? Is this pessimism, or is the denial of these facts overconfidence?

When Sunday Comes

By John Andrew Holmes

—In the atmosphere of worship, virtues unfold like lilies.

—Some ministers build the church roll; others the church soul.

—The sermon awakes the heart, uncurtains its windows, makes its fire, and sets its table:

—If you hold that "the minister should have no more vacation than the merchant," don't ask him to work Sundays.

—Church etiquette note: When two ministers conduct a service jointly, they may set the congregation an example of Christian fellowship by conversing facetiously from time to time.

—If no one else speaks to you at church, God will speak to you.

—Sunday is the soul's best chance to lay the foundations of its paradise.

—In building a church, as much liability insurance should be taken out for the pastor as for any other employee.

—God requires the preacher not to be popular, but to call out in His name, demanding of his people high and difficult things.

—What a beastly thing for a man, composed largely, let us trust, of soul, to dedicate the soul's day entirely to the pleasures of his flesh!

The Episcopal Address

To the General Conference of 1928

(Continued from last week's issue)

CHRISTIAN PSYCHOLOGY

Evangelical Christianity must avail itself of whatever helpful influence inheres in sane psychology, not leaving so potent an agent to religious charlatans and empirics. But wherever taught, whether in the pulpit or college classroom, the manner of its treatment must be consistent with all the essentials of a distinctly Christian faith. It must be acknowledged that our comparative failure to give to this science its proper place has opened the way for heretical beliefs in which the normal has been sacrificed for the abnormal. Too often this source of possible strength has for commercial ends been made to yield only a polluted stream of sensuous suggestion. Operating under another name, it has clothed the imaginary in the borrowed garments of reality while ascribing to the phenomena of consciousness the quality of unreality. It has deified the human, but denied to the divine even the fact of personality, and has substituted for the balanced gospel of our Lord a system in which the chief attraction would seem to be that nebulous expanse of suggestion which allows to individual fancy unrestricted range.

PERSONAL PASTORAL COUNSEL

We must agree that in every church some provision should be made for the quiet and undisturbed approach of anxious souls to one who, as a well-instructed believer and disciple, is qualified by patience and sympathy to encourage the trusting and also lift up the fallen and bring back into the way those who have wandered from the path; who shall so meet all who come that they may go away cheered in the consciousness of Christ's nearness, strengthened by the comfortable communion of the Holy Spirit. The idea is as old as Methodism itself, for it was the outstanding feature of the class meeting of former days. Into the crowded hours of these modern days it may be that the old institution cannot be brought back, but the need of such pastoral contact and counsel is as great as it ever was, and it must be met in one or another way. Whatever value may attach to other phases of social religious life, we cannot too insistently urge upon the local church the duty of holding to its services of prayer and testimony. There is a cultural value and a spiritual dynamic attaching to such services which do not belong to a mid-week lecture, if the feature of congregational participation be omitted.

THE SACRAMENTS

An emphasis not generally voiced must be given to the observance of the sacraments of baptism and the Lord's Supper. It is needful that they have their rightful place in the service of the church, with such adequacy of explanation, with such reverence in administration as shall not only serve to enrich the formal worship, but really make of them means of grace. It is incumbent upon us, not in the spirit of controversy but of illumination, to declare that in every aspiration and approach of honest faith, but in the sacraments especially, we do believe in the real though not the corporeal presence of that Master whose solemn words we honor as we thus remember Him, a presence not dependent upon the mind and will of any celebrant, but conditioned upon the appropriating faith of the individual worshipper.

ORDER OF SERVICE

Recognizing the differences of setting and taste represented in the local church, certain latitude must be allowed in the character and conduct of service. In some places the order followed will be that of utmost simplicity; in other churches a more formal service will be appropriate. A degree of liberty with respect to the form of service will be recognized as inherent in the genius of Methodism, but it must also be recognized that total disregard of ritual and order tends to irreverence. We must guard against that perversion of liberty which makes of God's house a common meeting place, and takes from the formal service the suggestion of sacredness and the spirit of reverence. Upon the other hand, we must guard against that soulless formality which exalts ritual at the expense of life. We would urge that in every church, for the morning service at least, in addition to the singing from our hymnal, prayer, the Scripture lesson by the pastor, and the sermon, there be the confession of our common faith in the use of the Apostles' Creed; the responsive Scripture reading from our Psalter, which, however, should be revised, and to which should be added selections from the Old and New Testaments, thus providing alternative readings; and in every morning service certainly the doxology and the Gloria should be sung.

EVANGELISM

The church will have its place in many lands, and the sermon will be in many languages, but everywhere the aim will be that of evangelical adaptation and promotion. For the realizing of that aim it will be well to employ every method available. The plan of visitation evangelism or of mass evangelism, where conditions are favorable, will be adopted, but ever with the rejection of those glaringly spectacular features which are much more effective in advertisement of the evangelist than in the exaltation of Christ. We must avail ourselves of all our contacts in the promotion of the work, making definite use of all the church festivals, magnifying the suggestive value of decision day, joining the multitudes of our fellow Christians in the intensive observance of the Lenten season

leading to Passion Week, and the great festival of the resurrection, insisting also upon the reverent observance of the Pentecostal season which, in historical significance and spiritual suggestion, must have place with our Lord's advent and passion. The General Conference would give the most emphatic encouragement possible to such a celebration of Pentecost, if upon the closing Sunday of the session—assuming that we shall continue through the month—we should ourselves make the personality and office of the Holy Spirit the subject of our thought and the object of our prayer, urging that our churches throughout the world, so far as possible, join with us in this celebration. We recommend that this be formally approved.

We are reminded, also, that the nineteen hundredth anniversary of the historic festival of Pentecost will be observed in the year 1930. We are convinced that an adequate preparation for the observance of this historic event on the part of world-wide Methodism would tend to summon our membership to share in the unused resources of Pentecost. We, therefore, recommend that the bishops, together with the departments of evangelism of the constituted agencies of the church, be instructed to suggest to an expectant Methodism such a spiritual procedure as will culminate in Pentecost, 1930.

The place of importance given by the bishops to evangelism has been made clear by their formal statement urging the wholehearted co-operation of ministers and laymen in this, the chief business of the church. That appeal, with its promise of support by every member of the board, must not be regarded as an idle word. It has been followed up by great group meetings of remarkable interest and power. Our hearts were in the message as they are now in its reaffirmation. May our church never outgrow the passion of Wesley and Asbury, nor be led by our philosophy or program to accept any merely intellectual readjustment as a substitute for conversion. To-day as yesterday the aim of Methodism is and must be that of our Master, that the world shall be saved. We cannot really as a church outlive that passion, for if it should cease, Methodism would be dead.

In this memorial year we might well revive our recollection of John Bunyan and his immortal classic. If we sit at the feet of this saint and sage we shall learn that every chord of emotion must be touched, every force of will called into play, every power of judgment, faith, and love be invoked. The pilgrim of the twentieth century who reaches the celestial city must master the same difficulties and subdue the same enemies as did the pilgrim of the seventeenth century. Likewise he has need of the same encouragement, the same vision, the same mighty Deliverer. There can be no spiritual appeal comparable with that which is based upon personal Christian experience, and the publicity that shall mean most to church and world will be that of the transformed life, the radiant face.

THE LAITY

We have spoken of pastoral leadership and conditions that make for its success. It is obvious that whatever affects the morale of the ministry is a factor in this equation. But if the pastor be the director of the local church, the laity constitutes its body and strength. The laymen are the counselors and co-workers in all the activities of the church. Their breadth of vision, their response to great impulses, their support of programs proposed to them or wrought out by them will measure the success of that local church in the spiritualities as well as the temporalities. We might apply to these two elements, the ministerial and lay, the words, "Useless each without the other." We are speaking only of the human agencies, to be sure. In this address we would formally recognize the magnificent work of our lay members, who in innumerable fields, without even the reward of a bit of ribbon or the honor of a citation, have carried on to the praise of God and the extension of the Kingdom.

THE LAITY AND THE ANNUAL CONFERENCE

We believe the relation of our laity to the Annual Conference bears strongly upon the question of what the local church may ask of the General Conference. As to the Quarterly Conference, immediately authoritative in so large a degree in the control of the local church, the rights of the laity have never been questioned. In respect to the General Conference, the governing Conference of the Methodist Episcopal Church, the way of discussion was often storm swept, but the principle was formally approved in 1872; in 1896 numerical equality was reached, and in 1906 women were given membership in the Conference, so that in the eyes of our law, so far as this Conference is concerned, there is no longer male or female. But as to the place of the laity in the Annual Conference, the decision has not been reached. The Annual Conference is not primarily a legislative body in any proper and technical sense, but it is a body for consultation and action upon many important subjects affecting the welfare of the local church, and it is the only body which deals with some of those important matters in which the laity as well as the ministry must be vitally concerned. With some the admission of laymen to the Annual Conference has been deemed illegal. Of course, disciplinary procedure can relieve that illegality. But it has been objected that even though it be lawful, it is not expedient. So long as "lawful" means only per-

missible, expediency may well determine action; but when to permissibility is added the element of justice, then expediency must yield to right.

A century ago by the calendar the agitation of this question was largely influential in the separation of those who formed the Methodist Protestant Church. It is the judgment of your brethren that, in the matter of the laymen in the Annual Conference, the present might well be the appropriate time to face and master whatever difficulties appear. Of necessity there will be certain rights reserved, as, for instance, action in judicial procedure, but with the reservations which will suggest themselves, the participation of our laymen would, in our opinion, be of value. In some of the matters brought to the Annual Conference there might be given the right of voice without vote, and in other matters the full right of voice and vote. It would undoubtedly strengthen the sympathy of the laity for the ministry if the opportunity of expressing judgment were allowed the laity in the reception and ordination of preachers, for this vitally affects the life of the local church, and the support of the laity must be a large factor in the problem of maintenance. Indeed, in all the questions considered by the Annual Conference, the advantage of lay participation must be conceded. The justification of such extension of lay function will, however, be conditioned upon the character of men selected for such service and largely upon their continuance in it, so that there shall be such acquaintance with the task and such familiarity with method as shall secure effectiveness. The temperamental qualifications for team work, we may safely assume, will not be overlooked.

STEWARDSHIP

All of our church activities, with moral or spiritual objective, accentuate the importance of stewardship not as an academic theory, but as a vital factor in the whole round of duty and privilege. The fixing of a standard in the dedication of substance is not the chief thesis of stewardship, though for definiteness the tithe is accepted by increasing multitudes as a reasonable minimum of obligation. This, however, is but the material symbol of that devotion which utterly and gladly yields to God self and all it holds. As the waters of the sea at the incoming of the tide find and fill the broad stretches of gulf and bay, and also the waiting vacancies half hidden by sedge and reed, so comes in God's claim, from the imperious command of which no power of brain or heart, no bit of strength or wealth can find itself exempt. To that claim the only worthy response is the utter devotement of substance, of service, of life itself. It is evident that some form of organized stewardship is essential if really worth-while results are to be secured. We therefore express the hope that the General Conference may discover a plan for the crystallization of the conviction of our people on this vital question.

CHANGES IN THE WORLD PARISH

The world parish has undergone radical changes during the last quadrennium. In South America and Mexico, notably in the latter country, such changes have taken place. In Mexico the government has adopted measures to prevent the interference of the church in matters political. Our own constituency has accepted the situation in good faith, and on the whole the result has been to the strengthening of our work. In India the nationalistic movement has gone forward with occasional change of direction and method, but in China the most radical and revolutionary movements have taken place, industrial, social, and religious, developing conditions of increasing and bewildering confusion. It is in these countries, especially, as it was in this country at the beginning of our revolution, the ideals of the Oriental peoples have new proportions. Progress must in all these lands be ultimately by indigenous agencies, and its direction will be by native leaders. In view of this, our legislation should contemplate this finality and make easier the way to its realization.

EPISCOPAL ADMINISTRATION IN CENTRAL CONFERENCE TERRITORIES

One item in the progressive adaptation of our methods to a work now carried on in many countries involves a new consideration of our system of episcopal administration. The advance of our church overseas in numbers, in educational training, in experience of church life, and in power of spiritual leadership, has resulted in a strength and a growing self-realization which have been the goal of our efforts and in which we heartily rejoice. But these very conditions call for some modification in our present plan of supervision. In some major sections of our work outside of the United States of America no change is desired in the existing order of administration by general superintendents elected and assigned to their fields by the General Conference. But in other Central Conference territories there is a clear and reasonable demand that the task of episcopal administration shall be shared by nationals or others already resident on those fields, and that the national church, through its Central Conference, shall participate more weightily in the choice of its own leaders. So far from breaking connection with the church at large, such a plan, we believe, will strengthen the ties of affection and loyalty which unite the sections of our church in distant lands. While differing in detail, the memorials which come from several Central Conferences are alike in asking for continued inclusion in the organic life of the Methodist Episcopal Church, coupled with larger local autonomy. In particular, they request that the power may be granted them, by such constitutional process as shall be found necessary and appropriate, to choose for themselves such national or regional bishops as they may need in addition to the general superintendents assigned to them by the General Conference. These new national aspirations command our warmest sympathy. We believe the time has come for action, and we recom-

mend to the General Conference the careful and cordial consideration of the wisest way by which these aspirations may be met and satisfied.

WORLD POLICY

Whatever action may be taken by the General Conference on the matter of episcopal supervision overseas will touch, however, only one aspect of a complex problem. What shall be the whole policy of our church in lands outside of the United States—as to the form of its organization, the powers committed to it, its organic relation to the rest of the church, and its relation to other evangelical bodies and to movements for the formation of union national churches? Upon the answer to these and similar queries much will depend. It is undoubtedly wiser to steer than to drift, but we cannot steer with confidence until the course has been charted. It may well be, as we face some changes and many problems brought before us by rapidly shifting circumstances, that the time has come for such a comprehensive and thorough study of this whole matter as might be made by a special commission so chosen as to be representative of all the major fields in which we are at work. In this connection we call attention to the memorial on this subject from the Eastern Asia Central Conference, and invite the thoughtful attention of the General Conference to this far-reaching question.

II. WHAT THE LOCAL CHURCH OWES TO GENERAL METHODISM

But what does the local church owe to world-wide Methodism? For this local church, in whatever land it has its place, must never think of itself as a church apart. It must be constantly emphasized that the world is our parish, and the local church should not regard community boundaries as limiting the range of its interest and sympathy. If in any given place there are more churches than can be properly maintained, it is far better to leave the spiritual care of the neighborhood to some one of the other churches having the world vision than to merge the various groups into an organization lacking the stimulation of the world outlook and contact. Such outlook and contact are essential to normal church life, and no financial saving can compensate for their absence. The church which is to save itself must take its rightful part in saving the world. The local church must not become the creature of an aggressive individualism or of a narrow parochialism. It owes to the general church respect for its authority and support of its policies and programs. It should strengthen our appreciation of our own agencies to note that some of our boards—in particular those of Missions; of Education; of Hospitals, Homes, and Deaconesses; of Temperance, Prohibition, and Public Morals—have had for their management in the last years the practical endorsement of most munificent gifts not only from our own constituency, but from Christian men and women outside our communion.

SOLIDARITY AND CO-OPERATION

It is possible, of course, unduly to magnify the importance of solidarity, and it may be necessary sometimes to discourage the idolatry which sacrifices to the net and burns incense to the drag; but there is a reasonable attitude of mind which, having deliberately cast in its lot with the denomination, steadfastly resists the impulse to belittle the connectional appeal or embarrass its presentation.

The local church which honors itself will also honor this general church whose name it bears. The election of the officers of the general church and the formulation of the Discipline which they are directed to administer are determined by the representatives of the local church. The right of insistence that these officers shall be obedient to the orders of the church has its correlative in the insistence that brotherly support be given to those chosen by their comrades for such administrative office who, after all, are men of like passions with their electors, and who are doubtless ready to confess that whatever treasure they may have, they hold in earthen vessels. In such case the obligation of consideration and helpfulness is inescapable, and in things ecclesiastical, as in things physical, the law of action and reaction inevitably holds.

The local church must share in the denominational philanthropies in a way that shall fairly express ability, intellectual, spiritual, financial, contributing for the care of childhood and the aged. As Christ long time ago took up the little child into His arms of love, so He means that His church shall care for those deprived of parental care. As He from the cross called to His best-loved disciple, "Behold thy mother," so He calls His church now to emulate the apostolic tenderness in its care of the aged. As He turned aside to answer the call of the blind, the ill, the distraught, so it befits His followers worthily to meet their responsibility in ministry to the weak and suffering.

THE LOCAL CHURCH AND MISSIONS

During the quadrennium our people have laid upon the altar of God unprecedented offerings, but the balance as to objective has not been preserved. It is in the distinctive work of foreign missions that our lack is most painfully noticeable. For the previous quadrennium, for example, the receipts of the Board of Foreign Missions amounted to \$22,858,504; for the quadrennium just closed the sum was \$14,292,496, or a deficit of thirty-six per cent. The amount given includes the preferential for the board's debt.

We have grown accustomed to the mechanics of benevolence, and sometimes in the intricacies of method the straight road from giver to the recipient intended has appeared to be in effect blocked so that a gift generously devised has not really helped the special cause for which it was offered, not because of any intentional diversion, but simply because of the tortuous lines of involved transmission. We need to bring in by some sort of spiritual endeavor an application of television so that a face shall be seen rather than the intermediary organization, and we must have, not the mechanics of a system, but the emotion of a heart. The work and success of

our women's great missionary societies must not be lost upon us. Their method is illustrative of personality, and if we may so say, of objective visibility. More than once the mind of the church has been confused and liberality discouraged because of conflicting statements of need and general policy upon the part of those charged with the conduct of our benevolences. It is apparent that such contrariety of utterance must be avoided in the interest of the causes represented, and also with distinct intent to eliminate every needless embarrassment in the work of the local church.

Somehow the face of the man of Macedonia has lost the sharpness of outline, and the neglected man, once brought clearly to notice, has again disappeared. For him the forgetfulness that follows acquaintance is more perilous than the ignorance which preceded his introduction. In some of the fields the privations of our heroic missionaries and the loss of confidence upon the part of the nationals are such as it is impossible to portray. Whatever be the lines of administration as you shall determine them, the conservation of past successes and the improvement of present opportunity demand a consecration of substance far, far beyond that of the last quadrennium. One of the greatest of America's statesmen began his march toward service of the world when he took upon his heart the burden of the forgotten man. We must find, if we can, how it has come to pass that so many have forgotten, or have seemed to forget the faces that Bashford saw and loved, the faces that William Taylor and William Butler looked upon until the lines of those faces were graven on mind and heart. As a Conference, we must pray God that no temple calling us to worship, no structure waiting for erection, no enterprise, however Christlike in its appeal, shall cause us to pass by on the other side, when China lies wounded in the road of the ages, or when Europe, or India, or Japan, or Korea, or South America, or Africa, or Mexico, or the Philippine Islands cries to us for help. God has entrusted the collective churches with vast wealth. It is for you to probe and plan, to pray, to co-ordinate, so to quicken and inspire that in the whole world there shall be no forgotten race, no forgotten group, no forgotten soul, whether in this or another land, whether speaking ours or another tongue.

In response to a demand for consolidation and a unified management, our law has provided for a central organization which makes its appeal in behalf of World Service. Without question, this general plan has made for indefiniteness so that, even though a strong commission has sought faithfully to carry forward the work, there has been lacking the more specific challenge necessary for the awakening of interest and the stimulating of giving. Utter freedom of solicitation would doubtless flood our church with wearying appeals, while utter indefiniteness would make for decreasing response. It is, therefore, the conviction of the bishops that the most careful thought should be given to the devising of a plan that will allow the largest possible freedom of designating gifts, whether by individuals or churches, consistent with the protection of our benevolent system as a whole. We believe, as well, that the benevolent organizations should be so changed as to make separate boards more responsible for the educating of our people with reference to their particular work, and for inspiring the people to larger generosity.

We must make it convincingly clear to the people among whom we labor that the Methodist Episcopal Church is in no sense an agent of any government. Where we labor we are present not as propagandists of civilization of any type, but as the friends of men and the proclaimers of the good news of God. Certainly no man should be there whose mind holds to Kipling's idea of "the lesser breeds without the law." We are to distinguish sharply between the promulgation of a gospel which is not ours, but Christ's, and the propaganda of a civilization which is not Christ's, but ours. The attitude assumed and held by the Methodist Episcopal Church in every land must be non-political, but can never be non-ethical. If in any land the publication of the gospel with its inescapable ethical teaching involves us in irreconcilable differences with the ruling powers, the only course open to us would be that of retiring from the field, transferring what we have to national groups with such subsidies as may be required.

It has been said, "When once a nation begins to think, it is impossible to stop it." The nations of the South, but especially those of the East, have begun to think new thoughts, and we must, in our ministry to them, understand and respect their ideals. If ever there has been mingled with the redemptive passion for China and India, the desire for ecclesiastical glory or zeal for Western civilization, however ideally presented, the day for it has gone. We shall be solicitous, not concerning the externalities of church life, nor can we dictate in any imperialistic way the terms of confession or the forms of worship. If only we can help men in spiritual need to see Christ, if only we can help to make plain to them who He is and how He loves, we can well afford to agree that the further understanding and practice may be in the fashion of the East rather than of the West.

III. WHAT WORLD-WIDE METHODISM ASKS OF THE WORLD

What world-wide Methodism would ask of the world is only this: credit for honest intention, accuracy in reporting us, and the opportunity to serve. It has sometimes been charged that we are a political church. It would doubtless be well if, when those of our membership, lay or ministerial, discuss questions of public policy, they would make it plain that they speak for themselves, and not as representatives of the church, unless especially commissioned to do so. But the characterization of any church as political is not to be justified on the ground that it is interested in the civic affairs of State, nation, or world, or on the ground that being thus interested, it makes known the positions to which it is committed. The term in any unfavorable sense is applicable only when it can be shown

that effort, whether by open pronouncement or secret intrigue or endeavor, contemplates some special advantage in the way of strength or prestige or immunity of the church concerned. We are clearly within our rights in appealing for that fairness of treatment which every group, religious, political, social, industrial, financial, may reasonably expect, a claim which is generally recognized and respected by the journalism of the day.

IV. WHAT WORLD-WIDE METHODISM OWES TO THE WORLD

But what world-wide Methodism owes to the world cannot be stated so briefly. It owes not only the obligation of humane and generous intent, but the effectual demonstration of this intent. Jesus Christ was not only Master, Saviour, Lord, but in the broadest and most vital sense He was Brother, and by His brotherhood all depths were fathomed, all heights scaled, all reaches encompassed. There can be nothing human which can be of indifference to the Master or to His church. Methodism owes to the world intelligent interest in all the problems humanity is seeking to solve.

THE WORLD'S CHILDHOOD AND YOUTH

Methodism must be concerned with childhood everywhere, not only our own children, but the childhood of the world, concerned that every unit in the great multitude shall have a child's fair chance. It would mean, if accurately analyzed, that the child should, in so far as may be, have a fair and kindly world in which to live, that he shall escape the wiles of cupidity and exploitation, be delivered from the factual slavery of mills and fields, whether in the old lands or the new. In those early years, when brain and muscle must have their chance for development, all the voices of the physical world, through which God speaks to men, declare that the playground, with its pleasurable varieties of exercise, must have right of way over the treadmill grind of compulsory toil. A child has the inherent right to know something of the world in which he lives. He will early enough see the seamy side of things and have that view of life which inevitably leads either to the hazard of the willful or the bondage of the fearful. Well for him if he can feel God's winds blowing across the years, can catch the sunshine of God's favor, and be helped in weaving into the web of life some of the warmer, brighter colors. You may not understand the language of the child's lips, but you do know the language of his heart, for human hearts have a common speech, a common cry.

And this child, if he survives the chill and hunger of unfriended years, if he escapes the thrall of circumstances which shuts out the vision and holds him in from liberty and down to the dust; if he gets by the perils of the earliest days; too often enters that cheerless world of religious illiterates, of which group there are in America alone, according to one authority, 13,000,000, and, according to another, 27,000,000. We must follow them. They are without God so far as faith and obedience go; without religion, Jewish or Christian, Roman Catholic or Protestant. If that be true of the United States of America, what is the spiritual destitution of the world's childhood? The attitude of world-wide Methodism is that which recognizes the immense advance of any soul which has been lifted out of the depths of a godless world and has come to a conscious and worshipful attitude toward God the Father and toward Jesus Christ His only Son our Lord, even though the vision of the Incarnate God be dim and shadowy. Methodism owes to this child, this youth, this soul of whatever age or place of circumstance, its unaffected concern, its real sympathy, praying that upon its darkness, and if so may be, through our help, heaven shall say, "Let there be light." With such a life between us, the attitude toward every movement in the interest of childhood, youth, or adult which expresses genuine interest in constructive endeavor may well have our encouragement even if it does not answer all the test we would apply to our own agencies.

We are and must be profoundly interested in every phase of real educational work under whatever auspices conducted. We are, however, particularly committed to our public school system, and are concerned that the provisions made for the children and youth shall everywhere be adequate. We are convinced also that morality should be taught in these schools and that the Bible should be read not with theological intent, but to give evidence of our respect for religion and to lay a foundation for morality in teaching the being, the presence, the kindness of God. In such organizations as the Boy Scouts, the Young Men's Christian Association, the Young Women's Christian Association, we should be substantially represented, for in a fine way they interpret human interest, intelligent and Christlike. And we must accept responsibility for our rightful share in the promotion of all the general philanthropies which express unselfish impulse in helpful ministry.

THE INDUSTRIAL PROBLEM

We are concerned in the industrial problem in its every aspect, and in safeguarding to the very limit those who are engaged in extra-hazardous labor, that wherever practicable the element of danger be eliminated or relieved. But we are concerned also that whatever the character of the toil there shall be a livable wage alike to men and women, capable not merely of prolonging existence, but of supporting life, insisting always that life shall have for others such content as we demand for ourselves. It does not satisfy the requirement if there be given to the toiler to-day only so much as shall enable him to resume his toil to-morrow.

The dead level of a purely communistic theory does not appear either practicable or desirable, but certain things are demanded; provision for bodily comfort, for intellectual stimulation and satisfaction, for social contact under conditions altogether freed from humiliating suggestion; a share in the common amusements and

pleasures of life; the promotion of that comfortable sense of self-respect which must be one of the constant if mutual regard is to survive in the world of give and take; and a reasonable provision for the days of illness and old age. In our social scheme we must give distinct recognition to these as basic elements of our industrial creed.

The problem of unemployment is one of the most serious that faces us, and one of the most involved. The disturbance of political order, the lack of confidence in the stability of values, overproduction of mill or factory, the occurrence of flood or earthquake—all these have an immediate influence in crowding the ranks of the unemployed. It is an aspect of industrialism which demands patient and expert study, and no remedy can be extemporized, but in a measure quite beyond our accustomed consciousness we share the responsibility for seeking a solution.

Here as elsewhere we would lend all the force of our influence to the method of the council table, persistently opposing every method which appeals to force rather than to reason in the settlement of vexed questions. We do not recognize any inherent virtue in poverty nor any inherent vice in wealth. Moral courage has its finest expression when it stands for calm discussion and fair adjustment, urging upon others and accepting for self the personal and practical implications of a balanced social creed. It may be too much to expect such discretion from the professional doctrinaire, but less than this cannot satisfy the demands we make upon ourselves. Our theory of industrialism does not require a denial of the rights of private ownership.

The church, however, in its utterance and action, must make clear its Christian attitude toward wealth as to its acquisition and disbursement. No righteousness of acquisition, however exalted, can excuse gross selfishness or extravagant display in its use, or justify that penurious mind which interprets mere possession as the end of accumulation and leaves to chance the scattering of fortune too tightly held by the toiler until his grasp has been loosened by death. And no generosity, however broad and discriminating, can atone for the unethical acquisition. The word of Zaccheus, uttered long time ago, might be accepted as a model of utterance for one whose gains have been by methods which cannot be defended in the presence of the Master. Standing before the Prophet of Galilee, Zaccheus published his purpose to give, and his purpose to repay, so making clear that to his quickened conscience, bestowment to the poor and restitution to those who have been wronged belong together. The church must make convincingly clear that mercy and justice in human conduct can never appear in their rightful beauty and strength except as they stand side by side.

We believe in the rights of labor, individual and collective. We affirm our belief also in the right of the laborer to determine for himself his relation to the labor union, for to us there is equal aversion to tyranny, whether it be of organized capital or organized labor. We cannot hope to bring either of the groups immediately interested to any reasonable dispassionate view of these matters unless and until we have rid ourselves of those prejudices which prevent judicial poise and make of would-be counselors only partisan and passionate advocates. Not infrequently the church is blamed because the reign of love and good will is so long in coming. It must be ever borne in mind that the church has given to the world those very ideals of justice and the square deal which are the criteria by which the theories of trade and the attitudes of men are judged.

We note with high approval a tendency in industrial management to cultivate relationships which are in harmony with the ideal of Christian brotherhood. The old notion of master and servant is passing out of our thinking and is being replaced by the practice of comradeship. Increasing effort is made to induce those who labor to fit themselves for intelligent co-operation in the conduct of business enterprises. These movements have long had our commendation and support. We believe that those who invest their lives in productive endeavors should share in full proportion to the contribution which they make both in the profits and in the conduct of industrial foundations.

THE GREAT MORALITIES—THE LORD'S DAY

Methodism owes to the world its zeal in behalf of the great moralities. A decent respect for the sanctity of the Lord's Day is manifestly an objective to which we are committed. Its observance is inseparably related to the maintenance of religion. We may well address ourselves most vigorously to a defense of the day against the rampant commercialism of the times, keeping constantly in mind the words of Jesus as of primal importance, "The Sabbath was made for man, and not man for the Sabbath." It is in the human rather than in the religious aspects of the case that we shall have our greatest power of general appeal. And for this very reason the church cannot sanction in the interest of Sunday amusement such disregard of the decalogue as will inevitably tend to the further secularizing of the Lord's Day, when so many influences are at work to break down every safeguard of its sanctity.

DEBASING LITERATURE—THE STAGE—DRESS

There must be concern for the morals of the community as affected by the perverted and poisonous character of so many of the theaters and of so much of current literature, whether belonging to the class of the tabloid daily or the magazines in which, under the name of art, shameless vice insults every sense of decency. Cupidity and sensuality unite in their caricature of all that is womanly and manly for the defilement of all that is manly and womanly. It is needful that devotion to fashion be subdued by concern for morals. Remembering the essential imperfections of our behavior and standards, we appeal to those within and without our communion to give themselves to earnest endeavor so that in the interest

not of taste merely, but of life, there be set a limit beyond which suggestive art, under whatever name, shall not be suffered to pass. And we register the conviction that propriety demands in many things not only resistance of forward tendencies, but the adoption of far less obtrusive customs than at present prevail. There is a perfectly normal desire for recreation and entertainment. This may, in part, be met by insisting that the drama be purged of what is offensive, and that which is wholesome be openly sanctioned, for our protest against the unclean has its logical sequel in our approval of the clean. The world will read, and the surest remedy for the evil of debasing literature is the spread of literature, sane and elevating. Let us maintain the highest level of our own publications and stimulate their widest possible circulation.

PROHIBITION

World-wide Methodism is concerned in the morality of the world as it affects and is affected by the traffic in strong drink. Our prohibition creed, as stated in the book of Discipline, fairly expresses the position which the church has taken upon the subject. With all our pronouncements, however, our record of achievement, our organizations, we are in an hour as critical as any to which we have ever come. The Eighteenth Amendment has been written into our Federal Constitution, and there will doubtless remain secured in perpetuity by the provisions of the organic law itself, which demand for amendment by annulment, the identical processes required for amendment by adoption. We have learned by experience, however, that where customs of long standing are affected by law, constitutional or statutory, especially where there is involved the question of political power, commercial gain, or personal restraint, the written law is not automatically effective. There has been widespread opposition to this law. Some of those sworn to uphold the law have not only themselves despised and defied it, but deliberately taught others to do the same, so that in the eyes of the immature the law has been made to appear contemptible. At a time when many influences are conspiring to lower the standards of conduct, there has been a persistent effort to charge not upon the violation of the law, but upon the law itself, responsibility for corrupting the age. Some who have been most vigorous in their zeal for the law have shown themselves less tactful than ardent, so that the very methods pursued by them have needlessly embittered and intensified opposition.

There is assuredly demanded a campaign of education, systematic and intensive, devoted to persuasion rather than contention, but we dare not condone any compromise with lawlessness. Whatever the expenditure involved in the legal processes adopted, it is still true that administrative laxity is infinitely more costly than even the most extravagant method of law enforcement, and that nothing could be devised so destructive of the nation's rightful standards as the belief sometimes avowed that public morality is an iridescent dream.

We cannot consent to the moral dismemberment of the Union by the virtual nullification of the Constitution through modification of statutory law. That method of dealing with the Federal Constitution, whether it relates to this or any other amendment, is inconsistent with the respect for that instrument which it demands and must have, if government of and by and for the people is really to survive. We must set ourselves persistently to resist every change of constitution or statute which looks toward releasing this traffic from any restraint which the present laws impose. To take the first formal step in the direction of lowered standards is equivalent to a confession that the soberness of the nation is either undesirable or impossible. To approve and authorize the modification which the opponents of law and order seek, is to start upon that movement of moral descent which, gathering momentum, must inevitably find this nation at the bottom of the hill up which, through the long years, with patience and sacrifice, we have been steadily climbing. Our makers of public opinion, from whatever platform they speak, cannot consistently lend their influence to discredit the law and justify its violation; they must defend the majesty of the law and make its abuse abhorrent. To do otherwise is in effect to make individual preference the sole criterion of civic obligation. We are most certain of permanent result when we insist that all the facts be known; that conviction shall refuse consent to shilly-shally compromise. We must follow up our educational program by calling to the polis upon every election day all our sons and daughters who have the franchise. For, after all, the ballot, clean and unafraid, is the best preventive thus far discovered for legislative anemia, judicial astigmatism, and executive locomotor ataxia.

The time has come for us to submit to the closest scrutiny our whole plan of action, and perhaps to substitute new methods for old. The argument for the retention of the old on the ground of past efficiency is not conclusive. So far as method goes, we must be ready for reasonable change; so far as objective is concerned, we are unalterably fixed. Conscious of the rectitude of our intent, mindful of the forces against us, yet confident as to the resources available, human and divine, believing that the sobriety of the nation is the measure of its safety, we urge morality-loving men and women of whatever creed or party, in business and in social life, to make their attitude toward this evil convincingly clear. We call upon the youth of the world to give their brimming energy to this great crusade. We offer our plea for sympathy to those who have opposed us; we offer our pledge of sacrificial unity to those who labor with us; we offer our prayer for guidance and strength to the God above us, as we solemnly commit ourselves once again to the struggle that the traffic in strong drink, whether legalized or outlawed, shall end.

We recall with deepest gratitude the notable work of the Woman's Christian Temperance Union, the Anti-Saloon League, and

our own Board of Temperance, Prohibition, and Public Morals, and kindred societies. The attacks made upon our own board sufficiently indicate the effectiveness of its work. Probably there is at present no other educational factor more potent in the creation of wholesome public sentiment than the weekly publications from the presses of this board.

INTERNATIONAL AND INTERRACIAL GOOD WILL

World-wide Methodism owes to the world its uttermost strength in hastening the day of good will. Our relation to those of other lands has been embarrassed by such legislation as that of the "Japanese Exclusion Act," the effect of which has been felt not in one country alone, but in every land where the conditions seem to suggest the clash of color. The developments affect not only the American workers, but the nationals associated with them. There is scarcely a little congregation in all the countries washed by the seven seas which does not present new aspects of difficulty in the missionary adventure which must and will continue unless the mistakes of needless and offensive discrimination are corrected. If we are to meet the native of another land with any hope of leading him to Christ, we must not only dismiss forever all that is suggestive of the superiority complex, but we must make it unmistakably plain to him that we have done so.

We know that all the world is kept advised of what goes on in America, and cannot lend countenance to any movement which denies the full rights of citizenship to any class on the ground of race, religion, or previous condition. While the option of candidacy for office is inherent in the franchise, the claim to election must be proved to the individual voter and may be limited not only by the authoritative interpretation of constitutional provisions, but also as the implications of such provisions may appear to affect the question of personal qualification. The attitude of Methodism in the homeland, as in every other land, must be that of Peter, who, to the kneeling man of long ago, said, "Stand upon thy feet." The narrow intolerance, which in this country pursues its course of suspicion and intimidation, while by an utter perversion of speech claiming that its standards are both Christian and American, deserves the unmeasured condemnation of every Methodist Episcopalian. This violation of Christian ideals is an indignity offered to large numbers of our constituency at home and to multitudes also of fellow citizens outside our own communion, but for whose civil rights we stand, and it is an insult offered to whole nations abroad.

We can hardly overstate the influence of our treatment of those who come from other lands upon the peoples from whom they come. Sensitive often, as we should certainly be, any lack of consideration which meets those of other lands at the doorway of this country, or after they have entered in, any violation of the neighbor code is magnified in the telling; and conversely, any indication of real kindness will have its sequel in the opening of the heart doors on the other side of the sea.

As illustrating the possibility of constructive effort in the correction of race prejudice, we would call attention to the remarkable work done by the Commission on Interracial Co-operation in a field of unusually delicate relationships and perplexing problems. It is one of the movements which has called constantly for self-restraint and that faith which inspires broadminded endeavor. We would formally acknowledge our obligation to those who have given themselves to the promotion of this work, and we should not only encourage the commission to continue effort in its particular field, but also should accept its accomplishment as suggestive of what may be done and ought to be done in bringing other racial groups together. The General Conference has it in its power, by the promotion of such agencies, to strengthen in a significant measure the bonds of interracial good will.

WORLD PEACE

The recollection of the World War is almost ever before us. In 1917 we took our place upon the field believing that we were participating in a war which was to end war. Of the awfulness of that war it is not necessary to speak. Its horrors have been burned into the consciousness of the age. Even when we were together as a General Conference in Springfield four years ago, as we uttered our pronouncement against war, the most of us probably thought that, taking nature as it is, with experience ineffaceable and conviction inescapable, humanity would not again resort to the savagery of the battlefield for the settlement of issues which in almost every case ultimately belong to the realm of reason and conscience. If any such belief was cherished then, we have been rudely disillusioned. More than one country has since then sent out the call to the colors. It is manifest that for war no remedy has been found because no substitute has been agreed upon. Say what we will, the passion for peace does not anywhere appear as a controlling national impulse. The tragedy of China to-day, with her agony of body, her confusion of mind, her hatred of fellow-countrymen, her distrust of other peoples, must shake us from our lethargy, must make impossible the unworthy calm of the provincial mind.

It is difficult to fix responsibility for past or present wars, and even if we could untangle the cords of guilt, the men who fell in battle would not come back. It is more important that we fix responsibility for future wars should they ever come. More than one of the military leaders have declared that if war were to come again, the church would be to blame. However intended, that word is at once an indictment of and a tribute to the church. It is a solemn challenge which we dare not disregard. One of the keenest thinkers of the eighteenth century said, "War is the greatest of all crimes, and yet there is no aggressor who does not color his crime with the pretext of justice." Let us see to it that Methodism shall

stand with unstained hands if war is suffered to reappear. It has been predicted that, with the advances in chemistry, in aviation, in the power and control of electricity since 1918, the horrors of another world war would make the last war but as child's play. Let us agree, however, that fear based upon that sort of prophecy will never bring in the reign of peace. Much has been accomplished in recent years, but much must yet be done in changing the psychology of the world with reference to war. It has sometimes seemed to superficial minds that the propaganda of peace takes from the heroes of many a field the honor due them. The great truth too often forgotten is that the peace of the world is the great objective toward which every true prophet has pointed, for which unselfish toil has continually striven, and toward which every hero loyal to conscience and God has consciously or unconsciously struggled.

In pleading for world peace we are but hastening the age which every true hero from the beginning would have exulted in heralding.

Upon two or three conditions the hope for a warless world must rest. There must be insistence upon the fact that war is not inevitable. There must be the process of education to the end that the heroic ideal and appeal shall be transferred from the blood-stained battlefield to those fields of bloodless conflict where every victory is to the abiding gain and joy of all. We are not far enough along to urge the discontinuance of our national military and naval schools, yet where we are in control we should prevent, and where we are not we should discourage compulsory military training in school and college, a course of action altogether consistent with any sane theory of patriotic obligation. There must be agreement that the cost of participation in any war shall be shared by every group and every individual, high or low, rich or poor. The distribution of cost must be so adjusted that those who represent the dignity and unity of the nation in Congress or Parliament, or as presidents or kings, shall, by reason of office, be the first upon whom the tax is levied. Any theory of government which justifies the conscription of life must surely justify the conscription of capital and labor, and if under any condition men are called to the discipline of the camp and the peril of the field, the nation must guard with flaming sword every gateway to wealth against the approach of the profiteer. In case of war among the other nations, it should be provided that no gold stained with human blood be allowed to financier or manufacturer dwelling in the protected zone. The declaration of such a national attitude upon the part of any government would clothe neutrality with imperial dignity and would stir other nations to imitation.

But why should we be compelled to discuss the penalties for participation in future war or be fashioning for ourselves a sort of moral refuge against impending storm? Have we not come to the place in human history when sheer barbarism can be mastered by civilization? Has the day not dawned, will it never dawn, when there shall be evoked by the soul of statesmanship what never can be won by the sword of militarism, the answer to the world's quest for peace without victory—of peace, that is, without the sequel of the burning wrath which inevitably follows humiliating defeat? It will never come so long as diplomacy concerns itself simply or chiefly with the great game of wits for national monetary advantage.

Nations must think straight and their leaders avoid the odium of a double standard—one form for display and one for use. It is not enough to set our wills against war, unless there be promoted a pact among the nations which will make generally applicable such provisions as were with limited range agreed upon at Locarno. If we really take seriously the responsibility of this nation in the matter of world peace, it is imperatively demanded that we exhaust every effort in bringing together the nations in mutual understanding and agreement, accepting eagerly and at once every hand outstretched to us as a pledge of peace, and persistently offering our hand as the symbol and guarantee of good will. We cordially commend the effort which the Secretary of State of the United States is making to bind together the nations to the end that war be outlawed. And we pray that these efforts may be crowned with such success as will make war an outlaw in the world.

The complete disarmament of the nations must be synchronized, so that no one people shall be left helpless in the presence of armed lawlessness. The counselors in Geneva may have rejected the proposition of Soviet Russia for reasons conclusive to the council, but finally upon some such plan the nations must unite. Plans for partial disarmament are futile if the elimination of one destructive agency leaves open the expedient of multiplying other agents of destruction, and we are but deceiving ourselves if our treaties simply result in changing the scene of battle from sea or land to the air. So subtle is the human mind, so elastic our most careful phrases, so powerful the forces which the laboratories are discovering or devising, that only one effective remedy for war appears, namely, the insistent belief in and promotion of international friendship.

We must discredit those policies which excite racial antipathies. We must bar the way toward provocative armament and antagonism, and our international trade relations must be regulated and adjusted with this in mind. We dare not preach peace and then stand idly by while the material for conflagrations is gathered or lighted. Nor should we demand or consent that any one government be allowed the place of dictator at the world's council table. We do not believe that for the United States of America it is wise or fair to stand apart from other nations until every difficulty is mastered and every feature of the program is perfected.

We register our conviction that a World Court and a League of Nations in some approved form have a real place in any practical program for world peace. For the United States of America to refuse her wholehearted participation in the world's constructive program seems to us utterly inconsistent with our protestation of friendliness to the other nations. It is an attitude the more unworthy if, as we claim, we are the richest and strongest among the

nations. Likewise, it is the most perilous course possible to us, for it is conceivable that our failure to accept responsibility and meet the cost of participation, whatever it be, in the strengthening of world friendship, might have its sequel in another war in which, whether we now will or will not, this nation should be involved. If such a day should ever come—which may God forbid—added to the cost of it, the eternally incurable agony of it, as long as men live the question would be asked why this nation, ere it was too late, came not to the help of the Lord; why, when the very stars of heaven seemed striving together for the peace of the world, we were unwilling to revise previous decisions, or broaden our policies, or decline expedients except as proposed by ourselves; why, while in theory we were concerned in the welfare of the other nations, we were in fact content to abide in our fields and cities, listening to the bleating of our flocks, the music of our factories.

We are not empowered upon this or any other similar issue, as a General Conference, to make pledges for the ministry and membership of the Methodist Episcopal Church. Such a pledge upon our part would doubtless be regarded as an encroachment upon the rights of private conscience, but we are persuaded that the chief executives and governmental authorities of the nations represented here may confidently expect the sympathetic consideration and support of our constituency in every land for any policy that discourages racial antagonism, that corrects economic injustice, or tends to the establishment or promotion of friendship among the nations.

As a group representing in a real way a world parish, whatever of light heaven has given us we dare not hide under a bushel. We deliberately set it on a candlestick that it may give light at any rate to all who are in our house. The importance of having the whole house illuminated, so far as it is within our power to have the light shine, would abundantly justify the General Conference in providing that every local church, through Quarterly Conference or congregational action, every Sunday school, every seminary, college, and university under our control be actively and substantially participant in the promotion of world peace. That would be in truth a call to the colors, a new and holy call, on which the God of peace would smile.

Some months ago there was a brilliant ceremony in one of the stately historic halls of Paris. There, with a setting such as France knows so well how to stage, General Debeney pinned the cross of the Legion of Honor upon the breast of Corporal Sellier, who, on that last day of the World War, sounded on his bugle the command, "Cease firing." Let us here and now summon all our powers of love and faith and will to preach and to promote the gospel of world friendship; and let us, with all the earnestness and persuasiveness that we can command, to every nation that will hear us, to every rank and order of men, sound out the signal, to be repeated from every Methodist Episcopal church around the world, for the sake of humanity and in the name of God, "Cease firing."

(Continued in next week's issue)

Tuscaloosa District World Service Council and Woman's Home Missionary Convention

TUSCALOOSA District World Service Council and Woman's Home Missionary Convention met with the St. Paul Methodist Episcopal Church, Tuscaloosa, Ala., April 17 and 18. The Rev. F. W. Williams, district superintendent, presided. The house was called to order, and the Rev. A. M. Knox led the devotion.

The district superintendent then gave his introductory address, which was very helpful. The Rev. A. M. Knox was elected secretary. The Revs. E. Green, P. H. Kelly, and Mrs. F. W. Williams were appointed on the finance committee, and the Rev. F. J. Jacob, Mrs. Nanie Kembrough, and Mrs. Emma Crawford, were appointed Committee on Resolutions, after which printed programs were adopted as a guide for the meeting. Adjournment for dinner.

At 2 P. M. devotions were led by the Rev. P. H. Harris. The district superintendent introduced the Rev. F. J. Jacob, who preached the communion sermon from Eccles. 7. 8. This sermon was both spiritual and uplifting. The Lord's Supper was administered by the elders of the district. The reports on World Service amounted to \$460. Dr. G. A. Weaver was introduced, and he gave to the convention a timely talk on health. Evening session at 7.30 P. M. Devotion led by the Rev. T. A. Wilson. The district superintendent gave a brief talk and introduced the preacher for the evening, Rev. E. Green, who preached from 1 Cor. 15. 14. The Rev. Green preached

a soul-stirring sermon. Address of welcome on behalf of the Ministerial Alliance by the Rev. D. G. Woods. Response by the Rev. F. J. Jacob. Special collection of \$10 was taken for St. Paul Church. Adjournment.

Wednesday morning, second day session, was Missionary Day. At 9.15, devotions were led by Mrs. Fannie Williams, and Scripture lesson (Matt. 28) by Mrs. Clarcie Evans. The president and recording secretary being absent, Miss Zoline Jacob and Mrs. F. W. Williams were elected pro tem for the opening of the convention. After a brief talk by Mrs. F. W. Williams, a few minutes were given to the district superintendent to complete the reports on World Service. Mrs. R. R. Williams, the Conference president, was presented and gave a few minutes' talk on the importance of the family altar.

Mrs. Edward, of the First African Baptist Church, was brought forward and gave to the convention a very timely talk on "The Importance of Duty." The Rev. S. P. Perry, pastor of the African Methodist Episcopal Zion Church, made a few remarks.

At 11 o'clock the Rev. P. H. Harris preached the sermon on "Evangelism," after which the officers were elected: Mrs. F. W. Williams, president; Miss Zoline Jacob, recording secretary; Mrs. Victoria McCaen, corresponding secretary; Mrs. Temon Wallace, treasurer. The district superintendent installed the officers. The Rev. F. J. Jacob prayed the prayer of consecration, after which a beautiful missionary hymn was sung, "The Morning Light Is Breaking." At 4 P. M. a paper, "How Can We Make Our District Organization More Effective in Helping and Reaching the Women of the Local Society?" was discussed by Miss Zoline Jacob; "The Work of the Young People in the Church," by Miss Zola Gibbs. The program on looking backward and thinking forward was explained by Mrs. F. W. Williams. At 7.30 devotions were led by Mrs. Estella Walker and Mrs. Sarah Crawford. The annual address of the president, Mrs. J. B. Gibbs, was read by Miss Zola Gibbs. The convention expressed to Miss Gibbs their sympathy in behalf of her sick brother, which had detained the president and caused her to be absent from the convention. At 8.15 P. M. a pageant entitled "Queen Esther's Choice," directed by Mrs. F. W. Williams, was rendered by the girls of St. Paul Methodist Episcopal Church. The city missionary sermon was preached by the Rev. F. J. Jacob. Closing remarks were given by the district superintendent; the doxology by the Rev. P. H. Kelly, pastor.

Too much praise cannot be given to the pastor and the good people for the way in which the convention was cared for.—Mrs. F. W. Williams, District President; Miss Zoline Jacob, Reporter.

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- Smile and be winsome.
 - Affection is God's forget-me-not.
 - Faith never suffers from insomnia.
 - It takes a good eye to see good in others.
 - Hard work is God's cure for hard times.
 - If you license sin, it will soon sleep with you.
 - The grumbler always finds reason to grumble.
 - When a woman shows her temper, love hides its face.
 - Minding their own business is the biggest job some people ever have.
 - The man who fails to take his church paper always pays dearly for his mistake.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

THE ARREST AND TRIAL

SECOND QUARTER. LESSON XI. JUNE 10

Scripture Lesson—Mark 14. 43 to 15. 15.

The Problem of the Arrest. Jesus' enemies had to time His arrest to suit their convenience, so that their evil business, which was to end in His execution, might be dispatched with the greatest rapidity before a sufficient number of His friends could get together to thwart their diabolical plans. They could not arrest Him by day because of the multitude especially of His out-of-town friends among the common people who crowded the city during the days of the Passover week, and were usually found around the temple with Jesus during the day when He was in the city. If they were to arrest Him at all, it would have to be done by night while these friends would be off the streets for the night. So their first problem was how they might arrest Him by night. Whether they could successfully have solved this problem without the aid of one of His supposed friends who knew Him and His nightly whereabouts well, we cannot say with much assurance. But we can say that it would have been very difficult for them to do it. For even if they had by any other means found out where He would spend the night, those who would make the arrest did not know Him from some others of His disciples. But without any great difficulty they were able to secure the assistance of one of His supposedly close friends. Whether they first approached Judas with an offer or whether Judas first approached them, we do not know. Our text seems to indicate that Judas made the first gesture. And just when the agreement with Judas was reached, we are not certain. Our text seems to indicate that it was shortly after the supper in Bethany (14. 10), which was probably on Monday evening. If that be the case, then the agreement was probably reached on Tuesday. But it was not agreed that the treachery should be committed on that night. For the enemies had another problem to solve. Their second problem was how they might try and condemn Him and execute the sentence without the multitude of His friends having opportunity to prevent the formal condemnation, and especially its execution. So they agreed that the arrest should be made during the quiet hours of late Thursday night (Friday night according to the Jewish calendar of that age, according to which nights preceded the days, rather than followed them as with us), the night for the eating of the Passover meal; and when all who were not to have part in the diabolical proceedings of the arrest and trial could be counted on to be indoors and in bed. They could not hope for His execution before Friday. And so to have arrested Him before Thursday night—even though He should be speedily condemned—would have given His friends opportunity to rally to His support between the condemnation and the execution. So the arrest was carefully timed to the very hour that there might be no fumble and failure in accomplishing their determination.

Speeding Up the Wheels of Injustice. So all arrangements were carefully made, with all details minutely considered, for a speedy trial, condemnation, and execution. As is sometimes done in certain localities to-day to prevent mob violence, so it was done with Jesus in Jerusalem. But in this case it was done not to prevent mob violence, but was done rather in a mobbish manner to prevent the just defense of a friendly multitude in the court room. He was arrested probably near midnight. Within a few hours afterwards He had been (mis)tried in the Jewish high court, and condemned. Early Friday morning He was again (mis)tried before the politics-playing governor who, because of the intense mob spirit against Him among the leaders of the people, with no friend present to speak a word on His behalf, disapprov-

ingly approved of the sentence of the Jewish court. And by noon Friday He had been executed. Thus within twelve hours He had been arrested, put through two courts, and executed in clock-like fashion. Speedy injustice!

Why Jesus Did Not Defend Himself. One thing must appear to the reader of these (mis)trials as quite remarkable as it appeared to Pilate is that Jesus did not try to refute the charges brought against Him, and did not try to defend Himself against them. He must have had reasons for this. And we don't think the reasons far to seek. (1) The enemies had arrested Him, not to try, but to condemn and execute Him. There was nothing which He could have said that would have rendered Him not guilty in their judgment. Jesus well knew this. (2) But probably His chief reason for not answering the accusations was that, being the Son of God and the Messiah, He was not responsible to the courts of men, but to God, for His conduct. Should the Messiah tacitly admit that He is answerable for His conduct to courts which should be subject to Him? Shall the Judge of men Himself be judged of men? Would not the recognition of Himself as subject to the courts of men be the same as placing Himself on exactly the same level with other men, and an implied confession, therefore, that He was not the Messiah? He was the highest authority of righteousness in the world; and had His judges enquired of Him concerning what was right, He would gladly have instructed them. But when these judges of men presumed to sit in judgment of His conduct which He knew was at all times right, He had no answer to make. Before He publicly announced His Messiahship He had always answered His accusers who complained of His conduct, because He wished to set them right on questions of right. But it was different after He had announced His Messiahship, and in formal courts. For then and there it was the Messiah, and not an ordinary citizen or a mere social reformer, that was being tried. And in His mind it would have been to lower the dignity of the Messiahship for Him to have in any way conceded the authority of the courts over Him.

That this was His chief reason for silence in the presence of His accusers is pretty well indicated by the fact that whenever He was questioned in court concerning His Messiahship He always answered, but replied to

no other question. Silence on this question would have been to lessen the guilt of His enemies; while an answer to the question would increase their guilt. Jesus had no desire to defend Himself as a man; but He wished to defend God in Him, that is, His Messiahship. And He could not remain silent when questioned on that fact.

SAMUEL HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, JUNE 10, 1928

"Crucify Him"

(By D. D. Martin, D.D.)

The rabble wanted only the thrill attendant upon the tragedy. They were, for the most part, curiosity seekers and took no serious view of the situation. Then there was another class of evil-minded who earnestly and with malice aforethought were seeking to destroy Christ and His work and influence among men. They cried with vehemence and determination, "Away with Him; crucify Him." These two classes are represented now by the indifferent toward Christ and those who hate the gospel.

The question of all questions before the world is, "What shall we do with Jesus?" He is before the bar of human responsibility, and it is not possible to escape our part in dealing with Him. It is the question to carry to every land in all the world, for every nation must accept or reject the Christ. The missionary's part is to make Him known to all, to give all the opportunity to accept. The real purpose is that all may know Him. Many of every land will accept, but others will shout, "Crucify Him." All who fail to witness for Him to a needy world are also saying, "Crucify Him."

The trial of Jesus is still on, and every one of us is to cast his or her vote. This is done in what we decide to let Jesus do with our lives. If we refuse submission to His will we are thus saying, "Away with Him." There is no neutral ground we can occupy when our Lord is being tried by the tribunals of earth. When we come before Him and the scene is turned and the Crucified is on His throne, hearing to all eternity the marks of His crucifixion, He will know and we will know if we had any part in that crucifixion.

We are crucified with Christ in the sense that we share His sufferings if we are His friends. We will do whatsoever He commands us, and we are to take up our cross and follow or keep step with Him in His effort to save the world; and they that hated Him will hate us, and we will suffer, and if need be die with Him. All who say, "Crucify Him," are causing all the saved of earth to suffer with Him. The cross at last will show us where we are regarding Christ, whether for or against Him.

GAMMON SEMINARY.

Epworth League Topic

JUNE 10

By the Rev. J. W. Haywood, D.D.

HOW CAN I KEEP ON GROWING?

2 Pet. 1. 5, 6; Phil. 4. 8, 9)

Have you been growing? The question of our topic implies past growth. You ought not to grow unless growth is going to mean increased power to do the work of the world. Room is too valuable to be taken up by things that have no excellence except that of being big. Growth ought not merely to increase our ability to occupy space and consume the commodities of the world.

The Open Mind. One way to keep on growing is to keep an open mind. So many people close their minds to things that are new and different. New ideas fall away from these people like water rolls off a duck's back. He that has an open mind has per-

petual growth. The closed mind is static, stagnant.

Reading. "Reading maketh a full man," said a sage of the past. He might have said, "Reading maketh a growing man." In these days when there is so much of the whirl and bustle, we need to emphasize the importance of taking time to read. Most of our college students and most of our young professional people are as innocent of reading as an ant eater is of teeth. All their leisure time is spent with pictures, dances, and whist parties. Reading and conversation are lost arts. Many people mistakenly think that one can only be educated inside the school. But any person who will read ten or twenty pages

of good literature each day will, at the end of three or four years, have more real education than the average college graduate of to-day.

Work. Idleness leads to stagnation and death. Work is the great life-giver and life-preserver. The fellow who keeps pegging away at some interesting task keeps on growing. It was the late Chauncey M. Depew who gave work as the recipe for long life.

Another man in the late eighties, writing recently in the American Magazine, advises that one should never retire from his work. He retired at sixty-five, and in a year was sick all the time. On the advice of a wise physician, he returned to his work; at eighty-eight he is hitting on all six cylinders. Hard workers live long and stay young. Not overwork, but overworry, kills.

MORGAN COLLEGE.

Little Stories of Achievement

What the Churches Are Doing

Poplarville, Miss.—On the first Sunday in May the spiritual tide ran high at Triumph Baptist Church. The Rev. A. M. Quinn, pastor of the Methodist Episcopal Church of Lampton, Miss., was at his best. He preached the baccalaureate sermon in behalf of the school from Exod. 4. 1. In the afternoon, Prof. A. A. Todd, principal, who has served us for twenty years, conducted a splendid program. We have pledged to stand by our pastor in putting over the great program of the church.—Rev. A. M. Quinn, Pastor; R. Bailey, Reporter.

Lexington, Tenn.—Key's Chapel: On April 29, our rally was held for the purpose of repairing the church. Sunday at 11 A. M., our pastor, the Rev. A. Ramson, preached a strong sermon from Heb. 12. 1, 2. The bishop made no mistake when he sent the Rev. Ramson as pastor. He is doing a great work. The captains reported as follows: Sisters Maggie Carver, \$7.22; Addie Mai Clay, \$8; Elizabeth Young, \$3.52; Essie Ellis, \$6.01; Mrs. A. Ramson, \$11.35; total amount raised, \$36.10. We are trying to bring things to pass.—D. Easley, Reporter.

Liberty, Miss.—"Mothers' Day" at Liberty Methodist Episcopal Church, May 13, was a success under the leadership of our pastor, the Rev. Charles Nelson. We raised \$6 for World Service. In the afternoon the pastor preached from Luke 2. 7, which was replete with wholesome instruction and spiritual power. We also have a splendid Sunday school, with Sister Idella W. Jackson our teacher. We also wish to report that we have observed "Health Week." There were ninety homes cleared during this campaign.—Rev. Charles C. Nelson, Pastor; Sister Idella W. Jackson, Reporter.

Clarksburg, W. Va.—Trinity Methodist Episcopal Church is getting off nicely, since the return of our pastor, the Rev. S. H. Brown. He has put on a card rally, which is taking nicely. His sermon, Sunday, April 29, was on "Throw Away Your Crutches," and on May 6 the subject was "The Withered Hand." Both sermons were well delivered. The Unique Aid met at the home of Mrs. Susie Clay on Monday night. Arrangements were made for an entertainment in the near future for the benefit of the rally. The Dorcas Aid also had a dinner for the rally. All auxiliaries of the church are working in the interest of the rally.—Reporter.

Woodbine, Ga.—Wesley Chapel Methodist Episcopal Church: On Sunday, May 6, Sunday school was conducted. At 11 A. M. a soul-stirring sermon was preached by our pastor, the Rev. T. A. Collins. On Sunday night a heart-searching sermon was preached by the Rev. W. Davis, of the African Methodist Episcopal Church of Brunswick, Ga. He preached to the delight of all. We had a number of visitors at each service. The Rev. Davis presented two beautiful ballads composed by him; subjects: "Jesus Wants Your Service in His Church," and "When the Storm of Life Is Over." We are progressing nicely in our church work.—Marward Sullivan, Reporter.

Grant, Okla.—We are now facing great prospects of having a fine church in our community. The first Sunday in May was a high day at St. Paul Methodist Episcopal Church. The two churches, under the leadership of our pastor, the Rev. A. L. Woodward, met and had a fine meeting. The pastor preached

from Rev. 6. 17. All present enjoyed the service. The visitors from Gay, Okla., were Mr. and Mrs. C. H. Haynes, Mr. and Mrs. E. D. Lockhart and family, the Rev. and Mrs. G. W. Harper, Sister Wheaton and daughter, Mr. Wenfield, Bro. G. Ray. We were also favored with the presence of Misses Bessie B. Denman, principal, and Miss C. V. Hallis, assistant, of the school at Gay; also several others.—T. R. Owens, Reporter.

Athens, Tenn.—The pastor, members, and friends of the Methodist Episcopal Church are rejoicing over the fact that a splendid revival meeting was held for two weeks, beginning April 18. Conversions, three; additions, four. Our pastor, the Rev. A. J. C. Johnson, conducted the meeting and preached with power. The afternoon prayer meetings were conducted by Mother Rose Baker, a very aged member of the Colored Protestant Church. The officers of the various churches have organized themselves into what is known as "The Union Official Alliance," and it is strength to all of the churches. They all worked in our revival meeting. The Sunday school is doing fine, and raised \$8 for World Service on Easter.—Mrs. Hattie Isbell, Reporter.

North Little Rock, Ark.—McCabe Chapel Methodist Episcopal Church is progressing nicely under the leadership of the Rev. B. Moses and his good officers. Our Easter Day rally was a great success. The Rev. J. L. Bryan, district superintendent, was with us and preached a powerful sermon, which was enjoyed by all. These folk deserve much credit for the wonderful way in which they are supporting the church. Last year a total of \$1,120 was raised for all purposes. The church was repaired and beautified inside and outside. All claims paid in full. This year we are hoping to put over a more wonderful program for God and His church. Too much praise cannot be given the members of McCabe Chapel, with the love they are manifesting for God and their pastor, and we are sure to reach the goal.—Reporter.

Liberty, Tenn.—Easter was a high day at Liberty and Alexander. Our pastor, the Rev. J. A. W. Moore, preached a profound gospel sermon. All who heard him rejoiced. This work is certainly growing in conversions and in accessions this Conference year. Our full quota was raised for World Service. The wife of our beloved pastor has won her way into the hearts of every member of both of our churches. She has raised \$40 and purchased two silver communion sets. One church alone raised \$68 for World Service. This place has never had a school property prior to Dr. Moore's coming, and we now have over three acres and one of the best Rosenwald Schools in the county, and the only one in Dekalb. It is to have three teachers. Our District Conference is to be held at Liberty in July. We have raised money to build a new church. We will follow our leader.—Miss Louise Johnson, Reporter.

Beaufort, S. C.—Easter Sunday was marked for a rally for World Service at Wesley and Broomfield Methodist Episcopal Churches. It was quite a success, and our members stood by us and gave their loyal support. We were successful in raising for the day \$55 for World Service. The pastor preached a wonderful Easter sermon. The Easter rally donation was the largest ever raised at one time for World Service in the history of the charge. The members were very much elated over our new and efficient pastor, the Rev. E. W. McMillan,

who is a graduate of Claflin College. We feel that we will have abundant success this Conference year. The church is spiritually alive and getting along fine financially. We held a trustee rally Sunday, May 10, and were successful in raising \$144.85. The choir is in fine condition, with Miss Ethel Deas as organist. Mrs. McMillan is quite an addition to the choir also, having served as church organist for quite awhile. We ask the prayers of all the sister churches for our continued success.—Reporter.

Maxton, N. C.—Easter services at St. George and Piney Grove churches, Maxton charge, were considered quite a success, both from a spiritual and financial viewpoint. Our pastor, the Rev. J. C. Rush, preached at Piney Grove Sunday morning to a large and appreciative audience. All who heard him were impressed by the force and power with which he delivered the Easter message. At 3 P. M. our regular Easter program was rendered at St. George church by the junior and intermediate classes, under the direction of Mrs. Laura McEachin and L. M. Hayes. The junior choir rendered excellent music for the occasion, with Christobel McKay, the junior organist, at the piano. All who listened to the program were charmed with the way the little folk played their part. The Rev. Rush preached a very thoughtful sermon at the evening service, at which time the captains of the clubs made their reports. The offering for the day was \$312. We feel that the Lord wonderfully blessed our efforts for the cause of World Service.—Lucy M. Hayes, Reporter.

DeSoto, Miss.—Easter Sunday was a high day at St. John Methodist Episcopal Church. The pastor was at his best. He preached a soul-stirring sermon at 11 A. M. and at 3 P. M. At night a program was rendered, conducted by Sister Willie Mae Hough. Each auxiliary made a report; also the class leaders. The reports are as follows: E. D. Falconer, No. 1, \$9.82; Sister Mary Horn, No. 2, \$7.17; H. Haynes, No. 3, \$15.10; Sister I. Haynes, No. 4, \$8.52; W. M. Hough, No. 5, \$7.43; L. Turner, No. 6, \$9.15; R. Hicks, No. 7, \$1; Mothers' Jewels, E. Falconer, president, \$5; Ladies' Aid, A. Falconer, president, \$5; Queen Esthers, B. Horn, president, \$5; total, \$73.19. Other collections made a total of \$121. On April 21, our first Quarterly Conference was held at St. John, with the Rev. E. A. Wilson, district superintendent, in charge. The business session was well attended. The reports were fine. The superintendent gave some wholesome advice. Raised in the quarter, \$29. Pray for our success.—The Rev. R. Houze, Pastor; Idalia Haynes, Reporter.

Crowley, La.—Trinity Methodist Episcopal Church is progressing as never before under the leadership of the Rev. N. L. Baptiste, who has taken keen conception of the work, notwithstanding the conditions that confronted him on his arrival. The first task was the building of the parsonage, along with raising the World Service. We, as followers of the cross, took upon us this burden, and besides paying the balance of the debt on church furniture, which was purchased a year ago by the president of the Ladies' Aid Society, Sister Ella Millan, we have raised our World Service in full, built and paid for a five-room parsonage, and are now out of debt. We thank God for His guiding hand. On March 16 the parsonage was completed; on the 19th a parsonage shower was given, led by Sister Mary Tucker, which was nicely attended. Amount donated in gifts, \$50; also a cash purse. Mrs. M. Tucker donated a fine dining table. The Rev. Baptiste is doing all in his power to bring the church up to a higher standard in the community. The members of Trinity have pledged to stand by him in putting over the great program.—Ella Millan, Reporter.

Hardinsburg, Ky.—The Epworth League was organized in Tolbert Chapel recently. Is eunuch priest from Abyssinia, Africa, and W. A. Hinton closed a successful year on the Hardinsburg and Harned (Ky.) circuit, and has been returned for the fourth year as pastor. All are pleased to have him back. This charge had an increase of over ten per cent in World Service. General increase in

all causes over twelve per cent. The Rev. Hinton is working for subscribers to the Southwestern Christian Advocate this year. As a start he has given an order for ten copies. Dr. C. F. Checkall, D.D., preached two able sermons and lectured here last Sunday. He lectured again at the Methodist Episcopal Church on Monday evening. He is eunuch priest from Abyssinia, Africa, and is a charming speaker. The Rev. W. A. Hinton preached on Mothers' Day at Hardinsburg, and at Harned. His subject was "Mother Love, the Only Thing Enduring from Earth to Heaven." All persons desiring a copy of the Southwestern Christian Advocate each week will please see W. A. Hinton, V.D.M., pastor, and he will supply you with a copy.—Reporter.

Cocoa, Fla.—The city of Cocoa at large and the near vicinity have all enjoyed a great spiritual feast at the First Methodist Episcopal Church, conducted by our district superintendent, Dr. W. O. Bartley, who ran a three-nights' revival, beginning Tuesday night, May 1. On the first night the auditorium was packed, with others standing outside. On Wednesday night a soul-stirring Christian union prayer meeting was conducted. The sermon by Dr. Bartley was a masterpiece of eloquence. One soul was brought to Christ in the person of Bro. Keys, and all of the old Christians rejoiced. At the close of the evening another blessing was added. Through the efforts and kindness of our district steward, Mrs. O. V. Wilson Shinholser, and the help of the many friends and members of the various churches, the pastor, Rev. L. G. McLendon, was presented a large tub filled to overflowing with all kinds of good food. Dr. Bartley was also remembered. The pastor was lost for words to express his gratitude, but to all the members and friends who participated we most heartily thank you. On Thursday night, the banner night, we were proud to have our ex-

pastor, the Rev. Stone, with us, who took an active part in the service. A great message was delivered on the crucifixion of Christ, found in Matt. 25. 88-85. We are looking forward to Dr. Bartley's return in July. Total receipts, \$43.60.—Reporter.

Little Rock, Ark.—White's Memorial Methodist Episcopal Church: On Easter Sunday, at 5 A. M., the membership and a large number of visitors assembled in the auditorium to worship and sing praises to Him, the risen Christ. A splendid cantata was rendered by the choir under the leadership of Bro. Clinton Anderson. We were proud to welcome into our membership during this service one new member, Mrs. Carter. The Sunday school and Epworth League rendered a splendid Easter program under the supervision of Mrs. Ellie Torrence and Jessie Gaines. The collection for World Service and Epworth League was good. Every department of the church is well organized and actively engaged in some work for Kingdom building. The J. W. Memorial Club for boys, under the leadership of Mr. Merrill Nelson, is doing some very tangible work, and we are proud of the White Rose Club of girls, under the supervision of Mrs. Douglas. They do more work than any club in the church. It is a pleasure to enter the dining room and see there a beautiful nine-piece walnut suite, purchased by the girls for the church at the price of \$214.25, and a rug for \$16.95. The financial standard of the church is keeping pace with its past history. There are no fears or misgivings. We have a financial drive on for the near future that will enable us to direct the affairs of the church from every angle. Our objective for the year is one hundred members, and all World Service quota raised. We are justly proud of our efficient pastor, who has stood firm with us through our many trials.—Rev. S. McDonald, Pastor; Mrs. L. K. Douglas, Reporter.

Quarterly Conferences

DONOVAN, MISS.

Merrill Circuit: Coman's Chapel Methodist Episcopal Church is yet alive under the leadership of our most efficient pastor, the Rev. J. A. Tatum. Our second Quarterly Conference was held here May 10, and was called to order at 7.30 P. M. with our beloved district superintendent, the Rev. A. L. Holland, in the chair. After a very warm prayer service, the superintendent came forward and delivered to an appreciative audience a burning gospel message from Matt. 11. 8. The pastor made some very timely remarks. A public collection was taken to the amount of \$2. The business of the Conference was dispatched with ease. Most of the officers were present with good reports. Some were absent on account of illness. Bro. A. L. Moseley was added to the steward board, and was also elected reporter to the Southwestern Christian Advocate. The next quarter was appointed to Merrill, Miss. We are very proud of our district superintendent. Though a young man in age, we feel that he is capable of taking care of the Gulfside District. Total amount raised in the Conference, \$16.25.—Rev. J. A. Tatum, Pastor; A. L. Moseley, Reporter.

GLASGOW, MO.

The first Quarterly Conference was held at Lewis Chapel, May 5 and 6. The business session was held Saturday evening, with the Rev. E. W. Hannah, district superintendent, presiding. The officers made good reports. Sunday the superintendent brought an inspiring message at 11 A. M. Rev. R. H. Young, of Slater, Mo., delivered an able discourse at 3 P. M. The Rev. Hannah preached again at the evening service to the delight of all who heard him. Though only two weeks have passed since Conference, five have been added to the church, and three have been baptized. The district superintendent remained over until Monday evening to preside at a mammoth mass meeting, at which time plans were perfected for remodeling the church, preparatory for the next Annual Conference. Two laymen, Mr. Wm. McQuarry and Mr. Wm. Morrison, subscribed \$100 each. Between five and six hundred dollars were subscribed in the mass meeting. We are grateful to our district superintendent for the interest manifested in us, also the co-operation of Prof. P. M. Cason.—H. T. Reeves, Pastor.

HEMPHILL, TEXAS

The second Quarterly Conference of the Hemphill circuit was held at New Zion Methodist Episcopal Church, April 21 and 22. Splendid service was rendered during the entire quarter. At 11 A. M., Sunday, the Rev. J. W. Gilder preached. At 2.30 P. M. the Rev. Taylor, of the Baptist Church, conducted the service. At 8 P. M. the Rev. Gilder, district superintendent, preached a very able sermon. The quarter was quite a success, spiritually and financially. Total amount raised during the session, \$47. The Rev. Sonior, pastor of New Zion Church, was very much inspired by the large audience and their most loyal support. The Hemphill circuit enjoys the wonderful work Rev. Sonior is doing. May the Lord bless the entire circuit and add a special blessing upon the pastor, that success may attend his efforts throughout the year.—Robert Dennis, Reporter.

HOLLY SPRINGS, MISS.

The Holly Springs District Meeting was held April 17, 1928, with the Rev. A. G. Cole, district superintendent, presiding. After the devotion the meeting was organized by electing the writer secretary, and the Revs. G. M. Chisholm, J. L. Glenn, and S. J. Mack as finance committee. The several charges reported, which showed a very heroic spirit. Amount raised, \$1,822. Dr. L. M. McCoy and Mrs. S. K. Phillips were present, and each gave a very interesting talk. Among the many good suggestions, the Rev. A. G. Marshall must be given much credit for the thought of a district barbecue for the interest of Rust College. This being unanimously accepted, the date was fixed for June 5 on Rust College grounds. We wish to thank the Rev. Scarborough and the many friends

District Activities

District Rounds

PALESTINE DISTRICT

Third Round—Bryan Station, June 1-3; Bryan Ct., 2, 8; Hearne, 9, 10; Sutton, 9, 10; East Calvert, 16, 17; East Mexia, 23, 24; Teague, 23, 24; Jacksonville, 30 to July 1; Tyler, 2; Normangee, 7, 8; Jewett, 7, 8; Oakwood, 14, 15; Palestine Ct., 14, 15; Bethlehem, 20; Fairfield, 21, 22; Streetman, 21, 22; Buffalo, 23, 29; Thornton, 23, 29; Palestine Station, August 10-12; Lovelady, 18, 19; Leona, 25, 26.

Dear Brother Pastors: The unusual weather which visited our district Easter Sunday was quite a drawback to our Easter offering. You see, this round takes in our District Conference. The thing to do to retrieve our shortage is to double our World Service offering and bring it to the District Conference. There is our Wiley claim, Area Council, and all the other minor claims to look after. Let's do our best to work up a report that will do credit to your work as well as the district. Yours to serve.—W. R. Robinson, District Superintendent, Box 40, Palestine, Texas.

SAN ANGELO DISTRICT

Third Round—Temple, June 2, 3; Belton, 9, 10; Bartlett, 16, 17; Moody Ct., 23, 24; Valley Mills, 30, July 1; Llano Ct., 7, 8; San Saba Ct., 14, 15; District Conference, 17; Brown Woods, 21, 22; Abilene, 28, 29; El Paso, August 4, 5; Lubbock, 11, 12; San Angelo, 18, 19; Cleburne, 25, 26.

Dear Brethren: In view of the fact that the District Conference will open July 17, and we did not do all that we had hoped to do for Easter, let us now roll up every dime of our World Service claims. Only two charges went over the top. Brethren, the man that puts over his program to-day will be the man that will be needed to-morrow. Push the claims of the church. God helps those that help themselves.—H. H. Qualls, Dist. Supt.

SAVANNAH DISTRICT

Third Round—White Oak, June 9, 10; St. Marys and Woodbine, 16, 17; Jesup, 23, 24; Waynesville, 30 to July 1; Brunswick, Grace, 8, 9; Arco Mission (3 P. M.), 8; Brunswick Ct., 14, 15; Mt. Vernon, 21, 22; Hogan, 29, 30; Reidsville, August 4, 5; Baxley, 11, 12; Vidalia, 18, 19; Fair Haven (3 P. M.), 18; Haven Home (7.30 P. M.), 24; Palen Memorial (8 P. M.), 26, 27; Asbury (11 A. M.), 26-28; Speedwell (3 P. M.), 26-29; Mt. Zion, 30.

Dear Brethren: One half of this Conference year has passed. Let us try to make the last half a success with revivals for soul saving. World Service roll call showed that we are far behind. Let each auxiliary make a special effort for World Service on Children's Day, and report at the District Conference, which convenes July 18-22 at Ailey, Ga., on the Mt. Vernon charge. Let each charge canvass for new subscriptions to the Southwestern. Put on a special drive for Clark University.—S. D. Bankston, District Superintendent, 628 W. 39th Street, Savannah, Ga.

WAYNESBORO DISTRICT

Third Round—Newington, June 2, 3; Augusta, St. Mark, 10, 11; Rocky Ford, 16, 17; Statesboro, 16, 17; Sylvania, 23, 24; Millen, 30, July 1; Summit and Portal, 7-9; Hiltonia, 14, 15; Pulaski, 21, 22; Haven and Asbury, 28-30; District Conference, 25-29; Herndon and Wadley, August 4, 5; Charlestown, 11, 12.

Dear Brethren: The beginning of this quarter means that we have begun the last half of the Conference year. Plan to have good revivals; work and pray to that end. Organize your forces for Children's Day to raise balance of World Service quota. We are very much behind. Let's catch up. Don't forget the Southwestern. Remember that we are all on our merit. Call me if you need me. District Conference, Asbury Church, Waynesboro charge, July 25-29.—W. H. Odum, Dist. Supt.

for their hospitality shown us while there. Each pastor left the meeting with a greater determination to put the district program over.—M. J. Stallings, Reporter.

MOSS POINT, MISS.

Our first Quarterly Conference was held at St. Paul Methodist Episcopal Church, April 21 and 22, with the district superintendent, Rev. A. L. Holland, presiding. The business of the Conference was held on the 21st. After the devotional the district superintendent addressed the Conference in a very helpful way. All of the officers made good reports. Raised during the Conference, \$42; paid the district superintendent in full, \$35; turned over to the trustees, \$7. Raised during the quarter for all purposes, including World Service, \$814.82. St. Paul, with its faithful pastor and wife, is pushing things forward. We feel grateful to our good bishop for sending us the Rev. G. W. Williams as pastor.—Laurah Freeman, Reporter.

District Conference and Convention

THE MARSHALL DISTRICT MEETING of the Methodist Episcopal Church was held in McCabe Chapel, Longview, Texas, April 19-22, 1928, with our newly appointed district superintendent, the Rev. A. J. Newton, presiding. The program was carried out to the satisfaction of all. The devotional services, morning messages, and the business of the meeting were on a high order, all calculated to uplift spiritually. The pastors of the district came fully prepared to discuss all subjects, which was very gratifying to the district superintendent. The singing, led by Dr. J. O. Williams, was soul-inspiring. The morning messages were delivered by the Revs. A. J. Newton, L. A. Greenwood, and Jas. Clark. These messages inspired and gave us new life for the day's work.

The devotions were led by the Revs. Thornton, Scott, Jas. Hants, N. T. Mitchell, S. D. Hackett, J. F. Barnes, and F. W. Logan.

The evening sermons were preached by the Revs. J. P. Belcher, L. W. Wilson, and W. D. Washington. Friday night the Wiley Concert Company executed a splendid program after the address by Dr. M. W. Dogan. Business was dispatched intelligently and accurately. Resolutions were read by the Rev. M. Q. A. Fuller. The members and friends of McCabe entertained us royally. World Service collection, \$1,800; Wiley, \$351; subscriptions to the Southwestern, 10.—F. W. Logan, Reporter.

WILMINGTON DISTRICT

The Wilmington District meeting convened in the Methodist Episcopal Church at Rowland, N. C., April 10, 1928. The object of the meeting was to receive the Easter reports from the pastors for World Service. The weather was very unfavorable; notwithstanding this fact, most of the pastors were present and reported for their charges. The meeting was called to order at 10 o'clock. District Superintendent Phelps conducted the devotions. In the morning session the superintendent took up the matter of the Epworth League institute work. Four from four of the leading charges were appointed to study the books listed in the Epworth League course and discuss the subjects studied.

The following ladies were named as teachers of the institute this summer: Miss A. M. Thomas, of Hamlet; Miss Maud Douglass, of Laurensburg; Mrs. Florence Peppers, of Lumberton; and Miss Lucy Hayes, of Maxton. It was moved and seconded that Dr. S. A. Peele be invited to conduct the morning watch. The motion prevailed. The morning watch will take place at 6 o'clock each morning. The following brethren were appointed to preach at the night sessions of the Epworth League and Sunday-school convention: the Revs. C. L. Gidney, R. W. Winchester, and W. C. Adams. Two cents per member is expected to be brought in for representation of the Sunday schools. At the close of the session a bountiful dinner was served by the ladies of the local Woman's Home Mis-

sionary Society. The evening session began at 2 o'clock. Devotions were conducted by the Rev. Henry McNair. The amounts reported from the several charges are as follows: the Revs. W. C. Adams, \$35; S. F. B. Peace, \$61; Henry Davis, \$29; R. W. Winchester, \$200; J. C. Rush, \$275; R. S. Abernethy, \$42; Henry McNair, \$22; E. L. Fletcher, \$16; D. C. Skeen, \$20; C. L. Gidney, \$108; J. L. Alford, \$6; L. D. McQueen, \$5; A. G. Jenkins, \$160.

It is very encouraging to note that the report of the district is in advance of the report at this time last year. The Epworth League and Sunday-school convention will convene at Southern Pines, June 6. The brethren are jubilant over the fact that \$979 had been reported, and when the brethren who were not present report, we will go considerably over a thousand dollars.—G. M. Phelps, District Superintendent; A. G. Jenkins, Secretary.

Obituaries

ASHFORD—Alvin Doty Ashford, son of Mr. and Mrs. W. P. Ashford, was born in Kosciusko, Miss., October 23, 1899. He departed this life March 27, 1928, in Chicago, Ill. He had lived in Chicago for three years, and the news of his death is sad to his friends everywhere. He united with Mt. Vernon Methodist Episcopal Church, of Kosciusko, when twelve years of age, under the pastorate of the Rev. F. G. Wilburn. On going to Chicago, he became a member of the St. Mark Methodist Episcopal Church. He graduated from the Central Mississippi College of Kosciusko, and attended school at Rust College, Holly Springs, Miss. He was loved by all who knew him, which was attested by the beautiful floral offerings coming from his friends in Chicago and Kosciusko. He was a thoughtful, noble son and brother. After five days' illness he was called to his heavenly home. The body was shipped from Chicago on March 31, and the remains were laid to rest in Brooks cemetery. A short funeral service was held in Chicago by his pastor, the Rev. J. B. Redmond. The Revs. Hazley and Watson conducted the service at his home church. He leaves to mourn, father, mother, three sisters, and a host of relatives and friends.—Allen Townsend, Reporter.

BAXTER—Sister Jennie Baxter, wife of Mr. S. S. Baxter and a member of Pine Grove Methodist Episcopal Church, Fayette, Miss., departed this life April 7, 1928; aged sixty-two years. She was a faithful and loyal member of the church for forty years, and was loved and respected by white and colored. She had been engaged for a number of years in child hygiene and maternal care. The funeral was conducted by the Rev. J. C. Smoot, pastor of Fayette charge. She leaves to mourn, a husband and a host of relatives and friends.—Reporter.

BLAINE—Sister Bettie Blaine was born in 1853; married in 1870 to the Rev. Decato Blaine; joined the Methodist Episcopal Church in early womanhood. To this happy couple eight children were born, six boys and two girls. She was a proud and loving mother. One of her sons fought in the Spanish-American War, and another in the World War. Sister Bettie, as she was called, never missed a service. She loved her church and fought for its ideals. Her husband preceded her many years ago, as did one daughter and two sons. Her place will be hard to fill. The Rev. Bailey, her pastor, preached the funeral on March 13, 1928.—W. C. Blaine, Reporter.

BRIDGES—On March 22, 1928, Mr. George Lewis Bridges, of Kosciusko, Miss., passed from labor to reward at the age of twenty-four years. He was a faithful young man, and joined the Buffalo Methodist Episcopal Church at an early age. He was faithful and loyal to his church, Sunday school, and community in which he lived. He possessed a meek, mild, and sweet disposition, and was loved by all with whom he came in contact. His funeral was held at Buffalo Methodist Episcopal Church, March 23, by the

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Rev. J. P. Watson, his pastor. Many beautiful tributes were paid him by the speakers, as follows: Mrs. P. L. Bullock spoke on his life as a Sunday-school worker; Mrs. M. E. Carr spoke on his life as a high school student; Mr. Joe Ashford spoke of him as a loyal citizen; Mr. Charlie Bullock spoke of him as an ideal and obedient son. He leaves to mourn his passing, mother, father, two brothers, one sister, and a host of friends.—(Mrs.) Lillie Lloyd, Reporter.

CANTRELL—Sister Martha Cantrell, a member of Gadsden, Ala., Methodist Episcopal Church for forty years, was called suddenly by the angel of death, April 6. She was a pious Christian and model mother and neighbor. We believe her passing was only into eternal bliss. She leaves several children, one of whom is Sister Esma Collins, to mourn their loss.

CONNOR—Sarah Connor, a pioneer member of Clark Chapel Methodist Episcopal Church, Pulaski, Va., departed this life April 16, 1928, at Dublin, Va. Sister Connor was a loyal member of The Woman's Home Missionary Society, serving as vice-president of that auxiliary for a number of years. At the time of her death she was seventy-six years of age. She died in full triumph of faith. She leaves to mourn her passing, one brother and a host of friends. The funeral was conducted by Rev. J. H. Rogers, pastor of our church at Davy, W. Va.; and the Rev. Harrison, pastor at Dublin.—E. E. Gardner, Reporter.

FRANKS—The angel of death took from us one whom we loved in the person of Mrs. Lula Franks. She was born June 3, 1883, and departed this life March 23, 1928, at her home in Lawrenceburg, Tenn. She joined the church in early childhood. Sister Franks very often asked the prayers of the church that she might be a beacon light to her children and others, that she might lead them to Christ. She was a devoted wife, loving mother, and kind friend. She will be sadly missed in the home. We shall remember her, though she be dead. She leaves to mourn their loss three children, a husband, brother, sister, and other relatives and friends. The funeral service was conducted by her pastor, the Rev. Neal, assisted by the Revs. Watts

Roster of District Conferences for 1928 Season

We will cheerfully make any corrections or entries when necessary. A postcard request is all that is expected. District superintendents will kindly enter theirs as early as possible.

District	Place	Date	Supt.
Waycross (No. End)	Macon, Ga.	June 27 to July 1	D. R. Cooper.
Oklahoma	Seminole, Okla.	July 10-15	J. H. Ellis.
Topeka	Omaha, Neb.	July 11-15	B. R. Booker.
Shreveport		July 11-15	J. C. Calvin.
Nashville		July 11-15	W. B. Crenshaw.
Bluefield	Northfork, W. Va.	July 11-15	B. J. Martin.
Pulaski	Independence, Va.	July 12-15	A. Davis.
Dickson	Columbia, Tenn.	July 18-22	R. A. Dowell.
Gulfside	Pass Christian, Miss.	July 18-22	A. L. Holland.
Waycross (So. End)	Waycross, Ga.	July 18-22	D. R. Cooper.
Gulf	Orlando, Fla.	July 18-22	J. S. Todd.
Birmingham	Gadsden, Ala.	July 24-29	J. W. Thomas.
Navasota	Madisonville, Tex.	July 24-29	T. S. Pryor.
Montgomery	Wetumpka, Ala.	July 25-29	P. P. Wright.
Tuscaloosa	Mt. Sterling, Ala.	July 25-29	F. W. Williams.
Vicksburg		July 25-29	J. R. Ross.
Jacksonville	West Palm Beach, Fla.	July 25-29	H. W. Bartley.
Kansas City	Blackburn, Mo.	Aug. 1-5	E. W. Hannah.
Huntsville	Center Grove Ct., Ala.	Aug. 8-12	J. W. Whitfield.
Gainesville	Sanpulaski, Ga.	Aug. 22-26	D. S. Selmore.
Hannibal	Louisiana, Mo.	Aug. 22-26	C. S. Webster.
Fort Smith	Roland, Ark.	Aug. 22-26	J. L. Bryan

and Cleggett. Miss Fannie Welch rendered a beautiful solo. Sister Franks was formerly the wife of the late Rev. W. D. Pettus, deceased.—W. M. Parker, Reporter.

FUNCHERS—On April 7, 1928, at the age of thirty-eight years, Mr. Charles Henry Funchers was called from labor to reward. He was a member of Buffalo Methodist Episcopal Church, Kosciusko, Miss., about twenty years. He was loyal and faithful until his health failed him several months ago. He bore his illness with patience, and peaceful was his passing. His funeral was conducted by his pastor, the Rev. J. P. Watson, Sunday afternoon, April 8. A wife, seven children, mother, father, five sisters, five brothers mourn his passing.—(Mrs.) Lillie Lloyd, Reporter.

GAITHERRIGHT—Powell Gaitheright, aged fifty-six years, a member of St. James Methodist Episcopal Church, Union, La., and a native of Burnside, La., passed to the beyond May 8, 1928. He was a member of the Home Industrial Benevolent Society of Burnside. The remains were deposited in the Burnside cemetery. The pastor, Rev. Peter Leban, officiated. Bro. Gaitheright leaves to mourn, a wife, brother, adopted son, and other relatives.—Reporter.

GUN—After an illness of a very few hours, death claimed Sister Anna Gun, aged fifty-six, wife of Bro. Alfred Gun. She leaves a dear mother, two sisters, and three brothers, a host of relatives and friends to mourn their loss. Her remains were land to rest in Onalaska (Texas) cemetery.—Rev. D. C. Battle, pastor.

HAMILTON—Carollna Hamilton was born in South Carolina, February 3, 1835, and died April 10, 1928, aged ninety-three years. She joined Wesley Chapel Colored Methodist Episcopal Church fifty years ago and remained a member there until death. Her funeral was preached by the Rev. W. B. Rogers, of the Methodist Episcopal Church. Sister Hamilton was the mother of five sons and one daughter. Three of these preceded her into the great beyond. She leaves to mourn, three sons, thirty-eight grandchildren, one hundred great-grandchildren, and six great-great-grandchildren.—Johnnie Mae Gates, Reporter.

HEIGHT—Charlotte Height departed this life May 1, 1928, at Middlesboro, Ky. She was born January 17, 1844, at Marietta, Ga., and professed a hope in Christ fifty-eight years ago. She joined the Methodist Episcopal Church, and was a faithful member of the same until death. The body was brought to Daisy, Tenn., for burial. The funeral was attended by the Rev. Igo. She was a member of Benevolent Order 168 at Hixson, Tenn. Two daughters, three sons, twenty grandchildren, twenty-one great-grandchildren survive her.—Mrs. M. P. Lane, Reporter.

HENDERSON—Jacob Henderson, one of the founders of Zion Chapel Methodist Episcopal Church, Stonewall, Miss., passed from labor to reward. He was a strong member of the church for more than forty years. The funeral was conducted by the Rev. N. Toole,

as the pastor, Rev. E. W. Rogers, was absent.—Frankie M. Williams, Reporter.

HUBERT—Sister Mary Jane Hubert was born December 23, 1853, in New Orleans, La., and died April 19, 1928. She was a faithful member of Salem Methodist Episcopal Church, Orange, Texas, for a number of years. She leaves seven children, one brother, eleven grandchildren, five great-grandchildren, and a host of relatives and friends to mourn her passing. Eulogies were offered by Dr. J. W. Gilder, district superintendent, E. O. Woolfolk, pastor St. James, Beaumont; the Rev. W. J. Clark, Mt. Zion Baptist Church; the Rev. J. A. Starks, St. Paul Colored Methodist Episcopal Church, both of Orange. Funeral services conducted by the pastor, Rev. G. E. D. Belcher, who also delivered the principal address.—Reporter.

JONES—Sister Hannah Jones, a member of St. Paul Methodist Episcopal Church, died March 22, 1928. Sister Jones was a member of St. Paul Methodist Episcopal Church for a number of years; was communion steward, and president of parsonage committee for twenty-five years. The church has lost a faithful member, and the community a good citizen. "Servant of God, well done."—Mary Ella Bryson, Reporter.

KELLY—After several months of illness, the angel of death called Bro. Emanuel Kelly from our presence on March 11, 1928. We deeply regret his passing, for he was loved by all. Bro. Kelly was a veteran of the Civil War, also was a consistent Christian, who loved his God and his church. For convenience, the funeral was conducted at Ebenezer Baptist Church. The sermon was preached by his pastor, the Rev. H. K. Roberts. He was buried with the honors of the United States Flag.—Mrs. G. M. Harris, Reporter.

MALLORY—J. R. Mallory was born November 19, 1910, to Mr. and Mrs. P. Weatherall Mallory. He confessed a hope in Christ in 1924, under the Rev. W. C. Hilliard. On April 4, 1928, he lost his life accidentally. He leaves to mourn their loss, father, mother, one sister, grandfather, and many other relatives and friends. He was an obedient child to his parents, and was loved by all.—Lucille Street, Reporter.

MAXWELL—Sister Eva Maxwell, one of the oldest members of Hart's Chapel Methodist Episcopal Church, Smithville, Texas, departed this life April 12, 1928. She was born in Alabama in 1842; aged eighty-six years. She was a faithful member, and died in full triumph of faith, having served fifty years in the church. There are left to mourn their loss, a daughter, several grandchildren, and many friends. The funeral was conducted by the Rev. M. Majors, assisted by the Rev. B. Tolbert, of the Baptist Church. The remains were laid to rest in Colorado cemetery.—Mrs. M. A. Forderson, Reporter.

MILLER—Mrs. Allene Miller departed this life April 27, 1928. She was a faithful member and a great church worker of Penderville (Miss.) Methodist Episcopal Church. She will be greatly missed in the home, Sun-

day school, church, and community. The funeral was conducted by her pastor, the Rev. E. D. Cameron.—Mrs. Potts, Reporter.

MURFF—Mrs. Mary L. Murff, wife of Mr. Will Murff, of Pine Bluff, Ark., departed this life Friday night, March 30, 1928. Her death brought grief not only to the family, but to many friends who loved and esteemed her for her true worth as a consecrated Christian woman. Hers was a life well spent, for she was a devoted wife and mother, and made a happy home for her family. Our loss is indeed great. She died at the age of fifty-four years, leaving husband, ten daughters, one son, seven grandchildren, and a host of friends. The funeral was largely attended, conducted by the Rev. A. H. Harris, of Greenwood, Miss.—Mrs. O. M. Murff, Reporter.

NASH—Mrs. Mary C. Nash, wife of W. R. Nash, died at her home in Tazewell, Va., April 6, 1928, at the age of fifty-seven years. The funeral took place on Sunday afternoon from the Wilbur Memorial Methodist Episcopal Church, of which she was a worthy member. Services were conducted by her pastor, the Rev. Thompson Hendricks, assisted by the Rev. G. M. Dickerson, of the Christian Church; and the Rev. Miller, of the First Baptist Church. She is survived by her husband, one son, one daughter, granddaughter, three sisters, and a host of relatives and friends.—Mrs. H. P. Cecil, Reporter.

SANDERS—Sister Lula Sanders, of Kansas City, Kans., the devoted wife of Brother S. Sanders, a well-known citizen of this city, died suddenly at her home, April 7, 1928. She was a member of Stranger Rest Baptist Church, but her husband, being a member of Epworth Methodist Episcopal Church, our pastor, the Rev. T. B. Oville, preached the funeral. A condolence was read by Mrs. I. Mitchem for Epworth Church, near Armourdale. We are sorry to lose her, but we feel that our loss is heaven's gain. She leaves to mourn their loss a devoted husband, one son, one granddaughter, one sister, many friends, and relatives. The floral offerings were beautiful. The body was laid to rest in Highland Cemetery.—Mrs. I. Mitchem, Reporter.

STONE—Sister Matilda Stone, one of the charter members of Mt. Zion Methodist Episcopal Church, Smithland, Ky., passed to her reward on Monday, April 9, 1928, after giving sixty-five years of her life to the church. While Sister Stone had been in poor health for some time, she was up and about and would go to her church when she could. On Tuesday, March 28, she had a paralytic stroke from which she never rallied. She was eighty-six years old and leaves one son and several grandchildren, besides other relatives and a host of friends, to mourn her passing.—G. C. Parker, Reporter.

VANISON—Bro. Dick Vanison, a faithful and loyal member of St. Paul Methodist Episcopal Church, Kirby, Miss., passed from labor to reward Monday morning, March 26, 1928. Bro. Vanison had been a member of the church for forty-two years, and also served as No. 1 class leader for twenty-nine years and did a great work. He was loved by all who knew him. He leaves to mourn his passing, three daughters, one son, wife, and a host of relatives and friends. The body was laid to rest Wednesday, March 28, in St. Paul Cemetery. The funeral was conducted by the pastor, Rev. A. L. McFall, assisted by Superintendent J. R. Ross.—Liz-zie O. Mason, Reporter.

WILSON—Bro. Peter Wilson, age about eighty years, a member of Steven Chapel Methodist Episcopal Church, Philadelphia, Miss., passed away after a short illness. For thirty-eight years he was a faithful member of the Methodist church, and was for a long time a steward of Hopewell Methodist Episcopal Church until his health failed. He was highly respected by all who knew him. He leaves several sons, daughters, and grandchildren to mourn his passing. The funeral was preached by the writer, and the remains were laid to rest in the Hopewell cemetery. Peace to his ashes.—W. L. Mills, Reporter.

Cards of Thanks

We take this method to thank the good members and friends of Addie's Chapel Methodist Episcopal Church, Marion, N. C., for the storm which came to the parsonage on April 21, led by Bro. Edward Boyd and others. The table was laden with more than eighty pounds of choice groceries. These are not ill winds; blow in again.—J. W. Shuford, Pastor.

The pastor, Rev. L. G. Hodges, and wife; wish to thank the members of Mt. Olive Methodist Episcopal Church, Van Buren, Ark., for the many pounds of choice groceries and cash brought to the parsonage March 1, the night of their first Quarterly Conference. The pastor also wishes to thank those who contributed in giving him the pleasant surprise of a new hat on his birthday, March 15. Mrs. L. B. Appleby was solicitor in this effort. May these good members and friends live long to work in the church. Again we thank you, and invite you to come again.

We take this method to thank the members and friends of Mt. Moriah Baptist Church for the many pounds of choice groceries and a handsome cash purse tendered us during my husband's illness. The following participated: Mesdames J. Loper and family, E. Bradley, M. McMillan, M. Gracc, D. L. Randall, V. Clark, M. Fairly, C. Thompson, H. Reynolds, D. Woods, H. Taylor, B. Smith, Miss M. Clark, Messrs. J. Bartha, T. Reynolds, D. Reynolds, A. Smith, J. Wallace. We heartily thank you one and all.—Mr. and Mrs. Nathan Turner.

The Rev. and Mrs. J. A. Burnly wish to thank the many friends and members of Howard Chapel Methodist Episcopal Church, Tullahoma, Tenn., for such a wonderful surprise on Monday night, April 16. The party was led by Bros. George Tollie, J. Clendenen, Mose Christmas, C. Suttington, Sisters M. Cooper, C. Hobbs, Wells, Langford, Messrs. A. M. Smart, J. Hunt, R. Bright, T. Duncan, Rev. W. M. Jenkins. More than twenty-five pounds of groceries were given us, and also a cash purse. Remarks were made by the pastor and wife. You are welcome to come again. May God's blessing be upon you all.

I wish to thank the Rev. C. Spears, district superintendent of the Monroe District, Louisiana Annual Conference, for \$2 donated me just before we left Louisiana, and also the following pastors and their congregations: Rev. J. L. Jackson, Bastrop, \$1.50; Rev. R. E. White, Mt. Sinai, \$1.50; Rev. S. Robinson, Washington Chapel, \$1.50; Rev. Arthur Booker, St. James, Monroe, \$8.10; Rev. B. R. Jackson, Monroe, \$1. Brethren, my next stop will be 1506 Cumberland Street, St. Paul, Minn. My friends may address me there. Mrs. Smith and our little grandson, L. H. Davenport, are with me.—Rev. L. H. Smith, Waterloo, Iowa.

The Rev. and Mrs. J. S. Dickson wish to thank the good members and friends of Jordan Chapel Methodist Episcopal Church, Baton Rouge, La. (Zion City), for a surprise on Tuesday night, April 17. After class meeting a storm struck the parsonage, leaving about seventy-five pounds of groceries, which we highly appreciated. The party was led by Bro. Will Henderson and Sister Katherine Dixon. Too much praise cannot be given the members of Jordan Chapel. These are loyal people to the church and its cause, and are always eager to make us feel happy. The inmates of the parsonage certainly appreciate a storm of that kind, and invite your return at the earliest opportunity. May God's blessing rest upon you.

Words are inadequate to express our appreciation toward the members and friends of Trinity Methodist Episcopal Church, Crowley, La., for their loyal effort in promoting a parsonage shower on March 19, led by Sister Mary Tucker. The affair was a great success. Prayer was offered by Sister Lewis, a member of the Baptist Church, after which our members conducted a delightful program, after which refreshments were served. Household articles were donated to

the amount of \$50, and a cash purse. The committee on furniture was on the job; they took charge of the house, and the Busy Bee Club assisted in papering the parsonage. Too much praise cannot be given these good people.—Rev. W. L. Baptiste, Pastor.

We take this method to thank the good people of Mt. Zion Methodist Episcopal Church, and the many members and friends of other sister churches for the grand surprise party that visited the parsonage, April 18. The party consisted of T. Sims, D. Thomas, A. Roberson, W. Coleman, Mr. Williams, Miss H. Sims, Mrs. P. Sims, Mrs. J. Perry, Mrs. P. Jackson, Mrs. E. Richardson, and others. I've never witnessed a party like that before. They placed 250 pounds of choice groceries on the table. A second surprise took place by the same group of friends. They marched in the last time with their baskets laden with baked cakes, meats, custards, and pies. May God bless these loyal, royal people. They have a standing invitation to continue doing good in such a way. We also wish to thank the good people at Hope Well Methodist Episcopal Church for the surprise party on April 3, leaving many pounds of choice groceries. The party consisted of both Methodists and Baptists. The Rev. W. N. Davis made a splendid address. The leaders were Sister V. E. Garrette, Bro. J. Garrette, and others. A cash purse also was given the pastor. Sister Hannah Prophet presented the purse. May God bless these good people here at Hope Well. They are welcome to come as often as they please.—N. Poe, Canton, Miss.

Marriages

COBB—McNEAL. On the evening of May 12, Miss Verlus McNeal was united in holy wedlock to Mr. Jodie Cobb. Both are Christian young people. Miss McNeal is a member of Haven, Anniston, Ala., and the future for Haven looks good in each of the three marriages solemnized. Joel C. Carson officiated.

HUGHULEY—GLADEN. Mr. Luke Hughuley was married to Miss Malissa Gladen at Cain Creek, in the home of the bride, on March 18. Mr. Hughuley is a member of Haven Methodist Episcopal Church, Anniston, Ala. Miss Gladen is the daughter of a very successful farmer, who is a devout deacon of the Baptist Church. The Rev. J. C. Carson officiated.

McREYNOLDS—HUGHULEY. Miss Lu-rene Hughuley, a member of Haven Methodist Episcopal Church, Anniston, Ala., was united in wedlock to Mr. Fred McReynolds at the home of the bride on May 7. Both are industrious young people. The Rev. J. C. Carson officiated.

TATE—OLDHAM. On April 23, 1928, the Rev. Henry W. Tate, D.D., of Cincinnati, Ohio, and Mrs. Cora Oldham, a member of Ashbury Methodist Episcopal Church, Lexington, Ky., were united in marriage at the home of the bride, in the presence of the family and many friends. The ceremony was performed by the pastor of Ashury Church, Rev. Frank R. Arnold.

Woman's Column

To the Local Presidents and Auxiliary Secretaries of the Waynesboro District: Dear Co-workers: We are now in the third year of our jubilee project, "Looking backward, Thinking forward," and we urgently ask that you include in your budget for the June meeting fifty cents for every member on roll as a birthday gift to the mother society. Every Queen Esther, Home Guard, and Mothers' Jewel member gives a penny for each year of their age. Let's work hard and have our district one hundred per cent in order that our Conference may get a gold certificate.—Mrs. Lilla L. Odum, District Jubilee Secretary, 326 Winthrop Avenue, Millen, Ga.

Jefferson, Texas.—Marshall District: Dear Presidents, Sisters, and Pastors: I am asking you to please urge upon the sisters that we

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will not forget our big task as missionary workers. We are nearing our district meeting. For the first time we have attempted to have a woman's meeting separate from the other meeting. So let us put forth every effort to show our district superintendent how much we appreciate his telling us to go to ourselves, that we might have more time to do our work, that the women may learn more about the missionary work. I want to ask that every president come with full reports; and all the departmental secretaries will feel it is their duty to do likewise. Young people's secretaries and all, play your parts at this meeting. Now, sisters and delegates, answer the roll call at this time. Let us make this a high day for God and His cause. at Jefferson, Texas, June 21-23, 1928.—Mrs. J. Reesehan Hants, District President.

To the Conference and District Officers and Departmental Secretaries of the Savannah Conference Woman's Home Missionary Society: Dear Sisters: This comes to you as the "last call" before our annual meeting which will be held in Waynesboro, Ga., June 21-24. All the district meetings have been held, and from the reports the work throughout the Conference has brought telling results. Many new auxiliaries organized, old ones resurrected, several children's bands organized and kept working, missionary literature distributed, and the jubilee project unfolding into new beauty. All this is very gratifying. Only two months remain in which to complete our work and meet our obligations. May our watchword be, "To the work," in order that all causes may be represented with the required amount, thereby making our reports symmetrical. Let us labor zealously and continuously, and we shall go to the annual meeting in June rejoicing, bringing our sheaves with us. Yours, for love of Christ and in His name, Lilla L. Odum, Conference President, 326 Winthrop Avenue, Millen, Ga.

Fort Worth, Texas.—On to Calvert, missionary women of the West Texas Conference! Bring all one, two, and seven-dollar plans, contingent, dues, Lenten, mite box, thankoffering, girls for the home, new members, honorary members, subscriptions to the Woman's Home Missions and Junior Home Missions; a prayer circle in every auxiliary, led on by an energetic evangelistic secretary. Bring as large a delegation as possible. We have secured the convention rates on Certificate Plan, and let us maintain our rightful place as a part of the greatest organ-

ization in America. Waco Day will mark a red-letter day during the meeting, at which time the attendance contest will be held. Dr. J. W. Downs, district superintendent, will be with us to guide; while the Rev. W. W. Baker, our pastor at Calvert, provides for our welfare in general. Sisters, we must not fail the mother of this organization, who left the light burning in the window when she retired. Let us steer safe into the harbor, with all reports in hand. The "well done" will be ours. Dear Bishop of the Area, District Superintendents, and Pastors: Come to Calvert the last week in June and encourage the women of this Conference, which is destined to be one of the greatest in Methodism. If you do, you answer a Macedonian cry, "Come over and help us."—Mrs. S. E. Jones, Corresponding Secretary West Texas Conference.

Jacksonville, Fla.—To the Officers and Members of The Woman's Home Missionary Society: What have you done for the cause? Can you say with a clear conscience that you have done what you could? Did you put aside forty days before Easter one penny a day in order to raise your Lenten offering to help the cause? Did you ask your auxiliary president for a mite box so as to solicit from the public a penny or any amount that they might give toward helping the cause? Do you attend your auxiliary meeting that you may help plan to raise your required amount of money to send in to your treasurer that she may send in a good report to the National Monthly to help the cause? Have you paid your membership dues to your auxiliaries? Have you contributed to your auxiliary for the purpose of raising your thankoffering? These questions cannot be answered unless you have a receipt from your treasurer. The year is far spent; we haven't more than twenty-seven days, and each auxiliary is expected to bring in a good report this year in order that the treasurer may send to the national treasurer a round report. But we cannot do so unless the district presidents get among the auxiliary presidents and have them to stir up the auxiliary members; also the co-operation of the pastors. Now let us pray for a better success this year than we have had in the history of The Woman's Home Missionary Society. I am yours for the upbuilding of the work and the cause of Christ.—Elizabeth Limbric, Conference Treasurer, 753 W. Ashly Street, Jacksonville, Fla.

LaGrange District.—The Woman's Home Missionary Society Convention of the LaGrange District, Savannah Conference, convened with Grace Chapel Methodist Episcopal Church, Manchester, Ga., May 4, 1928, with Mrs. Leola Turner, district president, in the chair, and Mrs. N. B. Prothro, acting secretary. Devotion was conducted by the Rev. W. R. Dixon. Mrs. A. L. Smith led in prayer. Sermon by the Rev. A. H. Jamerson. His message in every way was appropriate to the occasion. A round-table talk was conducted by Mrs. N. B. Prothro. The Rev. J. B. Maddux led in the discussion, with the following participating: Mrs. A. L. Smith, the Rev. W. R. Dixon. This completed the morning session. All took refreshments from a very elaborate table which the pastor, Rev. M. C. King, and his generous people had prepared for their guests. At 2 P. M. the work was resumed with devotions conducted by Mrs. A. L. Smith. The Rev. W. R. Dixon addressed the convention. Reports were heard from the presidents and the various auxiliaries, viz.: Leete Hill, by Mrs. Mamie Bankston; Warren Temple, by Mrs. N. B. Prothro; Union Chapel, Mrs. A. L. Smith; Louise Chapel, Mrs. A. Brown; Rust Chapel, Greenville, Ga., the pastor in the absence of a representative; Manchester, Mrs. M. C. King. All showed that a small group had begun to study the great work of The Woman's Home Missionary Society. The report of the secretary of stewardship showed that Mrs. A. L. Smith had been on the job. She reported ten from whom she had secured pledges. The officers for the ensuing year were elected, as follows: Mrs. Leola Turner, president; Mrs. Fannie King, vice-president; Mrs. Vassie Burston, corresponding secretary; Mrs. Lizzie McClendon, recording secretary; Mrs. Emma Milling, assistant recording secretary; Mrs. Clara Beasley, thankoffering secretary; Mrs.

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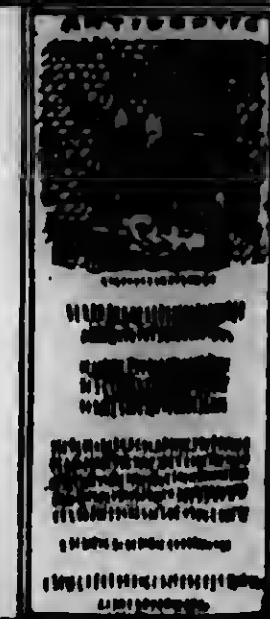
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Mamie Bankston, mite box secretary; Mrs. D. K. Harrison, stewardship secretary; Mrs. Eva Smith, evangelistic secretary; Mrs. Anna E. Barnhill, young people's secretary; Mrs. G. R. Baldwin, treasurer. A collection of \$7.05 was realized. The welcome address by Mrs. Anna B. Chamberlain, and the response by Rev. A. H. Jamerson, brought the host and guest into a bond of perfect fellowship, which remained throughout their stay. The meeting adjourned, to meet at Union Chapel, 1929.—N. B. Prothro, Reporter.

meet with our church in Orlando, Fla., July 18-22. The program committee will meet and make out the program in a few days, and notice of same will be given. Do your best to have a better report at this time than you had last year. Send in as soon as possible your full apportionment for World Service and for all the claims of the church from your several charges. Whatever you do, get and bring with you the full quota of subscribers for the Southwestern Christian Advocate. Yours in His name for service.—J. S. Todd, District Superintendent.

Special Notices

The address of Rev. W. L. Darius has been changed from 2753 Columbia Ave., Cincinnati, Ohio, to Pike Street, Milford, Ohio.

To the Ministers of the Jackson District, Mississippi Conference: The summer school will be held at Waveland in June. Exact date will soon be announced. By all means get ready to go, and lay in a fresh supply of up-to-date church business. You will need it for coming months and years.—H. Holston, District Chairman.

Dear Brother Ministers and Members of the Gulf District, South Florida Conference: Our District Conference and convention will

To the Presidents of the Epworth Leagues and the Sunday School Superintendents of the Sedalia District: We are now looking forward to the District Conference, which convenes at Warrensburg, Mo., in August. Let us do our best to have commendable reports. To do this we must consecrate ourselves anew to God and His service this new Conference year. I am expecting each League and Sunday school to help their pastor he one hundred per cent in World Service by District Conference. Please don't forget your fees. Come with good reports, and don't forget the institute at Sedalia, Mo., in July. Pray for a better understanding of God's Word that we may save the youth. Yours for service in Christ's name.—M. A. Mitchell.

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, JUNE 7, 1928

A Church With a Social Ministry

THE Negro in rural industry is largely confined to the coal fields. There are 42,443 Negroes engaged in the bituminous coal fields of America. It has been said that the Negro mine workers, like the foreign people employed in this industry, are easily exploited for lower wages. This forms a basis for racial antagonisms between native white miners on the one hand, and Negroes and foreigners on the other.

The United States Coal Commission has made an interesting report on this situation. There are 22,796 Negro miners in West Virginia, and 6,843 Negro miners in Alabama.

The Methodist Episcopal Church, with the Washington and East Tennessee Conferences operating in West Virginia, and the Central Alabama Conference in Alabama, has a distinct responsibility for providing religious leadership for these men and their families.

The Board of Home Missions and Church Extension has had under observation for two years the work of the Rev. Arthur D. Williams in the Pocahontas, West Virginia, coal fields. This pastor has developed a social program, and his church is the single community center for Negroes in the town of Pocahontas. Their daily vacation Bible school was the best in our entire rural work. A four-room school building was used for this purpose, and during the two summer sessions of the school teachers were regularly employed. Race relations are the very best, and the owners of the mining interests of Pocahontas are so interested in the church program that they have deeded to us a parcel of land, and are pledging financial support for the building of a community church at a cost of not less than \$50,000.

Until strong leadership was secured, this miners' church was a missionary responsibility. To-day it is entirely self-supporting, and, in the first month of the 1927 World Service year, raised its entire World Service quota.

There is no more challenging field than a miners' camp. It is remote and isolated, and shut in by steep banks. Straggling wooden houses are the homes of the miners. Most of these houses are badly in need of repairs. Garbage and tin cans litter the creek, and chickens and hogs wander about among the débris. Tumble-down out-houses are close to the drinking water supply, and outbreaks of typhoid fever are frequent. The miner toiling under ground during the day returns to this haven of rest at night. The church must offer him something better.

We must provide a larger ministry to this group of American workmen, who are serving American industry in a big way, but are themselves woefully neglected.—*From The Daily Christian Advocate.*

Personal and General

—The Rev. I. H. Carpenter has begun the new Conference year auspiciously at Lexington, Va., where he was assigned at the last session of Washington Conference under the presidency of Bishop Locke.

—One of the Associated Press representatives at the press tables of General Conference, at Kansas City, was the Rev. Arthur D. Williams, pastor of our typical mountain church in the mining community of Pocahontas, Va. Brother Williams is one of our most progressive Negro ministers.

—Dr. Thos. H. B. Walker, pastor of the Simpson Methodist Episcopal Tabernacle, Jacksonville, Florida, delivered the commencement address for the Boylan Home School, Thursday, May the 24. He was one of the preachers attending the General Conference in Kansas City, where on the third Sunday he preached at the Hylan Avenue Baptist Church.

—District Superintendents F. E. Welch and D. S. Selmore, of Ocala and Gainesville Districts, respectively, were delegates to the Republican State Convention which convened May 10, at Daytona Beach, Florida. These leaders of our Florida Methodism are wide awake in their interest in putting the stamp of Christian justice on the politics of their native State.

—The Rev. Dr. C. W. Burnett, pastor of Jones Methodist Episcopal Church, has been recommended by the County Court of Mineral County to the Board of Law Examiners for a license to practice law in the State of West Virginia. Rev. Mr. Burnett has registered at, and is now associated with, the law office of Ernest See, prosecuting attorney, Mineral County, Keyser, W. Va.

—Announcement is herein formally made of marriage, on September 20, 1927, of the Rev. David M. Pleasants to Miss Addie Belle Greene, at Pittsburgh, Pa., at the home of the bride's parents, Mr. and Mrs. George Greene. The bride and groom are at home after May 1, at Strasburg, Virginia. The Rev. Mr. Pleasant is one of the ablest younger ministers of the Washington Conference.

—Miss Marjory, charming daughter of the Rev. and Mrs. John W. Robinson, of St. Marks Church, New York City, will be married on Thursday evening, June 28, to Mr. Henry R. Jackson, Jr., at the church, St. Nicholas and Edgecomb Avenues, New York City. The wedding promises to be the outstanding social event of the present season among New York's younger social set.

—The Rev. Dr. Philip L. Frick, of Schenectady, New York, absented himself from his seat as delegate in the General Conference long enough to run down to New Orleans as commencement speaker for New Orleans College, where his brother-in-law, Dr. O. E. Kriege, is the able and successful president. He returned to Kansas City in time to aid in the legislation of the closing hours of the General Conference.

—At an exhibit held recently at International House, New York City, under the auspices of the Hamon Foundation, in addition to the regular awards, a prize of \$250 was offered by an anonymous art patron for the best work of art submitted in any medium. The judges, who included the president and secretary of the National Academy of Design, unanimously awarded the prize to Sargent Johnson, a young Negro sculptor, for the terra cotta head of a boy, called by the artist "Sammy." Mr. Johnson recently received the gold medal for sculpture at an exhibition in San Francisco for a Chinese baby done in green porcelain.

—Commencement exercises of Gammon Theological Seminary, Atlanta, was featured by a splendid array of speakers. Dr. J. A. T. Foust delivered the Stewart Missionary Foundation annual address on "The Negro As a Missionary." The annual convocation-day address for the alumni was delivered by the Rev. J. S. Wiggins; Dr. Mordecai Johnson gave the commencement-day address, while President George H. Trevor, of the Seminary, preached the baccalaureate sermon, Sunday, April 22. The following degrees and awards were made: Doctor of Divinity—Mordecai

W. Johnson, John H. Lovell; Bachelor of Divinity—Frederick B. Clay, Victor A. Cooke, John B. Guyton, Henry B. Jones, Andrew T. Kelley, Cyrus W. Perry, Joshua B. Phoenix, Walter N. Ross, Charles T. Wardah; Greek-English Diploma—Charles D. Gerald, William A. Harewood, Julius P. Johnson, George W. McCorkle, O'Connell Milbourne, Charles D. Mitchell, William L. Rawlings, Hubbard M. White; English Diploma—Frederick D. Caldwell, Kelly A. Collins, Robert E. Jones, Frederick D. Lee. Certificate—Vernon V. Richardson; Bible Training School Diploma—Roland Grant. School of Missions: Diplomas—Miss Beatrice Brown, Miss Willia Brown, Mrs. Roxie A. Perry; Certificate—Mrs. Catherine Rawlings; Special Award—Mrs. Lula Crawford.

Crescent City Note

St. Matthew.—A very enjoyable affair was the midnight banquet given in honor of the Busy Bee Club of St. Matthew Methodist Episcopal Church, Algiers, at the home of Mr. and Mrs. J. W. Beevers. A very palatable menu was served. The pastor wishes to express his appreciation to the members and friends for their contributions towards helping him on his trip to the General Conference. Special thanks to the Rev. Gordon McPherson and his congregation for coming over on Tuesday night and for their liberal donation. May God's richest blessings rest upon them all. The annual Thanksgiving services of the Odd Fellows were conducted in our church and the program was well rendered.—Gladys A. Colar, Reporter.

Marriages

JENKINS—JACKSON. Mr. Ellis Jenkins and Miss Lilly M. Jackson were united in marriage on April 28, 1928, at the home of the bride, Newton, Miss. Mrs. Jenkins has been a teacher in Newton County for several years. Mr. Jenkins is a very successful farmer of Hickory, Miss. We wish for the couple a very successful voyage o'er life's sea. Rev. S. L. Harrison, of Hickory, performed the ceremony.—Mrs. W. L. Whitfield, Reporter.

RAWLS—THOMAS. Mr. Fred Rawls and Miss Arnetta Thomas were married Saturday night, May 12, 1928, with Rev. B. J. Cooper officiating. The marriage came as surprise to their many friends, but nevertheless, they are being showered with congratulations and good wishes. Both come from highly respected families. Mrs. Rawls is the daughter of Mr. and Mrs. Arcell Thomas, of Bridgeville, Miss., and Mr. Rawls is the son of Mrs. and Johnie Rawls. The community joins sincerely with other friends in good wishes for the couple's long life and happiness. They will be at home with the parents of the groom.—Mrs. S. E. Rice, Reporter.

TILMAN—LONDON. On May 10, 1928, Miss Savannah London, youngest daughter of Rev. W. R. London, pastor of Mt. Nebo, was united in holy wedlock to Mr. Clarence Tilman, of Monroe, La. They were united in wedlock by the Rev. J. L. Jackson, pastor of the Methodist Episcopal Church, Bastrop, La. The couple was married at the altar in the church of which the bride's father is pastor, where her membership was, but will be transferred to St. James, Monroe.—Reporter.

ANNOUNCEMENT

Rev. and Mrs. E. L. Kyles, of Newport, Ark., wish to announce the approaching marriage of their daughter, Charlie, to Mr. Azel Uriel Friar, of St. Louis, Mo. The marriage will be solemnized June 24, 1928, at the home of the bride's parents. The bride-elect is a graduate of Philander Smith College Preparatory Department and Adeline Smith Home of Little Rock, Ark. She was a member of the class of 1927. Mr. Friar is a graduate of Sumner, St. Louis, Mo., and a member of the June class of 1926.

Special Notices

The Gulfside Summer School of Theology, which has been announced to meet June

12-21, 1928, is postponed to a date to be announced later. Let the members of the faculty and the prospective students take note.—Willis J. King, Dean.

The Sunday-School and Epworth League Convention, Atlanta District, Atlanta Conference, will be held in Burns Chapel Methodist Episcopal Church, Newnan, Ga., June 14-17, 1928.—Rev. R. T. Jackson, Pastor; Rev. J. W. Queen, District Superintendent.

The Annual Young People's Conference and Convention of the Philadelphia District, Delaware Conference, will be held in Mt. Zion Church, "A Church with a History, a Vision, and a Program," Lawnside, N. J., Rev. Earl H. Crampton, A.B., S.T.B., pastor, June 20-22, 1928.—Rev. E. H. Crampton, District President; Rev. W. C. Thompson, D.D., District Superintendent.

To the pastors and delegates of Brookhaven District, Mississippi Conference: Our District Conference will convene at Crystal Springs, July 25-29. Let each pastor come prepared to report "Over the Top" on the following assessments: Pension and Relief, General Conference Expense, Episcopal Fund, and subscriptions to the Southwestern. Please do your best.—Your Co-worker, G. W. Coleman.

To the pastors of the Murfreesboro District: You will oblige me to inform me the number of delegates from each pastoral charge, as you know that our annual District Conference will meet at Liberty, Tenn., Picketts Memorial, July 24, 1928. I also want to know all who expect to come through in your automobiles, so I can arrange to park your cars during your stay. All visiting brethren who expect to visit the Conference, please let me know by card so that I may arrange for your comfort while here. For those who come by railway to Watertown on the morning of the twenty-fourth, I can and will make special arrangements for transportation to and from Liberty, if as many as twenty-five come, with the Union Transportation Bus Line to Liberty. If not, it will cost one dollar to Liberty. Cards will be sent out to all pastors giving name of stopping place during the Conference, and you may write them stating just when to expect you. To all of my members: When you write to them be kind enough to acknowledge the same. If you will do as I ask, we anticipate a soul-stirring session.—J. A. W. Moore, Pastor, Box 260, Alexandria, Tenn.

Inquiry

I desire to know the whereabouts of Mr. Boyd Peters, son of Mr. Henry Peters. When last heard of he was in Galveston, Texas, 3911 Avenue H, in the year 1926, December 20. Age 28 years, weight 145 pounds. I will thank all pastors to read this inquiry from your pulpits and send any information to Henry Peters, Box 62, Hub, Miss.

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Electing District Superintendents

AGAIN the question of time tenure of the district superintendent came up for discussion and legislation in the lawmaking body of Methodism. Like that concerning the tenure of the episcopacy, it was expected and inevitable that the question should arise as to reappointment of district superintendents. Several memorials dealing with this subject were presented to the Conference. The first of these proposed doing away entirely with the time limit upon this office, so that the tenure would be limited by neither twelve nor six years. A subsequent memorial proposed that, after a lapse of two years, a district superintendent could be brought back into office to serve an additional period of time. The proposition proved a storm center of acrid debate. But the tenure-limiting clause remained in the Discipline, strengthened by an amendment to the present paragraph 208, section 2, indicated as follows: "He (the bishop) shall choose and appoint the district superintendents annually. He shall not allow a district superintendent to preside in the same district more than six consecutive years, nor more than six years in any consecutive twelve in the same Annual Conference. Nevertheless, if in any district, the term of six years shall expire in the interval between the sessions of the Annual Conference, he may continue him until the next session, provided the time be not more than six months; but district superintendents in either Missions or Mission Conferences, or in Annual Conferences in foreign fields, may be continued on the same district for more than six consecutive years. *If there shall be a vacancy between the sessions of the Annual Conference, after consultation with the district superintendents, he shall appoint an effective elder to serve until the next session of the Annual Conference.*" It will be recalled that at the Springfield General Conference, a minority report sought to make legislation sufficiently flexible to permit a superintendent to repeat himself "with the approval of the Annual Conference"; but that minority report was promptly tabled.

The paragraph as amended at the Kansas City General Conference, and as it now stands or will stand in the new Discipline, both conserves the time limit, and retains the power of appointing district superintendents within the hands of the bishop. Those arguing on the floor in favor

of the time limit pointed out the restriction as necessary to maintain the morale of the ministry; that there are many men who have nothing to which to aspire in the line of their legitimate ministry ambition should the district superintendency remain encumbered continuously by the same men during an unlimited period of years; that they were aware of the unique fitness of a few men for the office, but that there were others who, if tried out, would be found equally as efficient and deserving in every way; and that the retention of a group of such leaders as district superintendents in office over unlimited time tends to create special classes in the ministerial brotherhood, with definite fixed lines of cleavage, all of which is in contravention to the spirit of real Christian brotherhood.

Upon this question there was a very pronounced opinion that appointment of district superintendents should remain within the function of the bishops. The majority opinion held that to place into any other hands, say of the Annual Conference, this function would be to impair the plan of our general superintendency. It was regarded as unconstitutional to do this. It is held that "By the organic law of the church the bishop alone is charged with the responsibility of 'fixing the appointments,' and cannot be relieved of this responsibility except in the way provided by the Constitution." It would thus appear that about all that advocates of the time limit can hope, likewise those who favor district superintendents' election or appointment by the Annual Conference, has been secured unless and until some effort has been successfully established through submission to the several Annual and Lay Electoral Conferences for approval. Nevertheless says the Committee on Judiciary, "We are led to decide that under our constitution the General Conference has the right to direct a bishop not to reappoint a district superintendent who has served six years in any consecutive twelve in the same Annual Conference." But inasmuch as from the day of the adoption of our constitution in 1808 through an unbroken chain of history down to the present time—a period of 120 years—no presiding elder or district superintendent has ever been elected, it is safe to hazard that it will not be done until the necessary constitutional legislation shall have been effected.

A Teacher-Friend Passes

THE SOUTHWESTERN CHRISTIAN ADVOCATE has received the belated news of the sudden death on January 28 last of Miss Sarah Rush Parks, daughter of Professor Edward L. Parks, of Howard University. For years before being called to Howard, Doctor Parks was professor of systematic theology and Christian ethics at the Gammon Theological Seminary, Atlanta, Georgia. Here he endeared himself to all who knew him by his eminent qualifications as a teacher, as well

as by his sympathetic and sincere attitude toward the race he had come South to lift. No man coming South for this purpose ever gave in his life a more practical demonstration of the Christian social ideal than did he.

His family were of the same high mind. They fitted perfectly into the life of the school community at Gammon and Clark. While here Mrs. Parks was a very prominent figure in temperance work and social uplift movements, local and national. Leading their lives normally under

the conditions, the children pursued their studies at Clark. When her parents accepted the post at Howard University, Miss Sarah, then nineteen years of age, entered Northwestern University, where her parents had graduated, and her father had taught previously for a period of seven years. In 1907 she received here her B.S. degree, winning distinction as a student. Pursuant to graduation, she taught, 1907-08, at Simpson College, Iowa; then went as instructor to Hunter College. Soon she resigned this post to pursue her master's degree at Columbia University.

Miss Parks was a piece of unbounded energy consecrated to high purpose and given to noblest endeavor. Her faculty associates paid her this tribute of appraisal and affection:

"Few teachers met more gallantly the demands of civic life and of the World War than Sarah Rush Parks. She was an editor of 'The Woman Voter,' secretary for one year of the New York Woman's Trade Union League, and member of the legislative committee of the Civic Club. For two years she was absent on leave for the purpose of working in St. Dunstan's Hospital, and in the Forestry Corps, England. At the close of the war she came back to her college classes and her university study. In May 1927, she was advanced to the rank of assistant professor; she had fulfilled, also, most of the requirements for the doctorate degree. From a year's leave for recuperation, she returned September, 1927, in apparently excellent health marked by an overflowing energy which, perhaps, finally betrayed her."

It was her passionate urge for truth, and for justice in the social realm, that constrains us to remember her so appreciatively. She had a keen feeling of sympathy for those she believed to be sufferers from injustice, and her

soul was opposed to everything that is false and unjust. She strove to create among groups the spirit of good will; to heighten the sense of appreciation of man for his neighbor. "Her understanding friendship was a boon to restless youth which had not yet found its way."

The sudden passing of such a rich and spiritually poised life was an overwhelming loss to society at large as well as to the family circle broken thereby. How she will be missed is indicated by the following editorial clipping from a later issue of Hunter College Bulletin:

"It is normal to question the destiny that can take, in the midst of a career so full, so useful, so promising, a woman in the richest years of life. To mourn Professor Parks is difficult. First must the realization that she is gone be accepted by our reluctant minds. To have seen her a few days before her death; to have heard her make plans for the coming semester; to have talked with her about the Ottinger, make it almost impossible to believe that her vital, intense spirit is at rest forever.

"She was a teacher who brooked no laggards, and who gave tirelessly of herself and knowledge to those of her students who would take what she offered. No one passed through her classes who did not benefit from even the contact with her energy, her unselfishness, her devotion, her ideals of scholarship.

"In the short time that has elapsed since her death, college is already finding itself facing situations where the loss of her guiding hand is poignantly felt. After the stunning shock of sudden death, each occasion on which she will be missed will serve to intensify the pain of losing her. The memory of her quickening presence will be with us long after the responsive freshmen and sophomores in whom she inculcated a feeling for fine language and literature, will have left these walls."

Important Summer Conference Announcement

IN co-operation with the Department of Rural Work of the Board of Home Missions and Church Extension, summer schools will be held in the South as follows: Waveland, Mississippi, June 12-22; Little Rock, Arkansas, June 22-July 2; Austin, Texas, July 2-12; Holly Springs, Mississippi, July 12-24.

In the Waveland School the Mississippi Conference, the Alabama Conference, and the Louisiana Conference will co-operate. The Little Rock Conference and several districts of the Lincoln and Texas Conferences are co-operating in the Little Rock school. The school at Austin is for pastors from the West Texas Conference and several neighboring districts of the Texas Conference. The Upper Mississippi Conference and the Tennessee Conference are co-operating in the Holly Springs school.

Some of the leaders who will take part in these summer schools are Professor R. N. Brooks, of Gammon Theological Seminary; Professor Willis J. King, of Gammon Theological Seminary; Professor T. B. Eckles, of Samuel Huston College; Dr. E. M. Jones, of the Board of Pensions and Relief; Professor Farmer, of Samuel Huston College; Professor King of Rust College; the Rev. G. H. Caldwell, of Asheville, North Carolina, and Mr. W. A. C. Hughes, Jr., of Boston University.

Recreation at the schools will be in charge of Mr. Gaddis Waters.

The registrar and dean for all of these schools is the Rev. R. G. Morris, whose address is 2111 E. 3rd Street, Chattanooga, Tennessee. All inquiries concerning these schools should be addressed to Mr. Morris.

—Laugh and make friends.

—Greed is always hungry.

—Righteousness is always rare.

—Wicked words create a rumpus.

—Team work will pull a heavy load.

—Ambition always carries a blindfold.

—A man who has a mind can change it.

—The notes of music never make the melody.

—Smiles draw men to you; frowns repel them.

—Bad habits proclaim the reign of despotism.

—The spiritual life is mothered by meditation.

—Frigidair is not intended for church equipment.

—The leader should always be ready to stand alone.

—Whining poverty never escapes from its thralldom.

The Minister and His Hymnal

By William D. Beach

District Superintendent New Haven District, New York East Conference

SOME time ago, fourteen or fifteen ministers with their wives were gathered together spending a social evening in my home. We had some interesting conversation and some enjoyable music, and then I took what I presume was an unfair advantage of my position as host. I ventured to play some sixteen hymn tunes, in part or in whole, and asked my guests to identify the hymns and write down the first lines. Since we all used the same hymnal, and since I was careful to choose tunes which had only one hymn associated with them, it was a fair test of their familiarity with the hymns I had chosen.

The outcome was a bit startling. To be sure, such hymns as "Rock of Ages," "Nearer, My God, to Thee," and "Abide With Me" were recognized by practically everyone. Two or three of the older men, however, with many years of ministry to their credit, failed to identify such standard hymns as Whittier's "Dear Lord and Father of Mankind," and Faber's "Hark, Hark, My Soul," and acknowledged the fact that they had never come to know and use them. Less than half the company knew George Croly's "Spirit of God! Descend Upon My Heart"; and not one of the whole group had apparently ever sung or heard what to my mind is one of the great hymns in our Methodist Hymnal, Samuel Longfellow's

"I look to Thee in every need, and never look in vain,
I feel Thy strong and tender love, and all is well again;
The thought of Thee is mightier far than sin and pain and sorrow are."

My friends were men of more than average success in the ministry, and the majority of them had college and seminary degrees; yet only one or two confessed to having had any training in the subject of hymnology, or to having made by themselves any special study in the hymnal as a mine of rare spiritual values for personal experience, and as a source of precious material for the enrichment of social worship.

The hymnal is or can be one of the greatest assets in our work as ministers. Next to the Bible itself, it is the most valuable book which we handle. Every important truth of the Scriptures is here, often put in unforgettable form, and associated with music which makes its immediate and irresistible appeal to the emotions. The story of the Christian centuries is reflected in the hymnal for anyone who has half eyes to see: the noble simplicities of the Gregorian period, the monastic retreat from the normal human relations, and the passionate longing for heaven which marked the medieval age, the militant temper of the Reformation and post-Reformation days, the dogmatic certainty and the personal devotion of the Puritan era, the new warmth of heart and rekindling of hope which came with the evangelical revival in England and in this country, the expansion of the Christian program as it visioned for the first time in modern life "the world as the subject of redemption," and the intensive growth of the Kingdom in its application to industry and social life and international relations—these are all registered in the hymnal so that, following the chronological order of the hymns, the historian could almost reproduce the story itself, age after age.

The Hymnal is the "Book Nobody Knows"

Now when all this, and very much more, lies ready to hand for our use, it is a marvel that so many ministers fail to give more than the most perfunctory attention to the hymnal. They handle it apparently only when the necessity is upon them of choosing next Sunday's hymns. The vital function of the hymns in helping to create an atmosphere of worship has never occurred to them, any more than has the close relationship of that worship to the desired results of their preaching. The sense of obligation to culture their congregations in the intelligent and critical use of the hymns of the church is confined to the privileged few. Preoccupation with what seem to them the weightier matters of the law or the gospel, lack of special musical training, reluctance to handle what is proverbially charged with dynamite, these often discourage even those who do know the facts and obligations of which I have just written. However, whether the cause is ignorance and indifference, or preoccupation or timidity, the neglect constitutes a serious loss to the church, and a distinct lessening of the power of our ministry.

Charles Lamb said that he was "sentimentally disposed to harmony, but yet organically incapable of a tune." I have at least three ministerial friends who are monotones, but two of them have learned to make exceptional use of the hymnal, in spite of their handicap, and the third, who is not in the pastorate, knows more hymns by heart than most ministers of my acquaintance. It does not take unusual musical gifts or training, even though Martin Luther does say that "we should not ordain young men as preachers unless they have been well exercised in music," but it does demand a recognition of the importance of a wise use of hymns in worship, a conscientious preparation of ourselves to care for this as well as for any other part of our work, and a courageous and persistent purpose to lead our people out into a broad place worship-wise.

A minister should know his hymnal at least well enough so that, no matter what the theme of his sermon, his mind will promptly suggest an appropriate hymn to gather up the impressions it has made, and give them fitting expression as the service closes. I hope that not many would do what a visiting minister of whom I heard recently was guilty of doing. The chorister had chosen the first two hymns in the service, but was courteous enough to ask the clergyman what he wished for the third. He was politely told to listen to the sermon and himself make an appropriate selection. I do not know how appropriate his choice was, but the friend who told the story said that the choir sang "Some Day We'll Understand!" Which, by the way, reminds me of the experience a friend of mine had, this time not with a hymn, but with an anthem. For some reason the order of service on this particular morning had been changed, so that the music which usually followed the offering was postponed until after the sermon. What was the astonishment and mirth of the congregation and of my friend the pastor, who can relish a joke on himself, to read in the printed bulletin on the line following the sermon title the name

of the anthem which the quartet would sing, "It is now high time to awake out of sleep."

The field of misappropriate, carelessly chosen hymns is a tempting one, but the field of finely chosen ones is more profitable. I can still recall the thrill which ran through me one Sunday during my college days when, following a sermon by Dr. McKenzie, of Cambridge, on Christ as the incarnation of our finest ideals and our present living Saviour, the whole college body rose and sang Whittier's unsurpassable lines, "We may not climb the heavenly steeps." Strangely enough, almost thirty years later I found myself again in Battell Chapel listening to Dr. Gilkey, of Chicago, as he spoke to a new generation of students on "The Challenge of the Impossible," and having exactly the same thrill as of old when after the message we all joined in Monsell's "Fight the good fight with all thy might. Christ is thy strength and Christ thy right." I could multiply instances, but these two must suffice. For the choice of fitting hymns of worship, for the finding of the quieter, more meditative hymn which will prepare the worshipper for the sermon he is about to hear, above all for the selection of the concluding hymn, a minister needs studied, reverent familiarity with the material his hymn book offers.

A Plea for an Interleaved Hymnal

He should know something also about the origin of the hymn, about its author, about the circumstances of its writing. My own hymn book is full of interleaved notes made in the course of the years which greatly enrich for me many of the hymns I love, and have made it possible for me now and then to claim from my people a keener interest than the unaided hymn might have won for itself. I know that this may easily be overdone or poorly done; but I shall never forget the gratitude of one of my parishioners, a poor chap who was passing out with tuberculosis, when I told him that his favorite hymn, "Abide With Me," had been written by a fellow sufferer from the same dread disease, and that it was out of the same fast gathering shadows that Henry F. Lyte wrote the lines which more than any other have been a rallying cry for those who were appointed to die.

And I recall the new zest with which a splendid group of young men in one of my churches sang "Stand Up, Stand Up for Jesus," to choose another very obvious illustration, when I told them the story of Dudley A. Tyng, his character and ministry, the tragic accident which snuffed out his life, and the stirring message from his deathbed to his clerical friends, out of which came this militant hymn.



When Fields Are Green

BY THOMAS CURTIS CLARK

*The cruel wind has spent its power,
The snows at last are gone,
The springtime brings her happy hour,
The summer's at the dawn.*

*With living green the earth is spread,
The hillside sparkles gold,
The fields announce the winter dead
With blossoms manifold.*

*Our God be praised who brings the joy
Of flaming flowers again;
The storm can blight but not destroy,
Life comes with April rain.*

*With shining summer-lands of corn
Fair June shall paint the scene,
While bright-winged choristers adorn
The forest, newly green.*

*Great Artist, give us grace to feel
The beauty of these days,
As life and love their gifts reveal
Along the country ways.*

A New Methodist Hymnal Needed

It is probably not too soon to be thinking about setting up the machinery needed for the creation of a new-going hymnal for the Methodist Episcopal Churches. I have the conviction, however, that we need a more intelligent and sympathetic and comprehensive use of the choice book which we have, rather than haste in making a new one. In a church as large as ours, the economic loss involved in the turn-over is a serious consideration. The majority of our pastors and churches have not half explored the riches they already have. I could name from fifty to one hundred rewarding hymns and beautiful tunes which, in the course of the last three years of visiting among the churches, I have never heard sung. The presence of some unsatisfactory hymns and tunes is not conclusive. There will always be some not to our liking, and they do not have to be given out. Whatever action the General Conference does take, however, in regard to a new hymnal, I would plead that the authority be given to our Commission on Church Music, or some specially named body, to compile and have published through our Book Concern a small supplement of hymns of social service and Christian internationalism, such as Dr. Bowie's "O Holy City Seen of John," John Addington Symonds' "These Things Shall Be—a Loftier Race," Dr. Merrill's "Rise Up, O Men of God," Dr. Edwin Parker's "Master, No Offering." No hymn could be finer than our own Dr. F. Mason North's "Where Cross the

Crowded Ways of Life," but it stands almost alone of its kind in our present book. This supplement could be inserted in the books now in use until such time as they were incorporated into the body of the new hymnal to be. And I would urge that in the supplement, as in the new hymnal, that words of all the stanzas be inserted between the lines of music where they belong.

How Many Different Hymns a Year Does Your Congregation Sing?

Most ministers, from personal inertia or from congregational cowardice, do not use anything like a wide enough range of choice. Earl E. Harper, chairman of our Commission on Church Music, and author of a very helpful book on "Church Music and Worship," claims that in the average church not more than twenty-five different hymns are given out to be sung during the fifty-two Sundays of any year, even with two services each Sunday. The Methodist Hymnal has 717 hymns, besides chants and occasional pieces. The tendency in the newer books is to have fewer but more wisely chosen hymns, the average being about five hundred. Certainly no year should go by without our congregation having

sung from 150 to 200 different hymns, and in the course of three to five years all that is worthy of use in the book should have been sung many times. It would be a good thing if some men had a motto which hung conveniently near when they were making their selections for the next Lord's Day worship, "Sing unto the Lord a new song."

It has been my custom to use a desk hymnal, and on the margin to note each time I use a hymn, and occasionally I look through the book to see what I had omitted and which ones I was giving out too frequently. Each man must find his own methods, and mine would probably satisfy few others, but I have tried as consistently as the major purpose of the service would permit to make use always of two hymns which were fairly familiar, and one which was new or at any rate less well known. I frequently had a soloist or the choir sing the new hymn at some service, possibly at more than one, before venturing to ask the congregation to use it.

Learn New Hymns

I have often taken the opportunity of the mid-week service to learn the new hymn before trying it on Sunday, and I have even dared to take ten or fifteen minutes of the less formal evening service in which to teach new hymns and tunes to the congregation. One year my vested choir was to sing Stainer's "Crucifixion" on Good Friday, and I wanted the people to share in the beautiful chorales of which there are five or six in the work. It was impracticable because of the expense to furnish the music to everyone, but copies of the words were printed and distributed, and in four Sunday evenings, led by organ and choir, the congregation of one hundred and fifty to two hundred learned the music of these chorales, the air, at any rate, and enjoyed it very evidently, as they sang them splendidly when Good Friday evening came. Many of the fine tunes of the modern English school of writers, Dykes, Stainer, Barnby, Sullivan, which ought to replace our monotonous and musically commonplace tunes of an earlier period, could be learned in the briefest time by nearly any congregation, if this or some other method were tactfully followed, to the great improvement of the musical side of our worship.

The Use of "Junk" in Young People's Societies

I have suggested that not everything in any hymnal is sufficiently valuable to sing. Every hymnal is likely to be something of a compromise between old and new—in time, between conservative and liberal in theology, between cultured and uncultured in taste, between ethical and emotional in temperament, or it might be truer to say that every hymnal must be inclusive enough to serve all the types of people who ordinarily make up a Christian church. Many of our churches still use in the church school and in prayer meeting and young people's societies books filled with ephemeral junk, lacking in any connected thought, and with no musical worth save the sense of rhythm. I have always believed that the gospel hymns had their place and value, that it was our business to help people where we find them, in taste as well as in morals, and that the hymns were chosen to serve their needs, not to suit our fancy. Nevertheless, I have seldom found folks who did not respond to patient, tactful guidance, so that in the long run they would prefer the better to the worse, the great hymn to the meaningless doggerel, the majestic tune to the rag-time jingle.

Spiritual Unreality in Many Hymns

It is not literary defects, however, which give me most difficulty, but the sense of spiritual unreality in the use of many of our hymns. "It may be laid down as a sound canon for the ordering and conduct of public worship," Dean Sperry says in his most suggestive book on "Reality in Worship," "that the service should give to the worshipper a strong impression of truthfulness and sincerity in its total transaction; truthfulness on the objective side, meaning the correspondence of statements and formulas with objective facts, and truthfulness on the subjective side, the reality of our emotions, the sincerity of our response to the vehicles of worship which we use, an agreement between our convictions as to reality, and the words and deeds used to express those convictions."

For a day like our own, grown hyper-sensitive, almost, as to genuineness and sincerity, this question of reality is the acid test, and it will apply to hymns no less than to creeds and prayers. Hymns which send men groveling in the dirt and label them or libel them as worms, do not express or create genuine Christian humility, and the result is either ridicule or unreality. The fervent hymns about heaven, which are among the most beautiful in point of literary charm and musical setting, can be used only sparingly, so unreal does their confidence in details and their exuberance in emotion seem to most of our modern worshippers. Many hymns of subjective piety, in the writing of which Charles Wesley was so prolific, have extravagances of expression which make our employment of them consciously insincere or thoughtlessly unreal. I do not mean, of course, that we have no right ever to use a hymn unless we are at the moment consciously sharing the experience it expresses. It is often for the purpose of achieving that experience that we sing the hymn, but when we neither expect nor desire to enter into the experience which is portrayed therein, then we are dealing with words, not things, and that is of the essence of unreality.

Every minister then may well make for himself a little "index expurgatorius," as Dr. Coffin suggests, of hymns which because of literary defects, or theological untruthfulness, or of spiritual unreality, he will not ask his people to sing. He need not fear. There will always be enough left of the genuine sort to lift them up, no matter with what dusty feet they come, and bring them into heavenly places in Christ Jesus, and thence to send them out upon His tasks with kindled hearts, rejoicing as a strong man to run a race.

Brass Tacks

By John Andrew Holmes

—A rich church is one whose members are willing to become poor for its sake.

—No man can go to church without meeting a Man who makes him feel ashamed of himself.

—Why is it counted a pious virtue for a preacher to make his people weep, but an ungodly sin to make them smile?

—If thirty per cent of the membership is a good attendance as churches go, isn't this the reason they don't go?

—When a preacher is hard put to it for thought, a very little can be whipped up with much wind to fill the necessary measure of time.

The Episcopal Address

To the General Conference of 1928

(Continued from last week's issue)

DIVORCE

Whatever weakens respect for the parental relation threatens the foundation of the home, and the recognized sacredness of that home is one of the cornerstones in the structure of civilization. That of which we have been speaking directly bears upon this fact. But with all the extravagant misinterpretations of the stage and the influence of neurotic literature, there is nothing quite so inimical to home life as the tragedy of the divorce courts and the easy dissolution of the marriage bonds. In the United States the divorces granted in a year are equal to one seventh of the marriages solemnized, and in some of the single States the proportion of divorces is much higher. In many instances such weight is given to the so-called incompatibilities and the sequel to divorce is such speedy remarriage that the whole transaction has upon the community the demoralizing effect of authorized marital exchange.

It is to be deplored that during recent years there has been a very flood of suggestions looking toward easier and more convenient methods of divorce, involving such prenuptial agreements as appear to anticipate the dissolution of the relationship. That seems to be the thought in the so-called companionate and trial marriage. It may be an honest effort to relieve the tragedy of unlawful relationship, but it is an utterly mistaken policy which addresses itself to the problem of relief not by attempting the elevation of motive, but by lending to the status by legal pronouncement the transparent dress of alleged respectability. The effect of such suggestion, however, is to make matrimony too often a matter simply of sensual attraction, which no longer need be entered into "reverently, discreetly, and in the fear of God," and the marriage relation loses at once the blessing of the church, the stamp of social convention, and the possible cumulative dignity attaching to years of devoted comradeship. Those who assume to deal with the subject either as novelists, humanists, or churchmen, must keep in mind the essential gravity of the subject.

We must insist upon respect for our own law upon this subject by our ministry and laity. So far as our standards go, we are with those who guard most jealously the altars of the home. Our denominational attitude is that of opposition to divorce except upon Scriptural grounds, and we cannot justify the remarriage of even those who are the innocent parties in proceedings for divorce except where the action is based upon marital infidelity. The recognition of any other ground for divorce in our permissive provision for the "innocent party" at once opens the door to collusion and confusion. Mutual forbearance will, in many an unhappy home, resolve the discord and bring back the reign of love, and the church should give to such homes its sanest counsel, its tenderest care. The cost of maintaining unbroken home life probably will involve mutual forbearance and surrender of prerogative now and again, but the alternative is the blasting of the foundations, the crash of the walls.

CO-ORDINATION AND INTERDENOMINATIONAL CO-OPERATION

If we are under obligation to promote the major moralities of the world, we are under the same obligation to bring to the task every power we can command or devise. In many of the great objectives we must begin with the more adequate departmentalizing of our own church so that we shall avoid the waste and confusion invariably apparent when we trust for result to indiscriminate and unorganized endeavor. There must be technical mastery of detail in specific fields, and if the process of qualification results in what seems a preferential zeal, that is to be regarded not at all as a fault in our program.

Just as it is necessary for world peace to conserve and co-ordinate every element of national and international idealism and strength, so in promoting this we must as churchmen avail ourselves of every possible resource of religious interest and association. Methodism of itself cannot bring about the practical solution of the child problem or the problem of industry or that of a sober world or that of world peace. On the athletic field it has been noted that the instinctive effort is for the brilliant individual play. It is only as the result of patient and persistent training that the players come to see that often the opportunity for the brilliant individual play must be sacrificed if the team is really to win the game. This is one of the lessons which the children of light must learn from the children of this world.

John Wesley in his day sought an alliance with all the followers of the Master in promoting the practical work of the Kingdom, and David Livingstone asked the blessing of God on all, whether of one or another religious belief, who would help to heal the open sore of the world. We may as a church well take that same attitude as we think of the religious illiteracy or the injustices of the industrial world, or the madness of the traffic in alcohol and the narcotics, or of the objective of peace. We are in fullest sympathy with the effort of the Church Peace Union now in progress to co-ordinate all the religious forces of the world, Christian and non-Christian, in the interest of world peace, a movement in line with the suggestion sent out by the Springfield General Conference. We account it one of our denominational privileges to have joined with the other churches in supporting so many of the interdenominational activities and in making conspicuous contribution to their leadership.

We appreciate the value of such organizations as the Federal Council of the Churches of Christ in America, recognizing, how-

ever, the necessity for great deliberation and general consultation before the issue of public pronouncements. But we cannot guarantee the support of the denomination for every interdenominational movement. There is not infrequently a clear overlapping of organization. We must insist upon the more careful establishment of program boundaries. In some of the benevolent appeals, where there is a sharply defined limit of resources, it is unwise and inexpedient to jeopardize interests to which we are as a church already committed by the transfer of our contributions to an outside agency which cannot present a motive broader or higher than is involved in the denominational cause which would be weakened by the diversion of our gifts. The General Conference must determine the proper range of pronouncement and activity for its own boards and also the measure of accepted responsibility in interdenominational pronouncement.

It is not unreasonable to expect and require that all manifestos issued by any group, either directly or indirectly presumed to carry the weight of our denominational approval, shall be distinctly covered by what the General Conference has stated or authorized, and that the implications of our utterances on any of the large questions of the day should be interpreted by those specifically authorized to speak for us. The church as a whole must be allowed the right of determination, not only as to the direction to be taken, but likewise as to the distance to be traveled at any given time, a judgment in which we are assured the Federal Council would concur.

As to conditions prevailing at the time of our session, or definitely anticipated, the General Conference should meet its responsibility by formal declaration. Knowing that conditions are certain to arise, in which the influence of the churches ought to be unified, we should provide suitably for our ad-interim representation. We must prevent embarrassment to the church by our apparent commitment through unauthorized inclusion, and also avoid the inexcusable evasion of denominational responsibility. Likewise we should provide against the needless delay of significant interdenominational action by any uncertainty as to our denominational intent and attitude.

At our last quadrennial gathering a Commission of Twenty-five was constituted to act for us in such interdenominational pronouncement. Either to this commission or to some other carefully chosen group, which can be promptly brought together, or to our own members of the several interdenominational administrative committees which should be named by us, this duty of representing us should be formally committed.

The success of an interdenominational agency is not infrequently jeopardized by extending the range of its activity when such extension may result in the break of sympathetic contact with the communions for which it is supposed to act; or by forgetting that the constituent groups are really not identical; or by assuming that the individual members of the churches are non-resident subjects of ecclesiastical control, or by attempting to solve the religious problems of individuals and communities by mathematical formulae and method. The constituent bodies must constantly remember that effective interdenominational activity involves large outlay, and each of the participating communions must be prepared to bear its fair proportion of this cost.

CHRISTIAN UNITY

World-wide Methodism owes to the world not only a definitely progressive program, but wherever possible the dynamic of collective endeavor; and also, in so far as may be, the creation and maintenance of an atmosphere stimulating to all that is worthy, and deadly to all that is unworthy. The strength of the church has often been wasted in the assault and defense of sand-bag batteries like those which Kinglake's history of the Crimean War has made familiar, batteries heroically assailed and defended, but the possession or loss of which did not really affect the main issue of the struggle.

Christian unity is one of the great questions before us. Christianity is broken into camps not only naturally unsympathetic, but often apparently antagonistic, and the ground of division is chiefly the difference of the churches as to creed and orders. More than once the organic union of Christianity has been undertaken, sometimes by the Anglican and associated churches, sometimes by such bodies as the Presbyterian Church of the United States, but never yet effectively. The hour demands that we carefully distinguish between unity and uniformity. Uniformity that is real and not merely in appearance, demands practical identity of philosophy, theology, taste, and experience. It is a collective expression of highly standardized characteristics. Unity, on the other hand, allows diversity without discord and, like love, "seeketh not her own" by any insistence upon subscription or conformity. The importance of unity cannot be overstated; the significance of uniformity is practically negligible.

Usually the proponents of Christian union have looked forward to a day when the Eastern churches and those of the West, Protestant and Roman Catholic, would be united in one. There have been several incidents in recent days tending to throw light upon the subject. In contending for temporal power, the political claims of the papacy have, in the past months, been asserted with a directness and vigor more outspoken than for a generation past, in unmistakable contradiction of the statement repeatedly made by representatives of that faith in this country that the Roman Catholic

Church is not political in its government. It has been publicly said by those assuming to speak for the church of Rome that in all civic relations and responsibilities her members in Protestant countries are free to act for themselves, entirely independently of papal authority or domination; that is to say, that individual conscience is without constraint except that which is imposed by individual judgment. It is but fair to state that no such declaration of independence appears to have been authorized or validated by the Vatican. In the light of current events this papal claim is not only interesting, but important. It is confessedly difficult, if indeed it is not impossible, to separate the political and ecclesiastical in either the consciousness and claims of the ruler or in the attitude of veneration and obedience of the subjects.

So far as this section of the church is concerned, we should avail ourselves of every opportunity for friendly co-operation in dealing with the great moral and social problems, leaving to another day the settlement of questions manifestly now impossible of solution. Even now, however, there may well be the tempering of judgment and the modulation of voice in discussions essentially doctrinal or religious. The recent encyclical of the Roman Pontiff repeats and elaborates the contention that the union of Christendom demands, as an unconditional requirement, the acceptance of papal primacy and subscription to Roman Catholic dogma. If there is to be union, the Vatican insists that it must be by a return of all the wandering flocks to the historic fold. It is to be regarded as opportune that this *ex cathedra* pronouncement appears at a time when the matter of unity is receiving such consideration as has not previously been given to it, for in closing this way for the hoped-for union of Christendom, we are compelled to look about us to see in what direction we shall move.

In view of the position asserted by the church of Rome, it is useless also for us to consider the expedient of a so-called "bridge church" extending from Protestantism to Rome. If at the further end of the bridge all the convictions that have been logically induced by the Reformation must be surrendered, then all the considerations which operate against our renunciation of Protestant principle at the further end would have precisely the same reasonable influence at the proximate end of the bridge. The Anglo-Catholic movement, therefore, opens no path of religious advance satisfactory to a vital Protestantism.

In the ecclesiastical objective, then, so far as organization is concerned, we are evidently shut up to the hope of Protestant union, in which position we find ourselves by the trend of previous discussion, face to face with the overtures of the Anglican Church. Here again we are embarrassed by the fact that in the Lambeth proposal, the basis of unity, sometimes modified in respect of other conditions, always involves acceptance of the historic episcopate as held by the Church of England. In frankness it should be said that so long as the approach to the council hall is by this way, the realization of organic union is remote indeed. The tendency of religious thought is not toward the exaltation of tradition as a condition of co-operation, but toward the exaltation of the living Christ and His imperative demand for our immediate service upon the basis of apostolic devotion.

If consent to the claim so often urged meant simply concession as to the historicity of an alleged transaction, the contention might possibly, with more or less of mental restraint, be allowed to go uncontradicted, but it amounts to much more than that. It is in effect not only to validate the historic claim, but also to affirm the paramount importance of an office and to rest the theory of apostolic succession upon an ancient human contact rather than upon a present spiritual experience.

It must also be said that the recent discussion of the Anglican Prayer Book revision, with the sharply defined cleavage revealed by the action of the English House of Commons must inevitably strengthen opposition to organic union on the conditions indicated in the Anglican overture.

The subject has been so long before us, and the matters involved are of such moment, that we owe to ourselves and to the other communions a frank statement of the situation as it appears to us. To us unity is really a matter of spirit rather than of form. Knowing human nature, as all of us do, and remembering that conviction is never more compelling than in the realm of religious faith and practice, it does not appear probable or reasonable that we should at present agree to lose our denominational identity for the sake of constituting a great world church which, if created, would in all likelihood feel at once the divisive tendencies of individual and group assertiveness.

Following the Stockholm Conference in 1925, the Lausanne Conference brought together in the summer of 1927 one of the most distinguished groups gathered since the days of old epochal councils. It was conspicuously memorable in this: it showed that without surrender of conviction on things essential, it is possible for men to counsel and worship together and, despite the variation of form and ceremony, to strengthen the bonds of respect and sympathy. Is not this of immense value, and may we not believe that the great historic Lausanne gathering, called perhaps with another end in view, really makes its supreme contribution to the building of the Kingdom in the emphasis it places upon the possibility and value of Christian sympathy? Let us grasp and hold to the idea that diversity and distinction need not involve division in any unhappy or destructive sense.

It is our opinion that within the United States and possibly other countries here represented, national conferences similar to those held at Stockholm and Lausanne should be held to consider the problems of "Life and Work," and "Faith and Order." We suggest that this General Conference direct our representatives on the Continuation Committees of the Stockholm and Lausanne Conferences, and other bodies, to propose and invite such conferences.

We shall probably make our largest possible contribution to the

Kingdom by the intensive cultivation of what has been entrusted to us if only we are kept from jealousy and rivalry, from suspicion, from the meanness which proselytes and whispers, from that selfishness which has not learned to say, "He must increase; I must decrease." The surrender of autonomy has moral significance only where denominational history and polity are intelligently understood and considerably appraised. To turn from the old loyalties with never a sigh nor a backward look may be regarded as indicating strength of Christian catholicity, when more accurate thought would see in it only the weakness of denominational consciousness. This is a process which one may understand, but which is not heroically impressive in either its beginning, continuance, or ending. As it offers no tribute to past affiliation, so it gives no promise of future loyalty, and without such loyalty Protestant or Christian solidarity would be but an illusive dream.

The odium of so-called sectarian narrowness is corrected by the unity for which we plead, and human experience at its highest has established for covenant and convention a value which cannot wisely or safely be disregarded. Without the change of a single formula or the modification of a single ceremonial, it has been demonstrated that men of many communions may sit together in heavenly places. If we shall only agree to extend the implications of that confession to include not worship only, but service also, it would seem as though we were approaching the goal, if indeed we had not arrived. So far as the evangelical churches are concerned, that unity of spirit, under the mastery of Christ, seems to be immediately possible. Is it indeed possible? Then we must not rest satisfied until it be actual, for we are convinced that a willfully divided church cannot bring together the divided nations; a Christianity which persistently magnifies its own disagreements cannot compose the discords of the industrial world; a Christendom which perversely refuses to learn from Christ the lesson of love cannot teach the lesson of love to the non-Christian multitudes. The consummate triumph of our Lord can only come as the high-priestly prayer of Jesus has its answer by the descent of the Spirit and the ascent of the church to the higher level of love and loyalty with the three-fold affirmation of and for all Christendom, "In non-essentials liberty, in essentials unity, in all things charity."

Lausanne, with its substitution of conference for contention, marked an advance toward the goal of unity. The recent Jerusalem meeting of the International Missionary Council is both parable and prophecy. Unity, co-operation, union, probably that will be the historical sequence, and unity, calmly deliberative, unselfishly considerate, unreservedly eager, is the first great forward step.

As far as our own denominational group is concerned, it would seem but natural and reasonable to ask that we tighten the bonds which unite Methodism the world around. Ecumenical Methodism would thus come to mean much more than even a ten years' assembly with its cultural programs, its significant social contacts and courtesies. To substitute frequent council and permanent co-operation for the more occasional meetings would be of immense value in advancing the work of God. You will doubtless approve the Ecumenical Conference in 1931. It would greatly promote this further aim of permanent co-operative activity if the General Conference would specifically authorize the announcement of such a purpose, taking such additional action as would seem appropriate.

We would be untrue to ourselves if we did not confess our yearning for the reunion of Episcopal Methodism, since 1844 divided. For us the avowal of concord seems no longer sufficient. There must be something more as between us; there must be an attitude of love deeper and more appealing than is expressed by the word "unity." Accepting our full measure of responsibility for the disunion of these years, we believe that we speak not for ourselves alone, but for the world-wide Methodist Episcopal Church represented here, when we declare our readiness to hasten the restoration of unity and union by the acceptance of any basis of agreement which may be reached by the accredited commissioners of the two churches. We earnestly recommend that this General Conference designate commissioners who, when the opportunity is afforded, shall represent us in negotiations with our sister church. For us to evade the logical results of such a declaration would be to invalidate every plea for the broader Christian unity, however eloquently framed and impressively declared. Our reminiscent attachment to the yesterdays must yield to the alluring promise of the glorious to-morrows. In the dawning of that day the very ends of the earth will rejoice. We cannot escape the belief that our will to meet the conditions deliberately regarded as necessary for Christian unity is the precise measure of our desire for the coming of the Kingdom. If that conclusion has our consent, then it must also appear convincing that at this hour and in this place our will to subordinate whatever is personal to the welfare and unity of our own Methodist Episcopal Church is the initial test of our zeal for the wider unities.

THE CHURCH

The kingdom of God is broader than the church of Christ, but for the present age we are persuaded that the visible church, as interpreting God to man, and as leading man to God, stands alone. It is sometimes objected that the abstract conception of Christianity is acceptable, but that no visible church is worth while. In part, that attitude is due to the open or covert attacks of those who are the adversaries of the church. Too often it has been encouraged by others who, while possibly honestly claiming to be its friends, have given far more thought to what they regard as the failures of the church than to the daring of its enterprise and the splendor of its achievement. It must be remembered that the abstract is as the spirit which needs lodgment in the body if it is to accomplish the task to which it has been called and set. One may accept the abstract and reject the concrete, but it is likely to appear that where such a mental attitude is assumed, the difficulty is really not in the philosophy of religious life; it is rather in the fact that

the dreamer is not willing to take upon himself the discipline and obligations of the doer.

Methodism is not in and of herself the whole church of Christ. She neither claims for herself alone the glory nor accepts for herself the full responsibility of that church against which the gates of hell shall not prevail. But Methodism is a part of that church. Her members, numbered by millions, if they be true, have place at the King's table, and whatever their strength of number or resources, they account it the chief token of the King's grace that they may be workers together with Him.

Speaking for ourselves and, as we believe, for our world-wide communion, we voice the conviction that the world problems were never more involved than they are this day. There is the need of a new adventure of faith, and an insistent cry rings out for new emphasis upon the vital things of spiritual life. While the church cannot, dare not, surrender its right to speak upon the great moral issues of the day, it alone is commissioned to lift up the distinctly spiritual ideals. Its business is not the duplication of what the secular schools are doing, or what can be wrought out by groups elsewhere gathered for social and moral reform, but it is to penetrate all realms of life and action with religious experience and conviction. Its aim must be to lift the standards of life, individual and social, so high that those who hear its message shall be driven to their knees. Possibly in the presence of human accomplishment the danger threatens, as never before, that men will think they can build their heaven-reaching towers unaided, and unaided can bring in the new great age of love and righteousness; but as we know too well, that cannot be done. Perhaps we have been taking too much for granted in assuming that our analysis of conditions and adaptation of means for meeting them need no amendment. We look with wonder upon the productive activity of men in the realms of business, of politics, of applied science; are challenged by their daring, inspired by the magnificence of their accomplishments. Are we as keen in our religious purpose as the national imperialists or the international socialists are in theirs? Are we as careful as are they in the avoidance of harsh and censorious judgments concerning the brethren? Are we ready to interpret our conception of heroism in the promotion of world peace as others have shown themselves in the prosecution of world war?

We have been keeping our old ledgers in the old way, and have been well content when by our old methods we could balance the columns of credit and debit, the columns of getting and giving. The perils of modern life, the lowering of standards, the feverish acceleration of all the physical enginery of which the clutches and levers are in our hands, the sheer recklessness of determination, these things must have a voice and a lesson for us.

It would, however, be altogether unfair to the spirit of the day if we dwelt upon the perils and failed to give to the heartening facts their proper place and proportion. Never since history began have there been so many desires and devices for the bringing of men together; never before in all the ages were the highways of the air crowded as they are to-day with the messages of earnest souls, very, very many of them striving to lift up Christ to the adoring gaze of the world. Despite all complexities and intrigues, all machinations, it would seem clear that in a larger way than ever before men are striving, not always wisely, but nevertheless striving, to make this the day of salvation. The church must not vacate her leadership nor grow weary of her task. Taking account of our assets and our resources, we must study the problem of a new world and the cost of its making; must see not only the forces hostile to the church, but also those making for human redemption; must see the horsemen and chariots of God upon all the hills; must take for our present-day need the encouragement of the Master's word, "Fear not, it is the Father's good pleasure to give you the kingdom"; must set ourselves with sanctified enthusiasm to the accomplishment of that victory of the world for which love qualifies and to which faith leads. We must see to it that latent energies are released, perceiving that in the individual consecration of money, of time, of influence, of self is the way to spiritual heights we have not occupied.

We cannot forget those heroic adventurers who assailed Mount Everest. Once and again they tried to come where human feet never before had trodden. On the final day of the struggle, in the brief historic moment, when through the parted mists their comrades saw Mallory and Irvine for the last time, this was, in effect, the record they bore of them, "Headed for the summit and still climbing." We must accelerate our pace for our own participation in spiritual conquest; must bring to bear whatever of spiritual forces we can grasp to overcome in others the results of materialistic obsession; must bring all the existing potencies to answer our present problem; must, by every art of devotion, of prayer, by every endowment of power, stretch toward the goal, that goal the uttermost accomplishment of God's will, our constant attitude, "still climbing."

CONCLUSION

But we must conclude. We listen and the past speaks to us reminding us of the mighty personalities whose lives have enriched our history and heritage, reminding us also of great hours to which the nations and the church were brought by Him who had and has the secret of the guiding pillar of cloud and of fire. It bids us recall the crises when, in the confusion of contentions voices, men failed to catch the voice of God, when fear defeated faith and the immediate purpose of God was frustrated by human doubt. The past speaks to us that we may be inspired and also warned. In the full light of our quickened memories we pray you listen to the voices which now are speaking to you; the voices of the world's youth looking this way with an interest but partly disclosed, asking in its mood, half cynical, half tragically serious, how we mean to deal with the opportunities and responsibilities of these days; the

voices of warring multitudes, the plaintive cries of starving millions, the appeals of those who have lost the way and are groping amid the pitfalls, weary, fainting, ready to die, who need a guide but cannot wait.

Members of this General Conference, you are met together in a great crisis of human history. Much has been given you. Much is required of you. Perhaps the opportunity of this present month is the greatest of all the privileges which the providence of God has brought to you as a church. The unselfish improvement of the opportunity by human counsel and God's help may be regarded as the greatest demand which heaven has ever made upon you. Much has been given; much is required. We pray that you do not fail the world in this great hour, that you do not fail God. Let us wait in prayer that we may go forth in praise. The staggering difficulties of our task challenge us, but must not confound us. Humans we are. We can give only what we have, but what we have means what we have brought, plus the increment of deliberate counsel, plus what God now bestows. In the vast spiritual adventure of these days we dare not be deterred by doubt, or weakened by mutual suspicion, or led by impatience to decisions which impulse may accept but which reflection in the days to come will condemn and deplore. If we should fail humanity and God, what would they say of us on the rim of the world? What would they say of us in the battling centers? What would the mighty ones, looking down upon us from above, say of us? Ah, what would we say of ourselves as in some future golden day we enter into the City and look back? What will God say of us? Nay, whatever tests we face, we must not fail!

What can Methodism do for the world? *This: help God to save it.* And so, by His grace, we will! The church is the spouse of Christ, the object of His tender and inexhaustible love. It is the body of which Christ is the head. Oh, comrades, in the joy of His love, in the fellowship of that devotion which is to bring in the consummate glory of His universal reign, let us lift before our eager minds the Master's yearning that His church shall wear the garments which are without spot or wrinkle or any such thing! If it be part of the exceeding great reward to walk with Him in white, shall we not aspire to have even here, as far as may be, the foretaste of that joy?

In the imagery of John's vision there stands out the picture of our diademed Lord walking in the midst of the golden candlesticks. It is Christ in the midst of the churches. It must be that He is here this very hour. As disciples of His, would we bow at His feet and wait to learn of Him that He may show us in this Conference what to do and what to say. He is the Prince of Peace. May He breathe on us His peace as we pledge ourselves to hasten the fulfillment of the angel's prophetic song. He is the Brother of men. He has proved it in the shop of the carpenter, in the boat of the fishermen, in the countless contacts with the weary and wounded and self-willed among the sons of men. We pledge to Him our unhesitating compassion that we may go about doing good, that singly and together we may bring into the chill of the world's avarice and selfishness the glow and gleam of the great Brother's heart. He is our Saviour, the only Saviour whom we know, with His measureless love that encloses in its arms mankind everywhere. To Him we this day offer ourselves, our substance, our service, our minds, our hearts, that going into all the world we may tell men everywhere that He is able to save unto the uttermost *all, all, all* that come unto God by Him, seeing that He ever liveth to make intercession for them, and we will tell them that He is even now waiting to be gracious. He is our King; we own His sway; we would once again kiss His scepter, acknowledging that He is sovereign over us. This is our rejoicing, that He shall reign forever and ever. Here we call upon our souls to praise and adore Him. We would this hour, for ourselves, for all we represent, out of our faith, our hope, our love, fashion a royal diadem and crown Him Lord of All.

Unto the Father who has loved us with an everlasting love, and whose mercy endureth forever; unto the only begotten Son who died for us that He might, through His saving power, make of us at length kings and priests unto God; unto the Holy Spirit, whose presence in the upper room long time ago surcharged narrow lives with power and sent men out to turn the very world upside down, by whom we seek not only enlightenment for the days, but also the shedding abroad in all our hearts of that love which shall make every hour of our Conference fruitful of blessing; unto the triumphant God be glory and dominion for ever and ever. Amen and Amen!

EARL CRANSTON,
JOHN W. HAMILTON,
JOSEPH F. BERRY,
WILLIAM F. McDOWELL,
WILLIAM BURT,
LUTHER B. WILSON,
WILLIAM F. ANDERSON,
JOHN L. NUELSEN,
EDWIN H. HUGHES,
FRANK M. BRISTOL,
THEODORE S. HENDERSON,
WILLIAM O. SHEPARD,
FRANCIS J. MCCONNELL,
FREDERICK D. LEETE,
RICHARD J. COOKE,
WILBUR P. THIRKIELD,
HERBERT WELCH,
THOMAS NICHOLSON,
ADNA W. LEONARD,
WILLIAM F. OLDHAM,
CHARLES B. MITCHELL,
FRANCIS W. WARNE,
JOHN W. ROBINSON,

EBEN S. JOHNSON,
LAURESS J. BIRNEY,
FREDERICK B. FISHER,
ERNEST L. WALDORF,
CHARLES E. LOCKE,
ERNEST G. RICHARDSON,
CHARLES W. BURNS,
ANTON BAST,
EDGAR BLAKE,
FREDERICK T. KEENEY,
H. LESTER SMITH,
CHARLES L. MEAD,
ROBERT E. JONES,
MATTHEW W. CLAIR,
GEORGE A. MILLER,
TITUS LOWE,
GEORGE R. GROSE,
BRENTON T. BADLEY,
WALLACE E. BROWN,

JOSEPH C. HARTZELL,
ISAIAH B. SCOTT.

Report of the New Orleans Area

Robert E. Jones, Resident Bishop

(Taken from the Daily Christian Advocate)

THE General Conference of 1864 authorized "the bishops to organize among the colored ministers for the benefit of our colored members and population Mission Conferences—one or more, where in their Godly judgments the exigencies of the work may demand it." The bishops were to determine also the boundaries of such Mission Conferences until the meeting of the next General Conference.

The General Minutes show that John P. Newman, a member of the New York Conference, was appointed missionary for the year 1864-1865, to New Orleans, Louisiana.

Agreeable to the action of the General Conference, Bishop Edward Thomson organized the Mississippi Mission Conference in New Orleans on Christmas Day, 1865. Twelve colored preachers were admitted on trial. In the organization of the Conference it is said that one of the colored brothers said that not one of their number was competent to act as secretary; thereupon one of them nominated J. P. Newman, who was duly elected secretary and served for two years. This Mission Conference embraced our work in Louisiana, Mississippi, and Texas. There was at the time a total membership of 2,216, including our white work, with thirteen local preachers. Church and parsonage property occupied by our colored membership at that time was valued at \$47,000. In this enlistment of property was old Wesley Church, valued at \$30,000. Ames Church, which was in the list of appointments, was not given a valuation at that time. Out of this Mission Conference have grown the Louisiana, Mississippi, Upper Mississippi, Texas, and West Texas Conferences. These Conferences are represented in this General Conference by thirty delegates.

There are in this area 110,542 members, with 1,367 churches, 534 parsonages, with a total property valuation of \$4,709,198. A rather remarkable development, all things considered.

CONFERENCES HELD

Of the Conferences in the New Orleans Area I have held during the quadrennium: The Tennessee, Central Alabama, Mississippi, Upper Mississippi, and West Texas two times each, and the Louisiana and Texas Conferences three times each. The following Conferences outside of my area I have held one time each: Atlanta, Central Missouri, Delaware, Little Rock, and North Carolina.

EVANGELISM

Special emphasis has been placed upon evangelism. Retreats have been held in most of the districts, at which time a five-year program in evangelism was set up and personal evangelism stressed. The District Conference is a popular feature of our work. In some of the Annual Conferences a summer and a fall District Conference is held. These are mainly conferences of evangelism. Revivals have not ceased; they continue to be of large service in some centers, but the task of winning souls has grown gradually upon laymen and ministers alike so that in group meetings, District Conferences, Annual Conferences, and in the four area councils held, no opportunity has been lost to lay stress upon the importance and obligation of our ministers and laymen for the winning of the present generation. Although there has been no remarkable demonstration, there has been a gradual lifting of the spiritual life. There was an increase in membership of the area during the past year. This evangelistic uplift is reflected also in the World Service giving of the area.

FLOOD SITUATION

The Mississippi flood was a matter of nation-wide comment, and while it affected immediately only the Clarksdale and Greenwood Districts of the Upper Mississippi Conference, Vicksburg District of the Mississippi Conference and the Alexandria, Baton Rouge, La Teche, Lake Charles, and Monroe Districts of the Louisiana Conference, all of the territory more or less was affected. The flood, besides the havoc of devastation, uncovered one of the sore spots of America. Along the Mississippi River the Negro population of twenty counties is 75 per cent or more, of five counties 62 per cent or more, and of six counties 50 per cent or more. This section is the blackest spot of America in another particular. For the most part the Negro population were tenant farmers and were held to the plantations by labor contracts, and in some instances the condition was just a little better than chattel slavery. We have church work all through this territory. Our churches and missions are more or less affected by the attitude of the planters toward the church, and by their ideals for the persons who live on the plantations. The flood not only uncovered adverse economic conditions, but was the occasion for some measure of improvement—not a great deal, but some—in housing conditions, in health, and in the relation between tenant and landlord.

PROHIBITION

The Eighteenth Amendment has been of direct and distinct benefit to the entire Negro population within this area and elsewhere. It would not be expected that one cannot find cases of infraction of the prohibition law in this group, but by far a larger percentage of the

people have been blessed in this era by soberness, which has promoted better schools, better churches, better homes, and larger bank accounts. In observing the depositors of one bank, in a row of fifteen, thirteen Negroes were counted. There has been very marked development in the home life. Homes of refinement, modest to be sure, indicative of a higher and better living, are far more numerous. Prohibition deserves the credit. That the largest bulk of the Negro population lives within the dry territory is one of the compensations of life.

CLEAN-UP WEEK

Clean-Up Week has become a fixture with the area. During the first year of the last quadrennium Clean-Up Week was promoted by extensive correspondence, report cards, and other printed matter. Now the churches have accepted Clean-Up Week as a fixed item on the church calendar. The Conferences and Area Council renew annually their pledges to observe Clean-Up Week. Many inspiring responses are given. In one instance, a pastor reports that the Clean-Up Week attracted the attention of the entire community so that the week following the white high school put on a Clean-Up Week. It is safe to say that from sixty to seventy-five per cent of the churches observe, in the spring, Clean-Up Week, which promotes the cleaning of the church and parsonage and yards of both, the planting of flowers and grass and making general repairs.

HOMES FOR THE AGED

Lafon Old Folks' Home, of New Orleans, has increased its capacity and has made remarkable showing during the last two or three years, having been approved by the Community Chest of New Orleans and written into its annual budget.

Mississippi Old Folks' Home has been incorporated. A site has been purchased and paid for, and money is being raised for the erection of a building on the grounds of the Gulfside Chautauqua and Camp Meeting Ground.

Texas Old Folks' Home has bought a very substantial piece of property in the city of Houston and has met the notes that have so far fallen due.

DEACONESS WORK

An effort has been made to place in some of our stronger and strategically located churches graduate deaconesses. In this effort we have had the heartiest and most generous co-operation on the part of The Woman's Home Missionary Society. We began the work in New Orleans with a supervising deaconess and two other deaconesses assigned to parish work. The deaconess in garb is welcomed. The feeling is that the sisterhood is absolutely necessary to meet the situation which we face on account of the large sisterhood of the Catholic Church operated in this section, particularly in Louisiana. Since the work has begun there have been more calls for deaconesses than we can fill.

TYPES OF CHURCH WORK

We bought, five years ago, from the Franklin Street Congregation of the Gulf Conference, the church and parish house at Franklin and Saint Andrew Streets in the city of New Orleans. A new church was organized along institutional lines under the chartered name of People's Methodist Episcopal Church. Not only have we built up a substantial membership, with this church paying its full World Service quota of \$350 yearly, but there has been built up the one best social service center in New Orleans and one of the very best in the entire South among colored people. There are twelve paid workers and four volunteers. Among the departments in full operation are the Child Welfare Clinic, Day Nursery, Girls' Club, Employment Bureau, and Mothers' Rest Awhile Camp.

On a whole, the building projects have not gone forward during this quadrennium so largely as during the previous quadrennium. There have been built, however, a number of outstanding churches. One of the most encouraging building enterprises is that of the Wesley Tabernacle, Galveston, Texas, the Rev. E. W. Kelly, D.D., pastor. This church undertook remodeling at a cost of \$45,000 and that without making application to or receiving a single dime from the Board of Home Missions and Church Extension. This debt has been reduced to less than \$7,000 and gives us a church modern in every way, in the heart of a growing population, and stands out as a most important church enterprise for our group in the city of Galveston. This is an example of self-support, fine leadership, and of community service.

WESLEY FOUNDATION

The tax-supported schools in the States of this area, as elsewhere, occupy a most important place in the education of our people. Our young people, of course, attend these schools, and to meet the situation we have attempted the organization and promotion of the Wesley Foundation. These projects can be mentioned only as an indication of what can be done rather than what has already been accomplished. We have the beginning of the work at Southern University, Scotland.

ville, La. Here we have one of our best-trained men, the Rev. G. W. Carter, a graduate of college and seminary. His wife also is a college graduate. They have access to the student body of Southern University. We have the mere beginning of an equipment. At the State School of Alabama, located at Normal, our work is in charge of the Rev. A. W. McKinney, A.M., who is a former college president. He is permitted to serve as chaplain of the school and has direct supervision of the religious life to the entire student body. We have appeals from other States to begin this type of work, particularly in Texas, where there is a great institution.

GULFSIDE ASSOCIATION

I reported at the last General Conference that a tract of land along the Mississippi Coast had been secured for the establishment of a summer training camp, known as the Gulfside Chautauqua and Camp Meeting Ground. This enterprise has steadily grown in public confidence and good will. Two large and four small buildings have been constructed. During the season of 1927 there were fifteen schools scheduled. Among these was a State Normal with the approval of the State Departments of the States of Louisiana and Mississippi. Also College Extension Courses were offered under the direction of New Orleans, Rust, and Haven Colleges. At the dedicatory exercises of the grounds, held August 31, 1927, there were present Bishops Thirkield, Clair, and Scott; Bishop Theodore D. Bratton, of the Protestant Episcopal Church, diocese of Mississippi; Bishop W. J. Walls, of the African Methodist Episcopal Zion Church, and the entire roster of county officials of Hancock County, State of Mississippi. This enterprise has been investigated by some of the outstanding boards of America and has met with very encouraging commendation. It is destined to be to the Negro of the South what Lakeside, Ocean Grove, Round Lake, and other similar enterprises are to the people in that section of the country.

OUR SCHOOLS

The schools in the area are directed by the Board of Education, and they are an important part of our work.

Flint Goodridge Hospital and Nurse Training School—it would be hard to estimate the value of this institution in the life of New Orleans and vicinity.

So remarkably has the work of this hospital gone forward that the Community Chest of New Orleans has approved it and makes a substantial appropriation to its budget. We are looking forward to a new hospital. A new site has been secured in one of the best locations that can be found in the city of New Orleans. The price paid for the square was \$77,500, although it is estimated to be now worth \$90,000. A committee is studying plans for the new hospital, which is estimated to cost between a half million and a million dollars.

The hospital received during the past four years 4,035 patients and did \$45,799.51 worth of free work. There have been graduated during the quadrennium thirty nurses, three midwives, and six internes.

The nurses are employed by the Government at the different Veteran Hospitals. They served gallantly during the recent Mississippi flood. We find Flint Goodridge nurses doing public-health nursing in St. Louis, Mo.; Detroit, Mich., and Beaumont, Texas; school nursing in the cities of New Orleans and Houston, and employed as State nurses by the State of Louisiana. Two are employed steadily in the tuberculosis wards at Charity Hospital, of New Orleans. Others are doing private duty nursing in the States of Illinois, California, Missouri, Florida, Georgia, Texas, Mississippi, Alabama, and Louisiana. Still others are doing institutional work in Illinois, Oklahoma, Texas, Alabama, Tennessee, and Louisiana.

Samuel Huston College, Austin, Texas, shows a gratifying improvement in the student body and faculty. In 1922 there were forty students of college grade; at present there are 290 students of college grade.

In 1924 there were three teachers holding approved advanced degrees, all others holding bachelor degrees. There are now on the faculty three holding Master of Arts degrees, one with Doctor of Philosophy, one with Bachelor of Divinity degree, and all others with Bachelor of Arts degrees, most of whom have done further graduate work. In 1924 the institution was rated as a standard A-junior college, while in 1926 it was rated as a standard A-senior college by Texas. In 1927 Kansas, Missouri, Oklahoma, and six Southern States approved Samuel Huston College as an A-grade standard college. In February, 1928, the college was recognized by North Carolina as an A-grade institution.

Wiley College, Marshall, Texas, has grown gradually for a number of years. During the last decade, however, especially the past eight years, its development has been more noticeable; and particularly pronounced has been its expansion within the present quadrennium.

Ten years ago we had less than 150 college students enrolled; to-day

Wiley has more than 500, counting students in the Extension Schools operated in three different cities. There are 389 resident college students.

Wiley is now recognized and rated as class "A" by the State Departments of Education in Texas and North Carolina; its diploma is recognized by Harvard University as an accredited institution, and its graduates are admitted on approval by Harvard, Northwestern, Wisconsin, and Colorado Universities. Ten years ago, of course, Wiley was practically unknown in the larger educational circles. Eight years ago its enrollment consisted chiefly of sub-college and elementary grade students; to-day more than seventy per cent of its registration is of college grade. Ten years ago the personnel of its faculty did not have a teacher with an advanced degree, and few of them were from any reputable institution; to-day each department head has either an advanced degree or has done practically all the work necessary to obtain one. Eleven members of the Wiley faculty have done from two to six quarters of graduate work. Every member of the academic faculty holds a bachelor's degree from some reputable institution. Dr. M. W. Dogan has been president of this school for thirty-two years.

Rust College, located at Holly Springs, Miss., for the year 1923-24, had an enrollment of 104 boys and 72 girls in the high-school department, and for the same period an enrollment of thirty-six in the college department, four of whom were special students. For the year 1927-28 the high-school department showed an enrollment of 97 boys and 153 girls, a total of 250, while the college department had an increased enrollment of 83; 48 men and 35 women, all classified as regular college students, a gain of 51 students.

The faculty of this college in 1923-24 consisted of seventeen persons, eight of whom were without any academic degree, seven with Bachelor of Arts degree, one Bachelor of Science, and one Ph.D. The faculty of 1927-28 consists of twenty-one teachers with degrees, fourteen Bachelors of Art, three Masters of Art, one Bachelor of Music, one Master of Music, one B.L.I., and one Bachelor of Divinity. In this college the high school and junior college are accredited by the State of Mississippi.

New Orleans College showed a total enrollment for 1923-24 of 543. The total enrollment for 1927-28 is 887. In 1923-24 there were 108 college students, at present there are 350. The total faculty in 1923-24 was twenty. It is now thirty. The total college faculty four years ago numbered six and the total college faculty to-day is twelve. All of the professors in the college have done graduate work. Three have their master's degree and three will secure their degree this summer. The plan is to require the master's degree or the doctor's degree of all professors in the college. Instructors in the high school must have at least the A.B. degree. New Orleans College is now approved by the State Board of Education for the States of Louisiana, Texas, Alabama, Mississippi, and Florida. It is a member of the Association of Colleges for Negro Youth, the highest standardizing agency among colored schools. It promoted the organization of the South Central Association of Colleges for Negro Youth. Within the quadrennium the summer school was established with the first half of the session in New Orleans and the second half at Waveland. Three extension centers have been established which are approved by the State Board of Education: Alexandria, Lake Charles, and Thibodaux.

Haven Teachers' College, from 1878, the year of its founding, until 1920, the Meridian Academy, now Haven Teachers' College, was merely a grammar and high school, serving chiefly the city of Meridian. Since 1920 the courses have been revised, and the institution so equipped that both the high school and junior college are accredited by the Mississippi State Department of Education, and graduates of the high school are accepted in the freshman year of colleges in all parts of the country. The college classes have increased from 0 in 1920 to 170 at the present time. Before 1920, no special attention was paid to the securing of teachers with college degrees; now all heads of departments and head teachers hold college degrees.

We have also in the area Walden College, at Nashville, and the Central Alabama Institute at Birmingham. The latter institution is not being operated at this time.

In closing this report, acknowledgment should be made of the fine fellowship that I have enjoyed with the pastors, district superintendents, and laymen of the New Orleans Area. They have been generous and cordial in the support of the area program, and to them all credit is due for whatever success has been achieved. For all time to come the larger percentage of our people will live in the South. There should be no slacking in interest in their behalf; on the other hand, they should be led to the point as early as possible where they will bear a proportionate share of the world-wide program of the church. While much has been accomplished for the Negro in the South, much yet remains to be done. The Methodist Episcopal Church in this field of endeavor should not withdraw in the slightest degree.

Congress Gives Way for National Conventions

Legislation and Presidential Vetoes

By Harry Earl Woolever

Editor, *The National Methodist Press*

THE first session of the seventieth Congress, which convened last December, after six months drew to its close with a tremendous legislative jam and a contest over vetoes such as has seldom occurred. Four hundred and thirty-five members of the Lower House and thirty-two senators realized, as they prepared to leave Washington, that their return to its legislative halls depended largely upon the defense they might make of the record of this Congress. This record will also be a factor in deciding who is to be the next occupant of the White House.

Despite the President's recommendations at the opening of Congress that consideration be given to such problems as the welfare of the Negro, the fostering of public education, and the development of more cordial relations with the nations of the world, one observing the activities of the two Houses does not find that these subjects have received the attention which their character merits. However, the administration forces on Capitol Hill contend that much of the President's program was carried through. In reality, many of the members of Congress have labored all the session, more conscious of the relation of their attitude upon legislation to the election next November than of a desire to carry out administration wishes.

LEGISLATION AND INVESTIGATION

The two Chambers of Congress do business by entirely different methods. The House, even with its larger membership, is able to push its program along at the more rapid rate, for there is more committee work and much less debate on the floor. Its investigation of bills is more exhaustive. Especially is the study of appropriations measures curtailed in the Senate. The Upper Chamber accepts much of the committee work of the House. This is a constructive practice, especially in cases of extended hearings upon important matters. The hearings before a committee of either House, or before a joint committee, can usually accomplish the same end as would result from a repetition of the testimony of the same witness before one House after the other.

The deliberations in the Senate often have little direct bearing on legislation. When the recent session opened it was faced with the necessity of determining whether or not two of the senators-elect: Smith, of Illinois; and Vare, of Pennsylvania, should be seated pending the investigation of the campaign expenditures involved in their respective nominations. Neither of these men was permitted to take the oath of office, and later the case of Senator-elect Smith was given final decision. The Senate by vote refused him admittance to the body on the grounds that the expenditure of \$458,782 in behalf of his nomination and the source of funds so used indicated corruption, and were not in keeping with proper practices in representative government. The case of Senator-elect Vare still depends while committees count the ballots cast for him and his opponent in the Pennsylvania election. The money spent in the primary races in which these two candidates sought nomination totaled \$3,771,788, which is a larger sum than that spent in behalf of the candidacy of President Coolidge in 1924.

Investigations on all sorts of questions, but usually involving irregularities in elections, corruption in public office, monopolies in business, or industrial disputes, come before the Senate. This session has been particularly occupied with these, as the oil scandals and the difficulties in the coal industry, which have been before two preceding Congresses, are still live issues and will be thrown into the campaign.

ECONOMY AND LEGISLATION

President Coolidge will go down in history as an outstanding champion of economy in national expenditure. He has fought a strenuous and worthy battle along this line at a time when the country, through its war experiences, had become accustomed to a spending without precedent. In the face of this mighty tide, and with all the political possibilities involved, under President Coolidge the public debt has been reduced, and great disasters such as the Mississippi flood, involving the expenditure of hundreds of millions, have been met without impairing the normal advance and increased efficiency of government, and at the same time the tax burden has been lightened. This year the income tax has been reduced by two hundred, twenty-two and a half millions of dollars. A large percentage of this reduction was granted to small corporations, which fact will mean a saving to the people provided that these corporations make corresponding reductions in the price of those goods or services which they sell to the public.

The need that the President exercise oversight of the people's money may be seen in the fact that in a single day near the close of the session measures costing the United States Treasury \$996,500,000 were before Congress. They included the McNary-Haugen farm relief bill, \$400,000,000; Boulder Dam, \$125,000,000; deficiency appropriations, \$146,000,000; tax reduction, \$222,500,000; Muscle Shoals, \$75,000,000; salary increase, \$18,000,000; post roads, \$10,000,000. Out of this list, measures calling for an extraordinary expenditure in excess of a half billion dollars were passed. Already the Flood Control Bill, calling for a federal expenditure of \$325,000,000, had been passed.

PRESIDENT BLOCKS McNARY-HAUGEN BILL

No act of the President in the exercise of his veto power caused such widespread protest as did his refusal to sign the McNary-Haugen Bill. This act required the exercise of a political courage such as Calvin Coolidge has shown on more than one occasion. Every student of the burdens and needs of the agricultural industry which have followed the war, realizes that proper legislation is needed and merited. There has been a failure on the part of the federal legislators to find what the President and many members of Congress could agree upon as a proper and constructive program. The McNary-Haugen Bill, which was passed in the sixty-ninth Congress, seemed to a majority of the Congress the best that could be passed during the session, but the President vetoed it. The seventieth Congress passed it again with slight changes, and the President with no uncertain words as to his convictions that it is unsound and to the disadvantage of the farmers and the public, vetoed it again.

The President's objections to the McNary-Haugen measure may be summed up as follows: First, its attempted price-fixing fallacy; second, the equalization fee with its tax characteristics; third, the widespread bureaucracy which it would set up; fourth, its encouragement to profiteering and wasteful distribution by middlemen; fifth, the stimulation to overproduction; and sixth, the aid to foreign agricultural competitors. In addition to these objections, the President declared the bill to be unconstitutional and economically unsound.

This veto has brought to Washington a flood of protests and rebukes, but the sandy-haired, quiet gentleman who was born the son of a Vermont farmer and knows the labors of the tillers of the soil, moves about

his White House offices undisturbed. He still urges farm relief, but of a different type. The attempt to override his veto in the Senate showed a strong group of Democratic members standing by the President, thus robbing those who voted for this particular measure for political purposes of much of their thunder.

VETOES AND POLITICAL ASPIRATIONS

The closing days of Congress were full of revelations. The President did not hesitate to use his veto power, and at one time a dozen vetoed measures came back before Congress. The number of measures returned with his veto by President Coolidge is larger than any number of vetoed measures returned to Congress in a single session in years. Many of the administration leaders said that this leaves no question as to Calvin Coolidge's determination not to be even a drafted candidate for the presidential elections. Many of us who have observed his attitude upon questions involving his convictions believe that whatever his desires politically, he would have taken the same course on this legislation regardless of personal consequences.

That Congress realized that Coolidge is not likely to be the next President was revealed in the manner of voting of certain members who seek to keep in line with the Chief Executive. This was reflected in the voting on measures which the President had previously indicated his intention to veto. Congress might have passed a new agriculture measure or overcome some of the other vetoes of the President, but there was a natural desire on the part of many of the legislators to adjourn before the opening of the first national convention, that of the Republican Party, which meets June 12 in Kansas City. As the last of the General Conference of the Methodist Episcopal Church passed out of the Convention Hall, the paraphernalia for the national political convention was moved in.

It is not unusual for an outgoing President to make liberal use of his veto power, nor for a Congress to disregard the wishes of the Chief Executive. When President Wilson was retiring, the same condition prevailed, with the difference, however, that the majority in Congress was of the opposite political party.

The first session of the seventieth Congress passes into history with a great amount of legislation unfinished. Consequently, the issues involved now become subjects for campaign propaganda. Every method known to politicians will be used to becloud the thinking of the voters. In these weeks until November there is required of all good citizens the most earnest and careful thinking in order that through the maze the greatest common good may prevail. Great moral, national, and human issues are to the front, and much having to do with the future of our country and of civilization is in the balance.

Faith in Providence

PERHAPS there is no subject of more interest to the average Christian than that of God's providence. Everywhere men are to be found who do not know just what to believe as to God's care or concern for them. They have heard their fathers speak about the providence of God, the care of God, the intervention of God; but they do not know what to believe concerning these different subjects. There is the greatest opportunity in the world to assist believers today by preaching on these themes. A book has recently been published, "Providence, Prayer, and Power," by W. F. Tillet (pub. Cokesbury Press). This volume presents studies in the philosophy, psychology, and dynamics of the Christian religion.

This volume is not one that can be laid aside with the impression that it was a passing effort on the part of the author to throw temporary light on the great problems in the field of religion. He seriously sets about his task. He calls upon experience and his analytical powers, and slowly but carefully pursues his course at every step, making the reader feel that the way is made plain and that it leads to a satisfactory conclusion.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

THE CRUCIFIXION

SECOND QUARTER. LESSON XII. JUNE 17

Scripture Lesson—Mark 15. 16-47.

The Greatest Tragedy. There are literary tragedies, and there are tragedies of history. But the crucifixion of Jesus was easily the greatest tragedy that has ever taken place in the world and that will ever take place in it. It was so horrible in principle and inhuman in execution that it makes a tender-hearted soul shudder even to read and think about it. Yet it has been a blessing to the world commensurate with its horrible-ness. And what is more: *Jesus would and could not have been such a great blessing to the world as He has been had His life not ended in some such tragedy as it did!* That is an awful thing to say. And it is even more awful because it is so true. What sort of a world did we have when the best Person of the world, the Person who stood for the eternally best things in life—righteousness and truth—could not have any influence in the world except through martyrdom? What sort of a world did we have when the perfect Man was executed as the vilest of criminals by those who regarded themselves the champions of righteousness and truth? What sort of a world did we have when the Son of God could not be recognized as such without having been executed by sons of the devil? Into what moral and spiritual turpitude had not men sunk! And yet that was the kind of world we had in the part of it in which Jesus lived, labored, and came to a tragic death.

And the same thing probably would have happened to Him had He lived and labored as He did and in the midst of the same circumstances in any other part of the civilized world of that day. For, being the aggressive Teacher and Public Worker that He was, being not recognized as a person of any political power or authority as He was, and not depending on instruments of war for the final sanction of His words and deeds as He did, His labors in any country of the world would have brought Him into fatal conflict with the prevailing religion and its leaders, especially after He had become so popular with the common people. As a great religious founder, He was in a class to Himself, not only in the uniqueness of His person as the Son of God, and not only in the superior character and quality of the religion which He founded, but also in the circumstances under and the methods by which He established His religion. Moses would not have had any religious influence among his people had he not successfully led them out of bondage. Buddha had back of him the political power and influence of his royal father and of the rulers of the other kingdoms in which he labored. And Mohammed appealed to the sanction of the sword for self-protection. In short, Jesus was the only great religious founder of history who has had to establish His religion by and through His death. This was partly because He did not appeal to force (as some of His disciples wanted Him to do—Luke 22. 38, 49ff), nor to political authority. Very likely He could have secured protection from Pilate had He sought it; for Pilate did not condemn Him even though the enemies clamored for it, and probably would have acquitted Him had He appealed to him for justice.

But Jesus' sole dependence was on the righteousness and reasonableness of His cause, knowing as He did that it was the cause of God, and on His firm faith that right would finally triumph over wrong even though it should suffer a temporary setback. Righteousness and truth which He knew to be incarnated in Himself were as eternal as God is. Therefore He knew that it was as impossible for them to be forever destroyed in the world as it was for the influence of God to be destroyed in the world forever.

"Truth crushed to earth will rise again,
The eternal years of God are hers. . . ."

So He was sure that even though He be put to death, His death would be but temporary; after a little while He would rise again. And He was equally sure that even though He should go out of the world His absence would be but temporary—He would come again in triumph after the dire catastrophes brought by unrighteousness and error in the world had rendered the world a more congenial place for righteousness and truth to thrive in (Mark 13. 14-26). Accordingly, firm in that faith, and thoroughly persuaded that it was His Father's will that He submit Himself to a temporary defeat that the cause for which He had lived and labored might as a consequence have triumphant success, His only resistance was a passive one. And because of that faith He could die without any rancor in his heart, but with a prayer on His lips for His enemies.

The Greater Blessing. "All's well that ends well." And though the first part of a drama may end in a tragedy, the drama itself may not be a tragedy; it may end in the complete vindication of the principles and passions which previously brought calamity upon its leading character. So it was with Jesus Christ. The tragedy with which His human life ended on earth closed only the first part of the drama. The second part began two days later, and is still being enacted. If the teachings and works of our Lord on earth are to comprise the biography of Jesus Christ, then the whole history of the Christian church is but the biography of Christ Jesus. An unnamed author, probably Luke, treated this biography in his day as the Acts of the Apostles, which he began where Luke closed his Gospel. And ever since men have been treating that biography under the name of church history. But even though the name should remain as it is, we should see that the trials and triumphs of the Christian church from its beginning until the present are as much the biography of Christ in the world as the four Gospels are biographies of Jesus Christ on earth. Every epoch adds a new chapter to that biography. *But had there been no martyrdom of Jesus, there would have been no Christian church!* The cross—that is, the crucifixion of Jesus—is the foundation of Christianity! And it is typical of God's dealing in general with the world. The purpose of suffering is to increase blessings! New creatures are brought into the world only through much suffering

and travail of body and soul. Accordingly, the suffering of Jesus on the cross was but as the travail of a woman: it brought forth the new creature, the Christian church, which has been a blessing greater than the cross to hundreds of millions of men whom it is our inestimable privilege to multiply as the years come and go.

SAMUEL HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, JUNE 17, 1928

"This man was the Son of God"

(By D. D. Martin, D.D.)

In this lesson we come to Calvary. The world in its most serious thought often comes there. Those who know not Christ in heathen lands need to learn the way to Calvary. It is the loftiest hilltop in the whole perspective in the field of human redemption. The weeping eyes of humanity have been turned toward this place wherever the gospel of love and mercy has been preached. It is to the cross the woes and sorrows of men were nailed with Christ. His cross became the world's hope, because the Man who suffered there for us was the Son of God. His Sonship made Him a King, and Pilate wrote better than he knew when he had written above the cross, "The King of the Jews." This was written in three languages so that all could read; prophetic of the fact that the gospel of redemption is to be preached in every language to all the world so that all men may know the story of the cross. Christ is the King over all. He is the King of kings, to make the great humble and the weak strong. His sympathies were as broad as all humanity, and one of those crucified with Him obtained promise of grace and paradise. No one has ever appealed to the Christ of Calvary in vain. He died for all. This Man was the Son of God.

Jesus could have saved Himself. He could have turned the cross into dust, but He gave Himself for us. He was the Son of God and could have called legions of angels to His help, but He patiently suffered that the world might know His love and the supreme cost of human redemption. He suffered as a man all that a human could suffer—of pain and thirst, of every form of physical agony and shame. He suffered abuse of those He had never wronged, and was forsaken of those He had helped. He suffered as God all that God could suffer because of sin and His infinite love for the sinner.

He died to show us God, whom we would never have known but for His revelation—Christ the Son of God. No one can linger at the cross and wait at the tomb until the resurrection without knowing and recognizing Jesus as God. Thus did the centurion, and thus will everyone of every race in all the world if we make Him known who died for them. Let us each help make all the world know that "this Man was the Son of God."

GAMMON SEMINARY.

Epworth League Topic

JUNE 17

LEISURE—ITS USE AND ABUSE

(John 10. 10; Dan. 1. 8; Psa. 90. 12)

Some Hidden Values of Leisure.—There are yet other things which, after all, are the products of leisure time. Did you ever stop to think that music, art, literature, sculpturing, and all the cultural pursuits of the people are leisure-time activities? Do you not suppose that the ancient man who first took time from his hunting and his killing of food, to draw pictures upon the wall of his cave, was laughed to scorn and scoffed by the other members of his tribe? Do you not suppose that the first dreamer who tried to make his dreams realities in written words was thought to be a waster of time by his own companions? Do you not suppose that the first man who tried to shape his own image in clay was thought to be a fool

by those who knew him best? What right had these to be wasting time when others must hunt food and provide shelter while they spend their time in dreaming? The world has ceased to ask that question of those who are able to make their dreams live for others, whether it be in music, in painting, or in sculpturing. But it has ceased to ask the question only because it has provided enough leisure time so that these things do not infringe upon the gaining of bread and shelter.

Consider what it would mean for yourself if you could use some of this wasted time in developing a talent which you would like so much to use. How often have you wished you might play the piano like some of your friends?

How often have you wished you could paint on canvas the beauty of an evening which inspired you? How often have you wished for the ability to write for others the thoughts that have carried you into greater fields of vision? Others have done it, and the world has called them great. Some have done great deeds at costs to themselves about which we know very little. The pages of history seem to record the achievements of great men. Nations' destinies have depended upon the choices of their leaders. The peoples of every clime and country have been given new joy and hope by the art of some great poet or painter.

By what great charm have these men been able to accomplish their tasks? Theirs was the task of the impossible, yet they stood high above their fellows. Had they talents greater than all the rest? Perhaps some did,

but we have talents. Had they vision greater than others? Perhaps, but we, too, have the gift of sight. Had they some secret force of time which left uncounted hours at their command? Did the path of the sun and stars find common courses to lengthen the hours of their living? We know only too well the answer of these questions. To each of us is given a span of night and day—twenty-four hours. It is ours for the taking. It is thrust upon us. We must use these hours. We cannot escape them. Great deeds have been done in days of the same length. What shall we do?

Leisure—it is ours for use or abuse. If we are conscious of the passing of time we are conscious of God's greatest gift to us. Can we afford to be atheists in our use of His gift? He who wastes time, wastes precious metal—he who builds, builds a monument to time.—Epworth League Quarterly.

to subscribe for the Southwestern Christian Advocate. The members of Couparle are so well pleased with what the Conference has done that we are going over the top with all of our claims.—N. J. Massey, Reporter.

Hubbard City, Texas.—On April 15th, our Easter exercises were conducted, owing to the inclement weather on Easter Sunday. R. B. Davis, Sunday-school superintendent, conducted the program. A large audience witnessed the program. The children raised \$32. On April 28, 29, our second Quarterly Conference was held, with Rev. J. H. Childs in the chair. A splendid business session was held. Saturday night, Rev. P. H. Phillips, pastor, opened the business session and then introduced the district superintendent, who gave some timely and helpful remarks. Paid superintendent \$21.60; raised \$23.85.—Reporter.

Thornton, Texas.—Bell Chapel Methodist Episcopal Church: Prayer service was conducted by Bro. J. H. Myers and Sister F. Bell, after which our beloved pastor, Rev. E. Hunter, read the Scripture lesson from Matt. 8. 3. The pastor brought the spirit of God with him, as he always does. Everyone had something to say on the love of mother. We are few in number, but we pray that we may increase in number in the near future. We feel very happy over the program that was conducted on Mothers' Day. We raised \$6.91 for our pastor and \$2 for World Service. We are expecting to do better in the future by the help of the Lord.—J. H. Myers, Reporter.

Chicago, Ill.—On Sunday, May 20, we had with us the Rev. Hillard D. Canady, of Atlanta, Ga., who ministered to us at the 11 o'clock hour. Every heart was filled with joy. The Rev. Canady is a brother-in-law of our pastor, the Rev. I. G. Penn, Jr., of Chicago. We were certainly glad to have him preach for us, and welcome his return to Fulton Street Church again. He is a member of the African Methodist Episcopal Church, and a presiding elder for many years. We pray that he will have long life and continue in the cause of Christ. The doors of the church were opened, and one young lady joined the church. The doors of our church are always open.—E. V. Pullings, Reporter.

Brickeys, Ark.—The brothers and sisters of Haven Chapel gave a week's rally with our able pastor at the head of the drive and the co-operation of our sister churches. Bro. J. B. Bentley, Bro. Murcheson, and others joined with us in this effort. A nice program was rendered. Our collection for World Service and rally totaled \$70.47. On Monday night our pastor was stormed with a nice lot of groceries and a purse amounting to \$21.45, under the leadership of Bros. J. Shepherd, T. S. Swilling, Wm. Sewell, and others. We are planning to have a new parsonage which is now under way, with the foundation on the campus awaiting plans by which the workmen may pursue their task.—P. S. Jackson, Reporter.

Marshalltown, Iowa.—Morrow's Chapel has been without a pastor from October 12, 1927, up until the setting of the Annual Conference in St. Louis, Mo., April 18, 1928. At that time the Rev. H. C. Shaw, of Rolla, Mo., was assigned to this work. Sunday, May 13, Mothers' Day, was a high day with us. The Rev. Shaw was at his best and preached three sermons. He spoke from the subject, "The Master Has Come and Calletth for Thee," at the morning service; at 3 P. M. he preached the Mothers' Day sermon from Ruth 3. 11. Raised for all purposes, \$19.60. The Rev. Shaw is indeed a gospel minister. Under his leadership we are looking forward to a great year's work.—E. A. Morrow, Reporter.

Lapton, Miss.—April 8th was a great day at both New Zion and Zion Ridge churches. The program was well rendered at Zion Ridge in the morning at 11 o'clock. Raised for World Service \$100, the like of which had never been done before in the history of the church. A well-prepared program was rendered at New Zion at night. After the program the roll was called and the collection for World Service amounted to \$234. With other

Little Stories of Achievement

What the Churches Are Doing

Brewton, Ala.—The pastor preached a soul-stirring sermon on the first Sunday in May, taking for his text, Mark 10. 21; subject, "One Thing Thou Lacketh." Everyone's heart was made to rejoice. Collection amounted to \$16.90. We ask the prayers of those who know the worth of prayer to pray for our greater success.—Reporter.

Bude, Miss.—On Thursday, May 17, the members of Thirkield Chapel Methodist Episcopal Church, led by Sisters V. Middleton, B. Lomack, V. McMillian, R. McGhee, J. Wooley, and others, surprised the pastor and wife with fifty-seven pounds of choice groceries. We appreciate their coming, and cordially invited them to come again. May God's blessing continue to rest upon them.—Mrs. J. W. James, Reporter.

Arcadia, Fla.—Pleasant Hill Methodist Episcopal Church: On April 11, Rev. W. T. Collier, field agent for Daytona-Cookman College, was in Arcadia on his annual visit for the school. After the opening song, the pastor read the thirty-eighth Psalm. Rev. Collier read the second Scripture lesson from Isa. 40. 23. Everyone enjoyed the service and pledged to do more for the school in the future. We trust Rev. Collier will come again soon.—Rev. D. Joiner, pastor.

Marianna, Ark.—We are anxious that the readers of the Southwestern should know what we are doing under the leadership of our present pastor. We have ceiled the concrete church, Lee's Chapel, installed a pulpit set, and on Easter raised \$75 for World Service, \$50 for ceiling, \$25 for pastor; total, \$150. Our pastor alone raised \$50 of said amount. We are working under a debt on the church, but we have the courage of Daniel.—Rev. W. A. Smith, pastor; Bro. Stuart, Reporter.

Martin, Tenn.—Our district superintendent, Rev. J. O. Dixon, was present at McCabe Temple on Easter Sunday, and preached an able sermon in the morning that stirred the hearts of all present. The Easter program, under the direction of Mrs. M. M. Ransom, was a success. We concluded our drive for World Service; 106 envelopes were distributed and the ninety-five which were returned brought in the sum of \$105.39. The church in general is progressing.—T. L. Wilson, Reporter.

Newton, Miss.—Mothers' Day was a great success at Newton. The pastor, Rev. S. L. Harrison, preached a wonderful sermon at 11 A. M. His text was found in 1 Kings 2. 19. All present were greatly inspired. At 7.30 P. M., a wonderful speaking meeting was held; subject discussed was "Mother." An excellent paper was read by Mrs. B. F. Whitfield, of the Baptist church. Communion was administered to about 150 persons at night. Paid the pastor that day \$23.45.—Mrs. W. L. Whitfield, Reporter.

Summitt, Miss.—In the midst of a deal of sickness, the Easter celebration was observed at each of the churches at Magnolia. A ser-

mon was preached in the early morning with good results. The units reported as follows: Mr. H. McCowan, \$25; Miss N. Reese, \$20; Mrs. B. Smith, \$14; Mrs. E. Reese, \$10; Miss E. Gordon, \$10; Mr. S. B. James, \$10; total for Magnolia, \$140. Summitt reported \$80; grand total, \$220. We are struggling to meet every demand of the church.—H. E. Morgan, Reporter.

Anniston, Ala.—St. John Methodist Episcopal Church is growing under the leadership of the Rev. N. H. Redrick, pastor, spiritually and financially. The members are taking on new life and we are trying to help our pastor put the program over. We have just closed our spring revival. Two souls were added to the Kingdom. We thank the bishop for sending us this great man. The members stand ready to aid him. We ask the prayers of the general church for our continued success.—Lulu L. Cutright, Reporter.

Springfield, Tenn.—St. John Methodist Episcopal Church seems to be on the incline. Our much beloved and efficient pastor, Rev. Wm. T. C. Travis, was chosen to preach the baccalaureate sermon to the Bransford High School at Springfield, May 13th, at St. John African Methodist Episcopal Church. His text was taken from St. John 5. 17; subject, "Does It Pay." First, he endeavored to impress the class on the importance of being prepared for work. The subject was ably discussed from many angles to an appreciative audience.—Reporter.

Brewton, Ala.—The second Sunday in May was a high day at Shiloh. We observed Mothers' Day, and though the pastor was absent, we had a very enjoyable program. Before the program, Mrs. R. H. Moore, the thoughtful wife of our pastor, brought white and red roses and had two of the junior girls to place them on all who failed to wear one. Mrs. L. E. Shelly read a nice paper which was enjoyed by all. Everyone spoke in honor of his or her mother, living or dead. Songs were sung, touching on mother's love. The program was conducted by Bro. H. Cheatham.—Reporter.

Huntsville, Ala.—The Cedar Grove church is nearing completion. We are thankful to the Lord for the church at this place, as it is a thing of beauty. The Rev. Payne is at his best, and each member is busy working. Our Ladies' Aid is one of the best on the district. We donated \$100 to the trustees on the building of the church. We have fine people at Cedar Grove. We are planning to make everything pleasant for all who visit the District Conference. We only ask that each visitor come prepared to help us financially.—Rev. C. P. Payne, Pastor; Mrs. Addie Jacobs, Reporter.

Camden, Miss.—Couparle Church is moving on as never before. Rev. Daniels is the pastor. We had a soul-stirring meeting at the close of the Sunday school. The pastor, together with members of the church, visited Bro. A. Williamson, an old member of the church who is now blind. District Superintendent J. S. Williams and our pastor, Rev. Daniels, are Godsent men. They are asking the people

"The Teaching Literature OF THE Methodist Episcopal Church"

is the title of our forty page booklet that was prepared especially for distribution at the General Conference. It carefully analyzes and describes the books and other publications that are available for use in Sunday schools, Week-day and Daily Vacation Church schools and Epworth Leagues.

It is beautifully printed on the best of enamel paper and most of its many illustrations are in full color. Especially noteworthy is a new interpretation of "The Good Shepherd" which fills an entire 8x10" page.

There remains undistributed a limited number of these valuable and artistic booklets. We shall be glad to mail a copy free—until the supply is exhausted—to all who send their requests to

The Methodist Book Concern
CIRCULATION DEPARTMENT OF
SUNDAY SCHOOL PERIODICALS.
CINCINNATI, OHIO.

collections for the day, the total amount raised was \$247.70. We did not go over the top. Total raised for World Service, \$334, which was sent to the office at Chicago. The day was a success spiritually and financially. Four persons were received into the church; one was baptized. We intend to go over the top. We had an increase in World Service of over \$200.—W. H. Smith, pastor.

Angleton, Texas.—This work is on a steady and onward move under our gallant and beloved pastor, Rev. R. H. Warren. We all admire him for his kind and brotherly disposition. Our second Quarterly Conference was held at Haven Chapel Methodist Episcopal Church, East Columbia, May 5, 6, with Rev. J. S. Scott in the chair. A number of officers were present with good reports. Sunday was a high day; seventy-eight partook of the communion. Rev. Scott preached four soul-stirring sermons during his stay here. Paid superintendent in full; pastor, \$14.50; World Service, \$76. Total raised for this quarter, \$154. We believe we will go over the top this Conference year under the leadership of Rev. R. H. Warren, our pastor.—Lewis Joseph, Reporter.

Ruleville, Miss.—We have just closed our spring revival, which began May 7, with the Rev. J. C. Hibbler, of Vicksburg, Miss., in charge. We were all delighted to have him with us. He brought great messages at every service. Our pastor, the Rev. P. H. Jackson, enjoyed the services the same as the members. We had the co-operation of all the churches in town. We have new life to do more for the Master this year. A sermon was preached to the young people on Thursday evening, and a number were taken into the church. We raised \$62 for all causes. The Rev. Hibbler received several gifts. We hope to have him return to us again. He was very much pleased with the entertainment accorded him in the home of Bro. and Sister Jones.—Nola Thigpen, Reporter.

Kansas City, Kan.—Epworth Methodist Episcopal Church: The banquet of May 16th was a success. The hall was most beautifully decorated, sponsored by the Easter Club captains. Mrs. R. Murphy, florist, contributed much to the beautiful decoration. The guests were Drs. W. S. Chinn, W. G. Alston, T. A.

Hampton, W. Hampton, E. W. McEwen, W. Jones, H. Calvin, T. Hant, J. S. Scott, H. Daniels, A. Fleet, Mrs. W. Chinn, Mrs. W. G. Alston. A delicious menu was served. Sunday, May 20th at 11 A. M., Dr. W. R. Howard preached a great sermon; at 8.30 P. M., Dr. E. W. McEwen preached another thrilling sermon. Wednesday night, May 23, Dr. J. W. Wells preached for us. We want to thank the Conference delegates for their support given us in our struggle and extend an invitation to others.—Ivoh Mitchem, Reporter.

Springfield, Tenn.—St. John Methodist Episcopal Church: Our church is still alive, and our pastor is loved by all. An Easter program was rendered on Easter Sunday night. One special feature was a pageant, "The Women's Easter," which held the interest of all from beginning to end. The music was the best witnessed at any Easter program. Quite a nice sum was raised for World Service. Our district superintendent, the Rev. Crenshaw, was with us the first Sunday in May. He preached at 11 A. M. Every heart was filled with joy and every eye with tears as he delivered the wonderful message. He preached again at 8 P. M. to Sister Callie McDermott's club. Our church was filled with members and friends. We raised for the day, \$53.35. We are planning for our annual financial drive on the indebtedness of the church. We ask the prayers of the entire district for our success.—Rev. Travis, Pastor; A. L. Porter, Reporter.

Bridgeville, Miss.—Little Rock Methodist Episcopal Church: Easter was observed as usual. Collection for World Service was \$13.75 from the Sunday school. At 11 A. M. the pastor, Rev. B. J. Cooper, preached an inspiring sermon. At 6 P. M. an egg hunt was given by the teachers of the Sunday school to entertain the little folks. We raised \$2.56. The Easter program was rendered to the delight of all present, with Mrs. S. E. Rice as mistress of ceremony. The superintendent, Mr. H. W. Frank, made a speech that shall be long remembered by the wide-awake people. He is faithful and loyal to his office, and strives valiantly to make the Sunday school the center of attraction to adults as well as young people. The offering was lifted by little Misses Watson and Brooks. Collection, \$7.56. Total raised for Sunday was \$25. The class leaders reported \$100; total, \$125 raised for World Service.—Rev. B. J. Cooper, Pastor; Mrs. S. E. Rice, Reporter.

Lineville, Ala.—On Easter Sunday night we closed our drive for World Service. The amount raised day and night was \$52. At 11 A. M. the Rev. Igon, a retired white minister of this city, preached a soul-stirring sermon; his text was, "Proving What Is Acceptable Unto the Lord" (Eph. 5. 10). The church roll was called and many members paid their dollar. The Rev. Igon gave a dollar also. At 3.30 P. M. another service was held. The speaker was the Rev. Bynum (white), pastor of First Methodist Episcopal Church, South. He preached a wonderful sermon from Luke 24. 5. The Easter program was rendered at night. The Junior League had on a contest, and the first prize was won by Miss Elizabeth Washington, who raised the highest amount. The second prize went to Louvenia Stephens. The total amount raised was \$4.48. Each service throughout the day was enjoyed by all present.—The Rev. G. W. Washington, Pastor; Artis Burney, Reporter.

Belton, Texas.—Sunday was a high day at Mt. Zion Methodist Episcopal Church. Sunday school was well attended. The superintendent, Bro. V. Harris, was at his post. Our pastor, the Rev. B. A. Byars, was on duty as prompt as usual, and delivered a wonderful message at 11 A. M. All who heard him were greatly impressed. At 8 P. M. the Rev. N. H. Melton, of the African Methodist Episcopal Church, preached before Club No. 8, Sister Maud Russell, leader, which was the beginning of our big financial drive that has been launched by our pastor, styled as the Ten Virgin Rally. Collection was \$11. We are planning to make this a record breaker

for Mt. Zion. Some repairs have been made on our church by one of the trustees, Bro. Murray Burleson, beautifying the choir stand, which was appreciated by all. Our pastor preached a soul-stirring sermon at night. Watch us close our rally on July with \$1,000, for that is our pastor's aim.—Miss J. L. D. Reagan, Reporter.

Oxford, Miss.—Mothers' Day services were appropriately observed at Burns Methodist Episcopal Church. The altar was decorated with bouquets of white and red roses by the young ladies of the church. Little Mildred Wiley was placed at the entrance with two beautifully decorated baskets of flowers, and pinned on each person the appropriate color. The old and infirm persons were brought to the church in cars. The Rev. M. J. Stallings, pastor, preached from the subject, "A Mother's Love," at 11 A. M., to a well-filled and appreciative house. A good number of Baptist people worshiped with us, and, at 3.30 P. M., Rev. Stallings preached a Mothers' Day sermon at the Second Baptist Church, the minister being out of town. At 8 P. M., program was rendered by a number of young men of the Y. M. C. A. of the State University (white). Burns choir rendered excellent music on this day. It was considered by many one of the most uplifting and inspiring services of its kind rendered in Oxford in many years.—S. W. Rogers, Reporter.

Boyce, La.—Macedonia Methodist Episcopal Church is moving on as never before toward the goal. Our beloved pastor, Rev. D. I. Davidson, is always on his job, never overlooking anything that he feels will help uplift fallen humanity. We had a soul-stirring meeting on the fifth Sunday in April at the old church. At 10 A. M. a short program was rendered; baptism at 10.30 A. M., and a splendid march from the old church to the new church, where a large number of people met to witness the opening day of the new Macedonia Methodist Episcopal Church. A lovely program was rendered and the pastor from the various churches preached out of the depths of their hearts. We were blessed to have with us Rev. Obee, pastor of Newmarket Methodist Episcopal Church. Mrs. Geneva E. Martin, organist, was in charge of the music. A large sum of money was laid on the table. Every auxiliary of the church is taking on new life. We ask the prayers of the entire area, as we strive to make this year one of signal success.—Emma J. Cleveland, Reporter.

Rio, Miss.—The members of Liberty Methodist Episcopal Church are very much elated over our new and efficient pastor, the Rev. J. A. Williams. Since Conference, he has well organized the church, and we are very much alive to the work. Our rally on May 13th was a signal success. Our friends as well as members stood by us and gave their loyal support. The rally was interesting from beginning to end. The Rev. M. Johnson preached at 11.30, and Rev. J. A. Williams at 1.30 P. M. Collection, \$22.95. Dinner was served at 3.15. At 4.40 P. M. the Epworth League opened their service, and Mrs. J. A. Williams lectured on World Service. We feel that we will go over the top under the leadership of our efficient pastor and his worthy wife by his side. Easter was a high day at Liberty. The program was carried out in grand style with Mrs. J. A. Williams at the organ, and was enjoyed by all present. Rev. Williams preached an able sermon. Collection, \$50. At 8 P. M. the program was rendered at Mt. Zion Methodist Episcopal Church, with Mrs. Williams as leader. Collection, \$43. Grand total for the day, \$93. Pray for our success.—V. M. McDonald, Reporter.

Shelbyville, Tenn.—The Rev. D. T. Burch is sparing no pains in trying to bring Scotch Chapel Methodist Episcopal Church up to a higher level. As pastor and wife, they have succeeded in winning the love and respect of the members and friends as well. An illustration of the interest on part of the friends in the pastor and wife was well demonstrated Mothers' Day, May 13th, beginning with the Sunday school, with emphasis placed upon the topic of Sunday-school service leaflets, "God's Love Expressed Through Mothers." The spirit of the day ran high

At 11 A. M. our pastor brought a most impressive message, and all hearts were touched, and the congregation left the church deeply impressed with the service. At 8 P. M. Mothers' Day program was rendered by the children and young people, conducted by Mrs. Annie V. Burch, our pastor's wife, who is an untiring worker. She deserves much praise for the way she instructs our young folk. Rev. Burch spares no time in keeping the people at work. We are asking the prayers of the general church that we may grow into a larger and stronger membership here at Scott Chapel.—Miss Sarah E. Dean, Reporter.

Jackson, Miss.—The Sunday school and senior choir of Pratt Memorial Methodist Episcopal Church, under the direction of Mesdames Minnie M. Bowie and Abi E. Holly, presented the beautiful Easter cantata, "Easter Triumph," Easter Sunday night. At 11 A. M. the resurrection sermon, "The Resurrection a Fact," was preached by the pastor. The Ladies' Aid Society, under the presidency of Mrs. Sinie Brown, conducted a spirited popular baby contest, Monday night, April 16. The first prize, \$5, was won by little Miss Doris Marionette Clemmons; and the second prize, \$2, was won by Master James Todd Harden. Total receipts, \$101.13. Sunday, May 13, was joint "Conference Claimants" and "Mothers' Day." At 11 A. M., sermon, "I Am the Way," by the Rev. Handy Roundtree, and an address by the Rev. (Father) Henry Henderson, on "What the Old Preachers Had Done." Both were enjoyed by the congregation. At night the newly organized junior choir rendered an excellent Mothers' Day program, and an address, "Famous Mothers of the World and Their Contribution to Civilization," by the Rev. A. B. Keeling. Participating in the program were Misses Lucile and Frenchie Brown, Lura and Christine Washington, Marie Elmore, Virginia Jackson, Thelma Phillips, Arthur Johnson, Miss Kingyon, Jackson College quartet, and others.—Reporter.

Indianapolis, Ind.—Scott Methodist Episcopal Church: At the last session of the Lexington Conference, held in Chicago, the Rev. David E. Skelton B.D., D.D., was sent to this church. On May 15 the church tendered Dr. and Mrs. Skelton a reception, which was a grand affair. The Scott choir furnished the music of the evening. Rev. J. T. Leggett offered the invocation. Rev. Dr. M. W. Robinson, of the Freewill Baptist Church, brought a welcome from the churches of the east side. Dr. W. H. Riley, the expastor, extended a welcome to the new pastor. Dr. W. E. Brown, M.D., extended a welcome on behalf of the Kappa Alpha Psi, of which fraternity Dr. Skelton is a member. Mrs. Malinda Phillips extended to Dr. and Mrs. Skelton, on behalf of Scott's Church, a cordial and hearty welcome. Dr. J. C. Hayes, of Barnes Chapel, was master of ceremonies. Dr. and Mrs. Skelton responded to the welcomes in a few well-chosen words and assured the audience and members of their appreciation of the royal reception and pledged to the congregation to do their best. Although they have been here but a short time, they have made quite a fine beginning and have already made many friends. After the program, the ladies of the church served a sumptuous repast in the lecture room, which was beautifully decorated for the occasion. A delightful time was had and all went away with praises for the new pastor and his wife.—Reporter.

Keyser, W. Va.—Mothers' Day was most appropriately observed at Jones Methodist Episcopal Church. At 11 A. M., the pastor preached a fine sermon from the text, "Thy Mother," 2 Tim. 1. 5. At 7.30 P. M., a fine Mothers' Day program was featured under the direction of Mrs. Sarah Washington. The spring and summer rally at Jones Methodist Episcopal Church is a real, live issue. Mesdames F. Rowe, F. Gilmore, and R. Malone are captains. The Lincoln School commencement was held Monday evening, May 21, at 8 P. M., Prof. J. H. Lewis, principal. The Rev. C. W. Burnett, pastor of Jones Methodist Episcopal Church, preached the baccalaureate sermon. A new gas range, of the latest model, has been installed in the parsonage by the parsonage committee. Mrs.

Sarah Washington is the wide-awake president. The ministers of Cumberland and vicinity met at Frostburg, Md., May 7, and organized an interdenominational ministerial union, with the following officers: the Revs. N. Minor, Cumberland, Md., president; B. B. Martin, Frostburg, vice-president; J. T. Taylor, Frostburg, secretary; W. M. R. Berry, Piedmont, W. Va., treasurer; C. E. Johnson, Piedmont, assistant secretary. C. W. Burnett, Keyser, W. Va.; Trotman and Drummond, Cumberland, Md.; B. T. Keys, Moorefield, W. Va., and L. H. Moore, Romney, W. Va., were assigned to various committees. We regret to note the serious illness of Mrs. Hattie Bartlett. Others on the sick list are Mrs. F. Gilmore and Mrs. Kate Tross.—Reporter.

Brandywine, Md.—Palm Sunday, April 1, 1928, marked the beginning of the tenth year of service of the Rev. C. H. Toulson, on the Brandywine charge. At 11 A. M., he delivered a sermon at Asbury Methodist Episcopal Church, and at 3 P. M., another, at Gibbons Methodist Episcopal Church, from the subject, "Christ's Triumphant Entry Into Jerusalem." On Easter Sunday, he discoursed from the text, "Come, see the place where the Lord lay," at Gibbons, at 11 A. M., and at Zion Wesley and Asbury at 3 and 8 P. M., respectively. The offering on the latter occasion was twenty-eight dollars for World Service. Mrs. Cora L. Pinkney, our lay delegate, visited Gibbons and Asbury on that Sunday and made a statement as to the work done at the Annual Conference. The first Quarterly Conference of this charge was held on the twenty-seventh of April, at As-

bury Church, with the district superintendent, Rev. Robert F. Coates, presiding. Although the day was very inclement, a fair representation of the officials was present, with very good reports. Many of our people here, both white and colored, know the Rev. Coates well, and speak of him in terms of the highest appreciation; his courteous manners, jovial, sympathetic disposition, upright character, also his wide knowledge as to human nature, affairs of the world and the church, and his preaching ability being some of the things we have heard spoken of as causes for their doing so. At 8 P. M., Friday, May 4, a grand musical and literary concert was given in Gibbons Church, under the auspices of the Morgan College committee—Miss Mary Porter, chairman—by Prof. W. D. Earle, principal of Brentwood School, Maryland, and the following ladies and gentlemen, viz.: Misses C. Baker, G. Baker, and G. Hobbs, of Brentwood; Mrs. Isabel Johnson of North Keys, Md., and Messrs. H. Davis and C. Ore, of Bladensburg, Md. The net proceeds amounted to twenty-three dollars. Mothers' Day was celebrated on the second Sunday in May, during which occasion the pastor preached a strong sermon to the mothers present at Gibbons, at 11 A. M., and also at Asbury, at 3 P. M., from the text as found in St. John's Gospel, 19. 26, 27. On Tuesday evening, May 15, at eight o'clock, a fine musical and literary program was rendered at Asbury Church, by Mrs. Carrie Pinkney and others, in appreciation of the faithful services of Mr. Peter L. Moore, the financial secretary of said church. Sixteen dollars was realized therefrom.—Mrs. M. S. Toulson, Reporter.

District Activities

District Rounds

BLUEFIELD DISTRICT

Fourth Round—Thorpe, June 16, 17; Bluefield, Bethel, 23, 24; Gary, 30, July 1; Coalwood and Davy, 7, 8; Excelsior, 8, 9; Northfork, 14, 15; Welch, 21, 22; Williamson, 22, 23; Anawalt, 28, 29; Davy, 29, 30; Princeton, August 4, 5; John Stewart, Bluefield, 5, 6; Pocahontas, 11, 12; Tiptop, 18, 19; Tazewell, 19, 20; Pearisburg, 25, 26. The District Conference will convene at Northfork, W. Va., in Northfork Methodist Episcopal Church, the Rev. W. R. Burger, pastor, July 11-15, 1928. All pastors, local preachers, exhorters, presidents, and superintendents of auxiliaries are expected to be present during the session. Pastors are requested to meet at said church at 7 P. M., on the 11th, for a special business session. Please have these three items ready to report: Souls added to the Kingdom, number of auxiliaries at work in your church, World Service vouchers if possible. Invitation is extended to area bishop, presidents of our schools, general officers, and editors. Any of the above-named group expecting to attend, kindly write the Rev. W. R. Burger, pastor, Northfork, W. Va. Yours for help, B. J. Martin, District Superintendent, Box 725, Bluefield, W. Va.

FORT SMITH DISTRICT

Third Round—Danville and Plainview, June 8, 4; Roland and Natural Steps, 9, 10; Little Maumelle, St. Paul, 16, 17; Little Maumelle, Marks Chapel, 17, 18; West Rock, 17-19; Lonoke Ct., 23, 24; North Little Rock, McCabe Chapel, July 1, 2; Adams Chapel, 2, 3; Marche Ct., 7, 8; Conway, 15, 16; Morrilton, 21, 22; Solgohachia, 22, 23; Cleveland, 22-24; Center Ridge, 28, 29; Springfield, 29, 30; Bentonville, August 4, 5; Fayetteville, 12, 13; Van Buren, 16-19; Fort Smith, 17-19. Group meetings: Group No. 1, Little Maumelle (St. Paul), June 18, 14; Group No. 2, Marche (Zion Chapel), July 11, 12; Group No. 3, Springfield, July 24, 25; Group No. 4, Fayetteville, August 8, 9. District Conference, Sunday-school, Epworth League, and Junior League Convention, Roland, August 22-26.

Dear Co-workers: This brings us to the

third round. One half of the year is gone. We have done well under conditions. We have been able to hold our own on World Service. Now let us make Children's Day a red-letter day and each pastor strive to raise the balance of his World Service. Let us rally to have all of our benevolence raised by the District Conference. We must not overlook the spiritual side; let us report at least twenty-five per cent on conversions and accessions to the church. Keep your church spiritually alive and you will have no trouble in putting over your financial program. Remember the slogan, "The Southwestern Christian Advocate in every home." Let each pastor come to the District Conference and Convention with a round report. We must do our best in His name.—J. L. Bryan, Dist. Supt., Box 333, Conway, Ark.

Quarterly Conferences

ALGOOD, TENN.

The third Quarterly Conference at Officers Chapel was very successful. The Rev. J. T. Patillo preached a wonderful sermon which was enjoyed by all. One was added to the church. Collection good. The Rev. Holden is doing all he can for the uplift of the church, but the membership is small. Pray for our success.—The Rev. Holden, Pastor; A. D. Officer, Reporter.

ARMSTRONG, MO.

The Rev. Herman J. Harrison is the pastor of this charge. The first Quarterly Conference was held the first Sunday after Conference, with District Superintendent E. W. Hannah present. He preached two wonderful sermons. The Lord's Supper was administered to forty persons. The new pastor preached in the morning. We hope to have a wonderful Conference year. On May 8 a storm struck the parsonage, leaving groceries to the amount of \$20. The party was led by Mrs. Willie Terrell, Fannie Hughes, Sidney Richardson, Frances Graves, Mattie Hill, Wm. Mass, R. Nicholas, M. Nicholas, J. Harvey, G. Mansfield, Rev. H. Harvey, E. Enyard, J. Patton, B. Mansfield, L. Brown, J. Taylor, A. Moore, M. Lee. We ask the general church to pray for us. The Rev. Avant is still on the sick list.—Rev. H. J. Harrison, Pastor.

DEERFIELD, FLA.

The officers and members of St. Paul Methodist Episcopal Church are pleased to say that the 11th and 12th of May were two nights to be remembered, because the Rev. W. O. Bartley, district superintendent, held the second Quarterly Conference here. All the officers were present and on the job. Our good pastor was also present with a good report. Rev. Bartley preached a wonderful sermon to a packed house. On Saturday he again preached from the text: "What Think Ye of Christ?" Matt. 25. 42. Amount raised during the two nights' session was \$35.61. Paid the superintendent \$15, and remainder was left in treasury for other purposes. The superintendent's assessment is only \$12. Dr. Bartley is highly pleased with the work that has been done on the church since he was here last. The officers and members are glad to say that through the help of God they have the exterior of the church completed. We are planning to give our good pastor a vacation. The Sunday school is doing nicely, also the Epworth League. We hope to get more laborers in the vineyard; pray that God will bless us.—Ethel M. Warren, Reporter.

DE SOTO, MISS.

St. John Methodist Episcopal Church: Our first Quarterly Conference was held April 25th, with our new district superintendent, Dr. E. A. Wilson, in the chair. After some encouraging remarks, the business session was held. The superintendent was paid in full, \$25. Raised this quarter for all purposes, \$236. A reception was given in honor of the district superintendent, and this was a delightful occasion.—Rev. R. Houze, pastor; W. M. Hough, Reporter.

HAGANS, GA.

Our second Quarterly Conference was held at Wright Chapel Methodist Episcopal Church, May 12 and 13, with our district superintendent, the Rev. S. D. Bankston, presiding. The Rev. Bankston preached a wonderful sermon on Sunday from 1 Sam. 1. 11. We are progressing nicely in our church work under the leadership of our present pastor, the Rev. A. Howard. We have raised and sent in \$15 for World Service. Elder Bankston commends our financial report. Raised \$12.27 in our first quarter and \$12.27 in the second quarter. He says it is the best we have had since he has been on the district. The Rev. Howard is a live wire and we thank the Conference for him. Sister Mamie T. Cook, one of our members at Belleville, Ga., has moved to Florida, but has not forgotten her church. She sent \$6 to her pastor for World Service. The Ladies' Aid Society is very busy at work and have covered a shed room on the parsonage at a cost of \$2.50. We are planning to do great things. Sister Lena Loran is our president and knows how to do things. The Woman's Home Missionary Society is alive and has raised already this year \$12. Sister Ella Doby is president.—Lena Loran, Reporter.

LAMPTON, MISS.

Our first Quarterly Conference was held at Zion Ridge Church on March 17. The Rev. J. B. Brooks presided in the absence of the district superintendent, Rev. G. W. Coleman, who could not be with us. The pastor had everything so well arranged that all of the leaders, with a few exceptions, were present from both churches with good reports. The Conference was a decided success and the best we have ever witnessed. Raised during the business session on Saturday, \$45.70; paid district superintendent in full, \$37. We are delighted with our new pastor, Rev. W. H. Smith. The people of New Zion charge know how to make strangers feel welcome. As soon as the pastor had arrived at the parsonage, the ladies of New Zion, led by Mrs. M. A. Jones, M. Stepney, and a host of others surprised him with seventy-five pounds of choice groceries. They are invited to come again.—Reporter.

PASS CHRISTIAN, MISS.

The first Quarterly Conference for this Conference year was held March 24 and 25 for St. Paul Methodist Episcopal Church. Our

Roster of District Conferences for 1928 Season

We will cheerfully make any corrections or entries when necessary. A postcard request is all that is expected. District superintendents will kindly enter theirs as early as possible.

District	Place	Date	Supt.
New Orleans	New Orleans, La.	June 20-24	J. D. David.
Waycross (No. End)	Macon, Ga.	June 27 to July 1	D. R. Cooper.
Oldahoma	Seminole, Okla.	July 10-15	J. H. Ellis.
Topeka	Omaha, Neb.	July 11-15	B. R. Booker.
Shreveport		July 11-15	J. C. Calvin.
Nashville		July 11-15	W. B. Crenshaw.
Bluefield	Northfork, W. Va.	July 11-15	B. J. Martin.
Knoxville	White Pine, Tenn.	July 11-15	F. D. Johnson.
Pulaski	Independence, Va.	July 12-15	A. Davis.
Dickson	Columbia, Tenn.	July 18-22	R. A. Dowell.
Gulfside	Pass Christian, Miss.	July 18-22	A. L. Holland.
Waycross (So. End)	Waycross, Ga.	July 18-22	D. R. Cooper.
Gulf	Orlando, Fla.	July 18-22	J. S. Todd.
Birmingham	Gadsden, Ala.	July 24-29	J. W. Thomas.
Navasota	Madisonville, Tex.	July 24-29	T. S. Pryor.
Murfreesboro	Liberty, Tenn.	July 24-29	J. T. Patillo.
Montgomery	Wetumpka, Ala.	July 25-29	P. P. Wright.
Tuscaloosa	Mt. Sterling, Ala.	July 25-29	F. W. Williams.
Vicksburg		July 25-29	J. R. Ross.
Atlantic	West Palm Beach, Fla.	July 25-29	W. O. Bartley.
Brookhaven	Crystal Springs, Miss.	July 25-29	G. W. Coleman.
Lake City	Lake City, Fla.	July 25-29	J. W. Wesley.
Kansas City	Blackburn, Mo.	Aug. 1-5	E. W. Hannah.
Huntsville	Center Grove Ct., Ala.	Aug. 8-12	J. W. Whitfield.
Gainesville	Sanpulaski, Ga.	Aug. 22-26	D. S. Selmore.
Hannibal	Louisiana, Mo.	Aug. 22-26	C. S. Webster.
Fort Smith	Roland, Ark.	Aug. 22-26	J. L. Bryan.
Ocala	Waldo, Fla.	Aug. 23-26	F. E. Welch.

new district superintendent, Rev. A. L. Holland, presided with dignity and ease. Good reports were made by the leaders and stewards and other members of the Quarterly Conference. An excellent sermon was preached by the district superintendent and quite a number of persons communed. A collection of \$47 was taken, and the district superintendent was paid in full, \$32.50. Our Easter service was quite interesting and successful. At 4.30 A. M., Dr. J. B. F. Shaw preached an able sermon. At 11 A. M., our pastor, Dr. J. M. Shumpert, preached. At night a sacred concert was enjoyed by all. Our collection went over the top. The reports were as follows: Mrs. E. Whitehead, \$23.85; Mrs. L. Booth, \$18.91; Mrs. D. Jones, \$14.75; Mrs. M. Daniel, \$14.65; Miss A. Delany, \$13; Miss L. Shieff, \$12.12; Miss C. Hayden, \$8.45; Mrs. N. Evans, \$2.49; other collections, \$98.79. Total, \$217. A grand reception was given at the parsonage for the district superintendent and pastor.—Rev. J. M. Shumpert, Pastor.

ROCKY FORD, GA.

Charlestown charge: We held our second Quarterly Conference May 12 and 13, at Charlestown Methodist Episcopal Church. Our district superintendent preached three noble sermons—one on Saturday and two on Sunday—and the Spirit prevailed much with those who gave their attention. The Rev. W. H. Odum is one of our boys who went out into the ministry from Charlestown, and now comes back to us as district superintendent. May he live long and ever preach the gospel as God would have him preach it. We also have a wide-awake pastor and pulpit orator in the person of the Rev. W. A. Holmes. May God bless him. We paid the district superintendent in full. Amount raised, \$45.30.—L. E. Hendrix, Reporter.

SEALY, TEXAS

Sealy circuit is still on eagles' wings. Our second Quarterly Conference convened May 5 and 6, at Downey's Chapel Methodist Episcopal Church in San Fillippi, with our beloved district superintendent, Dr. T. S. Pryor, presiding. Owing to ill health, Dr. Pryor brought with him our efficient pastor of the Navasota Station, the Rev. E. F. Jackson, who preached a noble sermon at 11 A. M. at Cole's Chapel Methodist Episcopal Church. We then motored to San Fillippi for the 3 o'clock service at Downey's Chapel. A great throng awaited our arrival, and Dr. Pryor forgot his illness and swayed his audience. We motored back to Cole's Chapel for the evening service. A large audience was present. The Rev. E. F. Jackson was at his best and preached a noble sermon. The people are asking his return; also Mr. Wm. Bumpers, of Bellville, our district evangelist singer. Surely God did call this man to sing. We raised on Saturday and Sunday, \$75; paid superintendent in full, \$35. The Rev. A. A. Franks received his salary and stated that it was the first time that he had realized his salary in the Quarterly Conference. The Rev. Jackson and Mr. Bumpers

were well pleased with their entertainment. We are very grateful to Mrs. A. L. Brown and Mr. and Mrs. Kidd, Baptists, who prepared supper for all; our own Mr. and Mrs. Brooks, who took care of the district superintendent, and all of our friends who supported otherwise. May God bless them.—M. E. Garland, Reporter.

TERRY, MISS.

Our second Quarterly Conference was held in Salem Chapel Methodist Episcopal Church, Terry, Miss., April 28 and 29, with Dr. G. W. Coleman in the chair. All of the officers were present with good reports. Our district superintendent made a strong talk on all lines of our work in a kindly manner, to put our district over the top. The Rev. Coleman preached two strong sermons at Terry. At White Oak Church, Sunday night, he preached to a crowded house. He administered the sacrament of the Lord's Supper to a large number. The superintendent was paid in full. Raised this quarter, \$86.50.—N. Scott, Pastor; B. J. Crisler, Reporter.

THEODORE, ALA.

Harper's Chapel Methodist Episcopal Church: Our third Quarterly Conference was held May 11-13. The business session was held on Friday night, May 11, with the district superintendent, Rev. P. P. Wright, presiding. Sunday, May 13, being Mothers' Day, the superintendent preached from John 19. 25; text, "And there stood by the cross of Jesus his mother"; subject, "They Stood by the Cross of Jesus." This was indeed a fitting subject and the superintendent was at his best. He gave the women the desired recognition throughout his sermon. At 3.30 P. M. our Mothers' Day program was rendered, which was enjoyed by all. Mr. A. Casher was master of ceremonies. At night we were inspired by a wonderful sermon by the Rev. B. G. Greene, our pastor at Tensaw. He took for his text Psalms 14. 1. Sunday was indeed a high day at Harper's Chapel, spiritually and financially. We are now planning to have electric lights installed in our church. The pastor, Rev. S. B. Thornton, is an untiring laborer. He is now serving his fourth year as pastor of this church and has succeeded in keeping the flock together. Our work is going forward splendidly. Pray that we may do great work for the Master and gain more workers in the vineyard. Raised during the quarter, \$200.—Reporter.

TOOMSUBA, MISS.

Our second Quarterly Conference was held at Pleasant Grove Methodist Episcopal Church with our pastor, the Rev. A. Nelson, presiding, in the absence of the district superintendent. The business session was opened at 2.30 P. M. All officers were present with good reports. Paid district superintendent in full. On Sunday at 11 A. M. the Rev. A. Nelson preached a soul-stirring sermon from St. John 19. 20. Amount raised, \$52.02.—Mackie V. Parker, Reporter.

WEIR, MISS.

Our first Quarterly Conference of Mt. Nebo Methodist Episcopal Church was held April 28, 29, with the Rev. C. V. Heffner, district superintendent, presiding. The pastor, leaders, and officers made good reports as usual. The Lord's Supper was also administered to fifty-eight persons. Total amount raised during the Conference, \$48.—Rev. E. D. Cameron, Pastor.

WEST, MISS.

The second Quarterly Conference was held at West Chapel Methodist Episcopal Church, May 5 and 6, with our most worthy and efficient district superintendent, the Rev. A. L. Holland, presiding. The business session of the Conference was fine. Reports of officers were read and adopted. On Sunday at 11 A. M. and 7 P. M. the Rev. Holland was at his best. He took his text from the book of St. Matt. 11. 3, "Art thou the Christ, or shall we look for another?" His sermons were enjoyed by all. Cash raised this quarter, \$69.85. Paid district superintendent in full; paid pastor, \$22.65.—The Rev. J. J. Ford, Pastor; Ida Bolton, Reporter.

District Conference and Convention

ROCKY FORD, GA.

The thirty-sixth session of the church school and Epworth League convention of the Waynesboro District, Savannah Conference, of the Methodist Episcopal Church, met with Horse Creek Methodist Episcopal Church, Thomasboro, Ga., April 26-29, under the leadership of Rev. W. H. Odum as president. He presided with brotherly love. Thursday, 8.30 P. M., introductory sermon by Rev. P. R. Dubose. He left with us a message that will live long in our memory. Friday, April 27, 10 A. M., organization was perfected by electing Mrs. Annie M. Bell, assistant secretary; Willie M. Hendrix, reporter to The Southwestern Christian Advocate; Prof. H. W. B. Smith, the Statesboro papers, and each pastor reporter to his town paper; Mrs. Amanda Smith as the convention critic. 8.30 P. M.—A symposium program was rendered. This program was said to be one of the best rendered in the history of the church. Saturday, April 28, 9 A. M.—Reports from the church-school superintendents, Epworth League presidents, and various committees. These reports showed that the churches are still up and on the job. 2.30 P. M.—Literary program. This program consisted of some very important and helpful topics. 8.30 P. M.—A short but inspiring sermon was preached by Rev. W. H. Kimball. Sunday, April 29, 10 A. M.—Church-school session, led by Prof. H. W. B. Smith. The lesson was briefly reviewed by Rev. W. A. Holmes. 11 A. M.—Sermon by Rev. R. L. Nunnally. Scripture reading, 1 Cor. 16. 13; subject, "Quit Ye Like Men; Be Strong." 3 P. M.—Sermon by Rev. D. H. Martin. He used for his subject Gal. 6. 7: "Be not deceived, God is not mocked," etc. 8.30 P. M.—Sermon by Rev. J. F. Robinson. Scripture lesson, Psa. 87. 3. He used for his subject: "The City of God." These men were at their best, each preaching a most excellent sermon. The convention wishes to thank the chorister, Rev. W. A. Holmes, the organist, Mrs. Mae Billingslea, and choir for the beautiful music rendered throughout the convention. Grand total raised during the convention, \$100.—Reporter.

Obituaries

HENTON—On March 25, 1928, death called Sister Millie Henton, a faithful member of Mallalieu Methodist Episcopal Church, Marshall, Tex. She was married to Mr. Alfred Henton, and they lived happily together for thirty-four years; he passed from this life twenty-six years ago, at the age of sixty-eight years. Sister Henton was eighty-one years of age. She died at the home of Mrs. M. D. Hollins, where she had made her home for the last six years. She left to mourn their loss two daughters, one son, two grandchildren, and four great-grandchildren: Mrs. M. D. Hollins, of Marshall, Tex., and Mrs. E. A. Woodson, of New Orleans, La., daughters; Mr. Hugh Henton, of Oklahoma City, Okla.,

son; Mr. Hobert Henton and Miss Bessie Henton, grandchildren. The funeral was conducted, at Mallalieu Church, by the pastor, Rev. J. F. Barns, the Rev. J. O. Williams, and the Rev. A. J. Newton. Remarks were also made by her former pastors, the Rev. M. Q. A. Fuller and the Rev. R. Hillary. The Rev. W. T. Harris and the Rev. Howard, of the Baptist Church, made some consoling remarks. The floral offerings were beautiful and many. Resolutions were read by Mrs. Lula Copeland, Mrs. Lillie Swanson, Mrs. L. Pettigrew, Mrs. Estella Moore, and Mrs. Rudd. The remains were laid to rest in the family cemetery at Ore City, Tex., where a large crowd of friends witnessed the funeral.—Reporter.

JEFFRIES—Mr. James A. Jeffries, the beloved son of the late Elias and Melvina Jeffries, was born in Washington, D. C., and departed this life Monday, April 16, 1928, after a brief illness. Reared in the environments of a Christian home, his heart was touched and sealed by the Holy Ghost when but a youth. He was a member of Mt. Zion Methodist Episcopal Church, until employment called him to other cities. Upon his return about fifteen years ago, he again renewed his fellowship here and remained until death. During this time he served on the steward board, lending aid whenever called upon, and performing his whole duty. His sudden demise came as a great shock, not only to the friends and community at large, but to the household of Mrs. Edith Kern, where he spent nearly fourteen years, rendered most efficient and capable service. His memory shall be revered and honored by his family and his numerous friends with whom he was associated during life. He is survived by a devoted sister, two brothers, one daughter, a host of relatives and friends, who mourn his departure.—E. J. Miller, Reporter.

PEOBLES—Bro. Willie Peobles, one of the youngest stewards of Sweet Home Methodist Episcopal Church, Gadsden, Ala., departed this life during the month of April. He was a young married man, and a very faithful member of the church, whose life should be an example for many young men. He attended his duty till the last, and went down with faith in the God of our salvation. Funeral at Sweet Home Church by the pastor, Rev. Chas. Coleman.

ROBINSON—Jonas Robinson departed this life May 4, 1928. He joined the church in early life, came to St. Louis in 1916, and joined Union Memorial Methodist Episcopal Church, and lived a consistent Christian until death. He leaves to mourn his dear wife, son, relatives, and friends. His funeral was attended by the Rev. J. Johnson.—A. P. Harper, Reporter.

SHOEMAKER—On the morning of April 18, 1928, after an illness of many months, the death angel visited the home of Bro. Daniel Shoemaker and took from him his loving wife, Mrs. Amanda Hannah Shoemaker, at the age of twenty-four years. She was indeed a loving mother and a devoted wife, and a loyal member of Wesley Methodist Episcopal Church at Kosciusko, Miss. She joined the church in her early teen-age, and was faithful until the end. She is survived by her husband, three children, father, three sisters, two brothers, and a host of relatives and friends. Peace to her ashes. Her funeral was attended by her pastor, the Rev. J. P. Watson, April 19, 1928, assisted by the Revs. J. M. Carr, N. B. Brooks, C. V. Heffner. Her funeral was largely attended, and many and beautiful were the floral offerings. The choir rendered excellent and appropriate music, with Mrs. Lula McMillan, pianist.—Lillie Lloyd, Reporter.

SPENCER—On March 25, 1928, the Rev. Green Spencer was called from labor to reward. The Rev. Spencer was a member of the Upper Mississippi Conference for more than thirty years, and was present at the roll call on February 8 at the seat of the Annual Conference, and answered to his name. He served many of the charges in the Upper Mississippi Conference. The funeral was conducted by the Rev. J. H. Wesley at Duck Hill, Miss. The Rev. S. S. Brown; the Rev. Burt, of the African Methodist Episco-

pal Church; the Rev. A. Nobers, of the Baptist Church; and the Rev. Ethridge assisted. He leaves to mourn, a wife, one daughter, and many friends.—E. H. Haskin, Reporter.

WILKINS—Sister Amanda Wilkins, one of the oldest members of St. Paul Methodist Episcopal Church, Shellmound, Miss., departed this life March 30, 1928. The funeral service was conducted by the pastor, Rev. D. D. Shelly, and the Rev. P. H. Jackson. She lived a consistent Christian life for fifty-four years, and died at the age of eighty-three years. She leaves to mourn, one son, two daughters, twelve grandchildren, and ten great-grandchildren.—Reporter.

WILLIAMS—Sister Etta Williams, a faithful member of Little Zion Methodist Episcopal Church, is asleep in the arms of Jesus. She leaves to mourn her passing, husband, ten children, mother, six brothers, and one sister. Her funeral was attended by the Rev. E. W. Rogers, her pastor, at Stonewall, Miss.—Frankie M. Williams, Reporter.

Cards of Thanks

We take this method of thanking Mrs. Sarah Smith, of Peck's Memorial Methodist Episcopal Church, New Orleans, for a basket of choice fruit and groceries, given to the pastor and family on April 28. May God ever bless this good woman.—Rev. and Mrs. Chas. Anderson.

The Rev. and Mrs. G. W. Washington and family, Lineville, Ala., wish to thank Mr. Horace Coffield for the five dollars worth of groceries given to them on Monday, April 31; also Mr. and Mrs. Allen and daughter, and Mrs. Izora Austin Burney. May God continue His blessing upon them.

I wish to thank the members of Centerville Methodist Episcopal Church, of Centerville, Miss., for a surprise storm which struck the parsonage, April 8, and laid on the table about fifty pounds of select groceries. May the Lord bless these good people. We ask you to come again.—Rev. C. C. Nelson, Pastor.

The Rev. R. B. Maxwell and wife, pastor of Brickeys circuit, desire to thank the good people of Mt. Zion Methodist Episcopal Church at Kokomo, Ark., for the storm party tendered them, bringing about 150 pounds of select groceries, which was very much appreciated. The leaders of the storm were Sisters Bell Middleton, Rosie A. Rush, Lucinda Mitchell. You are invited to come again.

The Rev. and Mrs. L. P. M. Robinson take this method to thank the members of Mays Grove, Crockett Mills, Tenn., for the donation of provisions, consisting of meat, flour, and lard. Each came in at a needy time, and we very much appreciate the surprise. Too much praise cannot be given Mrs. Ida Moore, who is faithfully trying to put Mays Grove over the top. May the Lord bless those who gave. May they come again soon.

Woman's Column

The Woman's Home Missionary Society of the Waycross District held its fifth District Convention at Spatchers Chapel, Folkston, Ga., April 20-22, Rev. B. F. Freeman, pastor. Friday night, April 20, the opening sermon was delivered by Rev. E. W. Williams, pastor at Patterson, Ga.; subject, "God's Commission to Man." Welcome from the Methodist Episcopal Church, by Miss Freeman; response by Mrs. V. Johnson, of Waycross. She told in a very befitting way the purpose of our coming to Folkston and turned our attention to our motto, "For the Love of Christ and in His Name." The president, Mrs. J. Bell, made the announcements. On Saturday, the morning watch was conducted by Sister S. White, of Blackshear. We had a spiritual feast. The district superintendent being absent, the communion was administered by Rev. B. F. Freeman. Reports showed a marked improvement along all lines. The president's report was full of inspiration, showing also that she had done some constructive work. Several spoke on the life and work of Mrs.

Barrett Biblical Institute
Evangelical
Union

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, JUNE 14, 1928



Bishop Luther Barton Wilson, D.D., LL.D., L.H.D.

BORN, NOVEMBER 14, 1856

DIED, JUNE 4, 1928

CONSECRATED BISHOP, MAY 1904

Personal and General

—The Rev. E. H. Forrest is experiencing the most successful year of his pastorate at Bristol, Va. He is among the few ministers whose wife was a delegate to the recent General Conference.

—The Rev. W. N. Ross, A.B., B.D., who has just graduated from Gammon Theological Seminary, plans to matriculate next fall at Boston University School of Theology. He is the son of District Superintendent Ross of Mississippi Conference.

—The Rev. A. L. Holland, district superintendent of the Gulfside District, Mississippi Conference, and Miss Lillie M. Vincent, secretary to Bishop R. E. Jones, were married on April 23, 1928, at the home of the bride's parents, Dr. and Mrs. E. Vincent, New Orleans.

—Because of the necessity of medical treatment for her overtaxed physical condition, Miss Hattie Hooks finds she must delay her return to Africa until sometime this fall. Because of her love for the work in Africa she finds this delay an almost intolerable restraint.

—Bettie Marie, who arrived on April 20 in the parsonage at Marietta, Ohio, is the promising daughter of Rev. Julian A. and Mrs. Annorah Walker, of our church in that city. In the finest of health, the little lady sends greetings to the outside world in which she has now a conscious interest.

—Mrs. Emma Brown died on Wednesday, June 6, at the home of her daughter, Mrs. R. E. Jones, wife of Bishop R. E. Jones, resident bishop of the New Orleans Area. The body was taken to New Brighton, Pa., for burial. The Southwestern extends sincere sympathy to the bereaved family.

—On May 28, death claimed a most faithful and beloved member, retired, of Atlanta Conference in the person of the Rev. W. C. Bryant, whose funeral was attended from the South Atlanta Church, May 30, the Rev. C. L. Johnson, D.D., pastor. Thus sorrow and loneliness have stalked into one of our best Methodist homes.

—Every effort is being put forth by the Rev. F. W. Williams, superintendent of Tuscaloosa District, Alabama, to make the approaching session of the District Conference the most successful in its history. He has already assured us of his interest in the Southwestern cause. The Conference convenes at Mount Sterling, Ala., on July 25, continuing through the 29th.

—Armourdale, Kan., where the Rev. T. B. Oville is stationed as pastor of our Epworth Church, is feeling the constructive influence of this aggressive pastor. Dr. Oville is a pioneer and builder, a gospel preacher with but few peers within our group, and a man who finds joy in service. Mrs. Oville stands loyally by his side, the two forming a most valuable pair in any field of our Methodism.

—The Rev. Sterling Sawyer, pastor of our Mason Memorial Church, Kansas City, Kan., has completed around ten thousand dollars work of physical improvement on that already valuable church property, thus enhancing its beauty, value, and usefulness, so that it is now one of the ranking churches among colored people in the entire territory of the Central West. He is a safe and sure leader of our Methodism.

—The "Keeling Special" brought to the proud home of Rev. and Mrs. A. B. Keeling at 5.15 P. M., April 20, a fine baby girl, Jerelyn Bert, weighing about eight pounds. From her ward at Flint-Goodridge Hospital word comes that Mrs. Keeling and Jerelyn both are progressing nicely. Father Keeling is our pastor at Pratt Chapel, Jackson, Miss., and is receiving numerous congratulations as the residence, 1059 West Pascagoula Street, Jackson, Miss.

—More than seventy-five bright, forward-looking youngsters made up the class roll in the graduating exercises of the Sumner High School and Junior College of Kansas City, Kan., held on the night of May 24 in the auditorium of famous Memorial Hall. This

editor delivered the address. Interested members of the Board of Education were Superintendent M. E. Pearson; President J. E. Carlson, of the board; Frank Rushton, and Principal J. A. Hodge.

—Ill-fortune has been frowning on the Rev. E. D. Petty, our pastor at Mt. Airy, N. C., during recent weeks. Besides suffering a physical break in health during a protracted period of more than four months, he has suffered also the loss by fire of all the family effects consumed in a fire that destroyed the parsonage recently. Bro. Petty is one of Methodism's most conscientious, industrious pastors, formerly of Atlanta, now of North Carolina Conference. Any favor bestowed upon his distressed family of five will be most worthily bestowed.

—Among the more interesting foreign field delegates to General Conference was the Rev. T. H. Lin, A.B., of Shanghai, China, representing the Hingwa Conference. His father and grandfather were the first Chinese preachers of that Conference, where both served also as presiding elders. Mr. Lin him-

The Dates of the Rural Schools

June 22 to July 2, 1928—Little Rock, Ark.; Philander Smith College. For the pastors of the Little Rock Conference and the Oklahoma District of the Lincoln Conference.

July 2-12, 1928—Marshall, Texas; Wiley College. For the pastors of the Texas and West Texas Conferences.

July 12-24, 1928—Holly Springs, Miss.; Rust College. For the pastors of the Upper Mississippi and Tennessee Conferences.

NOTE.—By reason of the limited time that we have for this work, the Morristown School, for the men of the East Tennessee and North Carolina Conferences, and Orangeburg, for the men of the South Carolina Conference, will not be held this year.

self graduated from Peking University ten years ago, and was principal of our Methodist high school for boys in South China for six years. At present he is agent or field secretary for the American Bible Society, with headquarters at Shanghai. The place of the Bible in the life of China is hopefully stated and assured through the following interview given by him to this editor: "The work of the American Bible Society in China is going on more successfully than might be expected under present conditions. Even in the midst of political disturbances and anti-Christian demonstration, the society sold over three million copies of Bibles, Testaments, and portions during 1927. The anti-Christian attacks have attracted the attention of many more people to Christianity. Educated Chinese read the Bible more. They know more about Christian work and Christian schools. Of course, they sometimes quote the Bible in criticizing our work. But they are interested in Christianity and in the Bible, and that is an asset. There are over five hundred pastors and local preachers and Bible women who join us in the voluntary sale and distribution of Scriptures. The funds of the society are used directly for producing Scriptures rather than in giving large amounts for salaries of salesmen and colporteurs. This is direct evangelistic work, quiet seed sowing, from which finally comes the harvest. We Chinese people as a whole stand with you in the firm conviction that this Book of books is the only hope for the salvation of our country as well as yours. We want more Bibles, and more of the Bible message, because through it will be laid the only firm foundation of the Republic of China. Always deeply influenced by literature, China to-day is more responsive than ever before to the message and power of the printed page. The Buddhists know this and are pushing an aggressive literary campaign. The rationalists know this and have captured and saturated the minds of our students. The bolsheviks know this and have shown the world how to carry on a marvelously effective propaganda. The sexualists know this and are

crowding the bookstores with books and magazines which sell by the thousands. If the Christians are not to be crowded out, we must be wholeheartedly in this business of printed propaganda. Your continued generous support of the American Bible Society will prove a most effective form of co-operative evangelism in which you will be uniting with the Christians of every denomination and every Christian agency."

Special Notices

All delegates to the Alexandria District Conference, Alexandria, La., July 11-15, 1928, please come prepared to pay seventy-five cents per day for bed and breakfast. Dinner will be served free at the St. Paul Methodist Episcopal Church.—L. C. Daugherty, Pastor; the Rev. S. S. Earls, District Superintendent.

Paraloma, Ark.—To the Pastors of the Hot Springs District: Dear Brethren: A great opportunity is afforded the various pastors of the Hot Springs District, Little Rock Conference, to qualify ourselves for more efficient service in the work of the Master. The school of methods being conducted in the Little Rock Conference presents the conveniences and advantages which should be appropriated by every pastor. It is the design of the school, by the proper and requisite training of its students to elevate the standard of the ministry and to enhance the efficiency of the spiritual leaders of our people. Every phase of the work of a pastor in the spiritual, moral, social, economic, sanitary and financial realm is taught. No greater factor for the development of an effective ministry, and no movement fraught with larger possibilities for an honest pastor, is furnished than by this educational movement. Every aspect of the various and manifold duties, as also the responsibility of the pastor, is elaborated in the course of study. What a wonderful opportunity is presented to the preachers of the Hot Springs District of equipping themselves for greater service and to prepare themselves for a higher order of usefulness as ministers of the gospel of Christ! We take it that every man who feels that he has been called to preach the gospel has an earnest desire to prepare himself for this exalted position. If he has no aspiration to improve his talents, is content to hide them in a napkin, this state of mind is good evidence that he is mistaken as to his call. Every preacher should have an impelling desire and purpose to improve his faculties and powers, and thus become more capable and accomplished in his vocation and fit for greater service in the ministry. We trust that the pastors of the Hot Springs District will fully appreciate the opportunity afforded them by enlarging their sphere of usefulness and service. Each charge is asked to raise \$20 for Scholarship Fund. Let us do our best to make our district 100 per cent good.—A. C. Cabaan, District Chairman.

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Gone to the City He Loved

BISHOP W. F. McDOWELL was the presiding officer of the General Conference on Wednesday, May 2. Of that memorable session, the official Conference journal observes: "After recess, in preparation for the reading of the episcopal address, the Conference joined in singing, 'O, for a Thousand Tongues to Sing My Great Redeemer's Praise,' and Bishop McDowell offered a brief prayer." It follows: "Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts that we may perfectly love Thee and worthily magnify Thy name, through Jesus Christ our Lord. Grant Thy grace to this Conference, this church, now on this day. And especially pour Thy Spirit upon Thy servant who now speaks to the Conference in Thy name." That prayer concluded, the presiding bishop announced: "Members of the Conference, Bishop Luther Barton Wilson will present the quadrennial address of the general superintendents." Then followed the climactic event of the General Conference, reading the address of our chief pastors. It proved to be at this time an event of unanticipated fateful consequence. Says the record: Bishop Luther B. Wilson strangely warmed the hearts of the vast assembly when he read with all the force of his personality, as long as his strength would permit, the quadrennial episcopal address to the General Conference, which he had prepared in behalf of the Board of Bishops. After a natural climax of moving power, Bishop Wilson retired from the platform, and the reading was completed by Bishop Richardson.

While the strain of the task of reading told visibly upon Bishop Wilson, already harrassed by previous months of illness, yet nobody surmised that his retirement from the platform at this time, to be also relieved automatically by the Conference from his exacting active duties of the episcopacy, would also, simultaneously almost, record the retirement of this princely servant of God and of the church forever from the stage of human activity. But it did so. Stricken now fatally, he was tenderly assisted by his colleagues from the platform to the bishops' room in the rear. Medical attendance given him, he withdrew to his hotel, where temporary revival enabled him to send repeatedly to the Conference messages of affectionate greetings. Thence he was taken to his home, Baltimore, where amid the scenes of his earlier ministry and labors, he lingered leisurely in waiting for his Lord's coming, for just thirty brief days. Then he was not, for God took him. For his crown he laid down his cross. He entered the city foresquare, whose splendor it was his delight so frequently to proclaim as the eternal goal to be coveted, sought, and labored for, by all the children of men.

In his personality and labors Bishop Wilson was of incalculable worth to our Methodism, while he also rendered large and notable service to the kingdom of God. He was a man and Christian of the type that men delighted to honor and dared to emulate. His was a

character of stately dignity and striking grandeur. He lived above the fog in thought and conduct. And by his grace, tenderness, and breadth of social sympathy he drew men to himself so that knowing, they honored, confided in, and loved him for the richness of his life and the rareness of his spirit. Through the eyes of his Lord he saw men, and with the mind of his Master he valued men, while by the constraining love of his Saviour he gave his full measure of devotion to save men.

To the highest ideal of personal character and service he remained constant and unswerving. Amid modern alarms and outbursts of defection by others, whether these resulted from ignorance or false scholarship, he was ever poised, tranquil, and certain of the spiritual values, and held his course of unshaken loyalty to the faith he had espoused. Like cables of steel his heart-strings of love kept him anchored to Him whom he regarded as the Source and Center of all true value. He believed in and practiced the supremacy of love as the only worthy motive of human character and endeavor. Just prior to going to General Conference, we heard him preach with rare effectiveness on the value of love as a social force. His text was, "Love never faileth." One hearing that last discourse must ever afterwards experience the urge and will to throw oneself with consecrated abandon upon the all-sufficiency of that divine love which he preached, for every adventure in character building and for life's abiding satisfactions.

Bishop Wilson was a lover of the city. So much of his active ministry had been spent in an urban environment. It was because here he beheld the needs and opportunities for helpful service making their challenge so insistently on every resource of the Christian church. Herein was to be found the entire sphere of human need, of dire want, and the baneful effects of evil of every kind. Here he heard "the voices of warring multitudes, the plaintive cries of starving millions, the appeals of those who have lost the way and are groping amid the pitfalls, weary, fainting, ready to die, who need a guide"; and he hoped by the gospel he preached and the administrative powers he exercised to be able to transform these powerful centers of throbbing life into likenesses of the heavenly Jerusalem which John saw. A favorite spiritual ideal of his was "the holy city, Jerusalem, coming down out of heaven from God, and bringing with it the glory of God." Its spiritual splendor ravished his own soul, luring it on to heights of ecstatic joy, and he ventured to hope he might be used of God to lead others into the same admiring committal and adventure. We can never forget his series of morning devotional talks which we heard him deliver from this theme before the Florida Conference, over which he presided two brief years ago.

His was a life of wide and helpful contacts with all classes of men, made more efficiently so by reason of his splendid cultural training and the long years of his faithful ministry. Educated both as a physician and a

minister of Jesus Christ, he chose the latter calling for his life career. A half century ago, 1878, he became a member of Baltimore Conference, his early ministerial labors being given to the territory of Maryland and the District of Columbia. From successful pastorates he was selected for the office of presiding elder, serving one full term on the Washington District. When he had begun a term on the West Baltimore District in 1903-'04, he was elected by the Los Angeles General Conference, meeting in the latter year, to the general superintendency of the church, with his episcopal residence fixed at Chattanooga. The following quadrennium he was given residential supervision of Philadelphia Area. Since 1912 Bishop Wilson's masterful administrative ability has been utilized by the church in the important metropolitan New York Area. He has shown himself more than equal to the task as he won his way securely into the fullest confidence and universal love of all elements. Besides his administrative achievement as bishop in the church,

he served also with notable success as president of the Anti-Saloon League and as Y. M. C. A. official in 1917 and 1918 overseas at time of the World War. And for sixteen years he was the stalwart president of our Board of Foreign Missions.

The constituency of the Southwestern Christian Advocate experience a definite loss in the going home of Bishop Wilson. At no time in his long and crowded ministry had he faltered or failed in his active interest in their well-being or evidenced other than the liveliest sense of Christian brotherliness toward them. Among others, this editor revels in Christian pride in the fact of his ordination at the hands of Bishop Wilson twenty-three years ago at Gainesville, Ga. Methodism will ever keep green and regard as precious and of incomparable price the memory of Luther Barton Wilson. His loved ones are herein commended prayerfully to the gracious Providence who holds within His embrace tenderly those who, though disconsolate, will trust in His grace.

"The Mind of Modern Youth"

By the Rev. Paul E. Baker

Religious Director, Fisk University

AFTER six years as pastor of a church almost under the shadow of Columbia University, during which time I had close association with the youth of the church and students of the university, and after two years as college pastor, in which capacity I have been in closest contact with students both through the classroom and through personal association, I believe I have had some opportunity to get at least a glimpse at the mind of modern youth.

Since coming to Fisk University I have gone through a student strike, at which time three hundred students left the university as a protest against the worn-out methods of administration. Now the university is organized more in line with up-to-date college practice. I have observed college students under the most trying circumstances. Viewing the situation from this vantage point, I can honestly say I am optimistic about the youth of our time.

Young people of to-day are not different in their deepest emotions, their prevailing instincts, their heart longings, their impelling motives, from the youth of other years. Fundamentally, the spirit of youth is the same, no matter in what period of history or in what place on the globe you find it. However, because of the distinctive conditions of the twentieth century, there are peculiar desires, ambitions, and methods of approach, and there is a peculiar psychology characteristic of modern youth. To effectively work in this day, one must understand the mind and heart of our young people.

Certain qualifications are demanded of those who would be leaders. To-day college students want someone who has himself been truly young. Among college leaders to-day are many individuals who passed through the early years of their lives without having the normal experiences, emotions, and thrills common to youth. They were never in love, they were never tempted to go astray, they do not know the ordinary highway traveled by youth. Desire, inclinations, and actions characteristic of youth are strange to them. To them the great virtue is the negation of all desire. Youth wants to feel that it is un-

derstood by those in authority. They will bare their hearts and reveal their innermost secrets to those who they feel will appreciate their difficulties and will give them sympathetic counsel.

Again, the collegiate age wants leaders who are open-minded, who are not afraid to face facts. Those who have not frankly studied the results of scientific investigation and experimentation cannot hope to command the respect of youth. They are getting on every hand from the platform and the press the modern approach to and interpretation of the world of things and people. They are doing some real hard thinking. They are unafraid as they launch their barque into the sea of knowledge. Indeed, they are bold and undaunted in their quest for the last word in wisdom and understanding. Hence one must have a logical reason for the faith that is in him if he expects his point of view to be accepted.

Young people want leaders who will be honest with them. They do not want false colors put on the picture of life. They do not want it underdrawn nor overdrawn. They want to see life as it is. They are painfully but happily realistic. They want to know the route a man travels to arrive at his conclusions. They want to know about a person's doubts, misgivings, and struggles. They want to know the emotions, the temptations, the complexes common to those of their age. They are eager to understand life, to face its complexities, and to master its difficulties. And so they do not want anything withheld—they want and desire the whole truth. They are absorbingly bewitched by realistic autobiography.

Now, after noting what youth demands of their leaders, let us dig deeper and ascertain what they desire for themselves.

Young people want to know the facts about sex and parental life. They are facing marriage and the building of a home seriously. They are pushing into the background the physical element in this sacred relation and are in quest of the spiritual. They believe the marriage relation is beautiful, soul-satisfying, and at its best di-

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The Church College To-day and To-morrow

Some Questions for the
Commencement Season

By James A. Beebe
President Allegheny College



ON THE CAMPUS OF ALLEGHENY COLLEGE

WHAT constitutes a church college? Only moderns would ask such a question. Our fathers never raised it for the very good reason that they knew exactly what a church college should be. We ask it because our minds are full of doubts concerning higher education by the church.

The fathers thought of a church college as an indispensable part of the machinery of religion—a mechanism intended to propagate the doctrines advocated by the patronizing denomination, and to train a ministry. Its board of control, wholly or in major part, was elected by some ecclesiastical body (synod, convention, presbytery, Conference). The teachers in such a college, especially those filling the more important posts, were required to be members of the church which fostered the school, and the whole teaching staff was constantly under surveillance by official and unofficial visitors who reported to the controlling body the degree to which the theological standards of the denomination were respected by instructors.

The students in such a school were recruited largely, sometimes wholly, from religious homes in which the parents, devoted to the church of their choice, were eager that their children should be trained in an atmosphere which should confirm their cherished beliefs. The social life of the students was characterized by such pastimes as were not discountenanced by their church, card playing, billiards, theater going, and dancing being generally forbidden in Protestant institutions. The religious life of the students was nurtured by compulsory church attendance on Sundays and daily chapel during the week, supplemented by volunteer meetings of the Christian associations and special meetings under the leadership of prominent clergymen of the patronizing denomination. And, of course, such a school relied upon its denomination for material support, which came either from philanthropically disposed individuals in the church, or the treasuries of church boards, or both.

The Honorable Place of the Church College

Beyond all question, this kind of a college would be a church college. And this kind of college has played a very honorable part in the history of higher education in the United States. These ideals were controlling more or less in the founding of every American college previous to the Revolution, with the exception of the

University of Pennsylvania. Among the earliest rules of Harvard (1636) is this: "Let every student be plainly instructed and earnestly pressed to consider well the main end of his life and studies is to God and Jesus Christ, which is eternal life." The aim of William and Mary (1693), as defined by its founder, was "to save the souls of Virginians." Yale (1701) was established by ten Congregational ministers that they might "educate ministers in their own way." Princeton (1746) was established by the Synod of New York. King's College (Columbia) (1754) came into being "to lead students from the study of nature to the knowledge of themselves and the God of nature." Then came Brown (1764), whose distinction it is to have been the first American college founded under church auspices to impose no religious tests. Finally, Dartmouth (1769) was founded "for the spread of the Redeemer's kingdom."

The atmosphere of skepticism prevailing in the decades immediately following the Revolution was not congenial to the development of church schools, but the renewal of religious interest which expressed itself by great revivals in the second quarter of the nineteenth century led also to the founding of an unusual number of church colleges during this same period. *So we may say that from the beginning of our Colonial history until the middle of the nineteenth century practically the only colleges in existence were those founded with distinctly religious purposes and under religious auspices.*

Its Decline

The year 1863 marks the beginning of a period of relative decline in church colleges—the year in which by the Morrill Act the Federal Government, as well as the several States, was committed finally to the unique experiment "of giving to all of its citizens who care to avail themselves of the privilege a course of training from the kindergarten to college and university at public expense." Moreover, the last third of the nineteenth century saw, in addition to the activity of the state in higher education, the establishment and development of certain great private schools (Clark, Johns Hopkins, and Leland Stanford are conspicuous examples) that were as independent of the state as they were of the church, with resources adequate from the beginning to give them a commanding place in the American system of institutions of higher education.

These two types of schools—state and independent non-church colleges and universities—accomplished speedily the secularization of higher education in the United States. This means, first, that the emphasis was shifted from education for moral ends to training for scientific and vocational pursuits; and, second, that Protestant colleges were emancipated in varying degrees from church control, and their aims modified until they were “no more and no less Christian than the life of the community around them.” Some frankly repudiated their church relationship. Others, without disowning ecclesiastical influence, became weak imitations of State colleges. One cynical critic has called them the “Godless church colleges” because they have so failed to encourage the religious life that loss of faith and conviction is a commonplace experience in institutions established to conserve belief.

Ethical Weaknesses of Some Church Colleges

Sometimes they have been “Godless,” too, in the matter of their institutional ethics, as Dr. Pritchett complained twenty years ago when explaining why the church colleges could not become beneficiaries of the newly established Carnegie Foundation for the Advancement of Teaching. Among other faults he charged “the lack of any religion between denominational control and educational righteousness. A true college must be educationally sincere,” he insisted. “It will not have one standard of admission in its catalogue and practice a lower one in admitting students to its classes.

Happily there are church schools to which these indictments may not be addressed, but unhappily they are in the minority. As good a friend of the church college as Bishop McDowell laments that the denominational schools have been in such haste to disclaim their non-sectarian character that the edge has been taken off their evangelistic spirit, and in becoming non-sectarian they have all but become non-Christian.

Several Types Needed

I take it for granted that we may assume that each of the three types of colleges which administer the work of higher education in the United States is a legitimate expression of the manifold spirit and ideals of the American democracy. It is understandable that a people actuated by the religious spirit of the Colonies should make religion conspicuous in education. It is equally understandable that the young commonwealths of the Middle and Far West, whose populations were struggling at



WESLEYAN COLLEGE

one and the same time with the problems of making a living, making good citizens, and winning the Civil War, should be devoted to the State university, whose leading object, according to the Morrill Act, is “without excluding other scientific and classical studies, and including military tactics, to teach such branches of learning as are related to agriculture and the mechanic arts.” And it is also understandable that wealthy citizens, fearing the effect of both political and ecclesiastical control on education, should in the interest of intellectual freedom establish a type of institution quite independent of both church and state.

What Will a Christian College Do?

I assume that no one will quarrel with me when I say that the church college is not properly constituted unless it is Christian,

and that formal matters like denominational control, theological tests, and courses in religion do not necessarily make an institution Christian. That is a deeper question of spirit, atmosphere, attitude. What will a Christian college do?

It would be entirely in accord with the spirit and practice of Jesus for the church to assist the state and non-church private foundations in the work of higher education, even though there were nothing distinctive in the curricula, the regulations, the qualifications of instructors, the ideals, the atmosphere of its schools. Christianity at its best has always impelled to uncalculating and disinterested service. In the days of His flesh Jesus healed without thought of winning converts thereby. So His church builds hospitals and supports social service agencies to-day at home and abroad merely to be helpful, not in the interest primarily of religious propaganda. And thus it might participate in the work of higher education because it is physically and financially impossible for State colleges and universities to provide for the higher education of all the youth of the land.

It may be said in passing that in supplementing the work of the State colleges, the church college shares with the non-church private college the unique privilege of emphasizing *liberal* education as distinguished from *vocational and professional training*.

But however Christian it may be to supplement in a co-operative spirit the work of other colleges, the church college, which is content to be no more and no less Christian than the rest of the world, is notably defective in the quality of its Christianity. Both “the field and the function” of the church college appear in this: The significance for society and the individual of the Christian approach to all truth and the Christian way

of life in all relationships. For State and non-church private colleges this at the most can only be incidental. For the church college it is primary and controlling.

Shall the Church College Teach Doctrine?

This means, of course, that the church college may and should offer courses in Bible, theology, church history, and religious education, that cannot be included in the offerings of the tax-supported school and will not be included in those of the non-church private colleges. One must admire the candor of Catholic teachers and administrators at this point. They frankly insist that:

"To teach Christianity in the schools means to teach dogma. . . . Dogma is only the theological term in use for one or another doctrine of Christianity. To call a doctrine 'dogma' does not make it false. Many people forget that a dogma may be truth, and if it is the truth, calling it a dogma does not make it less true, nor should it prevent us from teaching the truth. Religion is essentially dogmatic . . . for it involves beliefs and standards which we must accept intellectually and live practically. In point of fact, what field of thought or action is not dogmatic in an acceptable sense of the word? Authority—religious, political, and scientific—rules all life and all thinking." (J. H. Ryan, Executive Secretary, National Catholic Welfare Conference.) Our preferences in the matter of belief may not be those of Dr. Ryan, but he has stated for us as well as himself the case for teaching religion in church schools.

Why should we feel apologetic when Dean Hawkes charges that denominational colleges devote themselves "to maintaining and promoting their own faith," or Dr. Pritchett "that they are wheels in the machinery of sectarian propaganda"? We have cause for shame only in the event that, having been established to teach religious truth, the church colleges should have failed to do this work. And this may have a happy effect in turn upon our beliefs. As earnest and competent teaching seek to interpret the faith of Christians in our age of science, they will ground that faith more securely and clarify its contradictions.

The Christian Approach to All Truth

But this is not chiefly a question of teaching religious truth as such. It is the more important matter of interpreting all truth from Jesus' point of view. To be sure, we shall have a department of Bible and kindred subjects in a church college. But over and above this we should have all departments organized around "Christ's view of God and man, and the worship of God by the service of man." For in the words of President W. L. Poteat, of Wake Forest, the church, by establishing its colleges, "makes the important and now timely assertion of the compatibility of Christianity and enlightenment. It lays claim in the name of Christ to all realms of culture—literature, history, philosophy, religion, science, and art—and exacts tribute from them all for the extension of Christ's reign of righteousness and good will."

Yet again and still more important, it is the function and province of the church college to seek the development of Christian attitudes toward men and God in its students. Can that school be called Christian which encourages its students to think of education in terms of personal advantages? to seek it because it gives one a running start to success in business, politics, or a pro-

fessional life, or increases one's power, or adds to one's wealth? Can that be a Christian school whose courses in economics do not prepare a student to face intelligently the complex industrial life of to-day and help him think his way through to a Christian attitude toward it? And can that be a Christian school whose courses in history and political science do not help the student form a Christian opinion about the problems of government, diplomacy, and international relations, including war? And can that be a Christian school whose extra-curricular life—whose fraternities, athletics, amusements—are not frankly controlled by Christian principles?

Hindrances to the Church College

These are the ideals, as I conceive them, of a church college. But can they be realized? I do not know. There are many hindrances, among them the following, which have been noted by clear-seeing students of the problem:

1. *A new type of student*, attracted to the school by its buildings, its fraternities, the success of its athletics, the fame of its faculty, instead of its Christian atmosphere.

2. *A new type of teacher*; the product of the modern graduate school, "whose ideals are materialism in physical science, mechanism in biology, behaviorism in psychology, determination in history, imperialism in government and industry, expediency in ethics," all of which tend to neutralize the Christian ideal of life and God and man. This teacher, unlike the pastor-teacher of earlier years, feels no obligation "to make his students good." He yearns for "research" and "productive scholarship," by which last he does not mean "constructive results in the lives of students."

3. *A new type of administrator*, who is more of a business man than an educator (as he is often called), who has few contacts with the student body, who is concerned chiefly with the problems of organization and finance, and who, at the hazard even of losing his soul, must make a showing of growth and expansion to hold his own with the overshadowing state school and highly endowed non-sectarian private school.

4. *A new type of alumnus*, generally very vocal, who is eager to have a winning athletic team and is frankly out of sympathy with high Christian and scholastic ideals.

5. *A new type of trustee*, selected often not for his religious earnestness, but for his skill as a business administrator and financial counsellor. Through this trustee an alliance is formed with business and industry, and economic liberalism in the faculty is likely to be rebuked as sternly as theological errancy in the older period.

6. *A new type of church*, which is much less dogmatic than the church of our fathers, and so much less sure of the necessity of maintaining colleges whose courses of study and whose ideals shall be different from those of state schools.

Perhaps there are other hindrances, but these are sufficient. Yet they are not necessarily overwhelming. Let us remind ourselves often that the world is not likely to get beyond the need of religion or of Christian character, and it will always have a place for that institution which frankly exists to propagate it, provided there is no tendency to offer official and formal piety as a substitute for high educational standards, broad horizons, and superior personalities in the faculty.

Marriage Psychology

As a Course in High Schools and Colleges the Only Solution for Divorce Evils and Other Domestic Ills

By the Rev. John F. Monroe, A.B.

JUST the other day, so to speak, the bottom fell out of the matrimonial sea in America, and it seems that the peace and happiness which once adorned the family life are now sinking into oblivion. There is a reason for everything, and the divorce evil, which is making a large contribution to the moral breakdown in the social life of the American people, must have a reason.

One of the county papers of Maryland reported the other day that there had been more divorces granted than there had been marriage licenses issued by the clerk of the court in the year of 1927. This particular county is making more money through the divorce courts than through the marriage-license bureau, and probably this is true of the most of our States, yet there seem to be not many voices uplifted against this evil, although it is responsible for nearly two-thirds of the murder cases, suicides, and orphans in America. I do not think we can afford to be silent on such a vital question as this. It appears that the time has come for the religious and educational institutions of America to lend a helping hand in this matter to see if there can be a preventive.

When Philip ran to the eunuch, who was reading the prophecy of Isaiah, and asked him, "Understandest thou what thou readest?" the eunuch replied, "How can I except some man should guide me?" If one were to ask the many young Americans, who are being married these days, "Understandest thou what thou doest?" the answer might be, "How can we, except a course in marriage psychology be offered in our church high schools and colleges to guide us in this most particular matter?"

It has been amazing to me to note that our high schools and colleges offer courses in nearly everything in both the business and professional world, and yet they do not seem to consider marriage to be either a business or a profession. As a matter of fact, marriage is the greatest business in the world, and the basis for all professional training; for were it not for the family circle, there would be no need for business and professional courses as now offered in our various institutions.

Marriage, in my opinion, is the proper blending of ideals, and if these ideals are not properly blended, here is where the trouble begins. If a man and his wife are too far apart in their ideals there is no getting along. In other words, their likes and dislikes must agree, and their intellectualities be well matched. While St. Paul aimed his statement directly at the religious side of life when he wrote, "Be ye not unequally yoked together," yet this same statement can be well applied to other life aspects of the people of to-day. For when a man and his wife are apart as to ideals, they are unequally yoked, no matter whether they be deep-water Baptist, shouting Methodist, dignified Presbyterian, charitable Catholic, or what not. Now a course in marriage psychology in our schools ought not and cannot select a wife for the husband or a husband for the wife, but such a course may well teach

the principles governing the proper blending of ideals, and the ages which are best suited for the formation of companionship.

What our young people of America need to-day, more than anything else, is to be taught the difference between passion and love. All animals have passion and man is not exempted, but there is a higher quality than passion, namely, love; but the difference between these must be carefully studied. It only takes about six months to get over passion, but it takes the whole of life to get over love. Passion is both constructive and destructive; therefore one must carefully watch it; but love is always constructive. Though we must admit that without passion there could be no love, yet these are not synonymous. Passion is to love what the springs are to an automobile or, we may say, passion is the spring upon which love acts. The age in which we are now living is an age of passion, and the strength of passion subdues the thinking power of young Americans to such an extent that they are not able to discriminate well between passion and love until it is too late. The writer is of the opinion that a course in marriage psychology in our high schools and colleges would do much in helping the country to reduce the divorce evil and other family misunderstandings.

But some of my readers will say, "My mother and father were married fifty or sixty years ago and they are still happy"; and, again, expressions like these are sometimes heard: "The young people of to-day are not as good morally as the young people were fifty years ago," and "This is a jazz age." These reasons are repeatedly given for the divorce evils. But one must remember that the young people of to-day are just what the older people of yesterday would be were they living in this age. This is an age in which people are thinking as they never thought before in the history of the American people. Whether we wish to agree or not, we must admit the fact that the age in which we are now living is almost wholly an epicurean age. The chief tendencies of this age are the attainment of pleasure and the shunning of pain and misery. Money, hope, love, happiness, and friendship are the chief aims of life, or we may sum it all up by saying, The chief aims of life to-day are love, happiness, and friends.

Now there is no question about it; everyone knows that it takes more to make one happy to-day than it did about fifty years ago. This is true from a psychological, sociological, and economical point of view. These changes have greatly affected the order of marriages in every civilized country, and, therefore, we cannot justly compare the young people of to-day with those of forty or fifty years ago. Marriage life did not have the problems fifty years ago which we must in some way try to solve in this age. And the only solution for these problems, in my judgment, is a course in marriage psychology put into the curriculum of our high schools and colleges,

and made compulsory, with the same credits allowed for any other mental science.

In a few months, the General Conference of the Methodist Episcopal Church will meet in Kansas City, Missouri, for the purpose of deliberating upon questions of vital importance. Various committees will be appointed to consider many of these questions and to bring back to the Conference their findings after a careful study has been made. Among these various committees there is likely to be a committee of the Board of Education of the Methodist Episcopal Church, to carefully consider our high schools and colleges as to the courses they should offer in order to keep apace with other institutions of learning, and to recommend such changes as may be necessary to meet the various problems in the life of the young Americans.

It is the desire of the writer that the committee on education offer a resolution similar to this:

WHEREAS, The divorce evil in America is causing a great deal of unrest among the well-thinking people of to-day, and is discouraging the happiest anticipations of the American youth, and,

WHEREAS, It is also affecting the moral standards of the American people, most of whom are either members or constituents of the Protestant Church; therefore, be it

Resolved, That this General Conference be requested to recommend a suitable course in marriage psychology, to be put into the curricula of our high schools and colleges; be it further

Resolved, That this course in marriage psychology shall be made compulsory in both high schools and colleges, and shall be entitled to such credits as high schools and colleges allow for any other courses offered in mental science.

WASHINGTON CONFERENCE, SANDY SPRING, MD.

The Growth of Negro Education

By Miss Helen Wymer

THE presence of the Negro in our nation has created a most baffling social problem. Every tenth person in the United States wears a skin of "sad and sable-hue." This Negro problem no longer belongs to any particular section of our country. For the sake of better social conditions and educational privileges, Negroes in large numbers have been turning their backs upon the South and finding homes in Northern cities. Twenty years ago seventy per cent of the colored race resided in Southern States. To-day forty-two per cent live in Northern or Western cities. There is a "black belt" in almost every American city, and the problem has become acute in every corner of our country.

The black man has been making history for himself. The rapid progress of the colored race had its beginning when its four million people were set free. The days of slavery denied the Negro the privileges of an education. The owners of slaves considered them less dangerous and more valuable if they could be kept in almost total ignorance. All that the Negro needed to know was how to shine shoes, plant and pick cotton, drive a mule cart, and do odd jobs for his master. In many sections of the South, teaching the colored man anything else than how to slave was made illegal. Any white man in Georgia who was found guilty of teaching a free Negro to read and write was liable to a fine of \$500. The Negro had been kept in such total ignorance that at the Civil War not more than five per cent of the colored people could read or write their own names. The little "red school-house" had no meaning to them.

The years which followed the freeing of the slaves were dark times. In most cases Southern leaders were still opposed to the education of the Negro. They believed that the more he knew the less manageable he would be. It puzzled the nation to know what to do with this horde of ignorant people let loose. They were a menace to the country in their ignorance, and most Southern States felt that they would become an even greater menace if allowed to learn. Even if the South had desired to build schools for colored people, they could not have given much aid for several years after the war was over.

The war had eaten up most of their wealth and property, and they could not give much school privilege to their own children. A long period was needed to recuperate from these losses. In addition to this the Negro had no very great ambition to learn. Long years of oppression had kept him from having any visions of ever making anything out of himself except a menial toiler. One of the first steps toward the training of the colored race was to awaken within it a desire to climb; a feeling that its people were not beasts of burden, but human beings capable of growth and self-respect.

Almost before the smoke of battle cleared away, the friends of the Negro launched a movement that started the Negro race on a period of progress never equaled by any other race in the same period of time. In the summer of 1865 the first day school for Freedmen was started at Fortress Monroe, Va., by a missionary society. The first teacher was a Negro woman—Mary S. Peake. This school later grew into Hampton Institute and marked the first step in Negro education in the South.

The reconstruction days which followed were times of great unrest. In order to ease the situation the War Department created the Freedmen's Bureau. The manner in which this bureau went at the job of educating the Negro made it so unpopular that in a few years it had to be withdrawn. It tried to force whites and blacks into the same schools in the South. As a result the whites refused to attend, and in two years after the bureau began its work a little less than ninety-eight per cent of the children attending its schools were Negroes. With all of its blunders, the bureau started the public school system in the South. Within five years it had established more than 4,000 schools, employing more than 9,000 teachers, and instructing more than 247,000 pupils. The growing friendliness in the South toward Negro education is evidenced by the fact that no States canceled their school systems when the work of the bureau was ended.

The next chapter in the training of Negroes was written by the churches. When the War Department withdrew from the field, the denominations began to pour money and teachers into the South to keep the good work going.

The Methodist and Baptist Churches led the procession, and their aid has turned the bulk of the Negro people toward these denominations. One Negro orator says that when a black man is not a Methodist or a Baptist, somebody has been tampering with his religion. The churches not only helped to popularize Negro education, but helped to create in the Negro mind the thirst for knowledge. They encouraged the public schools and started many colleges in various sections of the South. Clark University at Atlanta, and Shaw University at Raleigh, and scores of other similar schools were put within reach of the Negro through the generous gifts of the churches. They helped to give the colored man a chance. A Negro college can be found to-day in almost every large center in the South. There are sixty-eight institutions of this kind, and all but four of them are under church control. The Methodist Episcopal Church owns sixteen of these institutions, in which there are 430 instructors and nearly 7,000 students. These sixteen schools have given training to 13,000 teachers and nearly 200,000 students.

One of the most significant factors in Negro training was the development of the idea of industrial education. This got its main impetus from the work at Tuskegee, under the leadership of the Negro's best-known man—Booker T. Washington. He became one of the most dramatic figures of his day, and became the main agency in interpreting the white race and the black race to each other. In the first place, he illustrated what education could do for a Negro, and then went up and down the country arousing his people and defending their rights. He came out of a slave home in Virginia, and after attending the public schools, went to Hampton Institute and graduated. He later became a teacher in the same school. He organized Tuskegee in 1881, and was its leader until his death. Mr. Washington did more than any other man to teach the Negro the value of work and how to work. He started the movement for manual training and trade teaching. The colored man needed this more than anything else. Many of them did not want to work. They defined freedom as the chance to keep away from work. Mr. Washington convinced the Negro that he must work to win. He states that Tuskegee began its training in agriculture with one hoe and a blind mule. A little later this school owned 2,000 acres of land, had 1,400 students, and taught courses in forty different trades. Now the institution has an endowment of nearly \$5,000,000. Its influence has caused two thirds of all Negro colleges to introduce courses in industrial training. It has helped the colored race to understand the white man of the South, and also aided the white race to take account of the inherent capacity of the Negro for learning.

A notable example of what the Negro is capable of doing in the field of science is Prof. George W. Carver, of Tuskegee. Mr. Carver stumbled into an Iowa Methodist college in 1888, lived in an attic with a dry goods box for a table, and fed on scraps of bread while trying to get an education. He has climbed from a Missouri slave cabin to a position of fame among the scientists of the world. He is a member of the Royal Society of Great Britain. He has turned his back upon many positions that would pay him bigger salaries, preferring to devote his life to improving the industrial conditions of his own people. He has developed 160 valuable by-products from peanuts, and eighty-five from pecans. From the sweet potato he has made meal, flour, starch, library

paste, breakfast food, vinegar, ink, and more than 100 other valuable things. He is now confident that he has discovered the secret of the lasting colors of the potteries of Egypt that have been lost to science for centuries.

The Negro is taking his place in the professions as well as the trades. The schools are turning out leaders in every form of life. Doctors, lawyers, bankers, preachers, educators, and many other kinds of leaders are coming up from the Negro schools to help lead the Negro race to higher things. This race has produced a Roland Hayes, one of the world's great tenor singers; a Frederick Douglass, great journalist and author; Henry Tanner, one of America's greatest painters; a Paul Lawrence Dunbar, poet and author; an Alexander Dumas, the great novelist, and Charles A. Tindley, the pastor of the largest Protestant church in the world. Dr. Tindley was for many years janitor in the church of which he has been pastor for a third of a century. His church at Tindley Temple in Philadelphia now numbers more than 10,000 members, and engages a staff of a score of workers.

The cause of Negro education has been aided mightily by the gifts of Julius Rosenwald, a wealthy Chicago Jew, and owner of the Sears, Roebuck Company. Mr. Rosenwald celebrated the fiftieth anniversary of his birth in 1912 by giving \$25,000 to Tuskegee Institute, to be used by Booker T. Washington in the support of rural schools. Mr. Washington applied this in small quantities as gifts conditioned upon other giving in local communities. The interests in this work grew until the records in 1924 show that Mr. Rosenwald had made possible more than 2,400 Negro schools, with more than 6,000 teachers, and a cost of nearly \$10,000,000. Of this amount, Mr. Rosenwald's personal giving amounted to almost \$2,000,000.

The benefactions of Mr. Rosenwald for the improvement of conditions among black folk includes gifts for Negro Young Men's Christian Association privileges. Several years ago he offered to donate \$25,000 to every city in the United States that would raise three times that amount by public subscription for the erection of association buildings for Negro men and boys. Eighteen cities have claimed his gifts, and these buildings offer excellent educational privileges to colored men.

The Negro is justifying the confidence of his friends. As a race he is making progress in spite of poverty and prejudice. He is now getting a fair chance to demonstrate his worth. The old charge of illiteracy is becoming less and less true. In sixty years he has reduced his illiteracy more than ninety per cent to less than twenty per cent.

The value of training to the Negro is seen in the fact that ninety-two per cent of Negro illiterates are over twenty-one years of age. The general attitude toward Negro education is now favorable. Even the South has spent nearly \$200,000,000 on schools for colored people.

In many sections of the country blacks and whites have separate schools. In most cases in the North they attend the same schools. Once in awhile a student group objects and demands the exclusion of Negro students. This recently took place in Gary, Ind. A situation like this is usually inspired by adult agitators. More than 2,000,000 colored students were enrolled in the public schools in 1922. In 1924 more than sixty-eight per cent of all colored children of school age in the sixteen former slave States were enrolled in the common schools, and an army of more than 42,000 teachers were working

with them. The States are either giving Negro youth the privilege of attending white high schools or are providing separate buildings and teachers for them. North Carolina has thirty Negro high schools. The Northern colleges are nearly all open to black students, and they can attend without much embarrassment. About 10,000 Negroes have graduated from American colleges, and more than half of these have graduated since 1910.

The day of opportunity waited for by the Negro race has either arrived or is well on the way. This people have had only a few years to show what they can do if given

a chance. They have suddenly awakened to find themselves in the midst of a new era of educational and social privileges. They seem to be making good use of it. The barriers are not all burned away, but the signs point to a day when the Negro will be considered not only a loyal, but an intelligent section of our citizenship. The races can at least co-operate in growing a better America. The nation owes the Negro the chance to lift himself to the level of his best. The schoolhouse door is swinging open for the black folks, and they are walking through to success.

China Methodism Speaks Out

AS DELEGATES to the All-China Conference representing all the ministers and laymen of the ten Conferences of the Methodist Episcopal Church in China, we wish to express our appreciation of the sincere and earnest desire on the part of the Board of Foreign Missions to know the Chinese viewpoint regarding the present condition of the church work in China and to furnish an opportunity for the freest and fullest expression of opinion with reference to the various problems confronting the Methodist Episcopal Church in this country. This statesmanlike measure of the mother church and their sympathetic attitude towards the churches in China in these most trying and troublous times are heartily reciprocated by the Chinese Christians of the Methodist Episcopal Church in their sending such a large delegation to this Conference, where they discuss the various problems in the most thorough manner.

We are fully convinced that the Methodist Church is entering upon a period of larger opportunities for making its influence count in the reconstruction of the Chinese nation. It cannot do these things without changing certain old policies and methods. It will not be able to accomplish its object without a far greater measure of spiritual power. It needs a new vision and a new baptism. It must make new approaches to tasks. The church in China needs to be less exotic, without decreasing its interracial fellowship and co-operation. It needs to preach its chief message of personal salvation through Jesus Christ in a more convincing and emphatic way.

After much prayer and careful study the Conference makes the following recommendations, which have all been thoroughly considered and duly adopted:

1. *The Status of Chinese Methodism.*

It was voted that:

- (a) The Chinese Methodist Church shall remain an organic part of the world church.

2. *Episcopal Supervision.*

It was voted that:

- (a) A Chinese bishop be elected as soon as this can be effected.
- (b) The General Conference should delegate power to the Eastern Asia Central Conference to elect a bishop, or bishops, for China.
- (c) The bishops from America be eliminated gradually when the time comes.
- (d) The question of how many bishops should be retained during the next quadrennium be laid on the table.
- (e) Four bishops are needed for China:

(These four bishops should be one Chinese, one missionary in China, and two from America; elected by the General Conference.)

3. *The Place of the Missionary.*

It was voted that:

- (a) Missionaries are still desired and needed in the Methodist Church in China.
- (b) The number of the missionaries be restored to equal that of 1926.

4. *Church Property.*

It was voted that:

- (a) The Board of Foreign Missions should transfer the ownership of church property to the Chinese Church as soon as plans for the transfer of the same are made.
- (b) The Eastern Asia Central Conference should appoint a national committee to make plans for the transfer of the property.
- (c) A local board be organized by each Annual Conference, and a central board by the Eastern Asia Central Conference, for the transfer of mission property, and that in making the transfer the following conditions must be fulfilled: that each locality should be able to pay for the repairs and insurance, and that the original purpose for which the property was designated should be maintained.

5. *Registration.*

It was voted that:

- (a) The schools should register if and when the regulations for registration are satisfactory.
- (b) The schools should not register if the regulations for registration make a Christian school impossible.

6. *Emphasis of Work.*

It was voted that:

- (a) In the present conditions and in the near future the church should emphasize rural evangelism and vocational training.
- (b) That a committee be appointed by the Eastern Asia Central Conference to prepare a program of religious education for the next quadrennium.
- (c) Each Conference should set apart a portion of its finances for literary work.
- (d) The Chinese Christian Advocate and the Young People's Friend should open a section for religious education.

- (e) Our Board of Religious Education of the Methodist Episcopal Church in China should negotiate with the Sunday School Union for the preparation of Sunday-school lessons suitable for country use.

7. It was voted that the Methodist Episcopal Church should have spiritual fellowship and hearty co-operation with other Christian Churches in China.

8. It was voted that the changes in Discipline, polity, or ritual of our church in China should be referred to the Eastern Asia Central Conference for discussion.

9. Finance.

It was voted that:

- (a) We ask the Mission Board to continue their financial support according to the condition of each place.
- (b) Besides self-supporting churches, each individual church should increase each year ten per cent of the present amount for self-support; however, this does not apply to churches under unusual circumstances.
- (c) The finance for evangelism should be increased.

10. It was voted that we ask the Eastern Asia Central Conference to take action requesting the General Conference to admit lay delegates to the Annual Conference with power to vote.

11. It was voted that we ask the Eastern Asia Central Conference to organize a general executive office for the Chinese Methodist Episcopal Church.

Clark University Graduates Largest Class

By Professor E. Luther Brooks

AMIDST the splendor of academic dignity, Clark University graduated the largest class of her history, and made history for herself in having the president of a white Southern university deliver the commencement address. Dr. Harvey W. Cox, president of Emory University, was the speaker. Rarely has a more scholarly and practical address been given to a group of graduates than that given by this eminent educator. The normal diploma was presented to the following: Eula V. Arnold, Edith R. Brown, Roberta B. Carruthers; salutatorian, Annie L. Chisholm; valedictorian, Ruth L. Chisholm; Louise H. Devine, Sara B. Draft, Maggie B. Franklin, Alzeta Hargray, Edna M. Hill, Editta V. Horton, Dorothy L. Howard, Mabel J. Hudson, Naomi Jefferson, Irma L. Jenkins, Grace M. Lawhorn, Velvora Quarterman, Lillie V. Upshaw, Ruth O. Wilkins, and Oscar M. Williams. The degree of B.S.C. was conferred on Laura M. Johnson, Lorenzo H. McLaurin, Maurice B. Thomas, and Anna F. Wilson. The B.S. degree was conferred upon Marquis L. Harris, cum laude and valedictorian; Bolton C. Price, cum laude and salutatorian; and Savannah Sinkler. The A.B. degree was conferred upon Leslie C. Baker, Ella Ruth Brown, Bertha D. Daniels, Mozella E. Dorsey, Mary J. Elston, Bessie L. Gray, Alice I. Jackson, Lillian M. Paul, Lillian M. Peace, Trilby L. Simpson, and Judge S. Skelton.

Miss Bass, the superintendent of Thayer Home, presented certificates to seven students in domestic science,

and to twelve in domestic arts. Prof. Hall presented a certificate of attendance in music to William A. Shirley. There was a large gathering of the parents of the graduating students.

The biological department had its annual exhibit, which was well attended. Quite a large group of the alumni returned, and they had a very interesting meeting, in which the welfare of the school was discussed and plans made to support their alma mater. After the banquet given in honor of the alumni, school was officially closed. President Davage announced that the date of reopening would be September 19.

Savannah District Sunday School and Epworth League Convention

THE third annual session of the Sunday School and Epworth League Convention of the Savannah District, Savannah Conference, convened with Mt. Zion Methodist Episcopal Church, Savannah, Ga., April 26-29, 1928, the Rev. S. D. Bankston, district superintendent, presiding.

Thursday evening praise service was conducted by Bro. J. H. Moon. Introductory sermon was preached by the Rev. A. Howard, pastor, Hagan, Ga. The sermon was inspiring. We were welcomed in behalf of Mt. Tabor Baptist Church by the Rev. R. L. Tillman; in behalf of Mt. Bethel Baptist Church by Miss Leola Mae Fields; in behalf of Mt. Zion Methodist Episcopal Sunday school by Miss Marie Anderson; in behalf of Mt. Zion Methodist Episcopal Church by Mrs. V. L. Moon; in behalf of the community by Mr. J. M. Batties. A very timely response by the Rev. O. A. Burns, pastor, Jesup (Ga.). Palen Memorial Methodist Episcopal Church choir rendered music.

Friday morning devotion was conducted by Bro. I. Priester. Organization was carried out; new pastors and delegates were introduced. The reports of the Sunday-school superintendent and Epworth League presidents were all very good, showing marks of increase and improvements; also the World Service roll was very good.

Friday afternoon the Rev. Scott Bartley, pastor of Asbury, gave a demonstration of a missionary in the Sunday school. Recreation was conducted by Miss Mamie King and the Rev. F. F. Mungin.

Friday evening the Rev. J. S. Stripling, pastor of Palen Memorial, preached the educational sermon. The sermon was uplifting and inspiring.

Saturday morning devotions were conducted by the Rev. F. F. Mungin. A noble sermon was preached by the Rev. S. P. Bryant, pastor, Baxley. The papers read by the delegates from the various charges were well prepared and well read.

Saturday evening devotion was conducted by Bro. D. Lovett. A noble sermon was preached by the Rev. F. F. Mungin, pastor, Waynesville. Vocal duet by Miss Janice Shepherd and Mrs. Lula Lockwood.

Sunday morning, Sunday school was conducted by Bro. A. E. Stripling, Sunday-school district president. At 11 o'clock the Rev. Scott Bartley, pastor, Asbury, preached a soul-stirring sermon. Two souls were added to the church.

Sunday afternoon the Rev. P. E. Smith, pastor, Mt. Vernon, preached another soul-stirring sermon. Sunday

evening the Rev. O. A. Burns preached a wonderful sermon. Too much praise cannot be given the Rev. W. M. Lockwood and his good members and friends who entertained us so highly. Resolutions were tendered the district superintendent, secretary, organist, pastor, and the members and friends of Mt. Zion Methodist Episcopal Church.

Thus we are proud to say this was one of the greatest sessions of its kind held on Savannah District. We all were inspired and returned home to render efficient service.

Next session will be held at Hagan, Ga.—Miss Alfreda Mungin, Secretary and Reporter.

“The Mind of Modern Youth”

(Continued from page 464)

vine. They are weary of the negative side which has always been presented to them in connection with sex. They want to know the positive side. What are the right practices from the scientific standpoint, what the technique, what the possibilities. They have no desire to approach this sacred function in ignorance. They are facing the issue frankly and with their eyes wide open. They are convinced that the parental instinct is God-given and that it will be blessed of Him if properly exercised. They wish to face this responsibility with just as much understanding as they face their obligations as citizens or as professional workers. This fact reveals a tendency that will lead to better family relationships and to higher type of child life.

Youth is eager for self-expression. It wishes to participate with others in the processes of life. It does not want other people to work for them, but with them. Their nervous systems tingle with energy ready to be exploded. They are never happy unless busily engaged. It is through actual experience, through activity, that they find satisfaction. They have no desire to sit on the shore and watch the stream of life flow by. They want to be in the midst of the stream, moving with the current. We have here an explanation of the pressing demand for student government and for democratic control, for the all-absorbing interest in athletic contests, the desire for active social life, and the eagerness to enter the business world at a very early age. We have here the secret of the forum and conference method so popular in modern student gatherings. The cry goes forth, “Let me get into things, let me express myself, give me a chance to participate.” Here is great power that can be harnessed for constructive growth and for helpful service.

Youth is eager for freedom. “Away with binding traditions and the shackles of the past,” they cry. They feel stifled and cramped by the artificial walls of convention and custom constructed by their fathers. The shell of the past is too small for them. They break it in order to live in a larger world. We found a Southern white college girl who had broken down the wall of color. She ate with colored people, she entered into fellowship with them, she treated them as her equal. She seemed so happy and so free. She was like a bird out of a cage. The old prejudice of the South had been binding her. The freedom of the sexes in conversation and in personal relationship is an expression of this tendency. The free, easy, and practical way of dressing and living is a result of this desire for liberty. Youth is breaking over boundaries and is cutting out new paths in a way shocking to

those who do not dig down to the motives and evaluate the outcomes. No custom is too ancient, and no practice too sacred to be eliminated if they seem to be non-essential. We will be delivered of many of the handicaps of the past and will find better ways of doing things in the process.

Youth is in quest of a more vital religion. The religion of the past does not satisfy, neither does it meet the needs. This does not mean that young people are less religious; if anything, they are more religious than young people of other ages. The old teachings about the nature of God, the person of Christ, the use of prayer, the accessibility of forgiveness, the assurance of immortality, do not satisfy. All of these must be thought through again and matched up to the scientific interpretation of the universe. At a recent conference, students brought forward all of the major religious problems. There was conclusive proof that hard thinking was being done, and that old formulas were not being swallowed whole. “What can we expect from prayer?” “Do you think the Bible is inspired?” “What do you believe about miracles, demons, angels, the devil?” “In what way is Christ divine?” “What do you think about the stories told of Jesus’ birth?” “How do you feel Jesus arose from the dead, and what do you believe about our resurrection?” “Do you think Jesus is coming again?” “How ought we to keep the Sabbath?” “Where is heaven, and what is the nature of God?” “Can a person live by the principles of Jesus in our day?” “What do you mean by the mind of Christ and the Jesus way?” A similar group of questions will be presented by any class or meeting of young people in this country. The question which recurs most often is the relation of Jesus to the social problems of our day. “What would Jesus do about war, industry, the racial conflict, the caste system, and religious intolerance?” Youth wants to make Christianity Christian. They are in dead earnest about finding the Jesus way for our day. They are daring enough to try to live the Christ life. They do not want any half-way business, neither do they believe in playing at the game. They are tired of a world that is making a sham of the Christian life. They have great faith in Jesus, and believe His way is practicable.

(To be concluded in next issue)

—Gold makes a man bold.

—Loveliness is like a flower.

—The Lord loveth a good listener.

—It takes faith to accomplish anything.

—A mouse may worry an elephant to death.

—Good men enforce, and bad men hate the laws.

—A corkscrew shows you are following a crooked path.

—What matters a Godless world, if Christ is in your heart.

—Yes, love suffereth long, but at last it will turn its back in contempt.

—If a man is going to heaven, he should at least at times look in that direction.

—Do not place the hand of your boy in that of the devil’s by teaching him how to play cards.

Christianity and National Problems

Nation's Interest Shifts From Capital

By Harry Earl Woolever

Editor, *The National Methodist Press*

THE closing days of the General Conference of the Methodist Episcopal Church meeting in Kansas City, Mo., gave poignancy to the growing conviction that in Christianity all nations are united; and, further, that all good government is an expression of Christian ideals and teachings.

On the day preceding that which marked the close of the General Conference, Dr. Carlo M. Ferreri, of Rome, delegate from the Italy Conference, stated: "When your glorious son, Lindbergh, was flying over the ocean, the hearts of the Italians and the Italian Methodists were with him, anxiously bespeaking for him the finest success. Today the hearts of all Italy, as well as the whole world, are at the pole, where General Nobile seems in great danger, together with all the crew of the dirigible Italia. These great men are serving God's plans. We are here to-day representing the entire world and working for the extension of the kingdom of God through the help given to us by science and civilization."

He requested the Conference to pray for General Nobile, whose dirigible, the Italia, with its crew, was somewhere in the unknown regions of the North Pole, and the representatives from forty nations stood in silent prayer in behalf of this brave scientist of the Latin race. There was no sense of national or racial boundaries, but rather, in the hush of that moment, religion was fostering science, races were yielding to brotherhood, and nationalities, science, political ideals, and creedal variations were all comprehended in Christianity's most significant expression, prayer—the communion of man with his Creator. The fact that Christianity embraces every individual and every worthy undertaking of men in science, politics, scholarship, manual labor, and every other endeavor, was repeatedly evidenced during the sessions of the General Conference.

This period of prayer for the noted Italian scientist not only indicated the relationship between science and religion, but impressed many present with the close ties obtaining between Christianity and politics which, the same as science, should serve the highest good of the people; for politics is but one expression of the organized social life of the people of a community, whether it be a village or the nation. During the silence as over eight hundred delegates stood in prayer, the hammers of laborers could be heard as they were adapting the temple of a religious conference for the purposes of a political convention. For the same building where a great religious body had deliberated for a month was being made ready for the national quadrennial deliberations of a great political party. Both should be equally devoted to the cause of the people, as there is no justification for either except as it serves the common good of all. The church provides the ideals and fosters the principles of human rights as divinely revealed, and political parties have no other justification for existence except as they carry out in practical expression for the benefit of all these ideals and principles. Each in its own sphere of service stands in like need of the guidance of Divine Providence. As these lines are being read, each day's session of the National Republican Convention, now meeting in Convention Hall, is being opened with prayer, and may the Father grant that same guidance which He afforded during the days of the General Conference.

CHURCH AND GOVERNMENT

Those familiar with the development of our life in America see in the preparing of the way by the church for the political expression of our life a repetition of history.

The first church built in what is now the United States of America was used for the first representative political assemblage in the Americas. It was in the church in Jamestown, Va., that the representatives—two from each of the eleven settlements—met on July 13, 1619, and "laid the foundation of the liberties of America." It was in the pulpits of the multiplying free churches of the colonial days that the torch of liberty was kept brightly burning until our independence as a nation was accomplished and our Constitution was written. On through the years as every addition has been made to that Constitution in the interests of justice and the common welfare, the church has furnished the inspiration and lighted the way to a fuller liberty. It is clearly seen why the church as no other agency under the heavens is interested in the political party conventions, upon the result of whose actions much having to do with the future welfare and happiness of mankind now depends. Political activity is essential in our national life and by every right of heritage, divine and human, politics in America should be Christian in expression. The times are mending in this direction, and every Christian should be solicitous to the end that the highest expressions of justice and righteousness may prevail in every governmental activity.

SUMMARIZING THE CONVENTIONS

As these lines are being read in the homes of the Advocate family, the first of the party conventions will be in session at Kansas City. The writer, who participated in the religious conference in that city, will be in attendance at the political convention as an interested observer for the purpose of furnishing the readers of this journal with an unbiased summary of this convention, as will also be done in the case of the Democratic National Convention, meeting June 26, at Houston, Texas.*

At this writing it is known that each of the major parties has within its ranks a number of men who would commend themselves to the voters as worthy of support, while others are already discounted in the public esteem. The conventions have it in their power to select candidates and adopt platforms which will merit the support of good citizens, irrespective of partisanship. If this is done, either party has a chance of winning. This is most wholesome. The nation is neither Democratic nor Republican, but American in its political expression. This places a challenge before the conventions. If either party, for some partisan end, sidetracks good men for a nominee of inferior type or ability, or avoids vital issues, the public should know the facts and act accordingly. The government in this land is the servant of the people, and the parties are but agents through which the public will may be expressed. If such agents prove recreant, then they deserve to be properly and promptly rebuked by the citizens.

THE PRESIDENT GOES FISHING

When President Coolidge chose as his summer White House an island estate in the Brule River of northern Wisconsin, he surprised many in the capital, who expected the President to spend the summer nearer Washington, as he was in the Mid-West last year. It is said here that fishing had much to do with the choice. It is also considered by some as a fine political stroke. Wisconsin, in recent years, has been swerving from the regular Republican ranks, and in the 1924 cam-

paign afforded the nucleus for a strong third party ticket. However, Coolidge was so strongly supported in 1924 that he won with a margin of seven million votes over Davis, notwithstanding that LaFollette received nearly five million. This whole bloc of ballots cast for the third party did not mean much when it came to electoral votes, as it was made up of Socialist votes in California, Connecticut, Pennsylvania, and New York; Farmer-Labor votes in Colorado, Montana, and Oklahoma; Non-Partisan votes in North Dakota, and Progressive votes scattered over a number of States, netting only thirteen electoral votes from Wisconsin, the home State of LaFollette.

The fact that President Coolidge has chosen this State for his summer residence will likely result in no Progressive or third party developing out of the late Senator LaFollette's old stronghold. The Wisconsin delegation in 1924 voted consistently for LaFollette, and immediately following the Republican National Convention plans were put on foot for a third ticket. The fact that the head of the party has made this State his choice for the summer White House will doubtless mollify the irregulars and do real service for the Republican party, no matter who is the party nominee.

It is rumored about the capital that should President Coolidge be prevailed upon to accept the nomination, despite his desire not to run, he would resign in favor of the Vice-President at the end of eight years of continuous occupancy of the office of President, which would be August 2, 1931. This idea seems most fantastic to the writer, but in circles where it is taken seriously, much importance is attached to the vice-presidential nomination. The fact is also brought to mind that much of the effort to bring about action in Congress which would have embarrassed Coolidge had he sought another nomination was apparently based on the third term idea, but the argument mostly centered around the thought that no President should occupy the office over eight years continuously. As President Harding had served all but a year and seven months of his term, Coolidge, on March 4 of next year, will have served but five years and seven months. The present occupant of the White House was no doubt influenced in his decision not to seek the nomination by his regard for the two-term precedent, but two full terms entitle an incumbent to eight full years of administration. If Calvin Coolidge is not the nominee of 1928, we venture that at some date the citizens will be faced with the possibility of supporting him again for his present high office.

In addition to choosing a President on November 5, 1928, all members of the Lower House of Congress and thirty-three senators are to be elected. Therefore it is evident that in the coming campaign not only will the voters express themselves upon the question of upholding the Constitution and the enforcement of its principles in the Chief Executive whom they choose, but the determination of the dominating party in the Seventy-first Congress is in their hands. At the polls democracy is on the throne and the die of the future is cast.

WASHINGTON, D. C.

Changing Mission Program

Two books have recently appeared which should be in the hands of all followers of Jesus Christ: "Changing Foreign Missions," by C. B. McAfee (pub. Revell Co.). This volume is a revaluation of the church's greatest enterprise. The author is an outstanding authority on foreign missions, writing from first-hand knowledge of missionary principles and methods.

The other volume is "The Church and Missions," by Robert E. Speer (pub. Doran Co.). This book is a collection of addresses made at different times within the past few years on the subject of the whole enterprise of foreign missions. The author's name will give it authority and open for it a way into the libraries of hundreds of our pastors.

These books will throw more light upon the subject than any that have been published for many months.

*The summary in each case will appear a fortnight following the convention reported.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

REVIEW: JESUS THE SAVIOUR

SECOND QUARTER. LESSON XIII. JUNE 24

We have closed the second period in the life and work of our Lord on earth. And, as we suggested in our last lesson, the third period began where the second one left off, continues into the present, and will continue until the end of time—it is the life and work of Christ as it manifests itself in and through His church. It has been an imperfect manifestation, of course, as it had to be made through His imperfect disciples. The unity which He, in His farewell prayer, prayed for among all His present and future disciples (John 17. 20, 21) has not fully obtained. We cannot say that the church as the *body* of Christ in and through which His invisible spirit was to operate in the world has met the highest hopes of the Lord for it. Nevertheless we can say most assuredly that, in spite of all its imperfections, through it a far greater blessing has come to the world than would have come had the spirit and influence of Jesus died with Him on the cross.

The second period began with Jesus' confession of His Messiahship to His selected disciples, and ended with His crucifixion. As we pointed out in our last review, during this period comparatively few miracles were wrought. As far as Mark is concerned, in whose Book our studies have been and upon which this review is based, there were only three miracles performed (9. 14; 10. 46; 11. 12) as against fifteen of the preceding period. He preached to no great multitudes on the plain, from the hill top, or from a boat by the sea shore, as during the preceding period. Except those controversial discourses with Jewish leaders, His teachings were to His selected disciples. The diapason which sounded through them all was His suffering and death. And His teaching to His disciples had as its objective their continued loyalty to His cause after His death. And He sought to realize this objective not so much by emphasizing the glorious reward which they would receive, as by centering their thoughts on the severe punishment which their disloyalty would bring upon them. Even the cursing of the fig tree was to make this idea the most impressive: just as He cursed the fig tree for its fruitlessness when He came to it for fruit, so would He curse His disciples should He find them fruitless at His second coming.

Let no one suppose that Jesus' activities were determined by the impulse of the moment, and were not governed by any carefully planned program. Throughout His ministry He had a program, though many of its details were in response to the inspiration of the moment. His program for the first period was planned in the wilderness immediately following His baptism; and His program for the second period was planned probably during the intermission which He spent on Gentile territory around Caesarea-Philippi. Not exactly different programs were they, but different methods of striving to realize the same end, which was to reveal Himself as the Messiah without verbally declaring His Messiahship. He had confessed it to His selected disciples *after* He discovered that at least one of them had correctly interpreted the revelation through His life and works; and then He urged them not to tell anyone else of it. And, as far as Mark is concerned, the only other occasion when He verbally declared it to anyone else was during His trial when He was definitely asked whether He was the Messiah (14. 62). During the first period He had sought to realize this end through teaching and working miracles. At Caesarea-Philippi He took stock, and learned from His disciples that none of the people had understood Him to be the Messiah. Then He planned His program for the remainder of His life on earth in the flesh. This was (1) to reveal His Messiahship to the people by fulfilling the

prophecy of Zechariah by riding into Jerusalem on the colt of a donkey, and to assert His Messianic authority by purging the temple of sacrilegiousness; (2) to prepare His disciples to continue His work after His death. They were to continue it, however, not exactly as He had been carrying it on, but also by proclaiming His Messiahship and the salvation which would come through the acceptance of His Saviourhood. And (3) it was to fulfill the prophecy of the second part of Isaiah by giving His life—that is, by dying as the Messiah—for the future success of His cause. These three things were the "firstly," "secondly," and "thirdly" of His program. Other details, of course, would take care of themselves.

In connection with this program, therefore, the four most important lessons of the quarter were I, in which He took stock and planned His program upon the basis of His findings; VII, in which He publicly revealed His Messiahship and asserted His Messianic authority; IX, in which He prepared His disciples to prosecute His cause after His death; and XII, in which He gave His life for the future success of His cause, the saving of the world to righteousness and to God. Somehow most of the other lessons may be gathered around these four as centers. For instance, III may go well with I, V and VI with IX, and X, XI, and II with XII. But IV, VIII, the first part of X, as well as V and VI, were incidental "details" not planned for in advance, but of importance for their significant teachings.

The period should have closed with Lesson II. But Easter is the most appropriate time to study the resurrection, which was studied out of its chronological order. But in the review it would be well to make Lesson II the last one.

For the remainder of the year our studies will be in the life and writings of Jesus' greatest apostle—Paul.

SAMUEL HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, JUNE 24, 1928

"Choose you this day whom you will serve"

(By D. D. Martin, D.D.)

The missionary summary of this quarter is as follows:

Lesson I. The momentous world question, "Who do men say that I am?" This is still the greatest question before the mind of man. He pressed it as a personal question, and as such it comes to us.

Lesson II was the great Easter truth which the disciples were to preach to all men everywhere. This is the great call to all the church to-day, the empty tomb of our Lord the world's hope.

Lesson III. The transfiguration scene reveals heaven's interest in the redemption of the world. The vision passed, and Jesus and His disciples took up the work of human helpfulness.

Lesson IV. The family life is here emphasized, and childhood's lesson taught. The heathen world has no Christian homes and no Jesus saying, "Suffer the little children to come unto me."

Lesson V. The story of the widow casting in her mite reveals the cost of discipleship and heart devotion to the work of Christ in the world. She gave all her life.

Lesson VI. Greatness comes through service. Missionaries are known and loved for the sacrifice made for those they have never known. Livingstone is one of the most honored and loved in history for his work in benighted Africa.

Lesson VII. God's house may become a trade center where the selfish and ambitious struggle for gain in wealth or position. All such shall be driven out by Him who gave Himself for all.

Lesson VIII. "Thou shalt love thy neighbor as thyself," is a part of the answer of Christ to the scribe who sought to entangle Him. In keeping this commandment we all become real missionaries.

Lesson IX. Wicked men seek the wealth of the Kingdom by destroying God's true messengers, crucifying His Son, and then assume all will be theirs. In the end they will be destroyed and the Kingdom restored.

Lesson X. The whole world was burdening the heart of our Lord in the garden. The load was heavy, the weight of which none but God could realize. Yet He said, "Not what I will, but what thou wilt."

Lesson XI. Pilate asked, "What then shall I do unto him?" They cried, as many have since, "Crucify him." Pilate, like many others, heard only the voice of the multitude, and delivered Jesus to them to be crucified.

Lesson XII. The real meaning of the cross is emphasized in this lesson, when even the officer in charge of the execution said, "This man was the Son of God," and by the preaching of the cross will the world be saved.

GAMMON SEMINARY.

Epworth League Topic

JUNE 24

OUR GOOD TIMES—BOUGHT OR BUILT?

(Isa. 55. 2)

Builders of Good Times. As Christian young people studying this matter of "Our Good Times" we are forced to these conclusions:

We must build our own good times to a large degree. The kind of good times which we want cannot be purchased. In the very nature of things we must build them out of ourselves.

Happiness is not a merchantable commodity. Our best good times will grow out of our own activities.

Starting Something. Initiative is the quality which ought to mark young people. We are the ones who ought to "start something." We are not the ones to sit meekly and take whatever is handed out to us, pretending it is a "good time."

There is a story of an ancient eastern mon-

arch who had trouble keeping the wives in his harem in order, so he invented a game with cards for them. Is that antiquated expedient the best we can think of?

Through mergers and agreements, ownership of theaters and the methods of financial centralization, Hollywood dictates to nearly all exhibitors what kind of pictures they shall show. Shall we swallow it whole and pretend we are satisfied?

Dances are brought to us from the Congo jungles and the slums of South American cities. Shall we, who so strenuously resisted an alien "kultur" during the great war, meekly surrender the play life of our nation to such domination as this?

Once the disciples came to Jesus and asked, "Where shall we send this multitude to be fed?" And Jesus answered them, "They need not depart." So with five loaves and two

fishes the multitude was fed. He is speaking the same challenging command to the young people of the Epworth League. "Give ye them to eat."

Those same friends of Methodist youth who were quoted previously, have said this also: "The church must no longer allow her youth to 'go into the nearby villages and buy themselves the victuals of social life,' but, rather, should say, 'Sit down and eat' of the clean, wholesome things provided by the church,

which seeks to build a social and recreational life that is spiritual and a spiritual life that is social and recreational." (The Methodist Discipline, Paragraph 69, Article 3.)

Now, Epworth Leaguers, if you will remember that you are the church as far as youth is concerned, and will read again that last sentence, putting the League in place of the church, you will see who should be the builders of our "good times."—Epworth League Quarterly.

Little Stories of Achievement

What the Churches Are Doing

Marion, N. C.—At 11 A. M. April 8, our pastor, the Rev. J. W. Shuford, preached a very inspiring sermon. At 7.30 P. M. the Sunday school rendered a fine program. We also conducted a rally for World Service in which we raised for the day, \$133.80.—Idella C. Ervin, Reporter.

Scottsboro, Ala.—Our services at Joyce Chapel were good on Sunday, May 27. The Rev. A. D. Moon, pastor, preached two great sermons that stirred the hearts of all present. Twenty young men and women came forward for prayer. The trustees reported as follows: W. Whitfield, \$18.05; G. Baldwin, \$18.50; Carrie Sanford, \$16.05; T. Snodgrass, \$12.40; total, \$60.—Irene Jordan, Reporter.

Carthage, Miss.—Sunday, May 13, was a high day at Wesley Chapel Methodist Episcopal Church, beginning with the Sunday school. The 11 o'clock service was well attended. At 7 P. M. a Mothers' Day program was rendered. Splendid papers were read by Mrs. F. L. Woods and Mrs. Lubert Thompson. Many others made timely remarks on the occasion. Three persons were baptized. The Rev. D. Rushing, of the Baptist Church, preached a soul-stirring sermon. Collection, \$21.60.—Rev. F. L. Woods, Pastor; Gladys Jackson, Reporter.

Reddick, Fla.—On the second Sunday in May the congress met at Debose Chapel, at 8 P. M., with the president, E. Johnson, in the chair, the vice-president assisting. Scripture lesson was read from the book of Psalms by the vice-president. Mrs. Hattie Johnson, mistress of ceremony, conducted the program. All present enjoyed it. Marguerite Richardson was pianist. Collection, \$6.40. Bro. B. J. White is founder; E. Johnson, president; M. Lewis, vice-president; C. Reid, secretary.—K. L. Simmons, Reporter.

Tampa, Fla.—West Hyde Park Methodist Episcopal Church is beginning to catch a new vision under the leadership of the present pastor, Rev. E. W. Garrison, and his officers and members. The Sunday school has been reorganized with twenty scholars, officers, and teachers. Bro. F. K. Williams, superintendent; Sister Mamie Crueli, organist; Miss Essie Franklin, secretary and treasurer. We are planning to celebrate Children's Day this month. The Rev. Garrison is at his post of duty every Sunday. He assisted the Rev. W. L. Lockhart in his meeting at Spring Hill Methodist Episcopal Church. Watch this church grow.—Reporter.

Starke, Fla.—Sunday, May 27, was a high day at Mt. Moriah Methodist Episcopal Church. At 9.30 A. M. Sunday school was conducted by Superintendent S. F. McCray. At 11 A. M. Bro. Damon Dell, local preacher, preached a soul-stirring sermon which we all enjoyed. His text was taken from St. John 1. 12. At 3.30 P. M. the pastor, Rev. R. H. Debose, read the general rules. At 8.30 P. M. the Rev. W. M. McCloud preached a great sermon that made our hearts burn within us. We are doing a great work at this church, and we ask that all Christians pray for our success. Collection for the day, \$14.68.—Damon Dell, Reporter.

Dallas, Texas.—During our fourteen-day rally we had the following pastors to preach for us: Revs. J. A. Wills, B. J. Easter, W. H. Shaw, J. D. Pressley, Paul Stevens. A man-

less wedding was held on May 23. The reports were as follows: Mrs. M. Adams, \$30.06; Mrs. Johnson, \$16.20; Mrs. J. Adams, \$4; Mrs. B. Bubo, \$21.50; Ladies' Aid, Mrs. M. Williams, \$10.45; R. T. Jackson, Epworth League, \$6.50; Miss Alma Hudson, Junior League, \$5.58; total, \$95.39. Our pastor knows no failure. He is on the job and we are far in advance of last year. Pray for our success.—Rev. J. H. Straif, Pastor; Mrs. M. A. Adams, Reporter.

Dover, Tenn.—Carter's Chapel Methodist Episcopal Church: Sunday, May 27, was a day set for baptizing and a little rally. At 11 A. M. the Rev. E. T. Ervin preached the baptismal sermon, and at 3 P. M. all went to Lick Creek to baptize the candidates there, which were twelve. We had visitors from the following towns: Murray, Ky.; Erin, Carlisle, and Bear Spring, Tenn. The Rev. E. T. Ervin preached Sunday night and the new members were fellowshiped into the church. We are hoping and trusting that the Lord will make us strong workers for His cause, and ask the prayers of all for our success.—Mrs. Lovie B. Skinner, Reporter.

Philadelphia, Miss.—Hopewell Methodist Episcopal Church: We have just closed one of the greatest revivals the church has ever witnessed. Mrs. Mary E. Jones, evangelist, of Indianola, Miss., conducted the meeting, which was a great success. Sister Jones seemed to have been at her best each night. The meeting was enjoyed by all who came to hear her. Nine converts were received. Sister Jones is a great preacher and soul winner for God. She will live long in the hearts and minds of the people. We pray God's blessing on her that she may live long to do great things for the Master. We raised \$55.31.—Rev. W. L. Mills, Pastor; Maggie Moten, Reporter.

Gallatin, Tenn.—Keys Memorial Methodist Episcopal Church: Some time ago we announced our drive for the month of February 19, which approximately closed with \$600. This amount has been banked for building and repair. The pastor called our attention to the duty that we owe to the general church for World Service; nothing less than our full quota is our goal. We also discovered that almost eight months of the Conference year had expired, leaving us a little behind with the pastor. The board of stewards called their financial force and planned a rally for May 20, which resulted in a net income of \$140, and the pastor was paid in full to date; during this time the revival was launched and a soul-saving campaign was urged with every member and friend working and praying throughout the town. The pastor, Rev. J. H. Houston, was his own evangelist. The meeting closed at white heat Thursday night, May 17, with seventeen conversions and four accessions.—Reporter.

Crawford, Miss.—The Lord has wonderfully blessed our work here at Crawford. The parsonage has been built, and under the leadership of the committee, composed of Linnia Thompson, chairman; and Maggie Minyard, secretary, a stove and other furniture have been placed in the parsonage. Linnia Thompson raised \$41 on the parsonage debt; Billie Webb, \$10 and twenty-four pounds of nails; Eliza Webb, \$10; Pleasant Grove, \$5.20. The good Baptist friends assisted us in raising funds for the building of the parsonage. Sister L. Thompson and Bro. B. Webb furnished the nails for the covering of the parsonage. The Parsonage Committee raised \$12.10 on the roofing. The com-

mittee is as follows: L. Thompson, chairman; M. Minyard, secretary; E. M. Johnson, S. McKinnie, L. Miller, M. Samuel, B. Quinn. We are proud to have the Rev. McNair as pastor this year, also his good wife. We are ready to go forward in our work for the Master.—T. J. Thompson, Reporter.

East St. Louis, Ill.—The members and friends of Wesley Tabernacle Church are grateful to Bishop M. W. Clair for reappointing the Rev. H. G. Kirkpatrick as pastor for the present Conference year. During the past three years as pastor in charge, the parsonage has been remodeled at a cost of \$500, and the same amount has been spent on parsonage furnishings. Seventy-five thousand bricks and five thousand feet of lumber are on the ground, and there is no indebtedness. Should the church extension board come to our rescue, which is our hope, conditions bid fair for a new brick church building to be reported at the next Annual Conference. The first Quarterly Conference was held May 6 and 7, District Superintendent G. D. Hancock officiating. It was good in every respect. In appreciation of the Rev. H. G. Kirkpatrick's service, who came to us for such a time as this, D. S. Nabers, Bessie Turner, Louise Bridges, Rosie Daniels, Ida Saunders, and Lillian Rogers, assisted by other members and friends, presented him a purse, thereby enabling him to spend a week at the General Conference at Kansas City, Mo.—Arthur Jethroe, Reporter.

Savannah, Ga.—The members of Palen Memorial feel assured that since Palen has been stationed and placed under such leadership as we now have, it will not be long before Palen will take her place beside other leading churches. On Easter Sunday the pastor, Rev. J. S. Stripling, was at his best, preaching two able sermons, one at the 11 o'clock hour and at 4.30 P. M. The exercises were held at night. After a splendid program, conducted by Sister L. Lockwood and Sister Goins, the financial effort, led by Sisters L. Stripling and F. Clarke, was quite a success; \$240 was realized. Wednesday night, April 25, the second Quarterly Conference was held with splendid reports from all departments. The attendance was good. At the close of the session we received some helpful remarks from the pastor, as he was about to leave us for the General Conference. We presented him the small amount of \$13.50, with our best wishes for a larger vision by attending this Conference. He has given us his best in every way since he came to us last December. The Rev. J. H. Coles filled the pulpit in the absence of the Rev. Stripling.—Mrs. J. A. Eubanks, Reporter.

Daingerfield, Texas.—Two years ago, when our pastor came here, he found no parsonage nor church, but he took the situation cheerfully and asked that if the faithful few stand by him, he would build a meeting place and renovate the parsonage. We had owned the property for fifty years, but had not been able to build a decent church on it. But we are proud to say that he kept his word, and we now have a nice five-room parsonage and one of the best meeting houses of its size on the district, containing five rooms for classes, socials, choir, pastor's study, and auditorium that seats 250 persons. We rejoice of the great work done under the leadership of our great pastor. The project cost \$2,400, and we owe a balance of \$225. Our membership has grown from two to thirty, and the pastor a few weeks ago organized a new membership about six miles out of town, consisting of about fifteen persons. The new point has been placed in the hands of the local preachers. This is a four-point circuit, and we have organized fourteen crop tithers, and a loyal membership has pledged to send our pastor, the Rev. J. P. Belcher, to Annual Conference with a full report. Sister Belcher is a tireless worker, and has a smile for everyone.—Miss Savannah James, Reporter.

Brookville, Miss.—The Junior League of Wesley Chapel Methodist Episcopal Church, under the leadership of Miss Annie Rose Minyard, president, rendered a splendid program on Mothers' Day which was enjoyed by a large audience. Wesley Chapel made no mistake in electing Miss Minyard as

president; she is a loyal and energetic church worker, though very young in age. It is always to her delight to do whatever her hands find to do in the Master's vineyard. Prof. J. A. Burns, of Macon High School, Macon, Miss., served as speaker for the hour. His subject was, "The Love of Mother." His words thrilled all present, and we hope to have him come again in the near future. The offering was taken by the ladies. Mrs. Fannie Orr, Baptist Church, \$1.85; Mrs. Carrie Thomas, Colored Methodist Episcopal Church,

\$1; the following members paid twenty-five cents each: Mesdames J. Byrd, C. Brown, A. E. Patten, Messrs. R. B. Mosley, J. D. McGhee, L. Bundy, L. Byrd, M. Mosley, Prof. J. A. Burns; those paying twenty cents were: Miss A. R. Minyard, S. McGhee; ten cents: E. Bundy, L. B. Jackson, V. Graham, S. Graham, L. Moore, Mr. R. Byrd, Mrs. A. B. Mosley; five cents: Mrs. R. Jackson, A. L. Webb, W. Shields; total, \$6. This inspired the leaders of other organizations to get busy.—Daisy Byrd, Reporter.

District Activities

District Rounds

HOT SPRINGS DISTRICT

Third Round—Hope and Saratoga, June 22-24; Clow Station and Center Point, 29, 30, July 1; DeQueen, 6; Locksburg (Macedonia), 7, 8; Locksburg (Holly Springs), 7, 8; Locksburg (Mt. Carmelo), 8, 9; Clow Ct., 14, 15; Paraloma, 21, 22; Bengin and Murfreesboro, 28, 29; Caddo Gap, August 4, 5; Stamps and Canfield, 10-12; Lewisville and Shady Grove, 12, 13; District Conference, 15-19; Horatio, 18, 19; Texarkana, 26, 27; Hot Springs, September 1, 2.

Dear Brethren: We are now beginning the last half of this year's game. Some of you have been hitting the ball hard and have made it to the third base; some have made it to the second and first base, and some of you have fanned out in the two first (innings) quarters. If the game is to be won, every man must at least make a two-base hit in these last two innings. Hot Springs is already at third base trying to steal home; St. Paul, Texarkana, Center Point, Horatio, and Holly Springs have made it to second base, and are playing off trying to go to third; Murfreesboro, Paraloma, Gaddo Gap, Macedonia, Louisville, and Hope barely made it to first base. Saratoga was killed at first base, while Clow Station, Canfield, Kelly Chapel, Stamps, and Shady Grove have been mercilessly slaughtered at the bat. These last-named charges need some batters, because the pitchers have been putting the ball squarely over the plate; the umpire hasn't called a single ball, but instead has been calling strikes and outs. Now, brethren, let us strengthen our battery and play ball for the next half of the game. Our District Conference will convene August 15-19. Each pastor and his good people are asked to bring up their askings in full—World Service, Conference Claimants, Episcopal Fund, Area Expense, and last, but not least, Philander Smith College.

Our district must raise its full quota of \$450 for local education; fifty cents per member will get it. Let each pastor begin to-day and appoint your committees for all of these causes and push them until you have put your program over. Also, brethren, the greatest need of Philander Smith College is not merely money, but a larger number of students, so let each pastor busy himself and canvass the young men and women in your community and see to it that you send at least one student from your charge to our school this year. The next term begins September 19. You are Philander Smith's only agent in that community to sell its goods. Can you sell them? My answer is that you can if you will but start in time. Remember the Southwestern. The Pastors' Summer School will open June 22.—W. C. Rivers, Dist. Supt.

ST. LOUIS DISTRICT

First Round—Poplar Bluff, June 16, 17; Malden, 18; Bernie, 19; Netherlands, 20; Fredericktown, 21, 22; Farmington, 23, 24; Prospect Hill, 28; Kinlock Park, 29 to July 1; Asbury, 1, 2; De Soto, 8, 9; Lovejoy, 11; LaSalle, 15, 16.

Dear Brothers: God has given us a place to work in the great church of our choice. May we serve well this present age. Outline your church program now.—G. D. Hancock, District Superintendent.

Quarterly Conferences

ARCADIA, FLA.

Pleasant Hill Methodist Episcopal Church: The second Quarterly Conference was held on May 27. The Rev. A. L. Jackson presided. The Sunday school was well attended. At 11 A. M. the regular morning service was held, and at 8 P. M. the Rev. Jackson, of Bradentown, preached from Jer. 7. 10. Everyone present was made to feel glad. Our church is moving on, and the people have a mind to work. We ask the church at large to pray for us.—The Rev. D. Joiner, Pastor; A. C. Jones, Reporter.

BROOKMAN, GA.

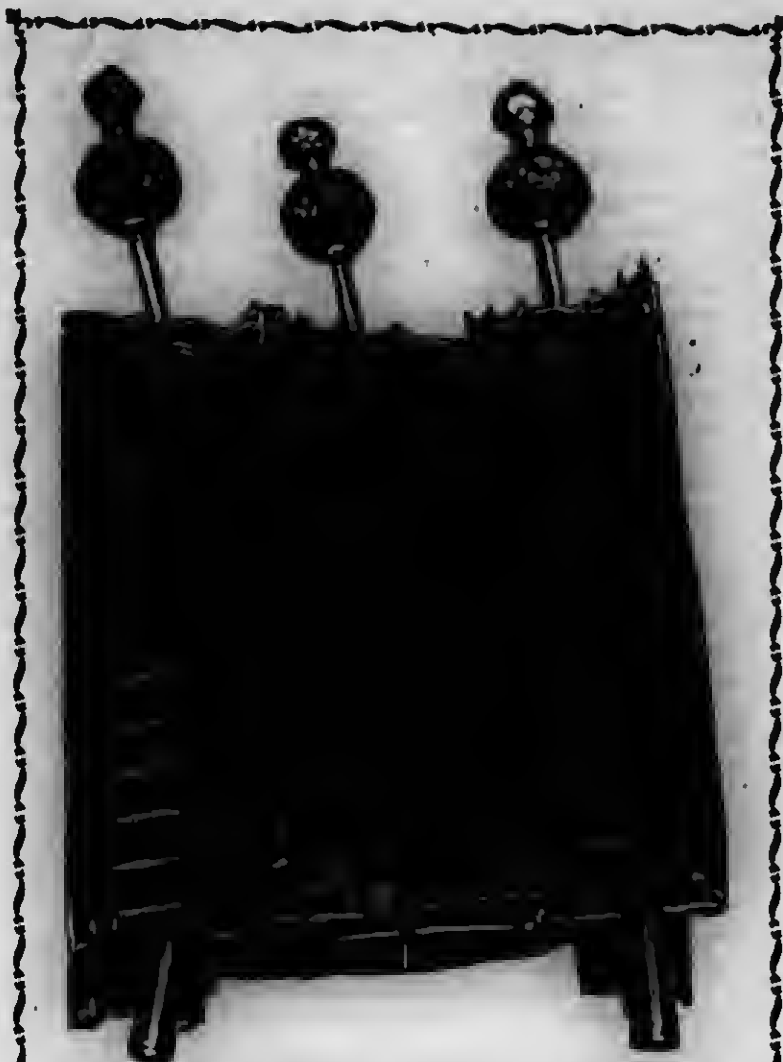
Our second Quarterly Conference was held May 12, 13, at New Hope Methodist Episcopal Church, with the Rev. S. D. Bankston, district superintendent, presiding. The pastor and most of the officers were present with good reports. Amount raised during the business session was \$14. The superintendent was very much pleased with the good work of our pastor, the Rev. F. F. Mungin. Sunday, at 10 A. M., the superintendent reviewed the Sunday-school lesson in a very inspiring way. He preached two wonderful sermons during the day. At 11.30 A. M. he preached from Matt. 12. 41, and at 8 P. M. from Gal. 6. 7. The superintendent was paid in full, \$19.50. Raised in the Conference, \$31.50. We are very much pleased with our new district superintendent. We feel that he has the work at heart, and with our good pastor we shall succeed.—L. Adams, Reporter.

ESCATAWPA, MISS.

The first Quarterly Conference convened April 28 in the Summerville Methodist Episcopal Church. Devotional service was conducted by the pastor, after which he introduced the district superintendent, Rev. A. L. Holland. The bride of the superintendent was introduced also. The superintendent and his bride of four days were all smiles. This was indeed the best Conference held on this charge in many years. Most of the officers were present with written reports. Paid the superintendent in full, \$25; paid pastor, \$192; total amount raised during the quarter, \$346. We are indeed glad to have the Rev. James Gaddis as pastor of our church. The members have taken on new life, and we are doing things we thought could not be done.—Isaac Robinson, Reporter.

FORT LAUDERDALE, FLA.

St. John's Methodist Episcopal Church is on the forward march. The district superintendent held his second Quarterly Conference May 14 in the presence of a large audience, and he preached, as usual, an able sermon. We paid him in full, \$37; pastor, \$13.95; and, to the surprise of the pastor and family, two men and a few sisters came marching by the music with a hundred pounds of choice groceries for pastor and family. Sister Alridge led the party and made the presentation speech. The pastor responded in chosen words. We thank Bishop Richardson for Dr. Bartley and the return of our pastor, who is now serving his sixth and best year. The Conference was held at 6 P. M. on the 14th. All reports were good. The junior church, led by Misses G. Barber, A. Lee, Martin and A. Glover, are doing things. They bought a new communion set and presented it to the senior church. The



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Rev. Cameron is a faithful pastor and is liked and respected by all.—Mrs. A. S. Williams, Reporter.

INTERLACHEN, FLA.

The second Quarterly Conference was held at Richardson Chapel Methodist Episcopal Church, May 20, with the Rev. F. E. Welch, district superintendent, in the chair. On Sunday, at 11 A. M., he preached a soul-stirring sermon, to the delight of his hearers, from St. John 19. 26, "Woman, Behold Thy Son." We are just a few in number, but we are still encouraged to stand by the church. Pray for our success.—Rev. C. H. Thomas, Pastor; Mrs. Dora R. Carroll, Reporter.

LONGVIEW, MISS.

New Light Methodist Episcopal Church: The first Quarterly Conference was held April 28, 29, with the Rev. J. W. Weatherly in the chair. The pastor, Rev. C. I. Ashford, was at his post, doing everything to make the Conference a success. The Rev. J. W. Weatherly opened the Conference in a businesslike way that gained the attention and interest of those present. The officers present read their reports. Raised for district superintendent, \$17.50. On Sunday the Rev. Weatherly preached two soul-stirring sermons, and all hearts were made to feel glad. He preached in the evening from the book of Nahum, and took for his text 1. 7, "God Is God." We will be glad to have the Rev. Weatherly with us again.—E. E. Russell, Reporter.

MARION, N. C.

The second Quarterly Conference was held by District Superintendent N. J. Pass on March 23-25. Most of the leaders were present in the business meeting and made good reports. Sunday night the superintendent was at his best and preached a great sermon with power to a full house. We paid him in full, \$30. Pray that we might do a great year's work.—Mrs. Idella C. Ervin, Reporter.

OLD TOWN, FLA.

The second Quarterly Conference convened May 19, 20, with Dr. J. W. Wesley, district superintendent, in the chair. The Conference was held on Sunday, at 3 P. M.,

Roster of District Conferences for 1928 Season

We will cheerfully make any corrections or entries when necessary. A postcard request is all that is expected. District superintendents will kindly enter theirs as early as possible.

District	Place	Date	Supt.
New Orleans	New Orleans, La.	June 20-24	J. D. David.
Waycross (No. End)	Macon, Ga.	June 27 to July 1	D. R. Cooper.
Oklahoma	Seminole, Okla.	July 10-15	J. H. Ellis.
Topeka	Omaha, Neb.	July 11-15	B. R. Booker.
Shreveport		July 11-15	J. C. Calvin.
Nashville		July 11-15	W. B. Crenshaw.
Bluefield	Northfork, W. Va.	July 11-15	B. J. Martin.
Knoxville	White Pine, Tenn.	July 11-15	F. D. Johnson.
Bluefield	Northfork, W. Va.	July 11-15	B. J. Martin.
Alexandria	Alexandria, La.	July 11-15	S. S. Earles.
Pulaski	Independence, Va.	July 12-15	A. Davis.
Dickson	Columbia, Tenn.	July 18-22	R. A. Dowell.
Gulfside	Pass Christian, Miss.	July 18-22	A. L. Holland.
Waycross (So. End)	Waycross, Ga.	July 18-22	D. R. Cooper.
Gulf	Orlando, Fla.	July 18-22	J. S. Todd.
Savannah	Alley, Ga.	July 18-22	S. D. Bankston.
Birmingham	Gadsden, Ala.	July 24-29	J. W. Thomas.
Navasota	Madisonville, Tex.	July 24-29	T. S. Pryor.
Murfreesboro	Liberty, Tenn.	July 24-29	J. T. Patillo.
Montgomery	Wetumpka, Ala.	July 24-29	P. P. Wright.
Montgomery	Wetumpka, Ala.	July 25-29	P. P. Wright.
Tuscaloosa	Mt. Sterling, Ala.	July 25-29	F. W. Williams.
Vicksburg	Bude, Miss.	July 25-29	J. R. Ross.
Atlantic	West Palm Beach, Fla.	July 25-29	W. O. Bartley.
Brookhaven	Crystal Springs, Miss.	July 25-29	G. W. Coleman.
Lake City	Lake City, Fla.	July 25-29	J. W. Wesley.
Baton Rouge	Baton Rouge, La.	July 25-29	B. J. Reddix.
Bennettsville	Chesterfield, S. C.	July 25-29	J. D. Whitaker.
Hattiesburg	West Enterprise, Miss.	July 26-29	E. A. Wilson.
Kansas City	Blackburn, Mo.	Aug. 1-5	E. W. Hannah.
Greenwood	Duck Hill, Miss.	Aug. 7-12	J. H. Wesley.
Huntsville	Center Grove Ct., Ala.	Aug. 8-12	J. W. Whitfield.
Houston	Richmond, Texas	Aug. 8-12	J. S. Scott.
Monroe	Bastrop, La.	Aug. 8-12	C. Spears.
Beaumont	Silsbee, Texas	Aug. 21-26	J. W. Gilder.
Gainesville	Sanpulaski, Fla.	Aug. 22-26	D. S. Selmore.
Hannibal	Troy, Mo.	Aug. 22-26	C. S. Webster.
Fort Smith	Roland, Ark.	Aug. 22-26	J. L. Bryan.
Ocala	Waldo, Fla.	Aug. 23-26	F. E. Welch.

instead of Saturday, as scheduled. Dr. Wesley was present in the Sunday school, which was conducted by Dr. J. H. B. Madison, in the absence of the Hon. R. C. Cambridge, superintendent, who is now in Broomfield, N. J. Dr. Wesley in his address mentioned the ability and the services of Dr. Madison as teacher and preacher in this part of the state and church. Dr. Wesley was introduced and preached an able sermon. He dispatched the business of the Conference in a brotherly way, and if the officers of the district will follow him, he will make this the outstanding district in the Florida Conference. The church raised its full assessment and a collection for World Service. Dr. Wesley's sermons and addresses were full of thought, logically arranged and forcefully delivered. He remained over until Tuesday and preached a very interesting and instructive sermon Monday night.—Eddie Singletary, Reporter.

REDDICK, FLA.

The second Quarterly Conference was held May 27, at Beulah Hill, Debose Chapel, with the district superintendent, Rev. F. E. Welch, in the chair. After the devotional exercises the Conference opened for business. A number of the officers were present and had written reports. At 8 P. M. the district superintendent read the first Scripture lesson, which was found in St. Matt. 22, and his discourse was taken from the forty-second verse; subject, "What Think Ye of Christ?" The Rev. Welch preached an inspiring sermon. Collection, \$10. Mrs. Mattie S. Foster, of Winter Park, guest of Mrs. K. L. Simmons, was a pleasant visitor at our church.—The Rev. J. S. Sanchez, Pastor; K. L. Simmons, Reporter.

STRONG, MISS.

Our second Quarterly Conference was held at King's Chapel. All reports were good. The Rev. B. W. Wynn, district superintendent, presided and made a short talk along the lines of the general church. Sunday was a high day, spiritually and financially. The Rev. Wynn preached a wonderful sermon on the subject, "Do Your Best." The Lord's Supper was administered to forty persons. Amount raised, \$19.60. We are very thankful for our pastor, the Rev. L. F. Jones, who served us twenty-eight years ago. We had present with us Mrs. Wynn, Mrs. Lizzie Moore, of St. Louis; Mr. and Mrs. Sewell, of Okolona, Miss.—Moses Moore, Reporter.

Obituaries

BRYAN—Katie Bessie Bryan, the daughter of the Rev. J. L. Bryan, departed this life May 11, 1928. She was a lover of the Sun-

day school, League, and church, but God took her home to join her mother, who preceded her three years ago. The funeral was conducted by the pastor, Rev. M. McCrosky. The remains were deposited in Conway Cemetery, Conway, Ark. She leaves to mourn her passing, father, stepmother, six sisters, three brothers, and a host of relatives.—M. McCrosky, Reporter.

BRYAN—Mrs. Mary L. Bryan departed this life May 5, 1928. She was a faithful member of Ebenezer Methodist Episcopal Church, Conway, Ark., and president of The Woman's Home Missionary Society. She was full of zeal and was loyal to her church. The funeral was conducted by the pastor, and the remains were laid to rest in Conway Cemetery. She leaves to mourn her passing, one son, two daughters, father, one brother, four grandchildren, and a host of friends.—M. McCrosky, Reporter.

CLAY—Sister Malinda Clay died May 11, 1928. She was a member of St. Paul Methodist Episcopal Church, Aberdeen, Miss., for forty years. A husband, sister, and other relatives are left to mourn their loss. Funeral service was conducted by the pastor, Rev. J. L. King.—Reporter.

GALES—Alice Gales departed this life May 5, 1928. Her funeral was attended by the pastor, Rev. L. A. H. Moore. In the passing of Sister Gales, Mt. Olive Methodist Episcopal Church has lost one of its much-beloved members. Her home was the home of many of our pastors on the Romney charge, West Virginia.—Mrs. E. Fields, Reporter.

HARROLL—Mr. Dink Harroll died May 13, 1928. He was a member of St. Paul Methodist Episcopal Church, Aberdeen, Miss., for twenty-two years; was a trustee and leader of his church. Prof. A. Bell, E. D. Coleman, C. W. Gilliam, of Okolona, and Dr. J. M. Marsh, in very fitting words, told of his Christian life and worth in the community. He leaves a dear wife and several children to mourn their loss. Funeral was preached by the pastor, Rev. J. L. King.—Reporter.

LEATHERWOOD—On May 16, 1928, death claimed Sister Emily Leatherwood. She was born in 1847, and was converted fifty-one years ago, under the leader and founder of the church, King Strong. She was a class leader until death, and was a loyal Christian. Sister Leatherwood was loved by all who knew her. She leaves to mourn her passing, one adopted son, H. Leatherwood; one brother, the Rev. H. McAlister, and other friends. The Rev. L. F. Jones, the Rev. J. B. Sykes, M. Wilkin, R. B. Barton officiated

at the funeral. Her remains were laid to rest in Sumner Cemetery.—Moses Moore, Reporter.

McDONALD—Bro. B. McDonald, whom the Lord saw fit to call from labor to reward, passed away on May 16, 1928, in full triumph of faith at Heidelberg, Miss. His life is worthy of being emulated. He was one of the oldest members of Pleasant Valley Methodist Episcopal Church, having joined several years ago. He was devoted to the church and served in several capacities. He died at the age of eighty years. A wife, three sons, two daughters, and many grandchildren survive him. The funeral was conducted by the Rev. A. B. Britton, pastor, assisted by the Rev. J. Jones, of the Baptist Church.—W. S. Jones, Reporter.

MYRTH—Harrison Myrth was born in 1877; died May 6, 1928, aged fifty-one years, at Shuqualak, Miss. He was a strong member of the Methodist Episcopal Church, Mashulaville circuit, the Rev. J. J. Johnson, pastor. He was buried with Masonic honors. B. T. Teer was master of ceremonies; R. L. Ballard, W. M. Scripture lesson was read by the Rev. W. C. Hillard; eulogies by the Revs. J. J. Johnson, Kinard, Goodwin, and Young. The funeral was preached by the Rev. E. D. Montgomery.—B. T. Teer, Reporter.

WOODS—Mrs. Sarah Jane Woods, who departed this life May 11, 1928, was born March 7, 1851, at San Felipe De Austin, first capital of Texas, being seventy-seven years of age at her death. She was married to Richard Woods, June 7, 1877, at Davilla, Texas, Bell County. She professed a hope in Christ in her early life and was baptized by Father Hardwell and the Rev. Ben Waters. They moved to Austin in 1886, and placed their membership with Wesley Chapel Methodist Episcopal Church. Sister Woods was a consistent Christian and worked faithfully in every organization of the church, having been Sunday-school teacher and president of The Woman's Home Missionary Society for thirty-five years. She leaves a husband, daughter, sister, and a host of other relatives to mourn their loss.—Mrs. B. V. Simpson, Reporter.

YOUNG—The spirit of this gentle woman, Mrs. Silva Young, passed quietly away to Him who gave it, April 7, 1928, aged about eighty years. She was the mother of fifteen children, nine of whom survive—seven sons and two daughters. Before her death she called them to her bedside and gave them wise instructions. She was laid to rest at St. James Methodist Episcopal Church. Funeral services were conducted by her pastor, the Rev. B. J. Cooper.—Mrs. S. E. Rice, Reporter.

Cards of Thanks

We take this means of thanking our pastor, the Rev. W. H. Davis, and the members and friends of Mt. Zion Methodist Episcopal Church, Clinton, La., for the sum of \$1.55 to aid us. We greatly appreciate their kindness, and feel that it was an act of Christian benevolence.—J. H. Rylander.

The pastor and wife wish to thank the members of Wesley Chapel, Gunnison, Miss., for the storm that struck the parsonage May 14, and for the many pounds of choice groceries. Too much praise cannot be given the good people. The party was led by Sisters Clara Gremits and F. Turner and others.—Sister B. L. Lec.

The Rev. and Mrs. W. L. Rawlings wish to thank the loyal members of the Bedford Springs charge for the generous way in which they received us. The parsonage, which is at Goode, Va., was filled with choice groceries of every description. The procession of donors were led by Mrs. Mary Hunter and others. We are beginning what we hope will be a great year's work here.—The Rev. and Mrs. W. L. Rawlings.

We take this method of thanking the Ladies' Aid Society, of which Mrs. Alberta Nolen is president, and also the good Baptist people who took part in the storm which struck the parsonage some time ago. Our hearts were filled with joy. We pray God's

Plan of Episcopal Visitation

FALL CONFERENCES IN THE UNITED STATES, 1928				FOREIGN CONFERENCES			
Conference	Date	Place	Bishop	Conference	Date	Place	Bishop
Alabama.....	Nov. 8.	Tarrant, Ala.	Smith	Bengal.....	Jan. 3.	Asansol, India	Fisher
Atlanta.....	Dec. 12.	Covington, Ga.	Keeney	Bombay.....	Dec. 13.	Poona, India	Bradley
Blue Ridge-Atlantic.....	Dec. 5.	Misenheimer, N.C.	Smith	Burma.....	Nov. 14.	Rangoon, Burma	Fisher
California.....	Sept. 12.	Pacific Grove, Cal.	Burns	Central China.....	Oct. 17.	Wuhu, China	Birney
Central Alabama.....	Nov. 7.	Birmingham, Ala.	Jones	Central Germany.....	Aug. 15.	Annaberg, Germ'y.	Nielsen
Central German.....	Sept. 5.	Cincinnati, Ohio	Nicholson	Central Provinces.....	Nov. 28.	Jubbulpore, India	Fisher
Central New York.....	Oct. 3.	1st Ithaca	Leonard	Chengtzu-West China.....	Dec. 12.	Chengtzu, China	Grose
Central Northwest.....	Aug. 22.		Hughes	Chungking-West China.....	Nov. 21.	Chungking, China	Grose
Central Tennessee.....	Oct. 11.	Baxter, Tenn.	Smith	Denmark.....	July 25.	Svenborg, Den'k.	Wada
Chicago-Northwest.....	Aug. 29.	Blue Island, Ill.	Hughes	Finland.....	Aug. 15.		Wada
Colorado.....	Sept. 5.	Greeley, Colo.	Mead	Foochow.....	Nov. 14.	Foochow, China	Birney
Columbia River.....	Sept. 5.		Leete	Gujarat, India.....	Nov. 16.	Nadiad, India	Bradley
Dakota.....	Oct. 3.	Rapid City, S. D.	Locke	Hinghwa.....	Dec. 5.	Hinghwa, China	Birney
Des Moines.....	Sept. 12.	Boone, Iowa	Leete	Hyderabad.....	Nov. 29.	Hyderabad, India	Bradley
Detroit.....	Sept. 12.	Ste. Sault Maria	Nicholson	Indus River.....	Nov. 7.	Ajmere, India	Robinson
East Tennessee.....	Oct. 3.	Knoxville, Tenn.	Smith	Kiangsi.....	Nov. 7.	Kiukiang, China	Birney
Erie.....	Sept. 12.	Erie, Pa.	Welch	Korea.....	Oct. 1.	Seoul, Korea	Baker
Genesee.....	Oct. 10.	Bradford, Pa.	Leonard	Liberia.....	Jan. 16.	U. Caldwell, Lib.	Shepard
Georgia.....	Nov. 1.	Rossville, Ga.	Keeney	Lucknow.....	Dec. 11.	Cawnpore, India	Fisher
Holston.....	Oct. 31.	Saverville, Pa.	Smith	Malaya.....	Dec. 12.	Singapore, Straits Settlement	Lee
Illinois.....	Sept. 12.	Peoria, Ill.	Hughes	Mexico.....			McConnell
Indiana.....	Sept. 19.	Seymour, Ind.	Blake	North China.....	Sept. 5.	Peking, China	Grose
Inter-Mountain.....	Aug. 29.	Boise, Idaho	Brown	North India.....	Feb. 27.	Bareilly, India	Robinson
Iowa.....	Sept. 12.	Oskaloosa, Iowa	Leonard	Norway.....	July 11.	Tonsberg, Norway	Wade
Kentucky.....	Sept. 26.	Corbin, Ky.	Henderson	Northeast Germany.....	Aug. 8.	Keenigsberg, Ger.	Nielsen
Lincoln.....	Oct. 10.	Kansas City, Kans.	Clair	Northwest Germany.....	Aug. 1.	Oldenberg, Ger.	Nielsen
Little Rock.....	Dec. 5.	McGhee, Ark.	Clair	Northwest India.....	Feb. 20.	Muttra, India	Robinson
Louisiana.....	Oct. 17.	Lake Charles, La.	Jones	Norway.....			Wade
Michigan.....	Sept. 19.	Ionia, Mich.	Nicholson	Shantung.....	Sept. 26.	Shantung, China	Grose
Minnesota.....	Sept. 26.	Mankato, Minn.	Leete	South Fukien.....	Nov. 28.	Yung Chun, China	Birney
Mississippi.....	Dec. 12.	Forst, Miss.	Richardson	South Germany.....	June 27.	Elbingen, Germ'y.	Nielsen
Missouri.....	Sept. 12.	Merberly, Mo.	Waldorf	South India.....	Dec. 28.	Bangalore, India	Bradley
Montana.....	Aug. 22.	Lewiston, Mont.	Brown	Southwest Germany.....	July 4.	Siegen, Germany	Nielsen
Nebraska.....	Sept. 4.	Kearney, Neb.	Leete	Sweden.....	July 18.	Gotenberg, Swed.	Wade
North Carolina.....	Oct. 24.	Hickory, N. C.	Smith	Switzerland.....	June 20.	Oerlikon, Switzer-land	Nielsen
North Dakota.....	Oct. 3.	Fargo, N. D.	Brown	Yenping.....	Dec. 19.	Yenping, China	Birney
North-East Ohio.....	Sept. 18.	Lorain, Ohio	Henderson				
Northern Minnesota.....	Sept. 19.	Minneapolis, Minn.	Locke				
Northwest Indiana.....	Oct. 3.	Terra Haute, Ind.	Blake				
Northwest Iowa.....	Sept. 26.	Cherokee, Iowa	Leete				
Northwest Kansas.....	Sept. 19.	Plainville, Kana.	Waldorf				
Norwegian and Danish.....	Sept. 5.		Hughes				
Ohio.....	Sept. 4.	Springfield, Ohio	Henderson				
Oklahoma.....	Oct. 17.	Tulsa, Okla.	Waldorf				
Oregon.....	Aug. 19.	Hood River, Ore.	Leete				
Pacific-German.....	Aug. 23.	Walla Walla, Wash.	Leete				
Pittsburgh.....	Oct. 3.	McKeesport, Pa.	Welch				
Puget Sound.....	Sept. 12.	Tacoma, Wash.	Leete				
Rock River.....	Sept. 26.	Morgan Park, Ch'o.	Hughes				
Savannah.....	Nov. 29.	Savannah, Ga.	Keeney				
St. Louis.....	Sept. 26.	Butler, Mo.	Waldorf				
Southern.....	Dec. 5.	Fort Arthur, Tex.	Waldorf				
Southern California.....	Sept. 25.	Santa Barbara, Cal.	Burns				
South Carolina.....	Dec. 5.	Cheraw, S. C.	Keeney				
Southern Illinois.....	Sept. 26.		Blake				
Southwest Kansas.....	Oct. 10.	Dodge City, Kans.	Waldorf				
Tennessee.....	Oct. 3.	Shelbyville, Tenn.	Clair				
Texas.....	Oct. 31.	Marshall, Tex.	Jones				
Upper Iowa.....	Sept. 19.	Vinton, Iowa	Leete				
Upper Mississippi.....	Dec. 5.	Kosciusko, Miss.	Richardson				
West Texas.....	Oct. 24.	Dallas, Tex.	Jones				
West Virginia.....	Sept. 26.	Morgantown, W. Va.	Welch				
West Wisconsin.....	Aug. 29.	Monroe, Wis.	Locke				
Western Norwegian.....							
Danish.....	Aug. 16.	Tacoma, Wash.	Burns				
Wisconsin.....	Sept. 5.	Waukesha, Wis.	Locke				
Wyoming State.....	Sept. 26.	Casper, Wyo.	Mead				

blessings upon those who serve God by serving their fellow man. You will always find the table by the door, or a place to enter. Come again.—R. H. Moore, Pastor, Brewton, Alabama.

I wish to thank the Ladies' Aid and Home Missionary Society and those who participated in the old folks' concert given by them for a pair of fine shoes, costing \$5.30; two pairs of socks, and a fine shirt. The president of the Ladies' Aid is Sister C. Thomas; Woman's Home Missionary Society, Mrs. G. A. Lashington. I also want to thank Sister Malinda Thompson. We pray God's blessing upon these good sisters.—The Rev. J. C. Clark, Cottonport, La.

I take this method to thank the members and friends of Mt. Beulah Methodist Episcopal Church, Jackson, Miss., for the choice groceries given us on Tuesday night, April 24. Those who led the way were: Sisters L. Greer, L. O. Thomas, Bro. J. Greer, W. M. Sherrill, and others. Money also was brought to the church. Thirty-five pounds or more of groceries were left for our comfort. We cordially invite you all to come again.—R. B. Anderson, Pastor.

I wish to thank the members and friends of St. Mark's Methodist Episcopal Church, Gulfport, Miss., for the wonderful storm given me during the absence of my husband, May 18. The party came singing, "Bringing in the Sheaves." Many pounds were laid on the table. The storm was led by Mrs. R. L. Holmes and others. May God shower blessings upon these good people for the many pounds of select groceries and cash. Come again.—Mrs. M. P. Johnson.

I desire to thank the members and friends of Zion Ridge Church, who came on the 14th

of March with a wonderful surprise, led by Miss S. C. Johnson, J. Rightout, and others. They came singing, "God Will Take Care of You," and laid on the table 100 pounds of everything good to eat. The pastor was found alone and very sick, but when he discovered all the good things that had been brought for him he offered prayer and asked God's blessing on them.—W. H. Smith, Pastor.

We wish to express our thanks and sincere appreciation to Mr. and Mrs. S. Price, Mr. and Mrs. Lessie Wiggins, of Jackson Gap, Ala., for the nice box sent us, containing cakes, butter, ham, and some beautiful flowers. This came as a surprise to us. May God's blessings rest upon them. At any time we can be of assistance to them we will gladly do so, for they are faithful to the church. We were very sorry to part with them.—The Rev. and Mrs. J. H. Gilder, Waveland, Miss.

I take this method to thank the good people of the church and town for a grand pound party given at St. Paul Methodist Episcopal Church of this city. This party was led by Sisters L. Robinson, A. Jones, E. Houston, and V. Carter. This party resulted in more than 100 pounds of choice groceries and small cash purse. We thank you all. May God's blessing rest upon all the people of the various churches for their support in this party. We trust you will come again.—P. R. Stephens, McComb, Miss.

A few of Ebenezer members at Fresno, Texas, on the Thompson circuit, stormed the residence of Bro. D. D. Watts on March 26, led by Bro. Will Davis, singing, "Here Is My Hand," and laid on the table forty-seven pounds of choice groceries to the surprise

and delight of the pastor, Rev. Monroe Cole. Space will not permit us to mention the loyal members and friends individually who contributed. We take this method of thanking each and every one heartily, and invite you to call again.—The Rev. and Mrs. Monroe Cole.

A surprising storm at Mt. Pisgah, May 12, came in the church while we were holding our official meeting, led by Sister R. A. Hadley and Bro. M. C. Robinson, with a number of others following. They placed on the rostrum more than 125 pounds of choice groceries and some money for the pastor. Bro. M. C. Robinson spoke in behalf of the church and the storm, to which the pastor responded, expressing his complete surprise and how grateful he was to receive such tokens of love and appreciation for his service, and promised to do his best for the success of the church and community. We thank you. Come again.—G. Orange, Pastor, Holly Springs, Miss.

There is always a time for joy in the life of those who love the Lord, and since my joy is full, I take this method of expressing my thanks to the membership and friends of St. Paul Methodist Episcopal Church for their hospitality toward me in so many ways, but especially for the gift of a \$40 suit for my vacation. Too much cannot be said in praise of these good people of Deerfield. Though few in number, they are giants when it comes to doing anything for the cause of Christ. They have finished the exterior work on the beautiful \$5,000 church, and are now ready to begin the rest of the work. May God bless their effort, and may they live long to do good.—The Rev. A. T. McCaskill, Pastor.

The Rev. and Mrs. Kimball take this method of thanking the people of Chipley, Ga., for visiting the parsonage on Wednesday evening, May 16. After a few remarks of appreciation by the Rev. and Mrs. Kimball, the large crowd disbanded, leaving many pounds of choice groceries, which gladdened the hearts of all the inmates of the parsonage. The participants were: Mrs. Bettie Cameron, Mrs. Clara Jones, Mrs. Mattie Scott and family, Mrs. Carrie Shepherd, Mrs. Eliza McCrowell, Mrs. Candie Bryant, Mrs. Dollie Foston, Mrs. Sarah Carter, and others. Mrs. Clara Jones was the leader. May the Lord send His choice blessings upon them. Come again; you are welcome.—E. J. Kimball, Chipley, Ga.

The Rev. T. R. Albert, pastor of Boynton Methodist Episcopal Church, Gretna, La., takes this method to thank the very loyal members and friends for the pleasant surprise on Tuesday night, May 22. The pastor was presented wearing apparel from head to foot, namely, a handsome suit of clothes, shoes, socks, shirts, straw hat, and handkerchiefs. The presentation speech was made by Bro. Chas. Smith in very chosen words. The pastor expressed his thanks in the best way he could under the strain of the excitement and surprise. Afterward the following committee served refreshments in abundance: Misses E. Arcenaux, Lois Peterson, Bonnie May Smilh. This surprise was promoted by Sister J. G. Arcenaux and Sister O. Peterson.

The pastor and wife wish to thank the good members and friends of Oak Grove Methodist Episcopal Church for a wonderful surprise party on Thursday night, May 3. When we returned from church we found a band of Christian coworkers awaiting us. The door was opened and they marched in and placed upon the table many pounds of choice groceries. This party was led by Sisters K. Shack, L. Reedy, W. Dollia, P. Scott, W. Holmes, P. Watson, C. Orlie, N. Taylor, M. E. Danneel, B. Stamp, E. L. Hopson, H. Smith, L. Buckhanna, C. Tilmon, Mrs. Williams, Bros. W. R. Williams, B. Scott, S. Shack, J. Buckhanna, J. J. Wade, M. Jones, M. A. Luckett, F. Holmes. We appreciate your kindness. May God bless the good people. Come again.—The Rev. J. H. Gaston, Pastor, Beverly, Miss.

What proved to be one of the biggest surprises that the pastor and family have had

came to them on Friday night, May 25, by the Ushers' Board of Stewart Memorial Methodist Episcopal Church, Daytona Beach, Fla. A few minutes after 10 o'clock on the above night the pastor and wife were about to retire for the night when they were forced to listen to "Let the Strangers In." First they could not quite understand, but in a few seconds Mrs. Pickens detected that they were at the door of the parsonage. She hastened down only to find a fine bunch of young folks loaded with baskets and boxes full of good things to eat. They were as follows: Bros. J. D. Gibbs, president; E. P. Trapp, Mrs. Cleo Trapp, secretary; Mrs. Amanda Gibbs, treasurer; Mrs. Ophelia Rivers, Mrs. Janie Jones, Mrs. Rosa Carter, Mrs. Arabella Whitehead. The following, in addition to the above names, contributed: Sisters Annie Bain, Isabella Thomas, Ophelia Turnquest, Ruth Anderson, Bennet, Carrie Brown, McLeod, McKella, Eddie, Bryant, Hudson, Aletha Trapp, Selma Clements, Lillia Walker, Ella Alum, Lee, Susie E. Adams, Hattie Jones, Lillie Green, Hattie Holmes, Lucile Stephens, Eugenia Manns, Hattie Thomas, Beulah Brooks, Emma Bethea, President Mary McLeod Bethune, Bros. E. M. Smith, Williams, Thomas Kemp, Henry McLain, Arthur Gamble. We take this method to thank all of our friends who thought of us at this time. The members and friends of the church have been very kind to us since our arrival here about four months ago. Our work has moved forward very gratifyingly since we have been here. Around \$1,200 has been raised for the new church building since we have been here. In round figures we have raised \$1,183.50 for the new church building. In the face of the times it is said to be very good. The church building was destroyed about two years ago by a tornado that swept over the city of Daytona Beach. Since that time, through the kindness of the president, Mrs. Mary McLeod Bethune, services have been held in the college auditorium. We most heartily thank the jolly set who came to surprise us and all those who contributed. Many thanks. Come again. You are always welcome—The Rev. and Mrs. W. Pericles Pickens.

Marriages

BRANCH—WATKINS. At the bride's home, East Columbia, Texas, Mr. Willie Branch and Mrs. Ida Watkins were united in holy wedlock on May 3, 1928. Mrs. Branch is one of the most loyal members of Haven Chapel Methodist Episcopal Church, and has been Sunday-school superintendent for many years. We wish for them a happy and prosperous married life.—Rev. R. H. Warren, Pastor.

LOVE—MORTON. Mr. Willie Love, of Dekalb, Miss., was happily married to Mrs. Cora M. Morton, of Canton, Miss., March 18, 1928, at the parsonage by Rev. A. I. Bohannon, pastor of St. Mark Methodist Episcopal Church. Mr. Love is a prosperous young man, having lived in South Bend, Ind., a number of years. The couple is highly esteemed by all who know them. We wish them much happiness and long life.—A. I. Lewis, Reporter.

MUCHERSON—WARD. At the bride's home, Angleton, Texas, Mr. Cornelius Mucherson was united in holy matrimony to Miss Bessie Ward under the brilliant hanging porch light, in the presence of more than a hundred witnesses. Rev. R. H. Warren, the bride's pastor, officiated. Mr. Mucherson is a member of the Baptist Church and is a progressive farmer. Mrs. Mucherson is an excellent Sunday-school worker. We hope for them a happy life.—Reporter.

WEST—STOVALL. Mr. Alex West and Miss Robby Stovall were united in the bonds of matrimony, May 13, 1928, at the home of the bride, Derma, Miss. Mr. West is a resident of Slate Spring, Miss. The bride is a member of the Methodist Episcopal Church, Pleasant Ridge. The couple will make their home in Webster County. We wish for them a smooth sail over life's sea. The ceremony was performed by the Rev. W. M. McCaskill.—Reporter.

Cincinnati, Ohio—The twenty-eighth annual meeting and school of methods of The Woman's Home Missionary Society, Lexington Conference will be held at Scott's Methodist Episcopal Church, Detroit, Mich., June 27-31, 1928. Business session, 9 to 12.30 daily; school of missions, Miss Emma B. Kaye, dean; Mrs. Eva Scott, registrar. Periods: assembly, 1.30 to 2; 2 to 2.45, Bible; 2.45 to 3.30, textbook; 3.30 to 4.15, methods, Mrs. Florence E. Gaither, national field secretary; 4.15 to 4.45, missionary story hour; 4.45 to 5.30, recreation, Mrs. Lula M. Cohn. Thursday evening, birthday luncheon at 6.30, Mrs. Geo. A. Palmer, speaker; subject, "Woman's Home Missionary Society S. O. S." Sunday afternoon, young people's mass meeting. Conference officers, district officers, and delegates are requested to send in their names at once to Mrs. Anna Belle Henson, 5665 24th Street, Detroit, Mich.—Lizetta C. Stovall, Conference Secretary.

Summerville, S. C.—The Charleston District Woman's Home and Foreign Missionary Society held its annual meeting at the Wesley Methodist Episcopal Church, April 21, 1928, with Mrs. P. M. Gibbs, president, presiding. The meeting opened at 12.30 P. M. with devotion, followed with the annual sermon by Dr. C. C. Clark, district superintendent, after which the election of officers for another year took place, under the direction of Dr. R. L. Hickson, assisted by J. W. Buddin. All officers were re-elected except

the vice-president, Mrs. M. M. Mouzon, who resigned. The office was filled by Mrs. Boone, of Summerville. After an able address by Dr. R. L. Hickson, the group retired to a delicious lunch and adjourned. Mrs. Massey, an old member of Wesley Church, paid the final debt on April 9, and was buried on April 12. Funeral was conducted by the pastor, assisted by the Revs. D. F. Bradford, Jennings, and Howell.—J. W. Buddin, Reporter.

Laurel, Miss.—To the Women of The Woman's Home Missionary Society of the Hattiesburg District: Sisters: We have just closed our district convention held in Ellisville, Miss., and we must confess that it was one of our best. We are now asking that each auxiliary on this district get busy to meet all our claims by or before our annual meeting, the last of June, in Columbia, Miss. Sisters, let us not forget. You are asked to be present with \$5. Come and enjoy two full days of work and play together. I am just in receipt of a letter from our dean of the school of missions, to be held at Gulfside, Waveland, Miss., August 27 to September 3. Now let us take this time as our vacation and spend these days studying, praying and singing, and getting new ideas for the work of the Kingdom. Begin now to plan to go. You will not regret one moment spent at beautiful Gulfside.—Mrs. Lillian Griffin Coleman, District President; Mrs. Lena Blalock, Corresponding Secretary.

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Woman's Column

SPECIAL NOTICES

To Whom It May Concern: This is to inform you that the annual meeting of The Woman's Home Missionary Society of the Greenwood District, Upper Mississippi Conference, has been changed from June 14 and 15, 1928, to June 20-22, 1928. The meeting will be held in Wesley Memorial Methodist Episcopal Church, Greenwood, Miss., on the above dates. Please be ready.—Mrs. Lillian P. Rogers, District President.

Bryan, Texas—To the Presidents and Mite Box Secretaries of the Palestine District: Please send in your mite box reports at once that I may report to Conference mite box secretary, and also have my report ready for the District Conference. Remember that this must be a banner year for mite boxes on our district. Prospects seem good from every angle. We must not fail with as many Conference officers as we have on the district.—Mrs. Gussie Henson, Mite Box Secretary, Palestine District.

Bryan, Texas—To the Presidents and Mite Box Secretaries of The Woman's Home Missionary Society, Texas Conference: Our goal for the mite box department in general is \$220, and in order to reach it we are asked to do a little more than heretofore. Now this is June, and whatever you are going to do or have done, please report to the proper place and in the proper order and in the proper time. Do not wait for your District Conferences; begin now, just as a few are doing. Certainly no district president will allow her district to fall shorter than \$10 for an entire district. I am sure they won't.—Mrs. E. M. Blue, Conference Mite Box Secretary, Box 21, Bryan, Texas.

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THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, JUNE 21, 1928

The Voices Now Speaking

WE LISTEN and the past speaks to us, reminding us of the mighty personalities whose lives have enriched our history and heritage, reminding us also of great hours to which the nations and the Church were brought by Him who had and has the secret of the guiding pillar of cloud and of fire. It bids us recall the crises when, in the confusion of contentious voices, men failed to catch the voice of God, when fear defeated faith and the immediate purpose of God was frustrated by human doubt. The past speaks to us that we may be inspired and also warned. In the full light of our quickened memories we pray you listen to the voices which now are speaking to you; the voices of the world's youth looking this way with an interest but partly disclosed, asking in its mood, half cynical, half tragically serious, how we mean to deal with the opportunities and responsibilities of these days; the voices of warring multitudes, the plaintive cries of starving millions, the appeals of those who have lost the way and are groping amid the pitfalls, weary, fainting, ready to die, who need a guide but can not wait.

Members of this General Conference, you are met together in a great crisis of human history. Much has been given you. Much is required of you. Perhaps the opportunity of this present month is the greatest of all the privileges which the providence of God has brought you as a Church. The unselfish improvement of the opportunity by human counsel and God's help may be regarded as the greatest demand which Heaven has ever made upon you. Much has been given; much is required. We pray that you do not fail the world in this great hour, that you do not fail God. Let us wait in prayer that we may go forth in praise. The staggering difficulties of our task challenge us but must not confound us. Humans we are. We can give only what we have, but what we have means what we have brought, plus the increment of deliberate counsel, plus what God now bestows. In the vast spiritual adventure of these days we dare not be deterred by doubt, or weakened by mutual suspicion, or led by impatience to decisions which impulse may accept, but which reflection in the days to come will condemn and deplore. If we should fail humanity and God, what would they say of us on the rim of the world? What would they say of us in the battling centers? What would the mighty ones, looking down upon us from above, say of us? Ah, what would we say of ourselves as in some future golden day we enter into the City and look back? What will God say of us? Nay, whatever tests we face, we must not fail!

—From *Episcopal Address* to General Conference of 1928.

Personal and General

—The Rev. D. D. Shelley, though in a section of country hard hit by the recent floods, is nevertheless holding his own as our pastor at Clarksdale, Miss.

—The Rev. D. E. Skelton, D.D., whose address now is 321 W. 29th Street, Indianapolis, is having his usual pastoral success due to his splendid preparation, wide experience, and forceful leadership.

—District Superintendent P. P. Wright, of Montgomery District, Central Alabama Conference, is planning a fine program, including the Southwestern interests, for his Conference, which will convene at Wetumpka, Ala., July 24-29, 1928.

—Bishop Leonard informs us that the Genesee Conference will be held at Trinity Methodist Episcopal Church, Olean, N. Y., instead of Bradford, Pa., as listed in the assignments for fall Conferences. The Rev. Lewis A. Bradford is pastor.

—Pastor L. L. Scott, of Mount Zion Church, Smithland, Ky., has just recently graduated from the College of Law of Simmons University, as valedictorian of his class. Formerly a member of Lincoln Conference, he is now making good in the Lexington Conference.

—Miss Lenoir Bertrice Smith received the degree of B.S. in laboratory medicine at the recent commencement of the University of Michigan, Ann Arbor, Mich., held June 15-18. Miss Smith is the accomplished daughter of the Rev. G. W. Smith, our pastor at Laurel, Miss.

—The Rev. V. D. Jenkins, retired, of Atlanta Conference, who did such effective work in the North last year as financial representative of one of the industrial schools of the South, is now for a time at Abbeville, Ala., where correspondence on business or from friends will reach him.

—So satisfactory was the service of the Rev. Dr. J. T. B. Smith as manager of publicity for the General Conference, that a special vote of thanks was given him by representatives of both the daily press and the general church press for his constant co-operation with and consideration for the editors. It was a richly deserved tribute.

—Miss Florine Shaw, daughter of Dr. J. B. F. Shaw, president of Haven Teachers College, Meridian, Miss., received her B.S. degree from the University of California at the recent commencement. Miss Mallalieu Shumpert, principal of Eureka School, Birmingham, Ala., Miss Shaw's aunt, attended the commencement exercises.

—"Back on the job" after a visit to the General Conference, "to put over the program as never before," is the way the Rev. R. M. Davis is tackling the work of his important pastorate of our church at Fort Worth, Texas. Dr. Davis is a hard worker, under whose feet no grass grows; who looks industriously after every interest the church commits to his hands.

—Highly gratifying success is attending the efforts of the Rev. B. F. Smith at our Scott's Chapel in Detroit. Dr. Smith has for several years been dealing with a delicate church situation here, requiring of him both ability as a pastor and skill as a leader. In a remarkable way he has brought these to bear, so that future prospects of our Methodism in Detroit are most encouraging.

—Cincinnati is host to the Editorial Council of the Religious Press on June 19 and 20. The discussions will center around these major topics: "The Main Objectives of the Religious Press," "The Major Emphasis in Editorial Policy," "Building the Circulation," "Securing Advertisements," and round-table discussion on practical problems, such as "syndicated material," etc.

—At Gainesville, Ga., the night chief of police has been dismissed from his post of duty on the charge of inefficiency. On the night of May 14, it appears that while all the night force were absent on their beats, a Negro prisoner was abducted from the county jail and supposedly lynched. It was

later discovered he had been released unharmed by the mob; but the occult abduction was due, it is thought, to the night chief's inefficiency.

—At their three days' session held in connection with General Conference, the National Methodist Hospitals and Homes Association elected the following officers for the ensuing year: President, Dr. G. T. Notson, Sioux City, Iowa; first vice-president, Dr. J. A. Diekmann, Cincinnati, Ohio; second vice-president, Miss Luella S. Hagen, Boston, Mass.; third vice-president, Rev. Luther G. Reynolds, Los Angeles, Calif.; secretary, Mr. Guy M. Hanner, Colorado Springs, Colo.; treasurer, Rev. Bascom Robbins, Kansas City, Kan.

Important Notice

DISTRICT CONFERENCES AND THE SOUTHWESTERN

So many district superintendents are pledging to swing their districts up to high subscription goals at the approaching sessions of their District Conferences; and—

So many pastors throughout the entire field are assuring us of their unprecedented co-operation in reporting their full subscription quotas at these summer District Conferences, that this office has an abounding hope of unusual success in subscription getting during the present District Conference season.

Let not deferred action spoil the fruits of your good will to do, brethren.

—One of the most outstanding projects in church construction among our colored membership is that being carried on by the Rev. A. L. Mackey at Centennial Church, Kansas City, Mo. Though unsuccessful in his endeavor to have it completed sufficiently for services therein by time of the General Conference, that magnificent, modern, bigger Centennial will be ready for occupancy by the latter part of the summer, and will stand as a most creditable monument to the heroic efforts and commendable vitality of Methodism in the great Central West. Kansas City Methodism is proud of Bro. Mackey, and all the churches there of all denominations regard him with great favor as a progressive and able leader.

—Succeeding the Rev. Dr. John R. Wallace, resigned, as editor of the Pittsburgh Christian Advocate, is Dr. Ralph B. Urmy, coming fresh from an eminent pastorate in Pittsburgh. Dr. Urmy headed his delegation to the General Conference, and is known throughout Methodism as one of the church's ablest leaders and gifted sons. The recent General Conference lacked but little of electing him one of the general superintendents. A fluent speaker, of statesmanlike mould in character and leadership, facile of pen, of strong and pronounced conviction, he will make a valuable addition to the editorial staff of the church, and the religious press in general. And the Southwestern Christian Advocate with open arms welcomes him into the ranks of the "quill drivers."

—Dr. Joseph B. Hingeley, builder of the Board of Pensions and Relief, and until the recent General Conference the board's corresponding secretary, was relieved by the Conference from active, arduous responsibility of detailed executive administration of the board. But the church was prudent in its choice of this veteran churchman and expert in that field to continue with the board in the capacity of secretary-counsel. Dr. Hingeley is happy in his new relation to the board, as it enables the board to benefit by such service for which he possesses an unique fitness through his long years of experience. Universally beloved throughout Methodism, it is gratifying to his host of friends that Dr. Hingeley is so happy in his new placement with its fine opportunity afforded for the work to which he has given his abundant labors.

—A group of distinguished Southerners on June 4 awarded a bronze medal to former Sheriff Joseph V. Bontemps as an expression of honor in recognition of his courageous act

in defending two Negro prisoners on April 17, 1927, against a mob bent on a lynching. The sheriff sent in a hurried call for troops, meanwhile standing off the mob of 1,200 persons by means of thirty-nine citizens until the arrival of the troops. The presentation of the award was at Bay St. Louis, Miss. The medal, a handsome bronze depicting a heroic figure standing guard before the temple of justice, was supplied by the Southern Commission on Interracial Co-operation, and was awarded by a committee composed of Governor John W. Martin, of Florida; Hon. Hugh M. Dorsey, of Georgia; Mrs. J. H. McCoy, of Alabama; Marshall Ballard, editor of the New Orleans Item; and George B. Dealey, editor of the Dallas News.

—One of the newly elected bishops of the African Methodist Episcopal Church at its session in Chicago in May, is the Rev. Monroe Hortenseus Davis, a graduate of Drew University of our church. Bishop Davis was born in Marion, S. C., in 1881. He was for three years a student at Drew Theological Seminary, Madison, N. J., receiving a diploma in 1912. He received the Bachelor of Arts degree from Howard University in 1917, and was honored by the degree of Doctor of Divinity from Wilberforce University in 1920. He entered the Northeast Conference of the African Methodist Episcopal Church in 1903, serving the following pastorates: Winnsboro, S. C., 1905-'09; Madison, N. J., 1909-'12; Washington, D. C., 1912-'18; and Baltimore, Md., from 1918 to the present time. The Methodist Episcopal Church follows this distinguished prelate, her son in education, with more than formal interest into his new and responsible field of Kingdom leadership.

—The first of a chain of co-operative banks has been organized at Durham, N. C., fostered by Royal Knights Saving and Loan Association. It is headed by Prof. W. G. Pearson, local financier and business man. Others are A. M. Shearin, manager Southern Fidelity and Surety Co.; H. M. Michaux, realtor; C. O. Pearson; L. W. Wilhoite, secretary Bankers' Fire Insurance Company; J. L. Pearson, Supreme Grand Master of the Royal Knights; J. E. Ormes, manager Royal Knights of King David; J. A. Dyer, secretary of the People's Building and Loan Association; R. M. Andrews, attorney; R. N. Harris, assistant secretary Bankers' Fire Insurance Company; W. H. Wilson, realtor. The association will be conducted on the co-operative plan, shares to be sold on the installment plan, and loans made to members only. It will also conduct a savings department, and will accept saving-deposits from the general public. The particular function of the institution is to encourage thrift among salaried men and women and wage earners, and to meet the need of this class for small loans at reasonable rates, thus meeting the need for effective warfare upon the "loan shark" evil.

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Platform Pledges of the Republican Party

THE Republican party's platform adopted at Kansas City provokes, as usual, widespread expression of opinion varying in estimate of its soundness and sincerity in proportion as it conserves the interest of a given group. Whatever may be said in praise or blame of that document, it is nonetheless a splendid pronouncement, one of which every red-blooded American of both parties ought to be proud. For in it are matters set forth and pledges made that transcend narrow partisan political party lines. It breathes statesmanlike wisdom and sounds a constructive note that reveals the grandeur of our national ideals and the vigor of American institutions and leadership.

Some thirty-six topics are treated in a way to challenge the confidence of an intelligent citizenry. That criticisms should be forthcoming is no matter. It were impossible otherwise, with such a statement of policy and historic achievement. Among the topics are the fiscal affairs of the Government, transportation, agriculture, the tariff, foreign policies, including debts, labor, waterways, including flood control, law enforcement, immigration, the Negro. The record of achievement in these aspects of government activity is one that must appeal, though, beyond doubt, there have occurred regrettable lapses from what might have been a still more splendid record to which the future course of the party is solemnly pledged under the new nominee should he be elected. Let's withhold the criticism, "Party promises are like pie crust," until the evidence shall all have been given in.

Great strides have been made in the Government financing since 1921. The public debt has been reduced by about \$6,411,000,000. Securities have been retired to the amount of \$11,000,000,000. Liberty Bonds are now selling at par. Resulting from these transactions, the nation experiences a saving in interest charges of more than \$275,000,000. Besides, there has been a reduction in taxes on the people of over \$7,000,000,000 through the enactment of four separate tax reduction measures. "Millions of those least able to pay have been taken from the tax rolls" of the Government.

Reaffirmation is made of faith in the protective provisions of the tariff. During the past it has promoted expansion of our foreign trade, has stimulated development of our natural resources, contributed to industrial activity, helped maintain the farmers' major market, and raised the standard of living and general comfort of the American people to the highest levels in the nation's history. "Our domestic exports have increased from 3.8 billions of dollars in 1922 to 4.8 billions in 1927. During the same period, imports have increased from 3.1 billions to 4.4 billions. Contrary to the prophecies of its critics, the present tariff law has not hampered the natural growth in the exportation of the products of American agriculture, industry, and mining, nor has it restricted the importation of foreign commodities which this country can utilize without jeopardizing its economic structure."

As to the nation's foreign policy, the platform states much and promises more, while still more remains to be said. Every American citizen realizes the justice of the purpose "to demand the same respect and protection for the persons and property of American citizens in foreign countries that we cheerfully accord in this country to the persons and property of aliens"; and we sincerely hope there can never be found ground for just criticism of our interference in the affairs of our smaller sister republics. It is matter for gratification to patriotic, liberty-loving Americans that our Government gives fresh reassurances of its purpose in the present Nicaraguan situation: "In the case of Nicaragua, we are engaged in co-operation with the government of that country upon the task of assisting to restore and maintain peace, order, and stability, and in no way to infringe upon her sovereign rights. The marines now in Nicaragua are there to protect American lives and property, and to aid in carrying out an agreement whereby we have undertaken to do what we can to restore and maintain order and to insure a fair and free election. Our policy absolutely repudiates any idea of conquest or exploitation, and is actuated solely by an earnest and sincere desire to assist a friendly and neighboring state which has appealed for aid in a great emergency. It is the same policy the United States has pursued in other cases in Central America."

This challenge to noblest moral idealism should stir our blood: "Justice and consideration have been and will continue to be the inspiration of our nation." Nevertheless, there are large numbers of Americans who could wish that our attitude toward the League of Nations had been otherwise than that encouched in this statement: "This Government has definitely refused membership in the League of Nations and to assume any obligations under the covenant of the League. On this we stand."

Very likely this note of aloofness from the most hopeful piece of moral machinery making for a common international consciousness and world community is the weakest link in the chain of national achievements during a decade. Touching this general question, the Methodist Episcopal Church in General Conference assembled spoke out in clear clarion note, saying: "We call upon our members as citizens to exert themselves to the utmost to secure the participation of their respective governments in a World Court which shall have affirmative jurisdiction over all international disputes, and shall develop and administer international law upon the basic principle that war is a crime. We urge upon our members their duty as citizens to secure the participation of their respective governments in an Effective Association of Nations which shall undertake to remove the causes of war and to lead the world into the ways of peace."

Toward relief of the agricultural situation, a total of \$2,500,000,000 has been made available as farm loan aid to the country's farmers through agency of the Federal Farm Loan system and that of the Intermediate Credit Banks. Additional relief is promised through a federal

farm board, clothed with the necessary powers to promote the establishment of a farm marketing system, of farmer-owned and controlled stabilization corporations or associations to prevent and control surpluses through orderly distribution.

Labor also in this country enjoys the highest wage and highest standard of living in the world. This has been fostered chiefly by the Republican party's policy of "freedom in wage contracts, the right of collective bargaining by free and responsible agents of their own choosing, which develops and maintains that purposeful cooperation which gains its chief incentive through voluntary agreement."

Moreover, three quarters of a million persons imperilled in life and despoiled of property to the extent of hundreds of millions of dollars by the Mississippi flood have experienced relief largely through governmental ministry, their fortunes rehabilitated, and protection assured them from such disasters in the future by congressional legislation authorizing an expenditure of \$375,000,000 for flood control.

Courageously does the platform face the prohibition issue at a time when there was tense expectancy as to what would be the party attitude. That there should be no dodging the issue on this matter, the General Conference of the Methodist Episcopal Church in recent session delegated five of its bishops to attend the convention, with the request that a dry plank be incorporated in the party platform. Obviously that action influenced and strengthened the framers of the platform to quote Washington and Lincoln in reference to law enforcement and to add:

"The people through the method provided by the Constitution have written the Eighteenth Amendment into the Constitution. The Republican party pledges itself and its nominees to the observance and vigorous enforcement of this provision of the Constitution."

Likewise, the party pledges itself to continuation of the policy of restricted immigration in the interest of American labor. Any other policy would result in widespread unemployment and in the breakdown of the American standard of living. Still it is hoped the party will have regard to those other moralities involved in the question: that the method and machinery of this desirable measure will be such as find their basis in justice and the absence of that race discrimination which does violence to the sense of self-respect of racial groups, with a view to cultivating friendliness and good will among all the peoples of the world.

Nothing new, indeed scarcely anything, was said in the platform concerning the Negro as a special group in American life. Anyway, there are many of us who prefer not to be singled out for special consideration in documents of legislation in either church or state. The only justification for expecting it in legislation lies in that such is done in actual treatment. Given similar treatment and accorded the same citizenship privileges as all other American citizens, we should not expect specific legislation for the group. Denied this all too frequently, the necessity is forced upon us to seek legislation to protect us against certain elements of the advantaged in their abuses against the disadvantaged social group. It is, therefore, matter of great moment whether the Government for whose perpetuity the Negro has given the fullest measure of devotion, even his life, will rise to the exigency of the necessity of protecting the life of the

Negro American against the mob. To this holy crusade for justice and the right of men to live peaceably and unmolested, the platform of the Republican party commits itself, and let us pray God the party leaders and all the people of this Christian nation will bend their honest efforts. "We renew our recommendation that the Congress enact at the earliest possible date a federal anti-lynching law so that the full influence of the Federal Government may be wielded to exterminate this hideous crime."

This mighty Republican party will not be alone in this struggle to guarantee life to the Negro. Many members of the Democratic party will stand with them in this matter. And all the people of God, regardless of party lines, will join in to guarantee by adequate legislation to put an end to this pagan crime that has become traditional with our nation.

Another Gospel Hero Passes

By the Rev. B. A. Byars

THE Rev. H. H. Qualls, district superintendent of the San Angelo District, West Texas Conference, was born in Onalaska, Polk County, Texas, in 1863; died June 6, 1928, at Ennis, Texas. He professed a hope in Christ when quite young and was a faithful member of the church. He felt the call to the ministry and served four years as a local preacher. He then decided to do larger service for the Lord, and joined the West Texas Conference in 1897. There his great mission began. He pastored the following places: Pilot Point, Mexia, Denison, McKinney, Waxahachie, Corsicana, Milford and Italy, Ennis twice, the place of his death. In 1927, at San Antonio, Texas, he was appointed by Bishop R. E. Jones, superintendent of the San Angelo District. He served only six months to his death. Bro. Qualls was loved by all with whom he came in contact. He was a friend to humanity, a lover of education, a soldier of God, a conqueror of sin. He proved himself as the man for the job on the district.

About eighteen ministers participated in the funeral services. Resolutions were read from the San Angelo District by B. A. Byars; Waco District, S. N. Harvey; Corsicana circuit, P. H. Jenkins; Ennis circuit, telegrams; Austin District, S. E. Blacknell; Valley Mills and Moody, T. J. D. Simms; Cleburne, Mrs. F. L. Kirkpatrick and daughter. Brief eulogy by the Rev. J. H. Childs, district superintendent Dallas District.

-
- Prayer makes religion practical.
 - When God smiles, the sun always shines.
 - Kindness is a wanderer, but never a stranger.
 - Danger signals should at least attract our attention.
 - The Ten Commandments were intended as a barricade of safety.
 - Your mind is as delicate as the works of a watch; even the dust will cause it trouble.
 - Kindness is like unto the wings of a butterfly—it demands flowers for its feet and honey for its food.
 - White-winged horses have been seen in heaven, but the man who has seen a mule there is yet to be found.



"THE ABANDONED CHURCH"

The Whispering Parson

The Story of a Rural Community That "Came Back"

By Della Dimmitt

THEY had come upon it in the silvery dusk, two belated travelers who had somehow lost their way.

It loomed up gray and ghostly on a sloping hillside timbered to the top—a little abandoned country church. But since it offered the only apparent shelter in miles around and the night was fast closing in upon them, they had forced the rusty, complaining lock and made their way inside.

"We're getting back where we started," the woman said softly when they had lighted a lamp in one of the antique wall brackets and she stood within its dim circle of light peering curiously about.

"Back to a church—yes," was the answer in a hollow whisper as ghostly as the church, "and to a congregation asleep outside, the only kind a chattering idiot like me is fit for now."

Smiling with forced bravery into the despairing face above hers, the woman softly patted her husband's arm, then flitted with quick, birdlike movements of her brown head from side to side on a tour of inspection down the shadowy main aisle.

"Why, if here isn't a stove," she called back delightedly. "If you'll fetch in some wood, Hillis, I'll soon have a hot supper."

In a short time she had spread a table brought from inside the altar rail with a savory meal. That it had once been a communion table was to her a matter of deep and tender significance. This humble old church with its patches of faded, threadbare carpet still clinging tenaciously to the rough, sagging floor, the dust of years thick upon its battered, archaic pews, seemed to her just then the fittest of all sanctuaries, and when she found that a thin patter of sweet sound could still be drawn from the broken keys of the little reed organ shunted forlornly off in a far corner she settled herself on its rickety stool and with rapt face sang in a clear soprano, "Come ye that love the Lord."

The one lone listener stood it as long as he could; then, in a shuddering whisper begged, "Don't, Elinor, don't. I can't bear anything more just now."

She got up at once and running swiftly to him said with tears in her eyes and tears in her voice, "Oh,

Hillis, you haven't lost everything—you haven't lost—God!"

"No—nor you," and with a quick, spasmodic gesture he raised his wife's hand to his lips.

She busied herself after that making up the cots he had brought in from their car drawn up close to the rotting front steps. It was one of the strangest of their experiences lying there in the dark and soundless church peopled with ghosts of generations gone, the dead all about them on the outside, and it was not until her husband's deep and regular breathing assured her of his being asleep that Elinor Johns felt the terrible strain on her nerves relax.

It had been four months now since her husband, standing in his own pulpit before a breathless congregation, had suddenly stopped in the midst of his sermon—his voice gone. From that hour to this he had been unable to utter a sound above a whisper, and specialists one after another, including the greatest in the land, had told him his case was hopeless. The tragic parting from a weeping congregation over, they had set forth on their aimless wandering in the car that was now their only home. She had given way to every vagrant impulse of Hillis' aching heart, hoping against hope that somewhere along the endlessly unwinding road that led nowhere he would stumble onto something that would arouse him out of his black despair. But so far everything and most of all this empty, forgotten church had but served to remind him of the laying waste of all his life's hopes.

Thankful that he slept and could for a few brief hours forget, his wife prayed with all the fervency that was in her that he might be made strong and bear his burden in such manner that other burdened souls might draw courage from his heroism of spirit and his life become the sermon his lips might never utter, and in the comforting assurance of an unseen Presence, she, too, fell into the oblivion of sleep. With the dawn they were awake and stirring, Hillis in feverish haste to be on the road; but there were delays; the fire refused to burn, and when it was found that a brick dislodged by their fire of the night before had fallen, it took time to remove it from the chimney. Then car trouble developed, and after two false starts they decided to delay departure until after lunch, and again the communion table came into requisition, this time under a giant oak, whose spreading branches towered high above the little church sitting patiently, pathetically in the shadow sinking to its doom.

They had just bowed their heads in a silent grace when a bent old man with snow-white locks shouldering a spade emerged from the rear of the church. He stared in speechless astonishment, then taking in the significance of the scene, whipped off his hat and stood with bowed head. The grace over, he drew near, saying simply: "I see you're Christian. It might be"—he looked hesitantly at Hillis—"you'd be willin' to offer a word o' prayer over a poor fellow we're buryin' up here this afternoon? What say, ma'am? My hearin' ain't so good as 'twas once and you'll have to speak louder. Your husband a minister! Well, I call that real providential. Lost his voice? Too bad, too bad; but the Lord'll hear the whisper and 'twill comfort the widow to have a man o' God lift a prayer. And you'll sing, ma'am? Oh, then, it will seem like the Lord is showin' His face once more here among the ruins of His neglected altar."

In a voice tremulous with age he rehearsed the story of a now forgotten neighborhood quarrel that had dis-

rupted the congregation and left the church tenantless and unvisited of men except on occasions such as this when its desolate graveyard took into its silence some husk of a body as that they were now making ready to bury. A poor man, this Tom Riley, struggling with might and main to pay for his little patch of ground and provide for a family of six, the youngest a babe in arms, the oldest a boy of fifteen. A sad, sad case! And shaking his head sorrowfully the old man, known the countryside over as "Uncle Bennie," rejoined a couple of younger men who had by this time completed their self-appointed task and were hurrying off to other pressing work awaiting them in the harvest fields.

It was late afternoon before the sorrowful little procession came winding slowly up the hillside; but in the hours intervening the minister and his wife had been busy lining the stark gash in the sloping ground with fresh green boughs and in binding such wild bloom as they were able to find in the encircling woods into a soft coverlet for the harsh mould of earth, an act of mercy by no means lost on the handful of neighbors come to pay the last respect to one of their own kind.

The simple majesty of the burial service had never so deeply stirred Elinor Johns as when read by the muted voice that reached scarcely beyond the group fringing the open grave, and never had it seemed to carry to desolate human hearts so vital a hope.

Watching her husband's face she suddenly woke to the realization that something was happening to Hillis. His voice, a whisper to the last, presently trailed off into silence; but he, himself, stirred by a human need, had become vibrant and strong as in the days gone by.

With a strangely uplifted heart she sang "Rock of Ages" as none there had ever heard it sung, and before the last echo of the comforting old hymn had quite died away the singer and "The Whispering Parson," as he came thereafter to be known, were no longer strangers, but friends with every soul there. They gathered about the pair, these humble country folk, entreating them to remain in their midst, to hold service, for at least one Sunday, in the old church; they counseled with them as to what should be done to help Tom Riley's widow out with the harvest. It was plain that a leader was needed here, and plain, too, in the white-haired Uncle Bennie's judgment, that one had been sent among them.

There was no resisting these importunities, and so they stayed, and there began for Hillis Johns a unique ministry. On week days he traversed the country roundabout; wherever he heard of a case of need, there he was presently to be found; sometimes it was to help out a hard-pressed farmer when his work was crowding him and labor impossible to be had; oftentimes it was to cheer the sick, comfort the disconsolate, or aid some poor soul in the hour of dying. But the Sabbath invariably found him at the church, where a straggling congregation heard him gladly.

There was no set form to the simple service held there. Occasionally there would be a text; oftener there was none; but always there was something to uplift the spirit, the people crowding the front benches of the little old church on damp, chill days, or else sitting close together among the leaning headstones of the graves outside that the preacher's whisper might reach them all. There was none of the careful elaboration of theme occupying all the previous week in the preparation such as had marked the sermons delivered before the old city congregation;

but the little unstudied, informal talks right from the heart were such that none wanted to miss them. And gradually the gatherings grew in numbers, country folk coming in motor cars, in antiquated buggies, or trudging on foot for miles around, and even a few pleasure seekers from near-by villages picnicking in the woods got into the habit of stopping, at first because of the novelty of the service, then because of a genuine interest. After a time they asked for a night service that their young people might have some place to go, and so it came about that still another group collected at "early candle light" of the still summer evenings. This service was mainly one of song, with the minister's wife at the long disused organ leading in the singing of the old hymns everybody knew, or else singing alone to her own accompaniment. They got into the habit of asking for this or that song, and often the sweet strains of some deathless lyric known and loved the world over floated out on the quiet evening air; but always the service ended on the spiritual note of "God Be With You Till We Meet Again," with all lights extinguished save the candle above the organ.

No one had ever before come among them to serve in such sweet and simple fashion. The audiences increased, the interest grew, and it soon became evident that all the people were of one mind in their desire to hold on to these two who had brought this beautiful new element into the common life. And so when a suggestion was made that the church ought to be repaired, it was at once seized upon as furnishing the best of all pretexts for delaying the departure of the Whispering Parson and his wife. The project was everywhere discussed—in the homes of the people, at chance meetings along the road, and at the Sunday gatherings it was the sole topic of conversation, with the result that without a dissenting voice it was decided to undertake the work. It should be done, they agreed, in the slack time between the threshing and the fall plowing; and, moreover, it should be a labor of love in which all should have a part, under the direction of the minister who had so strangely stumbled onto the church for more than thirty years abandoned of men.

(Continued in next week's issue)

Katrina's Prayer

By Karl Reiland

A COLLEGE-DAY friend tells me he was hearing his little eleven-year-old daughter repeat her prayers the other night and was surprised to hear her say:

"I thank Thee, dear Lord, for the *phil-o-so-phy* that everything is coming out all right."

I have a suspicion that some weighty affairs in little Katrina's large and important world had been difficult to manage, and that vexatious matters had conspired to behave contrary to her childish sway or that a problem or two had resisted a suitable solution and hung rudely over the evening hours, right up until bedtime, when all concerns of state in the universe of youth should be settled in a most satisfactory way. Be that as it may, the word *philosophy* carries us back over centuries of time and thought to ancient Hellas, and to that illustrious Ionian, Thales, with his Babylonian astronomy and his ultimate principle of water; to Anaximenes and his elementary substance—air; and to Heraclitus with his fire, his all-pervading relativity and the idea of universal order.

Then let us add Isocrates, Pythagoras, the great Plato and improvability, the pre-Christian Christian, Socrates, and spiritual education; Bacon, Bruno, Kant, Hegel, Schopenhauer, and Spencer, and a truly noble army of thinkers, beside this random list, down to the philosophic advances of our own day. Never has the affinity of philosophy and religion been more confidently accepted than now, and I think there will never come a separation.

In fact, history, religion, science, and philosophy seem to be entering a necessary conspiracy to affirm human advance, confident hope, biological progress, and essential purpose—the philosophy that "everything is coming out all right" some day.

History will give us perspective; religion will make us better; science will furnish us the facts, and philosophy

will make us wiser, and interpret the meaning of the universe in which we live and our experience with it; and many of us are looking to philosophy to interpret for the thinking of mankind, what is the nature of the mystery with which we have to deal. It will have more to do with the religion of the future than religion is prepared to guess, but it will scrap the medieval incrustation and historic overload by which the essence of religion has for too long been obscured and perverted. Arnold's fine statement is receiving a more confident emphasis than was looked for in fields not strictly religious. And the "Power, not ourselves, which makes for righteousness," may be conceded to make for *rightness*, and ultimately for "*all-right*"-ness as is implied in little Katrina's prayer. There is no faith more needed to-day than just that; no belief at all comparable to it; no creed equal to that consecrated confidence.

With such a spiritual reasoned optimism, both the intellect and the heart may go about their work with greater courage and inspiration, in spite of the temporary setbacks incidental to the main tendency, with the absolute assurance of a worth-whileness, to which all rational and empirical signs seem unfailingly to point, as to a promised land where things are coming out "all right"—giving meaning to the whole.

So Katrina—if you will pardon a wordy interval, which you need not trouble to follow till you are much, much older—I thank you for the prayer to the "dear Lord." And I want to say *Amen* to it, too, for I am very thankful also to the "dear Lord, for the philosophy that everything is coming out all right."

Church etiquette note: After the minister has barked five minutes for the impending cake sale, he may omit the Scripture lesson and one hymn, thus keeping the service of worship within proper limits.

The General Conference Day by Day

Fourth Day, Friday, May 4

MORNING SESSION

Bishop J. L. Nuelsen presiding, asked, "Shall we hear from the Committee on the Secretary's Records?" after an illuminating devotional address delivered by Bishop F. J. McConnell. Based upon the thirty-first verse of Mark, eighth chapter, the address convincingly showed the duty of the Christian to spurn the line of least resistance and to "choose hard paths" through which to work out his destiny. In this the disciple has the supreme example of his Master.

The minutes adopted, provision was made for disposing of the much-heralded case of Bishop Anton Bast. A select number of seventeen was detailed by the Conference, with Bishop F. J. McConnell designated to preside, and counsel for the church and the defendant, respectively, Fred D. Stone (Rock River), and Dorr F. Diefendorf (Newark) were appointed.

PATRIOTISM SWELLS

Tributes of affection and appreciation of the late Bishop Homer C. Stuntz and Dr. William V. Kelley were offered by Dr. Court (Upper Iowa) of Bishop Stuntz's Conference and Dr. George Elliott, who succeeded Dr. Kelley in the editorship of *The Methodist Review*; also a message of tender regard and prayer from Dr. D. G. Downey, unable to be present, was read by the secretary.

India next pays her glowing tribute to the character and labors of Bishop F. Wesley Warne, through suitable resolutions presented by President J. R. Chitambar, of Lucknow Christian College, India. Responding to the ovation given him by a rising vote from the Conference, Bishop Warne said:

"I was thirty-two years old and had been twelve years in the ministry before I had a call to India. But one day, sitting in an Annual Conference when an appeal was made for young men to go to India, my call came to me as clearly as if it were a flash of light out of the heavens; and through forty-one years that has remained as one of the deepest convictions of my life, that God called me to give my life to the people of India. And I have tried to be obedient unto the heavenly vision. I have tried to let Christ manifest Himself through my life fully given over to Him. And if anything has happened that has been worth while all the glory is His. He called me, He led me, He helped me; and not unto me or anything I have done, but unto His glorious name be all the praise, world without end.

"I wish to express my regret that my wife and daughter, who have more devotedly than I given their lives to India, are not here; but I want to bring you their gratitude and the assurance of their love for India, and their appreciation of what you have done this morning."

J. R. Gettys and H. G. Langley, both of Nebraska, presented resolutions concerning Passion Week and the approaching session of the World's Sunday School Convention, pledging thereto the hearty approval of Conference. Chester A. Smith (New York) pleaded for a commission on church hymnal revision. This was referred to the Committee on State of the Church. A sustained period of patriotic enthusiasm was precipitated by E. H.

Cherrington's resolution, unanimously adopted, calling on the conventions of the political parties to put positive prohibition planks into their platforms, and to pledge strict enforcement of the Eighteenth Amendment and the national prohibitory law, as well as all other provisions of the Constitution and laws of the nation. Pursuant to, and as a part of, this legislation a committee of five bishops of the church will personally convey this request to the platform committee of each of the party conventions.

In a moving appeal of patriotic coloring, Dr. L. W. Munhall (Philadelphia) secured the floor and plunged into a reminiscent address stirring the memories of the Conference to appreciation afresh of the country's debt of gratitude to the men of the Grand Army of the Republic, of which he was the only surviving member present in the General Conference. He closed his fervent remarks by presenting to the Conference Bishop Cranston, who "enlisted under the first call of Abraham Lincoln in the month of April, 1861," within two months of graduation at Ohio University. Dr. Munhall's resolution was adopted calling for special observance of Memorial Day. President Selecman, of Southern Methodist University, Dallas, Texas, fittingly harmonized with the spirit of the hour, when, being introduced by Dr. M. N. Smith (Southern California), he felicitously said: "I represent the sentiment of the people in the South called Methodists, when I say that we will join with you in supporting this flag and the Constitution of our country against all the insidious propaganda and all adroit political management that seems to be about to consummate in the nomination of a man whose nomination will mean that the solid South is a memory."

BISHOP E. R. HENDRIX HONORED

After recess, the following important committees were announced: On the Shawnee Mission; to hold suitable services at the grave of Bishop Eugene R. Hendrix, of the Southern Methodist Church, and to have charge of the prayer room. Likewise the Judiciary Committee was constituted. I. Garland Penn (Washington), senior member in consecutive membership of the Conference, as provided for in a resolution by W. A. C. Hughes (Washington), was escorted by J. A. Love (Washington) to the platform as a tribute not only to seniority, but that he "has been connected with our boards as an officer for thirty-one years." He expressed gratitude to the church for "all that I am and all that I represent." Then followed completion of the call of the roll of Conferences. Among the announcements before adjournment was that Mrs. Tullie C. Hill, first reserve lay delegate, Tennessee Conference, was seated to-day in place of W. D. Hawkins, who could not be present.

Fifth Day, Saturday, May 5

The Conference sessions grow in interest and in the number of attendants in the auditors' gallery. Bishop E. H. Hughes is the affable presiding officer, whose eye nothing escapes. "Jesus, the Name High Over All," is sung fervently, and the devotional address by Bishop Mitchell follows the prayer by Bishop Burney, "that in

all our speaking or voting or acting or planning or desiring, we may be able to incarnate and reveal the mighty spirit of the redeeming God."

Bishop Mitchell's theme was "The Christian Minister." It is not primarily social service, but to "get men right with God, to save a lost world from sin, and bring men into subjection and into conformity to the will and plan of Jesus Christ our Lord. Our commission reads, 'Go and preach.' An address with the old-fashioned ring, but convincing as a tale of experience."

FRATERNAL GREETINGS AND TRIBUTES

A telegram of greetings from Secretary F. M. Jacobs, of the General Conference of the African Methodist Episcopal Zion Church, now in session at St. Louis, Mo., was read by Secretary Wade, stating the "prayer that your deliberations may be attended with unbounded success. Our fraternal representative, Bishop W. J. Walls, will be present at time designated in your telegram. Tuesday night, May 15, is time fixed for fraternal message from your General Conference."

BISHOP QUAYLE REMEMBERED

B. F. Abbott (Central Missouri) next offered tender expression of affection for the late Bishop W. A. Quayle, in a set of resolutions signed by C. S. Webster, Miss Arsanian M. Williams, and Mrs. Olive E. Grear, all of the same delegation. The sentiment of the resolution is fittingly expressed in a single paragraph taken therefrom:

"During the days of the public career of Bishop William Alfred Quayle, the Negro race needed a friend at the bar of public opinion, and he came to the Kingdom for such a time and became our good angel to plead our cause on the platform and in the press, and always compelled a hearing. He was brave and courageous, never afraid to speak out."

The honors of the Conference were likewise bestowed upon the living. One instance was that of Judge Ames (Central Pennsylvania), whom one of his colleagues likened to "Caleb of old," calling upon the Conference to salute and congratulate this useful citizen, churchman, and Christian. This the Conference did by rising vote, unanimously, when he was escorted to the platform and made fitting remarks.

TOBACCO HABIT ASSAILED

D. H. Hargis (Delaware) secured the floor in the interest of a resolution to commit the Conference against the cigarette and tobacco nuisance among the youth of the land. Said he:

"In my own city of Philadelphia men spend \$100 an hour paying men to fly in aeroplanes publishing in the clouds the use of cigarettes, until our young people in colleges and in various other walks of life, and especially our young women, are trapped into it as a fad even as they select their recent fashions. It is time that we should call a halt. Such things are a travesty upon Christian womanhood."

TENDER MEMORIES

A motion to refer to the Board of Temperance was substituted, and to that board reference was had. By a gracious act of courtesy, Herbert S. Wilson (Delaware) secured permission of the Conference to have Mrs. M. A. R. Camphor (Delaware), widow of the late Bishop A. P. Camphor, presented on the platform. Being se-

lected for the purpose, C. A. Tindley, with characteristic gracefulness of manner, said:

"Bishop and members of the General Conference and friends, I take more than ordinary pride in presenting Mrs. Camphor to this General Conference because she is the wife of the first missionary bishop sent in recent years, of our race, who made his print upon the sands of that dark continent and planted there seed whose fruitage will be gathered in the years that are to come." To which, from the rostrum, Mrs. Camphor, of modest mien, replied:

"I am very happy to be a member of this great body of Christian men and women, and my heart is filled with joyous thanks to my heavenly Father that He counted me worthy to do this little service for Him."

A former pastor of the late Dr. C. E. Welch, J. E. Roberts (Erie), led the Conference to a worthy tribute to the memory of this noble churchman, "who earned to give, who lived to serve, who worked to win in the cause of his divine Master."

Arlo A. Brown (Holston) presented, which was adopted, a resolution on education in the South. On call of the Conferences, Carl H. Fowler presented resolutions numerous signed concerning Broadway Temple, New York. Strongly advocating endorsement of the enterprise by General Conference, Arthur J. Baldwin (Newark), E. D. Kohlstedt (Dakota) and John Thompson (Rock River) spoke. Said the last speaker: "I wish I had words to express my feelings—the heartiest kind of word for that intrepid and heroic and persistent and indefatigable spirit, Christian F. Reisner, its pastor."

ON THE PEAK OF SENTIMENT

Bishop Hartzell's presence, name, and fame are sufficient to awaken enthusiasm in any convention or assembly. When W. E. Shaw (Central Illinois) presented resolutions suggesting that the General Conference extend affectionate greetings to the venerable bishop, it was a signal for one of the most glowing tributes of the entire session called forth from W. S. Chinn (Louisiana). "I lift my head this morning and thank God," said he, on securing the floor, "that through Christian education by means of men like Joseph C. Hartzell and Wilbur P. Thirkield we have been lifted and stand here as part of a great church that knows no bounds and no color, and holds that every man who follows Christ is our brother."

"Bishop Hartzell, we love you, and shall ever uphold the fine principles that you enunciated to the slave men and women of the South. God bless you."

THE FEDERAL COUNCIL

Recess ensued. Then were introduced, who spoke, Associate Secretary World's Sunday School Association S. D. Price, D.D., and Dr. John M. Moore, representing the Federal Council of the Churches of Christ in America, who clearly set forth the work of the council as a channel for expressing the fellowship and catholic unity of the church; to bring the Christian bodies of America into united service for Christ; to encourage devotional fellowship and mutual counsel concerning life and religious activity of the churches; to effect larger combined influence of the church, focusing this so as to facilitate and make more effective application of Christian principle to all relations of human life; to effect local organizations of the council in the communities of the United States.

F. H. Horne (New York East) presented resolutions

cherishing the memory of the late Judge Henry Wade Rogers. These, spoken to by Judge Ames and Thos. F. Holgate (Rock River), were adopted. Suitable resolutions concerning the late Senator F. B. Willis were introduced by F. C. Anderson (North-East Ohio) and adopted by the Conference, with a communication of sympathy to Mrs. Willis and daughter.

Announcement of the Credentials Committee concluded the morning session after benediction by the Rev. T. J. Meyers, of Iowa Conference, retired.

Sixth Day, Sunday, May 6

WITH THE SAINTS

To Bishop E. H. Hughes was the task of presenting "Cameo Memoirs" of those members of the boards and commissions who, during the quadrennium, had gone to their heavenly reward. Other memoirs at this service, over which Bishop Burt presided, comprised tender tributes to the memory of deceased bishops and members of the General Conference. Bishops Henderson and Bristol led the devotions. Memoirs were read or delivered as follows: For Bishop Neeley, by Robert C. Wells; for Bishop Quayle, by Merton S. Rice; for Bishop Stuntz, by Bishop Nicholson; for Bishop Bickley, by G. W. Henson; for Dr. W. V. Kelley, by J. W. Langdale; for Dr. Forsyth, by O. W. Fifer; for Dr. H. C. Jennings, by John H. Race, and for Mrs. Charlotte W. Blake, by L. O. Hartman. A. E. Piper read the memoir of Mr. F. A. Arter, and that of Mr. L. B. Alger was read by Howard A. Field.

Seventh Day, Monday, May 7

With Bishop Henderson in the chair, the Conference assembled promptly. Bishop C. W. Burns was the speaker. He chose for his theme, "The Walk to Emmaus." The message set the heart aflame as he insisted that "the mysticism of the spirit and the direction of the soul is given by the heart."

TACKLING BIG PROBLEMS

When the journal had been approved, Hugh Houston (New York) promptly secured the floor and corrected "an erroneous statement reflecting somewhat upon the Methodism of New York City." His contention was that Methodism is not languishing in that city. Foregleams of the most significant legislation of the entire session appeared in the motion of O. W. Fifer (Indiana), chairman of the Committee on Episcopacy, was passed, referring to the Judiciary Committee the question of the authority of General Conference to empower Central Conferences to elect bishops. Resolutions on restricted emigration, by E. Stanley Jones (North India) were passed, as was also one by J. W. LaGrone (Northwest Iowa), seeking a department of adult evangelism in the Sunday schools, referred to Committee on Education. Perry Hanson (Shantung) asked for prayer for war-torn China. Bishop Grose led.

A. J. Mitchell (Washington), through appropriate resolution, secured the appointment of a commission to arrange for observance in 1932 of the beginning of foreign mission work, by Melville B. Cox, in Africa. Recognition was given The Woman's Home and Foreign Missionary Societies in the fine courtesy shown by the Conference to Mrs. W. H. C. Goode and Mrs. Thomas

Nicholson, each of whom, when escorted to the platform, spoke briefly.

Bishop McDowell's report on unification was enthusiastically received, as it recommended the policy of the open door for future negotiation with the Methodist Church, South, or any church of kindred group. Announcements were followed with benediction by Bishop Henderson.

Eighth Day, Tuesday, May 8

Bishop F. J. McConnell presided; the Rev. W. R. Fruit offered prayer; Bishop Thos. Nicholson gave the address for devotions. It was a ringing challenge "to a new personal consecration to Almighty God; to a new heart-searching ministry."

Secretary Wade announced vote taken during quadrennium on proposed constitutional amendments on unification and admission of laymen into the Annual Conference. Bishop Nicholson reports on deaconess work, being chairman of that commission. Walter L. Brown (Central Alabama) appointed member of Committee on Proper Observance of Memorial Day; M. S. Davage on Sesqui-Centennial of Organization of Methodism. Commission on Melville Cox celebration was appointed as follows: Bishops Jones, Johnson, Clair; Drs. Donohue, Haven, Simpson, Joy, Guptil, and Lyon, and Mrs. Camphor. A long discussion on enlarging the powers of the trustees of the Methodist Episcopal Church resulted in returning Report No. 2 on temporal economy back to that committee for clarification. Reports of absorbing interest from bishops assigned to foreign fields were heard through addresses of Bishops Blake, Oldham, Birney, and Fisher. Then adjournment by Bishop McConnell after announcement that Bishop Titus Lowe, convalescent, would arrive in this country on May 12.

Ninth Day, Wednesday, May 9

Bishop Leete, alert, presides. Bishop E. S. Johnson offers the opening prayer and the devotional address. It was a feeling discourse on "Love."

THE EIGHT-YEAR TENURE

R. B. Urmey (Pittsburgh) calls for decision regarding application of the rule of eight-year tenure of bishops. By a big majority the Conference instructed the Committee on Episcopacy that "in assigning bishops to residences the committee shall give more heed to such considerations as the interests of the kingdom of God, the welfare of the church, and the qualifications of a bishop for the work of his area than to any principle or idea of time limitation of episcopal residence."

On motion of the Committee on Book Concern, Conference adopted report fixing Chicago, Ill., as one of the main establishments of The Methodist Book Concern. The old phrase, "publishing houses," has now dropped out of our Methodist terminology.

ATTACKING MILITARISM

On motion of D. L. Marsh (New England), Report No. 2 of Committee on State of Church was adopted, recommending to Congress and President Coolidge that no program of naval construction be ordered beyond June, 1929, and there be stricken out, if there be, any provision in the pending disarmament legislation that would tie the hands of the President.

"SAY IT WITH FLOWERS"

An incident of felicitous congratulation, accompanied by a golden basket of yellow roses and gladioli, in token of their golden wedding anniversary, was directed to Bishop and Mrs. Frank M. Bristol. The presentation resolutions were by Arlo A. Brown (Holston), and Miss Florence Hooper made the presentation. Following this, resolutions of affectionate regard were offered Bishops Oldham and Luther B. Wilson. World Service program was presented by Bishop Hughes; the report of General Conference Commission of Social Service Activities by Bishop Leonard. Adopting several minor reports, the Conference adjourned with benediction by Bishop Leete.

Tenth Day, Thursday, May 10

Promptly at 8.30 A. M. the Conference was called to order by Bishop Herbert Welch, and Bishop W. F. Anderson led the devotions, dealing with the "Basic Principle of the Mission of Jesus," which was to reveal the character of God.

MRS. MARY McLEOD BETHUNE SPEAKS

After devotions, the Rev. N. D. Shamborguer, in well-chosen words, on a privileged motion presented Mrs. Mary McLeod Bethune (South Florida), president of Bethune-Cookman College, Daytona Beach, to the Conference. Escorted to the platform by J. A. Simpson (South Florida), Mrs. Bethune spoke eloquently as follows:

"Mr. Chairman and Members of the General Conference: This is a supreme moment for me. I want to acknowledge in all humbleness my appreciation for this introduction, not for me, but on the part of the womanhood of my race. I am so happy this morning to represent to you 250,000 women gathered together in one organization known as the National Association of Colored Women with one great motto emblazoned on their sky, 'Lifting as we climb.' We want first of all to thank God for what Methodism has done for the womanhood of the Negro race of the United States of America. You have awakened us. You have given us the opportunity of finding ourselves; and, finding ourselves, we are steadily going forward, awakening the masses, that the masses might find themselves and be lifted to that platform of real Christian service.

"I have come just to say to you we are encouraged. There is no spirit of pessimism among us. Our faith is so steadfast in that great God of the universe who so loved us that He gave His Son Jesus Christ that all, not one, but all, white, black, brown, yellow—all mankind who believe in Him—may have life, and have it more abundantly. We want to appreciate all that you are doing, and say to you: 'We are marching forward. Our eyes are turned toward higher things.' And we believe in the Fatherhood of God and the brotherhood of man, and when this great democracy you are demonstrating here shall have belted the earth, all mankind will have been lifted and all of us will rejoice in the opportunity we have in service, service for one, service for all. I thank you."

Seizing the fit occasion, S. J. McDonald (South Carolina) committed the Conference by resolution to recognition and encouragement of the National Federated Clubs of Colored Women, of which Mrs. Bethune is presi-

dent, for the "great service this body of Christian women is rendering the nation, the church, and society."

GIVING PLACE TO NATIONALISM

History was in the making when after Report No. 1 of the Judiciary Committee was adopted declaring unconstitutional the election of bishops by Central Conferences, the General Conference adopted Report No. 2, calling for a commission of twenty-five "to study and report to this General Conference, within five days after its appointment, constitutional proposals, providing for Central Conferences throughout the church, with all appropriate powers." The matter of this motion came up for final disposition, of course, after the commission was appointed and subsequently made its far-reaching report.

Stewardship in the local church was the next subject considered, the Conference voting that appeals hereafter be made on the basis of spiritual need rather than financial reasons.

BOARD POLICIES CHANGED

Legislation on Report No. 4 of Committee on Book Concern makes the Epworth Herald editor responsible for supervision of other Epworth League literature.

The number and representative character of membership of Board of Foreign Missions was slightly changed under Report No. 1 of Committee on Foreign Missions. By similar legislation, the Committee on Revision was ordered to change the term "Corresponding Secretaries" to secretary, and to make the titles of secretaries of all benevolent boards conform to same model. Increased autonomy was granted to The Woman's Foreign Missionary Society and its quadrennial report highly commended. The Conference was dismissed with benediction by Bishop Welch.

Eleventh Day, Friday, May 11

With Bishop Nicholson in the chair, the devotional hour was featured by a beautiful prayer by President E. Guy Cutshall, of Iliff School of Theology, and an unusually strong address by Bishop Meade. He pleaded for a universal Christ, one who can be interpreted in terms of the spiritual genius of all racial and national groups. "The Lord, whom every race needs, will ultimately be builded into the life of every race," declared the preacher.

NEW UNIFICATION COMMISSION

By adopting Report No. 3, a commission of thirty-seven persons (seven bishops, fifteen ministers, and fifteen laymen) is to supersede all existing commissions within the church dealing with questions of unification, union, or federation. Said commission is to be appointed by the bishops, and to it are to be referred all such matters with other denominations within the United States.

Two funds are to share the expense of the East investigation—the Episcopal and the General Conference Expense Fund. Fraternal messengers were introduced from the Presbyterian Church and the United Church of Canada. The former was Dr. H. C. Rogers, whose warm words were more warmly received. The latter, Dr. G. A. McIntosh, took leave in a concise farewell utterance. Bishop J. M. Moore, of the Methodist Episcopal Church, South, was introduced and assured the Conference that he is "a member of the Methodist Church of the United States, whatever may be its peculiar name, or peculiar

locality, or peculiar relationship." Of the Commission of Twenty-five on Central Conferences, L. O. Hartman (New England) was elected chairman.

BISHOPS CANNOT RE-APPOINT

Judiciary Report No. 5 was adopted, as follows:

1. Question: "Under the Constitution and the decisions thereupon does the presiding bishop have sole power to 'choose and appoint the district superintendents annually?'"

Answer: Yes. This was so decided by the General Conference of 1924 (see Daily Christian Advocate, 1924, Page 610, and Journal of 1924, Page 374).

2. Question: "Does the General Conference have the legal right to limit a presiding bishop in his power to appoint the district superintendents by providing that he shall not reappoint a district superintendent who has served six years in a consecutive twelve?"

Answer: The General Conference in passing the provision found in Article 208, Section 2, "He shall not allow a district superintendent to preside in the same district more than six consecutive years, nor more than six years in any consecutive twelve in the same Annual Conference" is directing where and how a presiding bishop may use a power that is solely his. For years, pastors were compelled to be appointed to other charges at the end of certain fixed periods of time. This did not limit the bishop in exercising his power of appointment, but rather directed when he must exercise a power that was solely his.

Therefore, by analogy and by force of a practice long continued in regard to other appointments, we are led to decide that under our constitution the General Conference has the right to direct a bishop not to reappoint a district superintendent who has served six years in any consecutive twelve in the same Annual Conference.

Chas. A. Pollock, Chairman.

Chas. F. Eggleston, Secretary.

Announcement was made of the death of Mrs. William T. Hobart, a missionary in China, at the hands of Chinese soldiers. The Conference joined reverently in prayer with Dr. Pyke, North China missionary, and Bishop Birney, for the bereaved family of this missionary martyr.

Twelfth Day, Saturday, May 12

With Secretary Wade offering the fervent, feeling morning prayer, Bishop F. D. Leete gave the devotional address—a convincing appeal for a "Christ who fills the horizon of our thinking and is still larger than our little thought of Him can ever be. We need a supernatural Christ, a forgiving, atoning Christ."

The bishops, by resolution of E. M. Antrim (Oklahoma), were requested to send a fraternal messenger to the Presbyterian General Assembly at Tulsa, Okla., with greetings and appraisal of our action and gesture of federation and church union.

BISHOP McCONNELL EXONERATED

In view of erroneous interpretation by irresponsible agencies put upon pending charges against Bishop McConnell, the General Conference instructed an early report from Committee of Episcopacy as to contents of said charges. On May 15 these instructions were fulfilled

by the committee's report to the effect that "your committee, having carefully examined the charges against Bishop Francis J. McConnell, presented by the Rev. George A. Cooke, reports that it has found in the specifications absolutely no cause of action. We therefore recommend to the General Conference that the charges be summarily dismissed."

SELLING CHURCH PROPERTY

Temporal Economy Report No. 6 providing for the sale of abandoned church property through the Conference Board of Church Location, the cabinet and bishop, with concurrence of two thirds vote of the Annual Conference, was adopted. Also a report emphasizing practical preparation and experience rather than technical training for teachers in the church schools.

AREA HONORS BISHOP

Bishop and Mrs. Berry were highly honored by the constituency of Philadelphia Area, led by W. H. Ford (Philadelphia), heartily concurred in by J. M. M. Gray (Wyoming), H. P. Sloan (New Jersey), and D. H. Hargis (Delaware). Eloquent were the tributes paid by these speakers, all summarized beautifully in the expression of Dr. Sloan: "No one who ever comes to the Philadelphia Area can set a higher standard of Christian brotherliness and splendid democracy in his dealing with the preachers of that area than our bishop who is now retiring from us. And we present these flowers to him and to Mrs. Berry in recognition of that distinguished service and in expression of our abiding affection." Overcome with joy, on behalf of Mrs. Berry and himself, "I simply say thanks, thanks, thanks." The Credentials Committee excused H. S. Wilson (Delaware) after May 15th session, and Bishop Leonard closed the session thus: "We have reached the hour of adjournment. This is Mothers' Day. Out of respect to our mothers I will ask that the delegates and those in the gallery stand and remain standing in a moment of silence in honor of the memory of our mothers."

Then the benediction.

Thirteenth Day, Monday, May 14

His heart aglow with the passion for old revival fires, Bishop Shepard's devotional address questioned anxiously: "With our spiritual birth, our clear divine commission, the victories of our fathers and their noble traditions, have died down to statistical passions. A million souls in the next quadrennium is the goal on which my heart is set. I think the church is sick of dollar-building. We want souls."

HOW SHALL LAYMEN COME IN?

With the gavel in the hand of Bishop E. L. Waldorf, the Conference is sure of steady sailing over rough seas in handling the questions of admitting laymen to the Annual Conference; the report concerning Temperance, Prohibition, and Public Morals, and Book Concern affairs. But matters took an unexpected turn when the Conference ordered printed for further study in the Daily the several proposals concerning laymen: (1) That of J. C. Roberts, of West Ohio Conference; (2) The modified "Kansas Plan," presented by Philip L. Frick, of Troy Conference; (3) The revised "General Laymen's Association Plan," offered by R. C. Brown, of Rock

River Conference; (4) Revision of Committee Report, by J. W. Arbuckle, of Upper Iowa Conference; (5) Plan sponsored by Wat Tyler, of Central Pennsylvania Conference.

NEW ORDER OF PUBLIC WORSHIP

The Commission on Deaconess Work was increased by addition of four members, two each from the Board of Education and the Board of Home Missions. Report No. 46 provided a commission of fifteen to prepare two Orders of Public Worship for use of our churches; co-operating therewith an Annual Conference commission of seven members is to be appointed on music and worship.

FLOWERS IN EVIDENCE

By generous and enthusiastic vote, warm birthday tributes were paid Bishop Waldorf and Mrs. Waldorf, and Bishop and Mrs. Henderson, expressed in a basket of roses for each by delegations from their respective areas. In response, Bishop Henderson with apt words could not adequately express "all the love and affection and co-operative loyalty of the best area of the best church in the best world God ever made"; while Bishop

Waldorf was embarrassed because he is referred to frequently as his "wife's husband. And when I go to Oklahoma University they refer to me as my son's father. So the father of my son and the husband of my wife greatly appreciates this tribute."

LARGE GIVING

Arthur Baldwin (Newark) announced receipt by him Saturday, of a gift of a half million dollars, given by Mr. and Mrs. Ellis L. Phillips, of New York, toward completion of Broadway Temple.

Report No. 2 on Temperance discussed by C. O. Holmes (Northwest Indiana), and W. S. Chinn (Louisiana), on motion of E. C. Wareing, chairman of the committee, was adopted. So was Report No. 3 on the same subject. Book Concern Reports 5, 6, 7, and Judiciary 6, 7, were adopted; as also Reports 5, 6, 7 of the Committee on Foreign Missions. The last report provides for changing the boundaries or status of Annual Conferences without an enabling act of the General Conference, provided that a majority vote of the Conferences affected favor it. Dr. J. B. Hingeley pronounced the benediction.

"The Mind of Modern Youth"

By the Rev. Paul E. Baker
Religious Director, Fisk University

(Continued from last week's issue)

YOUNG people are concerned about religious unity. The differences between denominations hold no interest for this age. Conflict, competition, and overlapping seem futile and foolish. The fact that there is so much bigotry, rivalry, and hypocrisy in "churchianity" keeps many of our young people out of our religious institutions. If one goes to many of our churches, he will hear understudying, backbiting, reviling, denominationalism. This drives our youth to the parks, the movies, and the amusement halls. They do not get from our ministers messages that grip, that call for heroism and self-sacrifice. It will take a united church to command the loyalty of this age. Every large young people's gathering in the last few years has passed resolutions condemning church rivalry and calling for a united Christian force and a united program.

Our college group is inclined to be tolerant of all faiths, all creeds, and all denominations. They see good in all people—are willing to give each man the privilege of his own point of view. They are unsympathetic with those who think their church is the only church and their religion the only religion. One could easily predict that the religion of the future is to be a combination of the best in all faiths. Many have ceased to worship in any one place or any one way. The search is for that which satisfies. When it is found, it will be cherished, no matter what its origin or its source. Sectarianism and religious fanaticism are not popular with this generation.

Finally, youth is in dead earnest about religion, and realizing the kingdom of God here and now. "I am not concerned," they say, "about the kingdom of heaven. If I help bring the Kingdom on earth, the other life will care for itself." What can I do about the suffering, the superstition and ignorance of the earth? How can

I bring knowledge, good will, and peace to mankind? The challenge to share in the program to make justice, righteousness, and love real and dynamic, strikes a responsive chord in the heart of the college group. No place is too distant, no shore too lonely, no task too hard when there seems to be an opportunity to be the good Samaritan or to share the good gifts of life. There is still the crusading spirit abroad in the land. Social injustice, racial discrimination, and the military ideal are being bitterly opposed. The belief is strong that illiteracy, disease, and poverty can be destroyed. Youth is already engaged at the task. The cause of the exploited and oppressed is being championed.

There is a growing feeling of comradeship between the youth of all lands. They find they have common problems, common ideals, and common longings. The growing fellowship and understanding through the youth movement and the World Federation of Youth promises a solution to many old and pressing problems. The new earth about which people have been dreaming so long seems to be passing the birth pangs and will soon be among us. This does not mean the next age is to attain perfection, but it does mean they will take another step upward.

The fourth element that is essential to the leadership of this generation is an undying and constructive faith in it. If anyone is to have any influence in guiding it along the high road of life, he must believe in its capacity, its essential goodness, its ability to reason logically, and its earnest desire to find the *summum bonum*. This faith does not have to be expressed, but must be a feature of every relation with young people. We can be certain that they will know whether or not we believe in them.

Faith is creative. The fact that we hold an ideal for the growing group around us and are sure they can attain it, will help them move toward it. Young people are reluctant to disappoint their friends who have confidence in them. They will struggle desperately to measure up to the expectations of others. On the other hand, there is nothing more destructive and withering than distrust, a lack of confidence. Pessimists going about with tears in their voice talking about the wickedness of the younger generation are doing more to push them on the downward road than anyone else. Those who believe down deep in their hearts that youth wants to do right and that most of the things they are doing are prompted by high motives—if they are acting this faith—are lifting young people to high levels. There is such a thing as analyzing the actions of our college group, interpreting them psychologically, and finally of discovering the better elements and high motives in them. Those who condemn everything in the new age only look at the surface and interpret the situation with an ancient standard of value in mind. One must think in terms of this age to interpret it. We must remember that if there is anything wrong with youth, we are responsible for it. They are our children, the product of our ideals and training. It appears to me they are doing a courageous job extracting themselves from the results of our folly, weakness, and poor leadership. "According to thy faith be it unto thee."

The fifth requirement for leadership is consistency. The college age is quick to discern partiality or favoritism. They do not want any changing standard in their control. If a person is easy with them one day and strict the next, he is likely to get in trouble unless he gives a good reason for his action. A leader needs a well-balanced and well-poised personality, a keen sense of justice and fair play, and a very clear idea of his own ideals and philosophy of life. Again, a teacher of youth must measure up in his own life to the standards he sets for others. He must live by the rule and ideal he lays down for his class. Students get more from a person's life than they do from his teaching. They want a living example. Without it they perish. "Physician, heal thyself." Go thou and be consistent.

Young people want inspiration. The person who deals with this side of life does not have to apologize. It is not merely facts, but the interpretation of facts that concern youth. They will listen to any man who speaks with a prophetic voice. This age is interested in character and in development of personality. It wants a philosophy of life that will carry it safely over the bumps and through the fogs of human experience. The collegiate group is not afraid to face its own weaknesses, mistakes, and shortcomings. They will respect and honor a man who is painfully frank if they feel he is sympathetic and earnest. A man who speaks a message seasoned with reason—a message which grips the heart and stirs the emotion—is their type of a man. They do not want a person to smooth over their wrongs, shut his eyes to their foibles, or speak beautiful words about waywardness. A leader does well who takes off his gloves, who eliminates pretty talk in his dealings with youth—if at the same time he shows an understanding of their problems. They are no different from adults at this point. They will follow any man who is trying to travel the Christ way of life if he will patiently show them how. A man must know method as well as fact who

deals with the coming generation. He must speak to them rather than at them. Those great leaders who are doing much to mould the new age and who are being heard gladly are the ones who know the interests and instincts of youth, and are speaking to their hearts.

Wiley Has Remarkable Closing

THE fifty-fourth commencement of Wiley College glided smoothly into the archives of history last Tuesday morning with the graduating exercises, which took place at 10 o'clock. Professor W. H. Burnett, principal colored high school, Terrell, Texas, was speaker of the occasion. After making a right setting by giving the audience the stimulus of a thought-provoking introduction, Professor Burnett laid down four cardinal elements as the basis of a successful career: good health, good sense, a good heart, and a strong will. From these points he proceeded to deliver a message that struck home to all present. Out of the experience of his life as a public servant he talked to his audience in a happy vein that was understandable to the remotest implication and significance. "You may not succeed with a college education, but you cannot succeed without common sense," Professor Burnett insisted. He emphasized his address throughout with apt illustrations.

The baccalaureate sermon on Sunday, May 27, by Dr. A. W. Carr, pastor Mt. Vernon Methodist Episcopal Church, Houston, was one of unusual force and fitness, creating a profound impression on the audience.

Other features of the commencement were the style show on Wednesday night by the home economics department under the direction and joint supervision of Mrs. Ripetoe, head of department, and Mrs. Harold, assistant. Several types of dresses, all modeled and made by students of the department, were exhibited. The show was tastefully and artistically staged with a beautiful background and other settings. The closing musicale on Friday night was a rendition in its entirety of St. John's Eve, a cantata by Cowen. The music department, under the direction of Mrs. Martha B. Anderson, assisted by Mrs. Lucile Dogan Teycer and Mrs. Mae White Denison, presented the choir of thirty-five voices in this program. In the audience were connoisseurs of music, and they commended in highest terms the singing of this cantata. President Dogan was absent because of attendance upon General Conference of the church, but was in close touch with what went on.

Forty-seven candidates for graduation were granted diplomas and awarded degrees: forty-four bachelor of arts, three bachelor of science. Other graduates were: three from music, ten from high school, and seven from home economics. Of the college graduates, the following finished with distinction: Mrs. Gertrude Howard Mason, summa cum laude; Mrs. Della E. Long, summa cum laude; W. C. Burnett, magna cum laude; Miss Elizabeth Wilkinson and Miss Louise Pollard, cum laude.

Mrs. Gertrude Mason was ranking student for all time, having made the best average of any student during the entire history of the institution. In addition to her classroom work, she carried the responsibilities of librarian, basileus of the local chapter A. K. A. sorority, and other leading rôles in extra-curricular student activities.

National Leaders Leave Capital

Supreme Court Routs Criminals

By Harry Earl Woolever

Editor, *The National Methodist Press*

PRESIDENT COOLIDGE'S departure from Washington with a retinue of more than eighty office attachés, including members of the executive staff and secret service men, gives the White House the appearance of a summer home on the Jersey shore in winter. This staff which the Chief Executive is to have with him at the summer executive offices in Superior, Wis., is the largest which has ever accompanied a President to his summer residence. Calvin Coolidge intends to work. The group of newspaper men and journalists was not as large as usual, as many of these are covering the political conventions. Not in years has the capital been so deserted, from the official standpoint, as at present. The members of Congress, after the adjournment of that body at 5.30 P. M. on May 29, soon departed in large numbers. Such members of the National Legislature as stayed about their offices departed when the national conventions drew near so that the House and Senate office buildings are now lacking in much of their accustomed dignity, as secretaries and custodians make up the principal occupants.

At this season four years ago, national conventions were on and Congress had adjourned, but the President of the United States, with his force of secretaries, was still in Washington, and the Government had a personality which it now lacks. Not only are the members of the executive and legislative forces absent, but the Supreme Court, after a brief session, on June 5, came to a close with the announcement by Chief Justice Taft that the Supreme Court would be in recess until October. Even the diplomats are departing for Northern resorts or journeying to their homelands to renew direct contact with their governments and people before activities are revived in Washington for the new political year.

The federal capital was similarly deserted, but for another reason, in 1814. At that time the Capitol and the White House were burned and there was great fear lest Congress might decide to go to Philadelphia or some other city and make such place the permanent capital, as Washington was then young, its streets were muddy, its houses few, and its attractions most modest; but to-day there are no fears lest the President and the Supreme Court, Congress, and the diplomatic corps, will each return to the now accustomed haunts of those related to the United States Government. Washington is not only the center of the political world to-day, but it is one of the most beautiful capital cities, and with each passing month's construction of great modern buildings to house the growing activities of the Federal Government is going forward.

The dream of George Washington for a capital city of unsurpassed beauty is coming to reality, and on the banks of the Potomac, which unites the North and South, and which is being spanned by the great memorial bridge, now stands a city which belongs in a peculiar way to every citizen of the land. Its existence is the result of federal legislation, its purpose is to serve all the people, its material glory due to the support of all who pay taxes, directly or indirectly, and its greatest usefulness depends upon the consecration of representatives here placed and upon the prayers of those who look to the federal capital for able leadership in the affairs and relations of men and nations. Washington, as no other major capital, is distinctively a city of government, with none of the marks of manufacturing and commerce which characterize all other modern cities of its size. It is for this reason that when the chief Government functionaries are absent the city takes on a strange and somewhat deserted aspect. The center of its activities has become quiet. No longer does

the voice of the nation sound in the halls where laws are made and their execution considered.

SUPREME COURT DISAPPOINTS CRIMINALS

The Supreme Court of the United States, just before its adjournment for the summer, handed down a decision which has a far-reaching effect upon the safety of society, the enforcement of the laws of the land, and the disorganizing of criminals. The decision held that evidence obtained against criminals by tapping telephone wires is evidence admissible in court.

The basis of the case was as follows: A group of criminals banded together to defraud the United States Government by carrying on a traffic in illegal liquors. Headquarters were established at Seattle, Wash. Ocean freighters were used to carry liquor to British Columbia, then smaller boats brought it to the United States and the liquor was sold largely through the Seattle office. A business totaling about two million dollars a year was carried on. Police officials worked in league with the criminals. Government operators tapped the telephone wires and listened to the orders given, and were able to find the illegal goods and apprehend the culprits. On this evidence the bootleggers were convicted. They appealed to the Supreme Court on the grounds that their constitutional rights were violated by the manner in which the evidence was obtained.

The claim was made by the criminals' attorneys that evidence obtained by unethical means should not be admitted in court. If criminals could get such a ruling in their favor they would run free over the land. It is a case in which the most unethical class appeals for the protection of ethics. Already the criminal in the United States has acquired a license which permits him liberties wherein he often commits as many as five crimes before he is punished for the first one for which he was apprehended and released on bail. He must be summarily dealt with or his tribe will increase at an even more alarming rate.

From time immemorial the criminal has been trapped by the clever, undercover, deceptive, if you will, methods of detectives and secret service men. These detectors of crimes often have been forced to join societies of criminals and to appear in every way to be of the unlawful group in order to obtain evidence for the protection of society. Now that the same methods are used to discover liquor law violators, the wet individual and wet newspaper protests against this means of catching the lawbreaker. The criminal wants the right to use the telephone to violate the laws of the nation and of society, but objects to the telephone being used to detect him in his crime. The majority decision of the court said: "A standard which would forbid the reception of evidence obtained by other than nice, ethical conduct by Government officials would make society suffer and give criminals greater immunity than has been known heretofore."

The Bill of Rights was adopted to protect the rights of law-abiding citizens, not for the protection of the lawbreaker. The criminal must be met by his own methods. He knows no right and is a menace to all that is decent and just in society. He must be routed at any cost and by the exercise of whatever force is required, otherwise society disintegrates. The criminal lawyer who looks for technicalities to save violators from the just punishment of the law is also given a setback by this decision of the highest court of the land, and decent citizens are given renewed protection for life and property and courage to go forward in enacting

and in demanding the enforcement of laws which are for the common good.

ESPRIT CORDIAL

As one looks over the conditions prevailing in the various nations of the world—pagan, semi-pagan, and Christian—what gratitude he should feel that Christian ideals have made such a degree of progress in America, even though there is yet far to go. The fairest blessings of any people are those which are born of Christian ideals and the wide world stands to-day as the demonstration of this fact.

More of friendship and amiable understanding among the peoples of the various nations is being produced through Christian brotherhood than through all other factors. This is true at the seats of government of the Old World, and as well in our own land. Recently it was a privilege to present the fraternal delegates to this country from the Wesleyan Church of Great Britain: Dr. T. Ferrier Hulme and Dr. F. H. Otto Melle, president of the Methodist Theological School at Frankfurt-on-Main, Germany, to Vice-President Dawes, who worked out the widely discussed reparations plan for the recently warring nations of Europe. In this instance these citizens of three countries concerned, but all members of a larger Christian brotherhood, could discuss informally and with sincerity a problem which mere statesmen or nationals of these countries might have wrangled over. Because of their high Christian ideals, they were all equally concerned in the common problems of mankind.

Later during the visit of Dr. Melle to Washington, there was gathered about a table a small company of gentlemen representing a variety of interests, but all primarily concerned with international friendship and Christian progress. At the head of the table sat the German ambassador, Dr. Friedrich von Prittwitz, a delightful, cultured gentleman, representing the present spirit of his country. About him was a group composed of a bishop, a leading Methodist banker of the capital, a professor of philosophy of American University, the secretary of the board having to do with the advance of temperance and prohibition in this country and abroad, the writer, and Dr. Melle, who has proved such an *ambassadeur royal* in helping Americans by the millions to see and understand the new Germany. As no diplomats nor official representatives could have done, this group discussed informally the fundamental principles of education, temperance reform, international understanding, and Christian advance as these are related to these two great countries.

That which diplomacy and statesmanship and political envoys can never do, Christian ideals and brotherhood are accomplishing. Some day all will come to understand the real values of international amity and then those individuals who have most fully exemplified in Christian service, both in mission fields and in the economic, social, and public life, the spirit of the Nazarene in their dealings with domestic problems and interracial affairs will be recognized as the world's greatest statesmen.

WASHINGTON, D. C.

—If anyone is impatient with the situation prevailing throughout the country toward prohibition, let us assure this individual that more is being done to conserve the same than the average citizen knows. Many laboratories are working, many groups are investigating, many students are carrying on research. If a wet candidate is nominated by either one of the political parties, the greatest deluge ever known will be released on this nation in the interests of moral reform. We learn that the "Alcoholic Information Committee" is publishing a book on "Alcohol, Its Influence on Life: A Symposium on Recent Physiological and Psychological Experience." This volume is a symposium of the very best medical papers that have appeared in recent years on the subject of alcohol.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

THE EARLY LIFE OF SAUL

THIRD QUARTER. LESSON I. JULY 1

Scripture Lesson—Deut. 6. 4-9; Phil. 3. 4-6; Acts 22. 3, 27, 28.

Our studies this year are biographical, and are in the New Testament. After finishing the life and works of Jesus, it is eminently fitting that we next take up the life and works of Paul, earlier known as Saul. For next to Jesus, he is the most outstanding character of the New Testament, and, indeed, one of the greatest religious heroes of all ages. More men write more about his life, works, and teachings than about those of any other of the apostles. Many things combined to make him great. Among these may be mentioned: his remarkable native intelligence, his exceptional intellectual development—that is, his educational training, his intensely spiritual nature, his early life in the cosmopolitan city and intellectual center of Tarsus, his ambition and energy, and his conversion to Christianity.

His Boyhood Life. Very little is known of Paul's life before he was about forty years old. We even don't know when he was born, who his parents were, or what their social status was—that is, whether they were poor or well-to-do. We do know that he had an older sister, that he was born in Tarsus and educated in Jerusalem, that his parents were Pharisees of the tribe of Benjamin, and were full-blooded Hebrews. He was put to death some time in the late sixties of the first century, A. D., when he was apparently still very vigorous; and he was spoken of as a "young man" when Stephen was killed some time around 35 A. D. Therefore we can safely say that he was born some time during the first decade of the first Christian century. He lived with his parents in Tarsus until he was probably around twelve years old, or at the latest in his early teens. He received such training as the Jews customarily gave their children, which was chiefly religious (learning certain parts of the Old Testament, especially from the law of Moses and the Psalter) and vocational. He was trained to be a tentmaker, a vocation which he followed throughout his ministry until his imprisonment and by which he earned his living as a missionary. Very likely during these early years he manifested unusual interest in his studies. And probably his manifest intellectual ability and eagerness prompted his parents to send him to a university when he had reached a sufficient age to begin his university training. And the fact that he had an older sister living in Jerusalem made it convenient for him to begin his advanced training in Jerusalem while he was still young.

Saul the University Student. That Saul was quite young when he began his university studies is indicated by the fact that he claimed to have been brought up in Jerusalem at the feet of Gamaliel (Acts 22. 3), and also by the fact that he said that his life from his youth was known to the people of Jerusalem (Acts 26. 4). The University of Jerusalem at this time comprised two colleges—the one established by Shammai, and the other by Hillel. They both were thoroughly Jewish in spirit. But the former may be described as "hard-shell" Jewish or extremely conservative, while the other was much more liberal. Saul entered the more liberal college, which was at this time headed up by Gamaliel. Whether his choice of this college was deliberate, and, if so, whether it was because of its liberalism, or simply because of the fame of its head, we cannot say with any assurance. But whatever may have been his reasons for attending this college, he was certainly fortunate in his selection. For, in the first place, the atmosphere of this college was more in line with the more liberal spirit which he had imbibed from his home community; and, in the second place,

had he as a youth spent these many years in the college of Shammai, the liberal influence of his earlier home community would have been sufficiently destroyed to make it extremely difficult, if not, indeed, reasonably impossible, for him later to have become converted to Christianity; and, even if he had become converted to Christianity, he would have been practically unfitted for the great work among the *Gentiles* which he later accomplished. Not so much by his direct teachings as through the influence of his liberal spirit, Gamaliel prepared Saul for Christianity without being aware of it. And had he been a young man with his career in front of him, and with the spirit that was characteristic of him as an old man who had grown old in accomplishing a career which had made him racially famous, he, too, would probably have embraced Christianity.

As a teacher, Gamaliel was an Easterner, and not a Westerner. The technique of Eastern teaching was always to cultivate the memory rather than, as in the West, to stimulate the imagination and the reasoning activities. The teacher was not a guide to the student in his quest for knowledge, but doled out the supposed knowledge ready-made for the student to commit to memory. Not independence of thought or the expression of individuality, but the suppression of individuality and the knowledge and acceptance of tradition were considered the only worthy objective in teaching and learning. This is the kind of teaching which Saul received in college. And after he became converted his exact knowledge of the traditional interpretation of the Old Testament made it possible for him to become a stronger defender of Christianity in its conflict with the law of Moses than he could possibly have been without such knowledge. For unless an Eastern teacher was to be the founder of a new school of thought, the only individuality he could express was to be found in the resourcefulness with which he could support the teachings handed down to him. And Paul became more resourceful in his support of Christianity than any other of the apostles, because he had learned the methods as a college student.

After College, What? After Saul graduated from college we hear no more of him until the lynching of Stephen, which we shall study in our next lesson. He probably returned home to work at his trade and await the legal age when he could become a teacher.

Had he remained in Jerusalem he most likely would have seen Jesus before he saw Him on the road to Damascus. And as zealous as he was for the law of Moses at this time, he would have contributed his bit toward Jesus' death, and would have made mention of it in his writings.

SAMUEL HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, JULY 1, 1928

"Being zealous for God"

(By D. D. Martin, D.D.)

One characteristic of Paul the missionary was his consuming zeal. Before he was converted he had the zeal which made him a marked man in the community at Jerusalem, and was selected as leader of the force organized to persecute the infant church. This element in his nature made him a vallant soldier of the cross, for he was ever zealous for God, and never more than when in trials and persecutions he was able to make Christ known among those who had never known the gospel or His power to save.

No work can command more zeal in its performance than the work of the missionary. This gives eloquence to the Old Testament part of our lesson. In the midst of lords many and gods many proclaimed by those who had forsaken God, Moses, as one called to the leadership of a new movement for Jehovah, proclaims the God of Israel as the one God, and seeks to make Him known to all the world. There is a missionary flavor in the commandments and all the books of law and prophecy. The poets and prophets of the Old Testament were as truly missionary as any who have given so much for the spread of the Kingdom in these of modern missions.

Paul is emphasizing his Roman citizenship which gave him certain advantages. He felt that he was well-born. He makes much of his schooling, for he had advantages accorded to but few in his day; but he was willing to use all in the work of the new-found Christ that all might know Him and the power of His resurrection. That he had kept the law of Moses, that he was well-born, and that he was well-schooled all contributed to his success. The work of Christian missions should always have the very best that can be selected out of church and school.

According to the ancients, these things are to be taught to our children and the subject of conversation in the home and on the street, and shall be a sign on our hands and the marked feature in our looks as we approach others. These early characteristics contribute to a missionary's qualification. Other things being equal, the one with early advantages and native to the work will effect most for the Kingdom. Paul had all of these things in his favor. So have many of us. Let us, like Paul, be zealous for God.

GAMMON SEMINARY.

Epworth League Topic

JULY 1

AMERICA FIRST—IN WHAT?

(Heb. 11. 8-10)

First in Peace. A nation could have no greater ambition than to be *first in peace*. And events seem to be moving America swiftly toward the place where she may lead the world in the arts and plans for peace. The Kellogg-Briand correspondence at the present writing has come to the place where America is taking the lead in proposing the kind of treaty that would ultimately outlaw war and lead to world peace.

Millions of Christian young people are out with Christ on a great crusade. One of the objectives of this crusade is world peace. We must not forget that eighteen years ago the Christian young people rallied under the slogan, "A Saloonless Land by 1920." In 1920 the Eighteenth Amendment was written into the Constitution, and America was first

in inaugurating the greatest social experiment any nation has ever undertaken.

First in Justice—To the Children. Justice to her children: the United States Children's Bureau reported for 1920 that 1,060,858 children ten to fifteen years of age inclusive are engaged in gainful occupations. The census does not report the number of working children under ten years of age, but it is known that many are employed in agriculture, street trading, and industrial home work. Let us labor to make America the first country that guarantees to all children under fifteen years of age the chance to live, to study, and to play, that they may grow into strong, ardent lovers of America.

First in Justice—To Other Races. Let America be first in justice to those of other

racess. The Negro, the Oriental, and the Asiatic are all the children of the Father of the Anglo-Saxon. They also have the right to life, liberty, and the pursuit of happiness.

At the Student Volunteer Convention last winter a young Chinese closed an earnest address by asking help that China might become the first real Christian nation in the world. Immediately came the challenge, "Will we stand for that?" "Is not America a Christian nation?" Would that it were! There is no higher purpose that loyal young Christian Americans can set for themselves than to make America first in peace, first in justice, first in righteousness, and first in the honor and respect of all the world.

Little Stories of Achievement

What the Churches Are Doing

Phillip, Miss.—A storm struck the Phillip charge on May 19, of which the Rev. J. H. Herron is pastor, leaving 126 pounds of groceries and a handsome purse. The party given by both churches was led by clubs. Sister Turnipseed led at Shilo Church; Bro. H. Blanchet at Town's Chapel; Sister Maggie Henderson and Sister N. Jakes Club presented forty pounds of choice groceries. May God bless these people.—J. H. Herron, Pastor.

Winona, Miss.—The women of Haven Memorial Methodist Episcopal Church can be counted on at any time. The bag rally on a recent Thursday night was quite a success. They laid on the table \$34, and continued their drive with a sunshine rally. At this point the Rev. J. H. Wesley, our district superintendent, was called on to speak a few words of encouragement to the faithful women. When he arose to speak a storm swept through the church door, leaving more than one hundred pounds of choice groceries for the Rev. and Mrs. Z. T. Powell. Timely remarks were made by the Rev. Wesley, followed by the pastor, Rev. Powell. May God bless you and keep you.—The Rev. Z. T. Powell, Pastor.

Bay St. Louis, Miss.—The informal opening of Valena C. Jones Methodist Episcopal Church, which was to have been held Sunday, May 20, was held Wednesday night, May 23. A program was rendered by local talent. The Rev. A. L. Holland, district superintendent of the Gulf Coast District, addressed the waiting congregation. Other speakers of the evening were: the Rev. H. H. Lowe, pastor of the First Baptist Church, Bay St. Louis, Miss.; Prof. G. W. Brown, principal of the Valena C. Jones High School of Bay St. Louis. Resolutions were read and adopted highly commending Bishop R. E. Jones, who conceived and developed the project to its happy conclusion, a monument to his passionate and Christian love for God and humanity.—Mrs. B. E. Lizanona, Reporter; the Rev. E. G. Webb, Pastor.

Beaumont, Texas.—McCahe Methodist Episcopal Church is one of the over-the-top churches on the Beaumont District, with every claim of the church paid in full for the Conference year. We led the district on Easter (if not the Texas Conference) with \$1,012.57 laid on the table as a token of love for the cause of Christ. Too much cannot be said about the good people of this charge. After the rush for Easter was over, a two-weeks' revival was launched which resulted in five converts and ten additions. We closed our revival on May 13, and on the 14th we prepared our pastor to catch the train for General Conference, which was held in Kansas City, Mo. We wish to thank the Conference for such an able pastor as we have in the person of the Rev. F. D. Mayes.—Lessie Chaison, Reporter.

Alexander City, Ala.—Haven Memorial Methodist Episcopal Church is moving on under the leadership of our pastor, the Rev. G. W. Brown. The Rev. Brown is a plan-molder. The church school is being attended by many of the adults. Our community house has been completed with the necessary

Some Questions for Discussion. There are many things in which America leads the world. Just to enumerate them is to stir the blood. Have a paper on the achievements of America. Have someone discuss America's place in the League of Nations, the World Court, The Hague, and other movements toward world peace. Does America lead the world in reform movements? In education? In philanthropy? In religion? In the treatment of other races? In opportunity to the poor and oppressed? What do you think should be considered America's greatest glory?—From Epworth League Quarterly.

equipment—120 chairs, a piano, and a fine oil stove, which will be used for the purpose of cooking lunches when necessary. Remember this building has been built and furnished with the articles mentioned above since the arrival of our new pastor, the Rev. G. W. Brown. Members are being added to our church. We regret to state that the Rev. Brown will leave soon for the hospital, where he will undergo a minor operation. We are praying that God will direct the operation. The Rev. Brown is doing constructive work in Alexander City.—Irene Fuller, Reporter.

Bryan, Texas.—Owing to the inclement weather, our Easter program was postponed until April 15, which was conducted by Mrs. Nellie Lights, with Miss Pearl Haynes presiding at the piano. The cantata, "Joseph's Garden," was rendered to a crowded house. Bro. Walter Brown assisted greatly in making the necessary arrangements and securing the necessary equipment with which to make the cantata a reality. A number of the older ladies took part to help make the program a grand affair. We paid \$1.70 for World Service. In a recent rally a week before Easter, \$65 was raised to pay on some church indebtedness. Then on the fourth Sunday in May the women of The Woman's Home Missionary Society helped the trustees to pay off an old-standing debt on the piano, which was \$85. They gave \$66.50 of that amount. They also paid off the last indebtedness on the parsonage furniture, which was \$11.70.—Reporter.

Blackshear, Ga.—Scott Chapel Methodist Episcopal Church is progressing splendidly. The Easter program rendered under the direction of Mrs. M. Hadley and Mrs. Laura M. Gibson was a great success. On May 13

our efficient Sunday-school superintendent and his staff of teachers raised by classes the following amounts: No. 1, \$59.60; No. 2, Mrs. M. Hadley, \$32.07; No. 3, Mrs. Pearl Tingle, \$7.04; No. 4, Mrs. Christine Scott, \$1.29; total, \$100. This money was donated to the trustees for the improvement of the church. We wish to thank them for being so loyal. Our League is alive. Mr. J. P. M. Lee is doing everything to put life into our young people, as well as in other departments of the church. On Mothers' Day the committee conducted a unique program. Mrs. Mattie M. Marshall had charge of the League program on June 3. Our pastor wishes to co-operate with every department of the church and put over the great spiritual program for God.—The Rev. P. B. Gibson, Pastor; Mrs. Ophelia Jacobs, Reporter.

Bay St. Louis, Miss.—In the absence of our pastor, the Rev. E. G. Webb, the Rev. A. L. Holland conducted the funeral of the thirteen-year-old daughter of Mr. and Mrs. C. Govan, who is survived by mother, father, one sister, two brothers. The group meeting of the men of the district was held February 28. The sisters spared no pains in making them feel at home. On March 13 we mourned the passing of Newton Jacob. At the time of his death he was the oldest living member of the church; he was beloved and lived a Christian life. The sermon was delivered by the pastor, assisted by the Revs. A. L. Holland, A. H. Lathan, H. H. Lowe, W. H. Puckett, and Bro. Lacy. The pound party for the parsonage, led by Sister Dollie Fox, was a welcome affair. After prayer and remarks by the pastor and wife, Prof. G. W. Brown responded in a very splendid way. Easter Sunday was a high day. The pastor preached at 4 A. M. and at 11 A. M. World Service was collected at night. A matting art square was given for the parsonage by Sister Ellen Holmes; a cooking stove by Sister Clara Fox, and we feel thankful to Sister Dollie Fox for the job done on the pulpit set. May 19 and 20 marked the informal opening of the new church. Addresses were given by two of the oldest members of the church: Sisters F. Morgan and S. E. Powell. The Rev. A. L. Holland also delivered a fine address. Lavonia, daughter of Mr. and Mrs. G. Price, died in Chicago, May 22. Services were held in St. Mark Church, by the Rev. J. B. Redmond, and body was shipped to Bay St. Louis. She leaves mother, four sisters, one brother, and many friends to mourn. Our church has been lighted in a modern way. You are welcome to our church when in Bay St. Louis—Valena C. Jones Methodist Episcopal Church, 248 Sycamore Street.—Reporter.

District Activities

District Rounds

KNOXVILLE DISTRICT

Fourth Round—Mountain City, June 23, 24; Johnson City, 30, July 1; Greenville, 7, 8; White Pine (Tenn.) District Conference, 11-15; Rising Sun, 21, 22; Knoxville, East Vine Avenue, 29, 30; Knoxville, Seney Chapel, August 4, 5; Lansdale Mission, 5, 6; Greenville Ct., 11, 12; Russellville Ct., 18, 19; Jefferson City, 25, 26; Knoxville Ct., September 1, 2; Clinton, 8, 9; Newport, 15, 16; Morristown, 22, 23.

My dear Co-workers: We are starting on the last lap of the Conference year. Let us gather up the fragments that nothing may be lost. Every charge in advance of last year along all activities is our daily prayer. Let us not fail the church. It has never failed us. Strive to make round reports this year. May God bless you. The District Conference will be held July 11-15 at White Pine, Tenn. All pastors, local preachers, exhorters, and delegates are expected to be present with their reports. All general officers are invited and will be made welcome. Yours in His name, F. D. Johnson, Dist. Supt.

LAGRANGE DISTRICT

Third Round—South LaGrange, at Chip-ley, June 23, 24; Zebulon Ct., at Meansville,

30 to July 1; Woodbury and Manchester Ct., 7, 8; Odessa and Mountville, 7, 8; Arbor, Harris, and Spring Chapel, at Spring Chapel, 14, 15; Columbus, 15, 16; Greenville and Stovall, at Stovall, 21, 22; Culloden, Russellville, and Yatesville, at Culloden, 21, 22; West Point, 28, 29; LaGrange Ct., August 4, 5; Leete Hill, 10-12; Whitesville, Smith Cross, and Piney Grove, 11, 12.

Dear Brethren: Our financial program didn't run quite as high on Easter as we had hoped for. Let us take another chance at it on Children's Day. The standard of our district will be just where we place it. Let each pastor strive to place his charge in class "A." Our District Conference will convene in Cannon Chapel Methodist Episcopal Church, West Point, Ga., July 25-29, 1928. If we are not fully consecrated, let us consecrate ourselves to God now, for it is nearing the time for us to launch out into the deep and save souls into His kingdom.—J. B. Maddux, District Superintendent.

LITTLE ROCK DISTRICT

Third Round—New Edinburg Ct., July 7, 8; Sweet Home and Duncan Chapel, 15-17; Pine Bluff, St. James, and Circuit, 21, 22; Hensley and St. Mark, Pine Bluff, 27-29; Alt-heimer Ct., August 4, 5; Gould, Avery, and Meroney, 11-13; District Conference at New Edinburg, 16-19; Eudora, Dermott, and Mc-

A CHURCH SCHOOL TEACHER'S PRAYER

*Make of my heart an upper room, I pray,
Swept clean of pride, let self be but a door
Through which young lives may come to Thee
this day
To know Thee as they have not known before.*

*Speak through my voice that they may hear
Thine own.
Shine through my life in beauty and in truth
That they may see the Comrade Christ alone
And in the glad impulsiveness of youth*

*Rise up as did those fisher-lads of Thine
Who left their boats and nets to follow Thee,
So may they walk beside Thee, these of mine
Whom out of all the world "Thou gavest me!"*
—Molly Anderson Haley in THE CHURCHMAN.

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Gehee, 25-27; White Memorial and Brown Chapel, September 2-4; Wesley Chapel and Malvern, 9, 10; Johnsville, Hermitage, and Rison, 16, 17; Carthage, Brown, and Holly Springs, 22-24; Fordyce Mission, 25.

Dear Brethren: We are asking that each pastor make a special effort to report his full quota for World Service in the District Conference. We ask that the fifth Sunday in July and the first Sunday in August be set apart as rally days. I am sure if you will talk this rally up and work it up among your members, you will be able to pay it up at the forthcoming District Conference. We also ask that each pastor see to it that the local preachers, exhorters, district stewards, and district class leaders are present with full reports from their charges. The Sunday-school superintendents, Epworth League presidents, and Junior League superintendents will not be required to make their report at the District Conference, but we shall expect full reports from them at the Sunday-school and Epworth League conventions, which will meet at Sweet Home, Ark., later this Conference year. Let us turn our hearts and minds toward the District Conference and the convention, and let us work to make these meetings the greatest in the history of the district along all lines. Yours for Christ and His church.—W. S. Sherrill, District Superintendent.

Quarterly Conferences

BRIDGEVILLE, MISS.

The second Quarterly Conference convened at St. May Methodist Episcopal Church, May 26 and 27, with the district superintendent presiding. After devotions, the Conference was opened for business. The pastor was present with a good report. All officers present rendered good reports. Mrs. Ceronia Norwood was elected as delegate to the District Conference, to be held at Crystal Springs. On Sunday the Rev. G. W. Coleman preached to the delight of all who heard him from the subject, "Righteousness exalteth a nation, but sin is a reproach to any people." The superintendent was paid in full, \$32.50. Total raised during the Conference was \$80. We are praying for a suc-

cessful year.—Rev. B. J. Cooper, Pastor; Mrs. S. E. Rice, Reporter.

ECLECTIC, ALA.

The second Quarterly Conference was held April 21, 22, at Eclectic, with our district superintendent, the Rev. P. P. Wright, presiding. On Saturday, at 11 A. M., the district superintendent preached a soul-stirring sermon. We then adjourned for dinner. At 2 P. M. the business session was held. Most of the officers were present with satisfactory reports. The Ladies' Aid and Woman's Home Missionary Societies made splendid reports. The collection for Saturday was \$18. At 10 A. M., Sunday, the Sunday school was conducted by the superintendent, Bro. R. L. Varner. The lesson was well reviewed by the district superintendent. At 11 A. M. the Rev. Wright preached a helpful and inspiring sermon. Everyone was filled with the Holy Ghost. The district stewards came forward and raised a collection of \$6.50. Total raised for district superintendent, \$24.50. The Lord's Supper was administered by the superintendent, after which we raised for World Service: Sunday school, \$1; Ladies' Aid, \$5; total, \$6. Pray for our success.—The Rev. E. Frazier, Pastor; L. B. Townsend, Reporter.

EDWARDS, MISS.

Our second Quarterly Conference was held May 4, 5, at Mt. Zion Methodist Episcopal Church, with the district superintendent, Rev. J. R. Ross, in the chair. Dinner was served on the grounds. The Rev. Ross opened the Conference in a brotherly way and gave some timely remarks along the line of church work. Most of the officers were present with good reports. Raised in the Conference, \$25. Sunday morning, Sunday school was conducted by Bro. A. Simpson. The Rev. J. R. Ross preached at 11.30 A. M. a sermon that shall never be forgotten. Collection during the Conference, \$7.80. At 7.30 P. M. the Lord's Supper was administered.—W. E. Rucker, Reporter.

EUTAW, ALA.

Our third Quarterly Conference convened May 27, with Dr. F. W. Williams, superintendent, in the chair. He had just returned from a trip to the General Conference filled with good things. He was well pleased with the work of both churches. The pulpit at Oak Grove was filled by the superintendent. He was at his best. At 3 P. M. we were graced with the presence of the white Presbyterian preacher at Eutaw. At the evening service the pastor preached from the subject, "Heaven's Eternal Decree," Gal. 6. 7. Accessions this quarter, four; paid pastor, \$154; superintendent in full, \$34; World Service, \$55; trustees at both churches, \$100; Sunday-school collection, \$10.40; total for all purposes, \$353.40.—George Gordan, Reporter.

McGEHEE, ARK.

The second Quarterly Conference of Scott's Chapel Methodist Episcopal Church was held May 27, 28. Our district superintendent, Dr. W. S. Sherrill, was on duty as promptly as usual. His sermon Sunday morning was enthusiastically delivered with spiritual fervor, which inspired us to work for Christ as never before; text, Eccl. 9. 10, "Whatsoever thy hand findeth to do, do it with thy might."

At 3.30 P. M. a sacred concert was given by the musical department of the church, which proved to be a success. There were participants from all of the city churches present who rendered pleasing parts on the program. The Rev. E. W. Wilson, pastor of Evening Star Baptist Church, and choir were present and sang several selections. Very timely and helpful remarks were made by our district superintendent and the Rev. Wilson. The Quarterly Conference was held Monday night and was largely attended by the officers and members. All reports were far in advance of the first quarter, which shows that our able pastor, the Rev. W. D. Lester, is on the job. The Lord has wonderfully blessed us, and the labor of our hands is prospering, by our present effort.

We feel that in this way the battle will be won. Raised for World Service Easter Sunday, \$60; Phllander Smith College, \$11; for all causes during the quarter, \$301.15. Every department of the church is alive, and with our present pastor success is ours.—Miss Pearl Smith, Reporter.

MINTER CITY, MISS.

The second Quarterly Conference was held May 5 and 6 at Minter City Methodist Episcopal Church, the Rev. J. H. Gaston presiding in the absence of the district superintendent. The reports from officers were good. The Rev. Gaston was at his best, and preached two wonderful sermons. Two souls were added to the church. Each one was inspired to do more during the next quarter. The superintendent was paid in full. On Easter Sunday was made a good report for World Service, and a splendid program was rendered. Our worthy pastor was well pleased with results. We are praying for a spiritual benediction, and that much good will be done in our church work this year.—A. A. Moore, Reporter.

RIPLEY, MISS.

Our second Quarterly Conference was held May 25 at Moses Chapel, on the Ripley charge, by the Rev. Freddie Clay. Young Clay came to us in the place of our district superintendent, the Rev. A. G. Cole, who was attending the General Conference at Kansas City, Mo. The Rev. Clay made a great impression on the people of Ripley and the circuit because of the masterly way in which he conducted the business of the Conference. He went to Tiptonville on Saturday and held the quarter. The Rev. G. H. Voss is pastor. He preached there on Sunday, and at Moses Chapel at night. On Monday night the Rev. Clay delivered one of his able sermons, which was enjoyed by all who heard him. Thus closed a record-breaking quarter. Total collection on the Ripley charge, \$40. We sent him away with full claims for our district superintendent.—Rev. M. C. Pulliam, Pastor.

SHUQUALAK, MISS.

Our second Quarterly Conference was held May 26 and 27 at St. Peter Methodist Episcopal Church. Dr. Green, our district superintendent, could not be with us. The Rev. E. O. Gilmore was sent to hold the Conference. He gave very efficient service, and preached two fine sermons on Sunday. We paid the quarterly claim in full. On Saturday, the members of St. Peter sprang a surprise party on the pastor which netted about fifty pounds of choice groceries. The following named led the party: Mrs. Charity B. Dew, Mrs. A. Parker, Mrs. C. Lockett, Mrs. C. Strong, and Mrs. F. Ballard. Surprise us again. May the Lord bless every one of you.—Rev. and Mrs. W. C. Hilliard.

Obituary

CAUTION—God removed Sister Sallie Caution from a world of misery and woe on Sunday, April 29, 1928. She was a staunch member of Haven Methodist Episcopal Church for many years and served well in every capacity. She was a member of the Stewardess Board until death.—Mrs. Sarah B. Powell, Reporter.

Cards of Thanks

A storm burst among us a few nights ago and left much joy. Surely God sees some good and some great thing in us when He feeds us directly from His bountiful storehouse in such a way as this. We are thanking these kind people for this storm and all other things they may bring. Call again; you are always welcome.—The Rev. and Mrs. Z. T. Powell.

The Rev. and Mrs. W. D. Lester wish to thank the loyal members and friends of Scott's Chapel Methodist Episcopal Church, McGehee, Ark., for the many pounds of choice groceries, select can goods, and a cash purse given in a surprise party, Friday night,

Roster of District Conferences for 1928 Season

We will cheerfully make any corrections or entries when necessary. A postcard request is all that is expected. District superintendents will kindly enter theirs as early as possible.

District	Place	Date	Supt.
New Orleans	New Orleans, La.	June 20-24	J. D. David
Waycross (No. End)	Macon, Ga.	June 27 to July 1	D. R. Cooper
Oklahoma	Oklahoma City, Okla.	July 10-15	J. H. Ellis
Wichita	Coffeyville, Kan.	June 27 to July 1	D. G. Franklin
Lake Charles	Leesville, La.	June 27 to July 1	W. J. Hampton
Shreveport	Shreveport, La.	July 11-15	J. C. Calvin
Nashville	Nashville, Tenn.	July 11-15	W. B. Crenshaw
Bluefield	Northfork, W. Va.	July 11-15	B. J. Martin
Knoxville	White Pine, Tenn.	July 11-15	F. D. Johnson
Bluefield	Northfork, W. Va.	July 11-15	B. J. Martin
Alexandria	Alexandria, La.	July 11-15	S. S. Earles
La Teche	Franklin, La.	July 11-15	H. Daniels
Chattanooga	So. Pittsburgh, Tenn.	July 11-15	J. A. Pickett
Pulaski	Independence, Va.	July 12-15	A. Davis
Topeka	Dunlap, Kan.	July 12-15	B. R. Booker
Marshall	Marshall, Texas	July 17-22	A. J. Newton
Dickson	Columbia, Tenn.	July 18-22	R. A. Dowell
Gulfside	Pass Christian, Miss.	July 18-22	A. L. Holland
Waycross (So. End)	Waycross, Ga.	July 18-22	D. R. Cooper
Savannah	Ailey, Ga.	July 18-22	S. D. Bankston
Birmingham	Gadsden, Ala.	July 24-29	J. W. Thomas
Navasota	Madisonville, Tex.	July 24-29	T. S. Pryor
Murfreesboro	Liberty, Tenn.	July 24-29	J. T. Patillo
Montgomery	Wetumpka, Ala.	July 24-29	P. P. Wright
Montgomery	Wetumpka, Ala.	July 25-29	P. P. Wright
Tuscaloosa	Mt. Sterling, Ala.	July 25-29	F. W. Williams
Vicksburg	Bude, Miss.	July 25-29	J. R. Ross
Atlantic	West Palm Beach, Fla.	July 25-29	W. O. Bartley
Brookhaven	Crystal Springs, Miss.	July 25-29	G. W. Coleman
Lake City	Lake City, Fla.	July 25-29	J. W. Wesley
Baton Rouge	Baton Rouge, La.	July 25-29	B. J. Reddix
Bennettsville	Chesterfield, S. C.	July 25-29	J. D. Whitaker
LaGrange	West Point, Ga.	July 25-29	J. B. Maddux
Hattiesburg	West Enterprise, Miss.	July 26-29	E. A. Wilson
Jackson	Jackson, Miss. (Mt. Pleasant)	July 26-29	J. S. Williams
Kansas City	Blackburn, Mo.	Aug. 1-5	E. W. Hannah
Greenwood	Duck Hill, Miss.	Aug. 7-12	J. H. Wesley
Durant	Goodman, Miss.	Aug. 7-12	C. V. Heffner
Charleston	Cumberland, Md.	Aug. 7-12	E. A. Haynes
Huntsville	Center Grove Ct., Ala.	Aug. 8-12	J. W. Whitfield
Houston	Richmond, Texas	Aug. 8-12	J. S. Scott
Monroe	Bastrop, La.	Aug. 8-12	C. C. Spears
Opelika	Rocky Mount Ct. (Ala.)	Aug. 8-12	J. C. Chuman
Gulf	Orlando, Fla.	Aug. 8-12	J. S. Todd
Holly Springs	Victoria, Miss.	Aug. 8-13	A. G. Cole
Little Rock	New Edinburg, Ark.	Aug. 16-19	W. S. Sherrill
Beaumont	Silsbee, Texas	Aug. 21-26	J. W. Gilder
Galveston	Sanpaulski, Fla.	Aug. 22-26	D. S. Selmore
Hannibal	Troy, Mo.	Aug. 22-26	C. S. Webster
Fort Smith	Roland, Ark.	Aug. 22-26	J. L. Bryan
Ocala	Waldo, Fla.	Aug. 23-26	F. E. Welch

June 1. The party was led by Dr. J. G. Shaw, Bro. W. S. Wickham, Miss Pearl Smith, Mrs. J. G. Shaw, Mrs. J. M. Smith, Miss Thelma Smith, Miss Vivian Smith, Miss Marie Shaw, Mrs. H. Y. Avant, Mrs. Rachel Crowder, Mrs. L. J. Price, Mrs. Flora Sanders, Mrs. R. D. Madison, Mrs. Lovelass, Mrs. E. A. Peet, Mrs. Branson, Mrs. Lida Summers, Mrs. Cora Stewart, and others. The presentation speech was made by Dr. J. G. Shaw. Response by the pastor, and concluded with prayer. May God bless these good people, and may they come again. Mrs. Ruby Fenney, of Dermott, Ark., was present. We also wish to thank Mrs. Marie Pharr, Mrs. Louise Anderson, and Mrs. Fannie Crawford for the continued supply of vegetables fresh from their gardens, and the abundance of fresh milk and butter they have given us. May success and the spirit of Christ be theirs.

Woman's Column

The sixth annual district association of the Bluefield District Woman's Home Missionary Society convened at John Stewart Memorial Methodist Episcopal Church, Bluefield, W. Va., May 17-20. The Rev. T. G. Howard is pastor. The entire session was presided over by Mrs. Mamie Pearis, district president, with Mrs. Rozelia Watson, hostess. Welcome addresses were made as follows: In behalf of city churches, Mrs. C. Bundy; Ladies' Aid, Mrs. E. Warren; men's club, Mr. J. T. Thompson; local auxiliaries, Mrs. J. F. Lewis. Response, Mrs. Lee Revels. District President, Mrs. M. Pearis, then introduced the district officers present. A few secretaries were absent on account of illness. A banquet followed, given by the entertaining ladies, which was enjoyed by a large number of visitors and friends. Friday morning, devotion and love feast was conducted by the Rev. I. R. Hill and W. W. Ward, assisted by Sisters A. Bell, H. Sinkford, L. Revels, and L. Hye. The president fixed the har of the association; thirty delegates and officers reported, paying delegate expenses. Committees on Rules, Finance, Resolutions, Courtesy, and Publicity were appointed by the president. Splendid meals were served

twice a day at the church. Afternoon session devotions were led by Sister E. Davis and Sister M. Johnson. In making her annual address, Mrs. Pearis chose for her subject, "The World-wide Vision and Program of Christ." She is a leader of women, and knows how to put the program over, and with the co-operation of the faithful women and ministers on the Bluefield District, the work will soon cover the district. At the call for reports, most of the officers reported. An address was made by our efficient district superintendent, the Rev. B. J. Martin, using for his subject, "When I was sick, ye visited me." Other visiting ministers were the Revs. U. R. Hill, W. W. Ward, J. Manning, T. Hendricks, T. Howard; and the Revs. W. L. Sanders and I. J. Hall, Baptist ministers from Columbus, Ohio. Friday night, after report from corresponding secretary, a pageant was conducted by Mrs. Mollie George, rendered by Queen Esther girls. Demonstration by secretary of children's work on Saturday morning, Mrs. J. Thompson, secretary. The services on Sunday were full of inspiration. The pastor, Rev. T. Howard, was at his best, preaching from St. Mark 16, 6, 7. We will never forget the pastor and all those who stood so loyally by us in our sixth annual session. The reports showed an increase on our district. After the 11 o'clock service, resolutions were read.—L. J. Heath, District Reporter.

The Navasota District Woman's Foreign Missionary Society held its annual meeting at Caldwell, Texas, May 30 and 31, with Mrs. Emma Brown, district president, presiding. Quite a nice little delegation was present. The devotions were in charge of the district superintendent, Rev. T. S. Pryor. Most of the district officers were present. Welcome addresses were made in behalf of the local and associate churches by Mrs. Lizzie Gunn and Miss Mattie Cooper. Response by Mrs. L. Morgan. The following visitors were introduced: Rev. Marshall, of the African Methodist Episcopal Church; Rev. Scott, of the Baptist Church; also Miss Sadie Evans, daughter of the pastor in charge. Each made brief remarks. After a Pentecostal shower of prayers and songs, the program was taken up, and many interesting topics were dis-

cussed. Mrs. B. C. Jackson, of Navasota, read and explained the constitution and by-laws of The Woman's Foreign Missionary Society. Miss L. B. Armbrister gave an interesting treatise on "Training Youth for Service in Missionary Work." The Woman's Foreign Missionary Society was especially favored in having the following pastors present: the Rev. W. L. McDonald, of Madisonville; and the Rev. J. C. Beal, of Anderson circuit, who spoke encouraging words and helped in many ways to make the meeting a success.

On Wednesday night a foreign missionary demonstration of the Red Cross nurse was conducted by Mrs. M. A. Pryor, followed by a soul-stirring sermon by the Rev. J. C. Beal.

Thursday morning we were thrilled by the gospel message, which was delivered by the Rev. W. L. McDonald. His subject was, "The Finished Task." He preached a powerful sermon; Bro. McDonald is a fitting gospel preacher. The spiritual tide was kept high during the session, and many were delighted by feasting on the hidden manna of God's Word as it was preached by the Revs. Scott, Marshall, and others. Demonstration of junior work, "The Tie That Binds," by Mrs. B. C. Jackson, was given on Thursday night. It was presented in a very impressive manner. This was followed by memorial services for our deceased secretary, Mrs. J. J. Munson. Solo, "What Are They Doing in Heaven To-day?" was sung by Mrs. M. E. Sledge; sermon, the Rev. W. L. McDonald. Mrs. B. C. Jackson and Miss L. B. Armbrister furnished music for the occasion.

Resolutions were offered to the good people, members, and friends of Caldwell for the able and hospitable manner in which they cared for the meeting. Long live the Rev. M. B. Evans, his splendid wife, and the entire membership, for their splendid effort in every way to bring about success of this great meeting.—L. B. Armbrister, Reporter.

Hickory, Miss.—The second annual session of The Woman's Home Missionary Society of the Meridian District, Mississippi Conference, met at Wesley Chapel Methodist Episcopal Church, May 31 and June 1, 1928. At 2.30 P. M. devotional service was conducted by Mesdames J. S. Beale, Ina Morris, and L. Hardy; 3 o'clock, organization, with Mrs. R. N. Jones, president, in the chair. She made her annual address, which was inspiring to all, after which Mrs. L. Hardy was elected secretary, and Mrs. S. L. Harrison, reporter to the Southwestern. Welcome address, Miss Louise Burden; response, Mrs. L. Hardy. The following visitors were present: Mrs. Mary E. Jones, the first woman given license by the General Conference; Mrs. D. A. Houston, of the Hattiesburg District; the Rev. S. G. Roberts, pastor of Haven Chapel, Meridian, Miss.; the Rev. W. L. Mills, of Philadelphia, Miss. Reports were heard from district officers and auxiliaries. The president, Mrs. R. N. Jones, made her annual report, which showed much work done by her. The reports this year were better than those of last year. A round-table talk on the work of The Woman's Home Missionary Society was very interesting. At 7.30 devotional services were conducted by Mrs. Ethel Morgan; 8.30 P. M., missionary sermon by the Rev. S. G. Roberts, pastor of Haven Chapel, Meridian, Miss. He left with us many words of encouragement. Morning watch was conducted by Mrs. D. A. Houston; devotional services were conducted by Mrs. Mary L. McKee. Discussions: "Brief History of The Woman's Home Missionary Society," Mrs. J. S. Beale and L. Hardy; "Why Train the Children for Future Usefulness in The Woman's Home Missionary Society?" Mrs. Grenada McKee; "Why Is It Hard to Interest Young People in The Woman's Home Missionary Society?" Mrs. Elretta Shivers and Mrs. Willie McKee; "Why Is It That the Women of the Meridian District Do Not Manifest Interest in The Woman's Home Missionary Society as in the Ladies' Aid?" Mesdames S. L. Harrison and Videll Simmons. The 2.30 P. M. devotional service was conducted by Mrs. Sallie Dees, after which the district officers were elected. They were as follows: Mrs. J. S. Beale, president; Mrs. Grenada McKee, first vice-president; Mrs.

Mary L. McKee, third vice-president; Mrs. S. L. Harrison, corresponding secretary; Mrs. L. C. Hardy, recording secretary; Mrs. Ethel Morgan, treasurer; Mrs. Elsie Morgan, junior secretary; Mrs. Hattie Roberts, young people's secretary; Mrs. Sallie Dees, evangelist secretary; Mrs. R. N. Jones, little folks' secretary; Mrs. Videll Simmons, mite box secretary; Mrs. Birdie Cole, temperance secretary; Mrs. Alice Grisset, supply secretary; Mrs. Fannie Walton, chairman of stewardship. The officers were installed by the Rev. D. L. Morgan, district superintendent. Friday night the Rev. Mrs. Mary Jones, of Indianola, Miss., preached a wonderful sermon from Psa. 37: 37; subject, "Mark, the Perfect Man." This was enjoyed by all. The Rev. S. L. Harrison introduced the Rev. D. L. Morgan, who brought us greetings from the General Conference. We adjourned to meet next at Haven Chapel, Meridian, Miss.—Mrs. R. N. Jones, President; Mrs. L. C. Hardy, Secretary; Mrs. S. L. Harrison, Reporter.

Special Notices

The Beaumont District Epworth League and Church School Institute will be held at Orange, Texas, July 8-8. Prof. Elmer Dean, of Wiley College, dean; J. W. Gilder, general manager.

The Opelika District Conference, Epworth League, and Sunday School Convention will be held at Rocky Mount Church, on Rocky Mount circuit, August 8-12, 1928.—J. C. Chuman, District Superintendent.

Mrs. Pearl Rankin-Bush, of Lexington, Ky., has recently been licensed as a playwright by the Drama League of America, of Chicago, Ill. Her programs, consisting of dramas, tragedies, pageants, demonstrations, tableaux, drills, games, and community stunts, are especially adapted to churches, lodges, clubs, and community work.

The Hattiesburg District Conference will convene on the West Enterprise (Miss.) charge, Mt. Jordan church, July 26-29. Each auxiliary is to be present with \$5; each local preacher, \$5, and one subscriber for the Southwestern Christian Advocate. Each pastor is urged to raise and report his quota for Area Council expense and Pension and Relief at the District Conference. Brethren, let us not fail.—E. A. Wilson, District Superintendent.

Baton Rouge District—Dear Brethren: The District Conference will convene at St. Mark Church, Baton Rouge, La., on July 25-29. You are expected to bring up all deficits and report the same at roll call. This is our closing year; let us look well toward the end. Bishop Jones has been invited to attend this Conference with other general officers. For further information, see District Conference program.—B. J. Reddix, District Superintendent.

The Monroe District Conference will be held at Washington church, Bastrop, La., August 8-12, 1928. I wish to urge that all be present at the opening session, Wednesday morning, August 8, at 9.30 A. M. Every pastor be prepared to pay his apportionment of Area Council expense at the District Conference, or send same to Bishop R. E. Jones. All auxiliaries are asked to be present with reports. The presidents of Woman's Home Missionary Societies are asked to report their full quota to the Conference. I am thankful for having such a noble band of workers. Every project has been put over. Let us keep our motto in mind: "Together We Stand, Divided We Fall." Yours for success.—C. Spears, District Superintendent.

To the District Superintendents, Pastors, and Laymen of the Atlanta Conference: It is my pleasure to announce to you that the twenty-eighth annual meeting of the Lay Association will convene with the Hampton Methodist Episcopal Church, Hampton, Ga., July 19-22, 1928. In view of the fact that the time of preparation for the said association is very brief because of conditions over which we have no control, makes it very necessary for me to urge upon you to please elect your

delegates and alternates for said association. Send their names and addresses to me at once, so we can complete our program. We ask also that you raise and send in at least \$2.00 from each church for expense account as soon as possible, or at least bring or send to the annual meeting. The General Conference is just over, and these days in which we now live bring to us many new opportunities and responsibilities, and we as laymen feel it our indispensable duty to prove our faith, loyalty, and confidence in our official organ, viz., the Southwestern Christian Advocate, and its most efficient editor, Dr. L. H. King. Therefore we are asking that a special canvass be made throughout all our churches beginning now and culminating at the annual meeting, July 19-22, 1928, for subscriptions to same. Let the laymen take the initiative in this movement, co-operating with our ministers, of course. What say you, laymen? *Let's go!*—G. T. Gaither, Vice-President.

Inquiries

Any information concerning the family of Rufus Kimbrough will be greatly appreciated by his niece, Augusta Johnson Cooper. My father's name was Henry Johnson. My uncle's father was Jack Johnson. Please send any information to Augusta Cooper, Rt. 3, Box 7, Louisville, Miss.

I wish to inquire for my nephew, Mr. Mark Ried. When last heard from he was in Seattle and Tuck Willow, Wash. His mother's name is Mary Ried; grandmother's name is Mrs. Georgia Wilkerson. All his parents are dead, but someone reading these names may help me to find him. Any information as to his whereabouts will be greatly appreciated. Write Mrs. Nancy Smith, 999 Smith Street, S. W., Atlanta, Ga.

The Methodist Review

JULY-AUGUST, 1928

This theological journal does not lower its contents during the vacation season. The material of this issue is both entertaining and educative. This being the tercentenary of John Bunyan's birth, a striking portrait of this greatest of English prose writers is presented as a frontispiece. The Rev. Lewis Kcast also furnishes a sketch on "John Bunyan of Bedford."

Dr. James Henry Snowden, that able Presbyterian theologian, offers an able article on "Modernism in the Bible," penetrating and moderate in its critical attitude. A related study is by the Rev. Robert E. Goewey on "Mysticism of the Psalms."

The Review has strongly held that the current psycho-physics represented by the mechanistic behaviorists is the most perilous path many students are traveling. Two valuable articles on this theme are "Behaviorism and Its Anti-Religious Implications," by Dr. Philip L. Frick, and "Some Problems of Behaviorism," by the Rev. Alfred Wood. Both help to kill misbehaviorism.

Professor Lewis Herbert Chrisman celebrates this bicentennial passage of "Cotton Mather," that marvelous American Puritan, in a beautiful biographical sketch, and Dr. George Mecklenburg contributed his address

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on "The Soul of Lincoln's America." Both will be good reading for Independence Day.

The supreme study in this copy is the concluding section of Dean Knudson's address on "The Theology of Crisis"—one of the most important themes in current doctrinal discussion. Its first section in the May-June number should be reread in connection with it.

That great religious historian, Prof. William Warren Sweet, gives a great essay on "Religious Enthusiasm as a Motive Force in Spanish Colonization," and the Rev. Arthur D. Belden, in charge of Whitefield's Central Mission in London, England, says interesting things "Concerning Human Nature."

Besides his well-known editorial paragraphs entitled Bimonthly Brevities, the editor furnishes sermon essays on "The Beauty of Jesus" and "Knowing All Things." His further material in The House of the Interpreter and Evangelistic Propaganda will be worth while to many pastors in their work. In Biblical Research a Garrett professor tells "What the Old Testament Gave to the New."

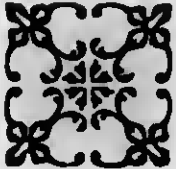
The Bookshelf contains many volumes ably reviewed by experts, and the Reading Course on "The Evolution of Ethics," by Dr. Oscar L. Joseph is equal in value. This department is highly helpful to all lovers of books.

Every Methodist minister should take and read this oldest periodical of our church, and it will be very useful to thousands of the more studious laymen.


THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, JUNE 28, 1928

"In Time of Need"




When perilous paths my thoughts pursue,
And what is false and what is true
Escapes my straining sight,
When baffling clouds of mystery hide
The upward peaks, be Thou my Guide,
O Shepherd of the Height.

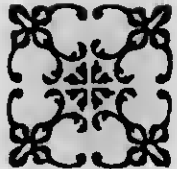


When dreary lies the level road,
When bare the flats, and sore the load,
And every mile seems twain,
When duty points the dusty way
Of drudgery, be Thou my Stay,
O Shepherd of the Plain.

When brightly beams the happy sky,
When clouds are gone, and hearts are high,
And sorrow far away,
Lest, dazzled by the glow, I yield
To vanities, be Thou my Shield,
O Shepherd of the Day.



When darkness o'er the spirit lowers,
And fear, or pain, or grief o'erpowers
Each dear, familiar light,
Sever'd from comrade and from camp
When I despair, be Thou my Lamp,
O Shepherd of the Night.



R. MACOMISH IN *British Weekly*.

Personal and General

—Our old friend, Dr. J. Mercer Johnson, of Houston, Texas, is now enjoying splendid health and solicitously remembers the Southwestern with promise of personal support in subscription getting.

—Toward the expense of the annual conference of the National Association for Advancement of Colored People held there June 27 to July 3, the Chamber of Commerce of Los Angeles, Calif., made a donation of one thousand dollars. The conference opened most auspiciously.

—The Rev. John W. Thomas, popular pastor of Taylor Memorial Church, Oakland, Calif., after a visit to the General Conference, has returned home and writes that the prospects for Taylor Memorial are brighter than ever as the people gird themselves for the work of the new quadrennium.

—The Rev. W. D. Lester, pastor of Scott's Chapel Church, McGehee, Ark., was the preacher of the annual sermon of Desha County Training School at McGehee, on June 10. The graduation address for the same institution was delivered by Dr. J. G. Shaw, leading physician of the city.

—The Rev. E. O. Woolfolk, A.B., B.D., pastor of St. James, Beaumont, Texas, is enjoying the best year of his ministry this year. Both he and Mrs. Woolfolk motored to the General Conference and spent several days among old friends. At the Beaumont High School he was baccalaureate preacher for the class of '98 graduates.

—Correspondents will note an error in the address of Bishop and Mrs. W. P. Thirkield in the church press. They will be at their permanent summer home on the shore at Marshfield, Mass., until September 8, when they sail for several months of rest and study in southern Europe. They will make their winter home in New York City after this year.

—At The Woman's Home Missionary Society's Convention, held on June 15-17, at Franklin, La., Mrs. Amelia Turner was unanimously re-elected as president, and was also elected delegate to the national convention, which meets in Wichita, Kan., October, 1928. Over \$500 was raised in the convention, and the session was one of the best in the history of the society.

—Bishop F. T. Keeney, newly assigned to residential supervision of Atlanta Area, met with the board of trustees of Clark University in their annual meeting, Tuesday, June 26. His presence and leadership were inspiring to those interested in the educational problems of the institution. The bishop won all hearts by his pleasing personality and his brotherly spirit.

—President F. C. Eiselen for Garrett Biblical Institute conferred forty-seven degrees upon the 1928 class of that institution, among them being Bishop Edwin F. Lee, recently consecrated and stationed at Singapore. The convocation address was delivered by Professor Eugene William Lyman, of Union Theological Seminary, New York, on "The Meaning of God for the Present Age."

—Upon the Rev. W. R. A. Palmer, our pastor at Buffalo, N. Y., Howard University has just conferred the honorary degree of Doctor of Divinity; and upon Max Yergan, that of Master of Arts; upon Moorfield Storey, that of Doctor of Laws. The Rev. Stephen S. Wise, rabbi, Free Synagogue, New York, N. Y., gave the commencement address of the fifty-ninth annual exercises, Friday, June 8, 1928.

—Miss Mozelle, eldest daughter of the Rev. and Mrs. John T. Dorsey, of Fayetteville, Ga., Atlanta Conference, graduated at the recent Clark University commencement with the "A.B." degree. Miss Lenoir Bertrice Smith, daughter of the Rev. G. W. Smith, of Mississippi Conference, likewise received her degree of "B.S." in Laboratory Medicine from the University of Michigan, College of

Literature, Science, and the Arts, Ann Arbor, Mich.

—As a new feature of his District Conference session to be held with Major's Chapel Church, the Rev. J. W. Downs, district superintendent of Waco (Texas) District, has planned a men's council similar to the ones being promoted by Dr. Bert E. Smith throughout the church. President W. T.

Contest for Southwestern Honors

THROUGHOUT the church, whole districts and local charges are vying with each other for leadership in the number of Southwestern subscriptions procured during this District Conference season. A typical example is the Oklahoma District, of which the Rev. J. H. Ellis is the stalwart district superintendent. This district has as its regular Southwestern representative one of the aggressive pastors, the Rev. LeRoy Fields. In the Christian Informer, the district organ, is carried this challenge by Bro. Fields:

"Last year the Oklahoma District won the distinction of being the banner district of the Lincoln Conference by giving in the highest number of subscriptions for the Southwestern Christian Advocate. It is up to each pastor and layman of the Oklahoma District to keep this coveted honor, which others fought for without gaining.

"This has its significance in the following: First, it shows our possibilities and superior strength over the other districts, as also was shown in our electing both ministerial and lay delegates from our district to General Conference.

"Second, it shows we are loyal to the most valuable organ of our church to our group. It defends our cause in church and state; speaks for us when we are not permitted to speak for ourselves.

"Third, it says our people throughout the district are more highly informed about the church of which they are a member than they formerly were. They are brought in touch with all groups throughout the church the world over; also makes it easier for the pastor to organize and put into operation the machinery of the local church. It is his greatest aid for local work.

"Let us excel ourselves this year by making our subscription list larger in each local charge."

Banknight will deliver the address. The Rev. A. D. Holden is entertaining pastor. Provision is being made also for a great Southwestern rally during the session of the Conference.

—The Rev. R. M. Davis, A.B., D.D., our pastor at St. Andrew's Methodist Episcopal Church, Fort Worth, Texas, is meeting with large success as pastor of this great church. Already sixty-five new members have been added to the membership and \$5,445.95 raised and appropriated on the outstanding obligations of the church. At the recent commencement of Samuel Huston College, Austin, Texas, Miss Mamie E., the brilliant daughter of Dr. and Mrs. Davis, received the A.B. degree with Magna Cum Laude.

—Dr. G. Bromley Oxnam is the new president of DePauw University, succeeding Dr. L. H. Murlin, resigned. To the numerous friends of President Oxnam this is pleasing information, as they are confident of both his merit and his ability, demonstrated by the series of successes that have followed in every post of responsibility to which he has been assigned. The Southwestern congratulates Dr. Oxnam on his timely election to the succession of presidents of historic DePauw, from which bishops are wont to be consecrated.

—The Southwestern records with sincere sorrow the sad death of Mrs. F. J. Handy,

beloved wife of our pastor at Jersey City, N. J. Dr. Handy had just been appointed to this new charge at the last session of Delaware Conference, March 28. The funeral of Mrs. Handy was held at her husband's church, Thirkield Chapel, Orient and Rose Streets, Jersey City, Tuesday, June 19, at 11 o'clock A. M. Toward this sorrow-stricken family—husband and children—the sympathy of the Southwestern Christian Advocate is genuine and abundant.

—Dr. and Mrs. Bert E. Smith announce the marriage of their son, Mr. Maurice Orin Smith, to Miss Julia Helen Wymer, Saturday, June 23, 1928, in Chicago Temple, Clark and Washington Streets, Chicago, Ill. Miss Wymer, the daughter of Mr. and Mrs. Samuel Clay Wymer, is the affable and efficient office secretary of Dr. Smith, the groom's father, and has been of invaluable service during the past two years in promoting the series of remarkable Men's Councils that have gripped the manhood of Methodism. The newly married couple are at home at 4143 Grove Avenue, Western Springs, Ill.

—Under provision of the Guggenheimer Foundation, Countee Cullen, the poet, will sail for Europe, Saturday, June 30, on the largest French steamer afloat. His stay, which is for the purpose of investigation, research, and writing, will be protracted over a period of sixteen months. Mrs. Cullen will join her husband a month hence to further prosecute her studies in art and the French language. Accompanying Mr. Cullen at the present time will be his father, the Rev. Dr. F. A. Cullen, pastor of our Salem Church, New York City. He is going abroad for rest and recuperation from the taxing work of a very responsible pastorate. Meanwhile Mrs. F. A. Cullen will spend the time among friends at their summer home, Pleasantville, N. J. To this bevy of friends the Southwestern extends the most sincere good wishes for a most pleasurable and profitable sojourn.

—Growing in popularity and practical value are the series of summer conferences and schools for pastors. Our busy pastors happily are availing themselves of the opportunity of attending these, as they realize their need for a new mental grasp and stimulus for their task. Last summer a large number of pastors of the Delaware and Washington Conferences attended the summer schools at Union Theological Seminary and at Drew. Among those attending this year at Union are the Revs. C. N. Trigg, J. H. Jenkins, W. B. Perry, and J. H. Love. At Drew University, among our group were the Revs. C. H. Smith, P. B. Snead, R. D. Jennings, Perry Myers, J. H. Hollins, W. S. Jackson, and W. H. Dean. These men are keeping abreast of the times and, thus enriching their experiences, will more surely bring to their people fresh messages of abiding hope and power.

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L. H. KING, Editor

H. E. Luccock, Contributing Editor

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THE METHODIST BOOK CONCERN

The Southwestern Faces the New Quadrennium

AT NO time in its history has it been possible for The Southwestern Christian Advocate to face the future with greater confidence in its ability to serve the highest interests of its constituency than it does on entering this new quadrennium. Emerging from the recent General Conference, together with all the "family" of Advocates, its essential place in the connectional machinery of our Methodism was conceded by a decided majority of the membership of the Conference. By which expression, Methodism again puts its very positive conviction on its system of Advocates as the necessary handmaidens of the denomination in fostering the church and all for which the church stands in civic righteousness and personal moral and spiritual values.

The General Conference's reelection of the present editor to direct the fortunes of The Southwestern has brought a deluge of congratulations from all sections of the church. This likewise inspires confidence of large success in this quadrennium. We are assured of the co-operation of laymen, pastors, district superintendents, and bishops who are administering the work on the field served directly by The Southwestern. From Bishop Wilbur P. Thirkield also comes this word, breathing his characteristic, enthusiastic spirit of courage and advance: "I want to assure you of my cordial support and my hearty co-operation in making The Southwestern the greatest force it has ever been."

Our confidence is likewise inspired by the never-decreasing sense of need for this journal and the response which invariably follows in the wake of an honest, intelligent effort to meet a fundamental human need. Just here lies the hope of large future success with this Advocate. It was projected out of the far-visioned conviction of beloved Bishop Joseph C. Hartzell nearly threescore years ago. The need for its ministry is even more urgent and fundamental to-day. This organ is necessary to interpret to the church and within the church the Negro's racial genius, his psychology. Otherwise the church cannot adequately know this large section of her world-wide constituency. The Negro must tell his own story of impulses, ambitions, spiritual experiences. Through his own eyes and by his own voice, the church must be made aware of the best there is in him and the Christian heights to which he can be lifted.

In the building of interracial good will, too, this journal is filling an unique place in the American church. Its policy of applying the Christian principle to every situation arising or existing among men, we believe to be the only constructive method of social and religious progress. The consistent and well-known attitude of The Southwestern Christian Advocate, in relation to this aspect of our national life, finds cogent expression in the Episcopal address to the General Conference:

"As illustrating the possibility of constructive effort in the correction of race prejudice, we would call atten-

tion to the remarkable work done by the Commission of Interracial Co-operation in a field of unusually delicate relationships and perplexing problems. It is one of the movements which has called constantly for self-restraint and that faith which inspired broad-minded endeavor. We would formally acknowledge our obligation to those who have given themselves to the promotion of this work, and we should not only encourage the commission to continue effort in its particular field, but also should accept its accomplishment as suggestive of what may be done and ought to be done in bringing other racial groups together. The General Conference has it in its power, by the promotion of such agencies, to strengthen in a significant measure the bonds of interracial good will."

The church organ is primarily the exponent of the application of the Christian principle in social upbuilding. In the light of Christian standards, to expose social injustices and to plead for the mind and method of Christ in human contacts must commend itself to the Christian conscience of those who take Christianity in earnest. In such work this journal finds an expanding opportunity for service.

Not the least of the needs to be served is to create an intelligent loyalty to the history, ideals, doctrines, spirit, and machinery of the denomination called Methodism. It were well for present students of the church to know the factors and forces that have entered into the making of the church what she is to-day. A knowledge of these facts will enhance appreciation for them and result in increased loyalty. There will be born likewise the desire to conserve the spiritual heritage that is ours and to enlarge upon it by new and richer experiences.

Chiefly though, The Southwestern is expecting to find its greatest usefulness in helping men to the experience of conscious soulship with God through the living Christ. This is the highest service any church journal can render humanity. And in proportion as it renders that service its expectation of large and generous response is thereby increased. Humanity always reacts favorably to those efforts put forth to meet its vital needs. This case will offer no exception. Because The Southwestern will be the channel of spiritual blessing to thousands of people who need its ministry, such as they find nowhere else, fulfilling this service faithfully, it expects large support from the public, especially from our constituency during the present quadrennium.

Because the fundamental need for The Southwestern's ministry is so urgent, and anticipation of the hearty general response expected from those it serves is confidently expected, the editor and those associated with him in this task, have resolved to devote the best in them this quadrennium to serving better than ever before the needs of our field. The General Conference was most considerate in its provision for the paper's largest usefulness to its constituency. Book Committee and Publishing Agents

have vied with each other in their devotion to this paper's interests. The church is covetous of the largest success for it. Our profound gratitude is extended to these all, and to all those also who have made possible the successes of the past, as well as to our entire constituency whom we trust to give the paper during the coming years the most generous support it has ever enjoyed.

Its more than fifty years of history confirms the seriousness of purpose with which The Southwestern enters this quadrennium in the service of the Methodist Episcopal Church and the Negro race. May we not anticipate that herein lies our legitimate expectation, that from all quarters there shall come to the paper that most enthusiastic support which it deserves.

Sixty-Second Annual Commencement Week at Rust College

FRIDAY, June 1, to Wednesday, June 6, marked the sixty-second annual commencement week at Rust College. Never in the memory of those who have attended the commencement exercises at Rust was there manifested such marked interest on the part of visitors and students in the exercises of the commencement week.

Visitors were present from far-away California, from Chicago, Atlanta, St. Louis, and all the cities and towns as well as the rural district in the vicinity of the college. The students remained throughout the commencement season.

Friday, June 1, at 3 P. M., the high-school class day exercises took place. The auditorium was beautifully decorated for the occasion. At 8 P. M., the annual musical by the departments of music. This program did great credit to the department of piano, voice, string and wind instruments. Saturday, June 2, at 8 P. M., Professor R. N. Brooks, of Gammon Theological Seminary, addressed the Literary Society on "High Ideals." He brought to Rust College and visitors a real message full of thought and well-suited to the occasion. Sunday, June 3, at 11 A. M., the Rev. Ernest Summner Williams, D.D., of the Metropolitan Methodist Episcopal Church, Baltimore, Md., preached from the text, "I must work the works of Him that sent me while it is day: the night cometh when no man can work." To the edification of all present his was a wonderful sermon. At 8 P. M., the Rev. J. M. Marsh, of Amory, Miss., preached the annual sermon. Rev. Marsh proved himself to be one of our strongest preachers. Sunday was a glorious day. Monday, June 4, at 3 P. M., the college class day exercises took place. This class represented the largest college class ever offered as candidates for graduation in the history of the college. Fifteen young men and women. At 8 P. M., the alumni anniversary, Rev. Dr. A. P. Shaw, himself an alumnus, delivered the address, which was full of thought for both the alumni and the college constituency as well. At the end of his address he made a subscription of one hundred dollars and then called upon others present to do likewise or better, whereupon within twenty minutes one thousand dollars was paid in and subscribed to the endowment fund of the college. Tuesday, at 10 A. M., the Board of Trustees met in the annual meeting and completed the routine business, after which the district superintendents present, together with the board and pastors, mapped out a plan of campaign to raise ten thousand dollars for the college between then and December 5. At 8 P. M., the senior class played as a dramatic production the "Rosary."

They acquitted themselves exceptionally well. A large audience attended. Wednesday, June 6, at 10 A. M., the commencement exercises proper took place. The commencement address was ably delivered by Rev. Jonathan B. Hawk, Ph.D., Associate Editor of Church School Publications of the Methodist Episcopal Church. His subject was "Education and Its Entail." Dr. Hawk proved himself to be one of the strongest platform speakers of to-day. The school year closed a most successful year's work on the part of students and faculty. Fifteen young men and women graduated from the college. Fifty-one young men and women from the high school. Nineteen young women received certificates from home economics. One young man received a certificate from the music department.

The summer quarter began June 18. The fall quarter begins September 12, 1928.

Morgan College Confers Degrees on Forty-Two

THIS has been a rather strenuous year at Morgan. The tremendous increase in enrollment for the year 1927-28 has made the providing of classroom and laboratory space an acute problem.

Commencement weather was all that could be desired; while it was too cool to use the open-air amphitheatre for the commencement events, it was not hot enough to make the assembly hall uncomfortable. The baccalaureate sermon this year was delivered by Bishop George R. Grose, of Peking, China. The commencement address was given by Rev. Oscar T. Olson, D.D., of Mt. Vernon Place Church, Baltimore. Miss Frances C. Berry, of Lynchburg, Va., won valedictory honors; Miss Sarah Mildred Goodrich, of Baltimore, salutatory honors.

In the freshman oratorical contest, the winners were Juanita E. Jackson and Walter E. Turpin; in the junior oratorical contest, Alein Koger and Anthony D. Chase were winners.

As indicated by the caption of this article, the graduating class numbered forty-two students, thirty-five receiving the Bachelor of Liberal Arts degree; five the Bachelor of Science, and two the Bachelor of Science in Education. Seven years ago, the graduating class numbered six; thus, in a seven-year period, the size of the graduating class has multiplied itself by seven.

The college has had its most effective year, as will be seen from the following: The mid-year examination resulted in the dropping of only three out of a class of one hundred freshmen. The school debating teams have won in all this year's debates. The basketball team has again won the national collegiate championship. In the nationwide Intercollegiate Oratorical Contest, the representative of the college won second honor.—Reporter.

- You cannot evolve an idea out of a stone.
- Jesus Christ never preached a funeral sermon.
- A little reserve keeps many a man from bankruptcy.
- Opinions are the re-enforcements of a man's convictions.
- A woman fears a mouse because she is terrified by contrasts.
- Education may train you how to get to heaven, but it never gets you there.

The Contributing Editor's Page

The Religion Worth Having

SOME time ago Professor CARVER published a book with this title. In what I am writing I am not consciously following his thought, but I am borrowing my subject from him.

Is religion worth having? Does it make any practical difference in daily living? These questions are being so constantly raised that we may be sure they are dealing with live matters.

Our answer depends very largely upon the kind of religion we have in mind. There is a type of religion, or of something that goes by that name, which is not worth having. It provides a man with excuses for his selfishness and confirms him in his self-complacency. It closes his mind to great and splendid truths which are coming to their birth in the thought of the time. It establishes him in a little, private world of his own, cutting him off from the human relationships in which so large a part of the meaning of life is to be found. There is a kind of religion that turns the face of a man toward the past, and makes him supremely satisfied with things as they are.

Much of the present-day criticism of religion is really aimed at the unholy, selfish caricature of spiritual religion just outlined. This is particularly true of the criticisms leveled against religion by the youth of our time. Many of them eagerly seek a religion that actually makes a difference to life, a religion that results in life-transformation through the service of ideals of moral beauty and power.

The one thing all men seek in religion to-day is reality. True, that word is badly overworked, but it sets forth the fact as no other.

The religion that rings true with the note of reality is just as earnestly desired to-day as is any other priceless possession of the human spirit. The quest for God is the soul's chief concern.

The religion worth having makes God real to the man living a normal life in our every-day world. A Hindu medical student one day asked STANLEY JONES how he could find God. He reached out his hand, closed the New Testament and said, "Now tell me from your own experience how to find God." There is just one thing that matters to a person deeply interested in religion and that is an experience of God. That experience is not the whole of religion, but it is its inmost heart. Organization, ritual, multiplied activities, modern attractions which all too often become distractions and nuisances, frequently get in the way of this experience, and men never arrive at that sense of reality in religion which comes when God and the soul meet in living experience.

Religion to be worth having must live in, for and by the truth. If men receive the impression that it must be guarded against the ever-growing light of truth, from whatever quarter that light may come, they will regard religion with suspicion, and those who are at all familiar with the discipline of modern thought will think it not worth bothering with as they increasingly devote themselves to the search for truth.

As matter of fact there is nothing in the whole sweep of human interest that has so much to gain by a free and fearless appropriation and use of truth as has religion. If God be the God of truth can it be possible that religion which leads men into fellowship with Him can be harmed by any ray of light which comes from the central sun?

The opposite is the fact. It is truth and more truth that our religion needs today if it is to prove its value to the men of this generation, who, largely because our age is a scientific age, are getting the habit of seeking the truth and following where it leads.

Moral purpose and passion characterize the religion worth having. A religion without ideals is a contradiction in terms. A religion without such ideals as constrain men to put their lives under the law of ethical struggle and sacrifice is a sad case of arrested development in the world of the spirit.

For a long time we have been all too much under the dominance of the mood of self-satisfaction and complacency in the nation and the Church. Great material prosperity, unprecedented changes in social customs, new applications of science to the practical problems of life have filled our minds, absorbed our attention and caused us to forget the claim of costly moral and spiritual obligations. Our religion has suffered incalculably.

For here is the curious thing. Religion is actually worth having only when it comes to us with such power as to make us eager to attempt to do the things which we do not want to do at all when we consult our own comfort and safety. Just when to the unthinking it might seem to be the time for a man to let go his hold, a spiritual religion of ethical purpose takes such a hold upon him that he cannot escape from its grasp; moreover, he does not want to escape.

To have a religion of any permanent value a man must get out of himself. He must grip and be gripped by an ideal that demands of him something more than his own wisdom and strength fit him to accomplish. This ideal must bring into his view persons, problems, opportunities which require of him a service and a self-sacrifice which drive him to God in self-despair lighted by a glorious certainty of help and sufficiency. Or, to put the matter quite differently, moral purpose and spiritual passion keep the fire at the heart of religion lighted.

Does the religion of Jesus Christ, our holy Christian faith, meet the requirements we have considered? There comes before our minds once more the figure of the Hindu medical student. He stills the voice of our sermons and arguments. He even closes the one Book of supreme value to our faith, and says quite simply to each one of us, "Now tell me from your own experience."

D. D.

The New Loyalty

Let us no more be true to boasted race and clan,
But to our highest dream, the brotherhood of man.
Shall Babel walls of greed and selfishness divide?
Shall not the love of friends illumine the patriot's pride?
For moated arsenals let shrines of art atone;
Where armies met in blood, let garden plots be sown
Let royal hunting grounds be parceled out anew
That little children's feet may know the grass and dew.
No more shall Mammon play with pawns of toiling men,
No more shall blood be spilled that Greed may count its gain.

Let patience be our power and sympathy our court,
With love our only law and faith our only fort.
New thoughts, new hopes, new dreams, new starry worlds
to scan,
As Time proclaims the dawn, the brotherhood of man.

—Thomas Curtis Clark.



"EVERY EYE IN THE CONGREGATION WAS RIVETED ON THE PREACHER"

The Whispering Parson—II

The Story of a Rural Community That "Came Back"

By Della Dimmitt

THE Whispering Parson soon found that his days were filled with work of a kind that he could do as well as another. The bare fact that he was once more of service in the world of men brought him a satisfaction greater than happiness. Day after day he labored unceasingly on the ancient structure that through him was being restored to usefulness for the life of still another generation, looking no further ahead than the day of its reopening when, his mission ended, he would go his wandering way. But the congregation, if so casual a gathering together of people of many diverse faiths might be called a congregation, had no such thought. They wanted him and no other to serve them. They could

not consent to his going away. The work begun among them would die. And what if he was bereft of a voice? He still had a heart to feel, a hand to help, and a clear, directing mind. If he could no longer preach with his voice, his life was a better sermon, and did not the Word say something about "the foolishness of preaching"? Out of their love for him they met and silenced every objection he could put forth. Out of their love they constrained him, and it was soon noised abroad that the resurrected old Climbing Hill Church had called for their minister a man without a voice—a "dumb man," as some would have it—and stranger still, they were proposing to build living accommodations for him on the rear

of the church with the expectation that some day they might serve as quarters for a primary department of the Sunday school.

But dumb or not, the newly called minister had a way with him that none were able to withstand, and everything that in any way touched the life of his people profoundly interested him. It was largely through his insistence that the district came to realize the need for a new and thoroughly modern schoolhouse with a schoolyard ample for play activities to replace the crazy old one-roomed shell on its huddled patch of bare, sun-baked clay that had done service for sixty years. He told them that their children were the equals of any children in the land and had an inborn right to equality of opportunity, and he pictured what might be done with their land if but a single generation of scientifically trained farmers might be given a chance to do with the land as they saw fit, and he made those hard-headed farmers see it.

It raised their taxes to put up the new building, and it raised them still more to employ a specially trained instructor rather than the cheap teacher it had become their fixed habit to look for; but it infused a new spirit into their boys and girls as they caught the first faint glimmerings of what education really does to one. And when these same boys and girls began to do things with tools and to get results hitherto unknown in their pig clubs and seed-generating contests and to talk of the products they proposed to enter in the county fair, the fathers and mothers caught glimmerings, too, of what the new training of the whole man means.

And presently the Whispering Parson began urging the necessity of neighborhood meets, and it was not long before every Thursday night found young and old wending their way to the reopened church, which was half church and half parsonage, an altogether home to them all. Whatever form the night's entertainment took, and it was varied enough to suit the taste of all, the invariable prelude was a half hour of singing, in which everybody joined, under the direction of Mrs. Johns, a feature that went so well that she began to plan for the giving of one of the simpler oratorios. On certain evenings the school teacher held forth, giving of his mind's treasure in the same simple, direct manner as the minister, and for three wonderful evenings he told the story of the stars, illustrating it with lantern slides, and in the same way he pictured Japan and the actual daily life of that quaint little people, sharing so prodigally of his own inner resources that the entertainment began to take on the aspects of the outgrown lyceum that did so much for general culture three generations ago.

This mingling of the secular and the religious was an unheard of thing, but the people liked it. It imparted a new meaning and a new dignity to life when the Whispering Parson once said in his earnest way that the raising of a higher acreage of oats or the perfecting of a better ear of corn glorified God because it made for a better humanity. He made God real to them; he brought Him out of the clouds and the awful mysteries into the everyday concerns of life, that being his own conception and experience of God—a living Presence touching human experience at all points; and, better still, he showed them how it worked in practice.

They had all felt sorry enough for Tom Riley's widow and orphan children, but he said something *had* to be done that those half-famished children be fed; something *had* to be done to relieve that pale-faced lad of a burden

too heavy for any fifteen-year-old shoulders to bear; something *had* to be done to hearten that mother for her job; and when he went among them with a subscription paper, heading it with his own name for a sum out of all proportion to the salary they had voted to pay him, none were found too poor to add to it. Anyone in need aroused him to action, particularly children. If for any reason he found them toiling beyond their strength on isolated farms within the bound of what he called his parish, deprived of the natural joys of childhood or of a chance in school, he rounded them up, and if persuasion failed, threatened delinquent parents or guardians with the law; and finding in one poverty-stricken home a mite of a boy suffering from a baffling eye trouble, he drove with the little chap a distance of fifty-three miles to a competent authority and saw to it that the child's vision was saved. And it was in just such simple, unheralded services that two entire years passed; and then, out of a clear sky, the thing happened.

* * *

It was strange, they all felt when they came later to talk over that memorable Sunday, that no one took any notice of the two strangers who slipped in before the service began. But then strangers who had heard of the work wrought by the "dumb" minister on the old Climbing Hill charge often dropped in, and once a correspondent for some small-town newspaper had come out and written for his "one-horse" sheet an account that must have had in it something out of the ordinary, for by some means unknown it fell under the eye of an exchange editor sitting at a big city desk, and he lifted the thing bodily, capping it with a headline of his own so arresting that a make-up man gave the simple little story front-page publicity.

At any rate the strangers were there, hidden in the rear among the men and boys crowding the back seats, not even the Whispering Parson aware of their presence.

It was one of his on-the-spur-of-the-moment discourses, and he had taken a sort of text from the unfinished discussion in the men's Sunday-school class centering about the daughter of Jairus. He had been talking in his usual rapid-fire husky whisper probably twenty minutes, when all of a sudden he became conscious of a marked change on the part of his audience. Always attentive to his lightest word, they were now leaning forward watching him with a strained intensity in no wise justified by what he had been saying.

Had a fire broken out back of him? Hardly, or they would be rushing pellmell to quench it or to break through the doors. But why were they eyeing him so? Was it possible that in a momentary lapse he had let slip something in no way related to the text? He had heard of men lost in a brain fog suddenly breaking out into profanity. What had befallen him? He must know before he went on.

All this flashing over him, he had paused scarcely five seconds when he walked quickly down to his wife sitting in the shadow of the organ.

"What's happened?"

"Why, don't you know?" And to his astonishment he saw that her face was bathed in tears. "*Your voice just now came back to you.*"

Then he remembered it was of Jesus' miracles he had been speaking, and his final utterance had been—"And the dumb spake!"

But had he spoken in his natural tone—aloud? He would never know.

There were those in the audience who always claimed that they saw a light suddenly stream into the minister's face. That may have been—it was morning, and he was standing where the light from an east window might have slanted across him. And there are those who see what others never see.

All over the church the people had risen, and in their excitement were pressing forward; but the only voice heard among them was that of the oldest and saintliest of them all. "Son, don't deny the miracle."

"Miracle?" came back in clear bell-like tones; "I never asked that any be wrought."

"Neither did the daughter of Jairus," and something of the look that must have transfigured Simeon there in the temple shone in Uncle Bennie's spiritualized face in its frame of snowy locks.

At that instant the two strangers pushed their way through the crowded aisle to Hillis John's side.

"We've come for you!" they spoke as one man, and from the way their hands met it was plain that no ordinary bond of affection bound these three together.

"How did you know where to find me?"

"Read about you in the Post-Dispatch and took the first train. Say! but you ought never to have cut yourself off from all of us in the way you did. It wasn't fair to your friends. It wasn't fair to your congregation, either; but if you are back in your old pulpit Sunday we'll try and forgive you."

"Oh! you're not going to take him away from us that needs him so?" It was a woman's voice shrill with apprehension, and immediately the entire congregation was in an uproar protesting against this high-handed removal of their chance-appointed minister.

It was he who finally quieted them and prevailed upon them to go away and give him a chance to "think things over." But they were back long before the hour appointed for the night service. The news had spread, and from every quarter the people had streamed forth crowding the little assembly room so full that a dark fringe of those standing hemmed in all the edges.

What had gone on in the hours intervening back of

those closed doors not a soul among them knew; but when they finally slid apart and admitted, not their minister, but the two visiting strangers, fear smote the congregation. So *they* had been commissioned to come out and break the news!

It was even as they surmised, for immediately the older of the two men took his stand just inside the altar rail and below the pulpit.

"Friends," he began in a low, even voice, but the stillness was such that his every word carried even to the late comers outside pressing close to the open windows, "I had to beg for this privilege of coming before you tonight. At first your minister, who happens to have been my minister before ever he was yours, utterly refused his consent. But it is only fair that you should know some things concerning this man who has gone in and out among you these two years past.

"I represent a church of over two thousand members in a rich and populous city. For a little more than three years he ministered among us, and his wife's beautiful voice led in our choir. The crowds came to us. You who have listened to them both can readily understand why. I need not tell you how the church loved these two—how the whole city loved them—for it is apparent that they have won their way into your hearts, too. Nor do I think I need to tell you how gladly we would have this minister of ours back—at any price.

"But"—and the stillness was now almost deathlike—"he steadfastly refuses to come. He says, and with his whole soul he believes, that there was a divine purpose in his coming here, that there was a purpose in the silencing of his voice and in the sudden mysterious giving of it back. Now, I do not profess to know, nor does he, what the Almighty's purpose was—whether to show a people grown faithless what might be wrought in a neglected corner of His vineyard, or whether it was to show a self-seeking ministry what might be wrought in the soul of an utterly surrendered man. But this I do know—that as we talked these things over, like the disciples of old on their way to Emmaus, our hearts did strangely burn within us, and something tells me here"—placing his hand upon his breast—"that the end is not yet, and I wonder—what is about to happen here among you."

The Master's Way

By John E. Charlton

Oh, Master, I would be like Thee
In trust that is humility,
And know the power that comes from God
By following where Thy feet have trod.

To have the trust that makes me take
Unpleasant paths for Thy dear sake;
To do the Father's will for me
And thus to follow after Thee.

So let me follow after Thee,
It may be to Gethsemane,
To suffer, pray, and conquer still,
Because I do my Father's will.

To go when Thou dost point the way,
Or harder still, just waiting, stay;
To love, to work, my cross to bear,
Thy suffering and Thy triumph share.

Oh, Master, just to be like Thee
In winsome, verile purity;
Strong Son of God, may I be strong
In doing good, forgiving wrong.

Commencement at Haven Home

MAY 23, Commencement Day, marked the close of forty-three years of consecrated work of The Woman's Home Missionary Society in Haven Home Industrial School, Savannah, Ga. We can truly say it has been one of the best years in the history of the home. Six fine young girls were graduated from our junior high school, thus laying a foundation for a higher education. This past year seven Haven Home girls attended Clark University and lived in Thayer Home.

Do our girls make good? During the last eight years nearly all of the graduates and many others in the lower grades have been found in places that could be recommended to any young ambitious girl. Some in high school, later college, others teaching in the rural schools of Georgia, some taking nurse training, one in settlement work and at the same time taking her university work; others working to earn the money necessary to complete the education so much needed, and some in the home where duty calls so loudly. May we whisper a prayer, "May God help the girls to make the home what it should be."

Besides our junior high school course, we have courses in Bible, domestic science, sewing and dressmaking, physical training, piano, and public school music.



Our commencement program, beginning with our May Day Festival, Baccalaureate Sunday, Class Night, through Commencement Day was enjoyed by all. Large crowds attended the services which makes us feel that the people are in sympathy with the work and believe in it."
—E. Mae Comfort, Superintendent.

The General Conference Day by Day

Fourteenth Day, Tuesday, May 15

"Love" was the very appropriate subject discoursed upon by Bishop G. A. Miller in his devotional address. Verily, the acts in the business procedure of the day were expressions of that outgoing love of individual members and of the Conference toward the peoples at the ends of the earth.

THE BIG DEBATE

Quick and thorough shift was made of the order of the day, the charges against Bishop McConnell, already referred to in these comments. Led with comprehensive wisdom and fine skill by L. O. Hartman (New England), chairman, the discussion of the report of the Commission of Twenty-five on empowering Central Conferences to elect bishops for their own territory was vigorously prosecuted throughout well-nigh the entire morning.

The suspected danger that the report admitted of the possibility of setting up Central Conferences in the United States was sternly fought by W. R. Keesey (Iowa), J. E. Skillington (Central Pennsylvania), J. R. Gettys (Nebraska), J. G. Wilson (Philadelphia), F. R. Bayley (Baltimore), and I. G. Penn (Washington). Strongly supporting the commission's report by able argument were Frank A. Horne, whose remark, "Shall we, the great Methodist Episcopal Church, now make the start for a world brotherhood in religious matters?" will go ringing down the years as one of the most prophetic statements in its implications for real practice of Christianity that was heard during the 1928 General Conference; John R. Edwards (Baltimore), W. S. Bovard (Indiana), Carlo Ferreri (Italy), and H. H. Cynn (Korea).

The recess chasm was bridged by sustained interest in this question and discussion. Without delay the Conference having heard Bishop Jas. Cannon, Jr.'s statement on temperance, adopted by the Board of Foreign Missions of the Methodist Episcopal Church, South, seeking our solid co-operation for "the utter confusion and defeat of the advocates of the liquor traffic," heard a statement from Mr. O. P. Miller of the condition of the General Conference expense fund. For long, efficient, and faithful services rendered Methodism, Mr. O. P. Miller was presented a bouquet of flowers in appreciation by J. J. Bushnell (Northwest Iowa).

Again the Conference plunged into the big debate of the entire session on Central Conferences. Excepting N. D. Shamborguer (Lexington), who spoke favoring amending the report so as to forestall the possibility of constituting a Central Conference in the United States, C. C. Hall (Southern Illinois), E. Stanley Jones (North India), H. P. Sloan (New Jersey), Ray Allen (Genesee), Hugh H. Cynn made telling speeches for adoption of the report. When E. P. Robertson (North Dakota) pleaded for time to consider, "Shall the United States of America be subject to division by vote of this General Conference?" adjournment was demanded by time limitation, and Bishop Johnson pronounced the benediction.

Fifteenth Day, Wednesday, May 16

The dynamic Bishop Fisher is in the chair, and the scholarly Bishop C. E. Locke gives a polished devotional address on "Growing a Soul."

Important resolutions passed concerned race discriminating immigration laws and delegating to the Federal

Council of Churches the power to act for the Methodist Episcopal Church in redress of racial wrongs.

METHODISM THROWS OFF HANDICAP

Again the Central Conference debate was to the fore. The single amendment allowed by the Conference despite the long, spirited debate on this subject was accepted by Chairman Hartman as suggested by W. H. Gould (Philadelphia) that it shall require a two-third vote of General Conference to create a Central Conference with such powers as General Conference shall prescribe. At least a dozen speakers were arrayed, six for and six against the original report. For it: W. H. G. Gould (Philadelphia), E. F. Lee (Malaysia), E. G. Bek (Southwest Germany), E. M. Antrim (Oklahoma), Arlo A. Brown (Holston), J. I. Bartholomew (New England Southern), and L. O. Hartman (New England); opposing were: W. A. C. Hughes (Washington), B. F. Reading (West Ohio), Chester A. Smith (New York), L. M. Edwards (Denver), and C. O. Holmes (Northwest Indiana). Now the Conference was ready. The secretary read the proposed constitutional amendments:

Division III, Chapter I, add Article IV, making new paragraph 37 of the Discipline read as follows:

ARTICLE IV

Par. 37. Annual Conferences, Mission Conferences, and missions in such numbers as the General Conference, by a two-thirds vote, shall determine, may be organized by the General Conference into Central Conferences with such powers as the General Conference, by a two-thirds vote, shall prescribe.

By a required rising vote, 766 favored and 64 did not.

Division III, Chapter II, Article X, Par. 46, Sec. 3, which reads as follows:

"The General Conference shall not change nor alter any part or rule of our government so as to do away episcopacy, nor destroy the plan of our itinerant general superintendency, but may elect a missionary bishop or superintendent for any of our foreign missions, limiting his episcopal jurisdiction to the same respectively," shall be amended by adding to said Sec. 3, the following words:

"And may empower Central Conferences to elect bishops or general superintendents whose episcopal supervision shall be within the territory included in the Central Conference by which elected, subject to such other conditions as the General Conference shall prescribe; provided, however, that a general superintendent or bishop elected by one Central Conference may exercise episcopal supervision in another Central Conference when so requested by such other Central Conference."

so that the section as amended will read:

"The General Conference shall not change nor alter any part or rule of our government so as to do away episcopacy, nor destroy the plan of our itinerant general superintendency; but may elect a missionary bishop or superintendent for any of our foreign missions, limiting his episcopal jurisdiction to the same, and may empower Central Conferences to elect bishops or general superintendents whose episcopal supervision shall be within the territory included in the Central Conference by which elected, subject to such other conditions as the General Conference shall prescribe; provided, however, that a general superintendent or bishop elected by one Central

Conference may exercise episcopal supervision in another Central Conference when so requested by such other Central Conference."

Voting for, 768; against, 6. Thus were adopted those requisite constitutional amendments for putting into execution the commission's report, which had previously been adopted with hilarious acclaim. Thus the outstanding piece of legislation of the Conference will be submitted by the bishops to the several Annual and Lay Electoral Conferences of the spring and fall seasons of 1928 and 1929. Should these give the necessary two-thirds vote favoring, the provision becomes effective for the whole church. The decks now are cleared for handling the other big question of admission of laymen to Annual Conference.

Mrs. W. H. C. Goode (West Ohio) spoke to Report No. 1 on deaconess work, and the report was adopted, enhancing materially this worthy cause within the church.

Report No. 6, on support of theological schools by the general church, spoken to by D. L. Marsh (New England), E. L. Kidney (Pittsburgh), and R. N. Brooks (West Texas), was carried over. The Credentials Committee seated temporarily in the place of Mrs. O. E. Grear, first reserve W. G. Moseley (Central Missouri), and the Conference adjourned.

Sixteenth Day, Thursday, May 17

"The Mind of Christ" was Bishop George R. Grose's topic as he conducted devotions. Perry Hanson gave the touching morning prayer. Bishop Mitchell presided. Outstanding in the business procedure was the committee report in the case of Bishop Anton Bast. There were two charges and three specifications, all of which the committee found sustained. The penalty imposed was: "While continuing Bishop Anton Bast in the membership and ministry of the Methodist Episcopal Church, the committee suspends him permanently from the exercising of the functions of the office of a bishop in the Methodist Episcopal Church."

"The committee recommends him to the favorable consideration of the Committee on Episcopacy in respect of provision for support until the next session of his Annual Conference."

FIVE BISHOPS RETIRED

Because of his failing health, in order that he might go to Baltimore, his home, preference was given by the Conference to that section of the Episcopacy Committee's report releasing Bishop Wilson for the retired list. Then followed adoption of the report which released also Bishops Berry, Thirkield, Oldham, and Warne, while the characters of these and the other five bishops and two missionary bishops were passed.

REMEMBERING THE SEMINARIES

Greetings touching church union were received from State conventions of Congregationalists in New Hampshire and Ohio. A report from the Committee on Education was adopted putting theological seminaries on the preferred World Service appropriations to the Board of Education. Other reports of this same committee recognized the International Council of Religious Education as this church's official agency with other evangelical churches, and set up a commission to strengthen endowment movements for church educational institutions.

A bevy of seven officials, including Bishops H. M. Dobbs and H. A. Boaz, of the Methodist Church, South, were introduced.

LAW ENFORCEMENT

A comprehensive plan of temperance education for the church was provided by adoption of Report No. 5, of the Committee on Temperance, Prohibition, and Public Morals; but presentation of this report evoked spirited discussion through efforts to amend it. Ernest Lyon (Washington) and F. H. Butler (Delaware) and D. H. Hargis (Delaware) sought to have incorporated therein some pronouncement from the church setting forth the peril done good government by violating the Thirteenth, Fourteenth, and Fifteenth Amendments, and the need "to bring about better enforcement of all the constitutional amendments in general, and the prohibition amendment in particular." Construing this as irrelevant to the main issue, the Conference declined to accept these amendments.

In the Disciplinary purpose of the Ladies' Aid Society, the term, "spiritual interests," was included by Report No. 10, temporal economy, and Report No. 2, home missions, provided for a "Restudy of the Home Mission Field." Bishop Hamilton adjourned the Conference with the benediction.

Seventeenth Day, Friday, May 18

Professor R. N. Brooks, of Gammon Theological Seminary, gave the beautiful morning prayer and Bishop Thirkield the spiritual devotional address on that vision "that gives us a sense of God." Bishop Richardson presided. Arlo Brown (Holston) paid an appropriate tribute to Bishop and Mrs. Thirkield, praying the sparing of their lives for many more years of inspiring service.

RATIO OF REPRESENTATION

Decisions of Judiciary Committee in Reports 8, 10, 11, 12 were adopted. They provide that a bishop cannot pledge the credit of the church in his area; it requires a district superintendent or pastor's authority to establish a Methodist church; the ratio of one to forty-five members of an Annual Conference is legal for electing delegates to General Conference; and a given Annual Conference only has power to determine the conditions for returning ministerial credentials to a minister withdrawing from the Conference.

In quick order the Conference voted commendation to the report and work of The Woman's Home Missionary Society, recommended larger autonomy for Annual Conferences in handling Home Mission funds, and set up a committee to act jointly with one from the Methodist Church, South, to effect union of the two churches in Korea.

A SHOWER OF TRIBUTES

Bishop A. B. Statton, of the United Brethren Church, delivered the fraternal address for that body. Bishop J. Arthur Hamlet, of the Colored Methodist Episcopal Church, was courteously introduced and seated on the platform. Bishop C. B. Mitchell voluntarily retires from active service, graciously assuring the church, "If I had my life to live all over again, I would be a Methodist preacher. If I had a dozen sons, I would use all the influence I had to induce each one of them to be a Methodist preacher." Fine tributes were paid him by O. W.

Fifer (Indiana), E. D. Kohlstedt (Dakota), Cipriano Navarro (Italy), I. M. Hargett (St. Louis), John Thompson (Rock River), S. L. Parish (Minnesota), W. E. Hammaker (North-East Ohio), and J. R. Gettys (Nebraska). By vote of Conference the bishop's character was passed, and he was placed in the retired relation. After discussion drawn out on the pension plan, the Conference adjourned with benediction by Bishop Richardson.

Eighteenth Day, Saturday, May 19

Bishop Keeney presided; Dr. Ralph McGee and Dr. Ralph Cushman offered prayers, while Bishop Leonard spoke convincingly on "Jesus and the Resurrection."

The first business was to constitute the Commission on Interdenominational Relations. Colored members thereon are Bishop Jones, B. F. Abbott (Central Missouri), I. G. Penn (Washington), T. R. Davis (West Texas).

CONSTITUTIONAL AMENDMENTS FOR CENTRAL CONFERENCES

Then the epoch-making report of the Commission of Twenty-five on Central Conferences was perfected by the following additional legislation: Defining rights and duties of those elected by Central Conferences as bishops; creating a commission of twenty-one persons to study all questions affecting Central Conferences generally; passing certain enabling acts for Eastern Asia, Southern Asia, and Latin America to facilitate their early benefits from the epochal legislation taken last Wednesday.

Despite efforts to set him down on points of order by A. J. Mitchell (Washington), and W. J. King (West Texas), W. Scott Chinn held the floor in an enthusiastic argument favoring the report. All efforts to amend the report failed, and Report No. 2 on Statutory Legislation was adopted.

PASSES CHARACTER OF BISHOPS

Episcopacy looms large. Report No. 6 on Effectiveness was adopted, passing the characters and retaining on effective list the following bishops: W. F. McDowell, W. F. Anderson, J. L. Nuelsen, E. H. Hughes, T. S. Henderson, W. O. Shepard, F. J. McConnell, F. D. Leete, A. W. Leonard, J. W. Robinson, E. S. Johnson, L. J. Birney, F. B. Fisher, E. L. Waldorf, C. E. Locke, E. G. Richardson, F. T. Keeney, H. L. Smith, C. L. Mead, R. E. Jones, M. W. Clair, G. A. Miller, Titus Lowe, G. R. Grose, Herbert Welch, Thomas Nicholson, C. W. Burns, Edgar Blake, B. T. Badley, W. E. Brown.

Likewise Report No. 7 was adopted, fixing episcopal residences as follows: In the United States of America—Atlanta, Ga.; Boston, Mass.; Buffalo, N. Y.; Chattanooga, Tenn.; Chicago, Ill.; Cincinnati, Ohio; Covington, Ky.; Denver, Colo.; Detroit, Mich.; Helena, Mont.; Indianapolis, Ind.; Kansas City, Mo.; New Orleans, La.; New York City, N. Y.; Omaha, Neb.; Philadelphia, Pa.; Pittsburgh, Pa.; Portland, Ore.; St. Paul, Minn.; San Francisco, Calif.; Washington, District of Columbia.

Outside the United States of America—Africa, Cape Town; Eastern Asia, Peking, Shanghai, Seoul; Southern Asia, Bombay, Calcutta, Delhi; Southeastern Asia, Manila; Europe, Paris, Stockholm, Zurich; Latin America, Buenos Aires.

LIBERIA'S PLEA

A protracted discussion was occasioned by this re-

port, numerous suggestions being made for elimination of areas, both within and outside the United States. Helena, Seoul, Stockholm, Covington, New Orleans, Atlanta mentioned among these. Various motives clearly influenced the debate; at times it appeared to be disregard for the highest interest of the church abroad, at times the play for advantage of a special group in a mixed area; at other times it seemed a play for advantage to some particular candidate, or to elect no bishops or to thrust at the area system. Noteworthy in the argument was the stand, from which he could not be dissuaded, except by the arbitrament of the ballot, taken by W. V. S. Tubman (Liberia). "I want this report re-

ferred," said Senator Tubman, "and this committee instructed to make some provision either for a missionary bishop or some other provision to meet this very urgent necessity. But if you decide not to care for our welfare, I shall have discharged my duty; and if the flock be not shepherded, Jacob shall not lose his reward."

On motion of Chairman Fifer, of the Episcopal Committee, it was now decided to elect three bishops.

C. W. Caldwell (South Carolina) got through a motion to refer to the Judiciary Committee a question of powers of a building committee of a local church. Much discussion on sundry minor matters brought to a close an important session.

The Triumphant Translation of the Rev. Wesley C. Bryant

By the Rev. H. E. Burns

THE Rev. Wesley C. Bryant was born in Henry County, Georgia, the date not known, and died Monday, May 28, 1928, after having been ill with pneumonia only ten days. He was married to Miss Anna P. Hicks, December 18, 1879, to which union seven children were born: William H., Eva Octavia, Blanche, Katie Mae, John Henry, and Lillia Pearl.

He was converted in his early years and joined the Methodist Episcopal Church. He was licensed as a local preacher in the Savannah Conference, August 31, 1882, and was also pastor of charges in said Conference. December 5, 1886, the Rev. Bryant became pastor of charges in the Atlanta Annual Conference. He rendered service faithfully in both the Savannah and Atlanta Annual Conferences for twenty-seven years; was one of our most prominent ministers, and had been an active figure in the religious life of Atlanta for a number of years.

He was retired from the active ministry in December, 1912. For several years he was afflicted, not being able to attend any services, but never did he slack in his fervent Christian faith. He lived a faithful Christian until death. His conflicts are over and are past, for he was translated to his eternal home Monday, May 28, and began his unspeakable fullness of love and peace divine. "A smile, a fresh glow lighted up his countenance, and, behold, it was death." Death was not a terror to him, because he was a Christian, and the sting of death was removed. Death to him was sunset in this world and sunrise in the heavenly and eternal world.

The Rev. Bryant leaves to mourn his death, a devoted and loving wife, Mrs. Anna P. Bryant; two sons: William H., John H., and Wilson Hicks, an adopted son; four daughters: Misses Katie Mac, Lillia Pearl, Blanche, and Mrs. Eva O. Kight; two grandsons, five granddaughters, and a hosts of friends.

Memorial services were held Wednesday, May 30, at South Atlanta Methodist Episcopal Church, of which the Rev. Bryant was a member. During these services several prominent ministers and laymen of the Conference and city were present, and some of them made touching remarks on his life and work. They were as follows: Dr. J. W. E. Bowen, Dr. H. W. B. Wilson, the Revs. J. F. Demery, E. D. Adams, P. H. Travis, J. W. Bowlin, D. H. Stanton, N. A. Bridges, Dr. D. D. Martin, Dr. C. L. Johnson, the Revs. J. W. Moore, J. Queen, N. J. Ross, C. W. Adams, and H. E. Burns. Most of these ministers took part in the memorial services. The laymen who took part on the program were: Prof. L. J. Price, who spoke of the Rev. Bryant's faithfulness and activities in church work; Miss Lillian Spruce, and Mr. William A. Sherley rendered beautiful solos.

"Servant of God, well done;

Thy glorious warfare's past;

The battle's fought, the race is won,

And thou art crowned at last."

—Pastor of Ariel Bowen Methodist Episcopal Church, Atlanta, Ga.

Allen Home Closes Successful Year

THE friends and patrons of the Allen Home High School, Asheville, N. C., have again had the privilege of reviewing the results of the year's work and celebrating with the faculty and students in the activities of commencement week. The closing exercises opened Thursday afternoon, May 24, with an exhibit of class work. Everything from the handwork of the primary grades to the notebooks of the teacher-training department was pointed out to proud parents and friends. The Home Economics and Domestic Arts divisions were well represented. That night, at an informal reception, the

faculty delighted the graduates with vivid impersonations of the latter's mannerisms.

On the next night the undergraduates of the high school gave an entertainment at the Young Women's Christian Association auditorium. After the comedy "Surprised" had brought forth sudden bursts of laughter, a dramatic presentation of Scott's "Lady of the Lake" was given. The stage had been transformed into a woodland with trees and honeysuckle vines. The plaids of the lads and lassies, the bows and arrows of the warriors, and the minstrel with his harp, gave the Scotch setting to the story.

The largest audience of the week was present to hear the annual sermon Sunday afternoon, when Rev. G. M. Phelps, district superintendent of the Wilmington District of the North Carolina Conference, brought an earnest message on the power of love. The processional and recessional of the students and faculty marked the stateliness of the occasion, and the Glee Club contributed to the program of worship several well-chosen selections.

The next event was Class Night. The graduating classes co-operated in presenting "The Rag-Carpet Bee" and "The Pill Bottle." The first play revealed the folly of copying style, and the second the call of a girl to service as a medical missionary in India.

The advanced piano pupils and vocal class, appearing in the annual musicale Tuesday night, pleased their audience with the skill which they had acquired by training added to their apparently natural love of music. Two pianos were used in several of the numbers.

The graduation exercises were held in the school chapel Wednesday morning. There was a charming combination

of dignity and color as the graduates in their gray caps and gowns passed under the mingled pink and blue and cream streamers of the two classes.

Judge C. B. Hyatt, of the Juvenile Court, Asheville, made the address, in which he challenged the graduates to aid the progress and welfare of the State in two ways—by working for education to meet the needs of the individual and by striving to establish permanent homes.

Gold certificates of the Crown and Scepter Club were awarded to three of the graduates for excellence of scholarship and character. Scholarships in the teacher-training department were awarded to the two seniors who had the highest averages for the four years' work. High-school diplomas were granted to eight seniors and standard elementary certificates to seven members of the teacher-training class. The classes joined in singing their original class song, which in its refrain expressed their aim at commencement and summed up the spirit of Allen Home in the words of their motto, "Not for honor, but to serve."

Louisa A. Bell, Superintendent.

"The Old Order Changeth"

FOLLOWING is the list of new members of Administrative Boards, Commissions and Societies of the Church as constituted by order of the recent General Conference. *Italics indicate colored membership.*

BOOK COMMITTEE

Area Representation, Terms to Expire in 1936

Boston—J. M. Arters.
Chattanooga—A. A. Brown.
Cincinnati—W. H. McMaster.
Denver—G. M. Henderson.
Helena—H. S. Hamilton.
Indianapolis—C. C. Hall.
Kansas City—J. Luther Taylor.
New York—Wallace H. Finch.
Philadelphia—G. W. Henson.
Portland—J. Ralph Magee.
San Francisco—Frank S. Wallace.

Executive Committee—Terms to expire in 1936: For New York and territory contiguous thereto: Morris S. Daniels, James E. Holmes, Frank A. Horne.

For Cincinnati and territory contiguous thereto: Valorus F. Brown, John H. Clark.

Term to expire in 1932—For Chicago and territory contiguous thereto: Fred D. Stone.

Term to expire in 1936—For Chicago and territory contiguous thereto: John L. Hillman.

BOARD OF FOREIGN MISSIONS

Ministers—R. N. Merrill, L. O. Hartman, W. C. Hartinger, O. R. Tarwater, W. E. Shaw, H. W. McPherson, T. H. Campbell, S. H. Sweeney, Guy E. Konkel, H. A. Field, R. E. Brown, Jesse Bunch, Frank Neff, O. W. Fifer, J. B. F. Shaw, H. C. Lytle, David G. Downey, John W. Langdale, H. E. Luciock, Wallace McMullen, Allan MacRossie, Ralph W. Sockman, Ezra S. Tipple, Frank Cole, G. W. Henson, John H. Race, R. B. Urmy, Albert E. Day, A. A. Callendar, J. E. Bowes, Merle N. Smith, J. Phelps Hand.

Laymen—C. D. Baldwin, F. E. Baldwin, Miss Mary Gibson, J. E. MacMurray, John H. Clark, J. O. Morrison, R. B. Spence, A. J. Stock, Hans J. Roan, W. M. Vickery, William H. Forse, W. C. Evans, Paul Sturtevant, Arthur B. Hatcher, F. L. Patridge, Frank A. Horne, James R. Joy, E. M. McBrier, C. A. Ogren, E. L. Phillips, W. J. Stitt, W. H. Van Benschoten, M. D. Cameron, W. E. Massey, William Boyd, William H. Rometsch, C. W. Evans, Edgar T. Welch, E. S. Collins, John Tunnicliffe, H. H. Nuttle, J. C. Arnold.

BOARD OF HOME MISSIONS AND CHURCH EXTENSION

Area Representatives

Atlanta—Rev. H. W. Bartley.
Boston—C. M. McConnell.

Buffalo—F. H. Ryder.
Chattanooga—Rev. J. S. Hill.
Cincinnati—Ernest H. Cherrington.
Chicago—C. A. Carlson.
Covington—John A. Patton.
Denver—Rev. C. O. Thidodeau.
Detroit—Rev. W. R. Fruit.
Helena—Rev. Charles G. Cole.
Indianapolis—Rev. W. W. Wiant.
Kansas City—Rev. H. C. Leonard.
New Orleans—Rev. E. F. Scarborough.
New York—Rev. H. H. Beattys.
Omaha—Rev. M. P. Arrasmith.
Philadelphia—Rev. George M. Bell.
Pittsburgh—E. L. Kidney.
Portland—Rev. Byron H. Wilson.
St. Paul—Rev. Fred W. Harris.
San Francisco—Fred D. Parr.
Washington—Rev. F. R. Bayley.

At Large—Rev. G. Bickley Burns, Rev. S. B. Salmon, Rev. John G. Wilson, Bishop Ernest G. Richardson, Rev. E. D. Kohlstedt, C. D. Antrim, M. G. Baker, H. C. Baldwin, S. D. Bausher, E. G. Budd, Thomas R. Fort, Jr., W. H. G. Gould, B. G. Moore, W. S. Piling, E. P. V. Ritter, M. B. Rich, Rev. Alexander Corson, Mrs. H. D. Ketcham, Frank E. Baker, Rev. John Thompson, John T. Lord, Miss E. Jean Oram, Dean Taylor, G. W. Corner.

BOARD OF EDUCATION

Bishops—W. F. Anderson, Herbert Welch, Thomas Nicholson, Edgar Blake, Robert E. Jones.

Ministers—F. C. Anderson, F. E. Mossman, H. G. Goodsell, W. E. Hammaker, D. L. Marsh, I. B. Schreckengast, F. C. Eiselen, M. N. English, T. C. Knoles, W. E. J. Gratz, John H. Race, W. H. Ford, F. L. Blewfield, S. W. Coreoran, Cameron Harmon, M. W. Dogan, R. H. Schuett, A. E. Kirk, W. E. Gunby, Andrew Warner.

Laymen—C. A. Titus, E. P. Bliss, T. F. Holgate, Mrs. Ellis L. Phillips, L. D. Baldwin, L. N. Gatch, A. M. Avery, H. S. Magill, H. A. Chaffee, W. S. Ebersole, A. C. Monagle, V. E. Lewis, A. H. Phelps, G. W. Leighbody, Miss Nellie M. Day, W. E. Carpenter, John S. Fletcher, W. C. Coffey, L. E. Van Osdol, David Jones.

UNIVERSITY SENATE

C. G. Doney, Willamette University.
H. M. Wriston, Lawrence College.
R. B. von KleinSmid, University of Southern California.
M. G. Filler, Dickinson College.

W. B. Fleming, Baker University.
R. N. Brooks, Gammon Theological Seminary.
F. A. Alabaster, Nebraska Wesleyan University.
E. S. Tipple, Drew University.
C. W. Flint, Syracuse University.
W. J. Davidson, Illinois Wesleyan University.
W. E. Smyser, Ohio Wesleyan University.
E. G. Cutshall, Iliff School of Theology.
John L. Seaton, Albion College.
E. P. Robertson, Wesley College.
George B. Woods, American University.
A. Ray Kent, Northwestern University.
H. B. Longden, DePauw University.
G. M. Dutcher, Wesleyan University.
John L. Hillman, Simpson College.
Francis H. Green, Pennington Seminary.
James A. Beebe, Allegheny College.
C. E. Hamilton, Cazenovia Seminary.
L. M. McCoy, Rust College.

BOARD OF PENSIONS AND RELIEF

Bishop F. T. Keeney.
Class of 1932—J. R. Gettys, E. R. Heckman, J. W. Holland, R. W. Campbell, John E. Andrews, C. A. Parmelee.

Class of 1936—C. O. Ford, H. L. Davis, S. J. Greenfield, O. P. Miller, Charles S. Waterman, A. H. Legg.

Class of 1940—R. E. Meader, D. F. Helms, T. S. Brock, J. E. Kavanagh, T. H. Maytag, Lee E. Umstead.

BOARD OF TEMPERANCE, PROHIBITION, AND PUBLIC MORALS

President—Bishop William F. McDowell.

Active Members

Robert I. Ballinger, Philadelphia, Pa.
Howard D. Brewer, Worcester, Mass.
Rev. Harry W. Burgan, Baltimore, Md.
Dr. Arthur C. Christie, Washington, D. C.
M. E. Church, Falls Church, Va.
Rev. John H. Daugherty, Williamsport, Pa.
William T. Galliher, Washington, D. C.
Rev. Stephen J. Herben, New York City.
William Newton Jackson, Salisbury, Md.
George W. Olmsted, Ludlow, Pa.
M. F. Otterbach.
J. C. Penney, New York City.
Harry L. Price, Baltimore, Md.
John Raine, Rainelle, W. Va.
Hon. Arthur H. Sapp, Huntington, Ind.
Rev. Frederick H. Spence, Jackson, Mich.
Rev. Morris E. Swartz, Sunbury, Pa.
Rev. Edward S. Weaver, Lima, Ohio.
John W. Vlekerman, Bellevue, Pa.
Rev. Ernest S. Williams, Baltimore, Md.

Advisory Members

Bishop James Cannon, Jr., Washington, D. C.
 Hon. Frederick M. Davenport, New York.
 Senator Charles S. Deneen, Illinois.
 Senator Simeon D. Fess, Ohio.
 Hon. Willis C. Hawley, Oregon.
 Hon. Homer Hoch, Kansas.
 Judge Charles A. Pollock, Fargo, N. D.
 Hon. T. J. B. Robinson, Iowa.
 Hon. Addison T. Smith, Idaho.
 Hon. John W. Summers, State of Washington.

BOARD OF HOSPITALS, HOMES, AND DEACONESS WORK

Bishops—Ernest L. Waldorf, Charles L. Mead, Charles W. Burns.

Ministers—J. A. Diekmann, A. Z. Mann, George M. Smith, Charles M. Boswell, E. L. Robinson, A. S. Kavanagh, W. R. Keesey, Robert Warner.

Laymen—C. W. Williams, C. S. Woods, E. S. Gilmore, Miss Roxana Beck, W. L. Hartman, Thaddeus Taylor, Albert G. Odell, Fred P. Todd, Mrs. May Leonard Woodruff, Mrs. J. W. Lowe, Mrs. E. A. Brubaker, Miss Lydia Dreher.

WORLD SERVICE COMMISSION

Bishops—E. H. Hughes, E. L. Waldorf, Titus Lowe.

Laymen (at large) George W. Dixon, Mrs. O. N. Townsend, Dwight S. Ritter.

Ministers (at large) G. H. Spencer, R. S. Cushman, J. M. M. Gray.

Area Representation

Atlanta—E. J. Hammond, S. J. McDonald.
 Boston—R. A. Colpitts, W. E. Russell.
 Buffalo—G. H. Halgh, Milton W. Holt.
 Chattanooga—R. W. Winchester, R. C. Kennedy.

Chicago—Horace G. Smith, L. E. Brewbaker.
 Cincinnati—Arba Martin, A. A. Bennett.
 Covington—Stanley E. Grannum, L. H. Lightner.

Denver—L. M. Edwards, Frank McDonough, Sr.

Detroit—Hugh Kennedy, D. D. Spellman.

Helena—C. L. Wallace, W. O. Cotton.

Indianapolis—J. Ira Jones, C. Oliver Holmes.

Kansas City—A. E. Henry, A. H. King.

New Orleans—Kay W. McMillan, R. H. McAllister.

New York—J. J. Henry, W. S. White.

Omaha—M. E. Gilbert, A. V. Proudfoot.

Philadelphia—D. H. Hargis, S. H. Hicks.

Pittsburgh—C. E. Goodwin, W. A. Elliott.

Portland—A. L. Howarth, Grant E. Hunt.

St. Paul—E. C. Dixon, A. Clay Darling.

San Francisco—A. Roy Moore, John D. Crummey.

Washington—J. E. Skillington, G. W. Crabbe.

COMMISSION ON COURSES OF STUDY

Bishops Francis J. McConnell, Edwin H. Hughes, and Herbert Welch; Wallace MacMullen, A. E. Cralg, Lucius H. Bugbee; John W. Langdale, book editor; three persons elected by the Board of Education.

COMMISSION ON WORLD PEACE

Ministers—Ralph W. Sockman, Ernest F. Tittle, Willis J. King, G. Bromley Oxnam, Daniel L. Marsh, John E. Martin, Harold Paul Sloan.

Laymen—Anson C. Fry, Ernest F. Smith, James A. James, W. F. Bigelow, Mrs. C. F. Van de Water, Mrs. M. D. Cameron, Manker Patten, Henry J. Allen.

COMMISSION ON REVISION OF THE RITUAL

J. W. Langdale, Fred Winslow Adams, George Elliott, A. E. Piper, L. B. Longacre.

COMMISSION ON ADEQUATE SUPPORT AND EQUITABLE APPORTIONMENT

L. C. Wright, T. R. Fort, Jr., F. P. Taggart, A. W. Hewitt, F. H. Ryder, W. A. Clark, J. G. Bean.

COMMISSION ON ORGANIZED WORK OF WOMEN

Bishop Charles E. Locke, A. Z. Mann, J. A. Diekmann, Mrs. M. L. Woodruff, Miss Muriel Day, N. E. Davis, Miss E. Jean Oram, E. D. Kohlstedt, James T. Bradley, M. N. English, Thomas F. Holgate.

COMMISSION ON MINISTERS' RESERVE PENSION PLAN

Bishops—F. D. Leete, H. Lester Smith, Wallace E. Brown.

Ministers—George H. Haigh, A. M. Wells, Manfred C. Wright, J. J. Bushnell.

Laymen—A. O. Rorabaugh, Horace A. Moses, W. A. Walls, George L. Peck, Charles E. Burling.

COMMISSION ON MEXICO

Bishop George A. Miller, Bishop Francis J. McConnell, R. E. Diffendorfer, F. S. Wallace, Miss Juliet Knox.

COMMISSION ON FEDERATION IN KOREA

Bishop Herbert Welch, J. R. Edwards, Florence Hooper, W. E. Shaw, Edgar T. Welch. Two additional members may be chosen by the commission.

COMMISSION ON CENTRAL CONFERENCES

(Permanent for Four Years)

Bishops Francis J. McConnell, John L. Nuelsen, George A. Miller, John W. Robinson, and Laurens J. Birney; Hugh H. Cynn, Handel Lee, A. L. Archer, E. Valasco, C. P. Howard, W. C. Terril, A. A. Parker, S. K. Mondol, R. E. Diffendorfer, Mrs. Thomas Nicholson, Mrs. F. J. McConnell, L. O. Hartman, H. A. Keck, W. A. Elliott, J. W. Arbuckle, F. A. Horne, T. F. Holgate, C. M. Ferreri, W. H. G. Gould, F. H. Otto Melle.

COMMISSION OF NINE ON FINANCIAL ASPECTS OF JUDICIARY REPORTS NOS. 27, 28, AND 29, GROWING OUT OF THE BAST CASE

Bishop Ernest G. Richardson, Bishop Francis J. McConnell, and Bishop Ernest L. Waldorf; John H. Race, Morris W. Ehnes, H. L. Jacobs, C. Oliver Holmes, Ernest H. Cherrington, J. B. M. Stephens.

GENERAL CONFERENCE COMMITTEE ON NEAR EAST RELIEF

Bishop Francis J. McConnell, W. W. T. Duncan, George Mecklenburg, A. J. Loepfert, Isaac E. Miller, R. M. Shipman, E. A. Durham, George A. Warner, F. M. North, Robert Bagnell.

BISHOPS' COMMITTEE ON EVANGELISM

Theodore S. Henderson, chairman; Charles L. Mead, Laurens J. Birney, Charles Edward Locke, Adna W. Leonard, James C. Baker, Charles W. Burns.

COMMISSION ON MEMORIAL CELEBRATION OF MELVILLE B. COX

Bishops R. E. Jones, E. S. Johnson, M. W. Clair; Rev. T. S. Donohugh, Rev. W. I. Haven, Rev. J. A. Simpson, Mrs. M. A. R. Camphor, J. R. Joy, Rev. Roger S. Guptill, Rev. Ernest Lyon.

COMMISSION ON SESQUICENTENNIAL OF ORGANIZATION OF METHODIST EPISCOPAL CHURCH

C. F. Eggleston, Rev. Alfred H. Backus, Rev. E. S. Tittle, Rev. E. L. Watson, H. M. Wriston, Rev. C. W. Flint, Rev. A. E. Piper, Rev. John L. Hillman, Rev. John H. Race, M. S. Davage, T. O. Cunningham, W. A. Elliott, Rev. W. W. Sweet, Rev. L. H. Bugbee, Rev. E. P. Dennett.

OFFICIAL MEMBERS FEDERAL COUNCIL OF CHURCHES OF CHRIST IN AMERICA

Bishops—W. F. Anderson, T. S. Henderson, Edgar Blake, E. H. Hughes, Robert E. Jones, A. W. Leonard, Francis J. McConnell, C. L. Mead, W. F. McDowell, Thomas Nicholson, J. L. Nuelsen, E. G. Richardson, H. L. Smith, E. L. Waldorf, F. D. Leete, R. J. Wade, M. W. Clair.

Other Ministers—B. F. Abbott, B. F. Lamb, J. A. Beebe, C. M. Boswell, W. S. Bovard, Dan B. Brummitt, L. C. Clark, E. E. Wells, R. E. Diffendorfer, D. G. Downey, George Elliott, W. B. Fleming, R. F. Howe, Charles E. Guthrie, L. L. Loofbourrow, O. W. Fifer, L. O. Hartman, W. A. C. Hughes, John E. Martin, J. M. M. Gray, A. E. Kirk, J. W. Langdale, F. M. Larkin, John H. Race,

Wallace MacMullen, W. B. Farmer, H. H. Meyer, E. L. Mills, J. E. Beal, L. C. Murock, A. E. Craig, E. W. Kelley, F. M. North, F. P. Parkin, A. P. Shaw, C. B. Spencer, G. H. Spencer, A. B. Storms, C. S. Stanley, J. W. R. Sumwalt, John Thompson, E. S. Tittle, E. F. Tittle, E. D. Kohlstedt, G. C. Douglass, G. B. Oxnam, C. G. Wallenius, E. C. Wareing, E. M. Moore, R. G. Morris, H. W. B. Wilson, T. C. Knoles, W. W. Youngston, R. N. Merrill, O. E. Jones, S. W. Corcoran, E. P. Dennett, W. H. Finch, R. W. Sockman, Arba Martin, D. F. Diefendorf, P. L. Frick, R. B. Umy, Grant Robbins.

Laymen—J. B. Bradshaw, G. W. Dixon, T. F. Holgate, J. R. Joy, O. G. Markham, W. E. Massey, John R. Mott, Frank Nay, W. T. Rieh, G. M. Spurlock, F. S. Wallace, H. A. Wheeler, S. J. McDonald, Mrs. Margaret L. Coates.

COMMITTEE ON JUDICIAL PROCEDURE

H. L. Jacobs, E. L. Kidney, W. H. G. Gould, F. R. Bayley, G. W. Henson.

REPRESENTATIVES TO REPUBLICAN CONVENTION

L. D. Dickinson, John Marshall, Mrs. C. F. Van de Water, George W. Dixon, James A. Fowler.

REPRESENTATIVES TO DEMOCRATIC CONVENTION

Wayne C. Williams, Albert Watson, Russell F. Greiner, Dr. Jennie Calfass, Walter E. Pierce.

Area Changes**United States**

Atlanta.
 Boston.
 Buffalo.
 Chattanooga.
 Chicago—Central Illinois and Illinois merged into Illinois Conference. Central Swedish out, Central Northwest in.
 Cincinnati—Ohio and West Ohio merged into Ohio Conference.
 Covington—Liberia out; Tennessee in.
 Denver—New Mexico Conference becomes New Mexico Mission. Western Swedish eliminated.
 Detroit—Northern Swedish and Bilingual Mission eliminated.
 Helena.
 Kansas City.
 Indianapolis.
 New Orleans—Tennessee Conference out.
 New York—Mexico Annual Conference added.
 Omaha.
 Philadelphia—Bilingual Mission added.
 Pittsburgh.
 Portland—Pacific German Conference added.
 St. Paul.
 San Francisco—Pacific German out.
 Washington.

Outside United States

Cape Town.
 Peking.
 Shanghai—Combines Shanghai and Foochow Areas.
 Seoul—Includes Japan Mission Council instead of Japan Mission Conference.
 Bombay—Bombay, Gujarat, Hyderabad, and South India.
 Calcutta—Bengal, Burma, Central Provinces, and Lucknow Conferences and Bhabua Mission.
 Delhi—Indus River, North India, Northwest India.
 Singapore—Philippine Islands added.
 Stockholm—Sweden, Norway, Denmark, and Finland Conferences and Finland Swedish, Baltic-Slavic, and Russia Mission Conferences.
 Paris—France Mission Conference, Italy and North Africa Conferences, Spain Mission, Madeira Mission, Liberia Conference, Yugoslavia and Bulgaria Mission Conferences.
 Zurich—Switzerland, Northeast Germany, Northwest Germany, Central Germany, South Germany, and Southwest Germany Conferences, Austria Mission Conference, and Hungary Mission Conference.
 Buenos Aires—Central America Mission Conference added.

Inside Views of Republican National Convention

By Harry Earl Woolever
Editor, *The National Methodist Press*

ONLY a fortnight after the Methodist Episcopal General Conference of 1928 brought its quadrennial gathering to adjournment, the Republican National Convention entered upon the task of adopting a platform and nominating its candidates in the same Convention Hall at Kansas City, Missouri.

CONVENTION LEADERSHIP STRONG

The changing order is noted also in the leadership of the convention itself. The convenor was the chairman of the national committee, ex-Senator William M. Butler, of Massachusetts, a conservative type of New Englander such as appeals to the President. The roll call was made by the secretary of the national committee, a widely-known Methodist layman of Chicago, Roy O. West. The temporary chairman was one of the most studious and scholarly of United States senators, Simeon D. Fess, former president of Antioch College and widely known in Ohio Methodism as a Bible class leader. The permanent chairman was Senator George H. Moses, of New Hampshire, son of a Congregational minister. The chairman of the Credentials Committee was Mrs. Mabel Walker Willebrandt, whose keen legal mind has made her as Assistant United States Attorney-General one to be feared by bootleggers and criminals. She was given great ovations whenever she appeared, as she represents a new factor in political activities—the American woman. The Committee on Resolutions, whose task it was to make up the platform, was headed by Senator Reed Smoot, the ranking apostle of the Church of the Latter Day Saints. The outstanding speaker on the convention floor, and one always listened to with respect in the Senate, but never given much consideration at national conventions as long as standpattism dominated, was William E. Borah, of Idaho, whose idealism and persistency in national affairs reflect his Presbyterian ancestry. These names tell a story to those who reflect upon political history with its bearing upon the life and well-being of every individual who lives under the Stars and Stripes.

Each day's sessions were opened with prayer. Those leading were the Protestant Episcopal bishop of Missouri, a Roman Catholic priest, a Jewish rabbi, and Bishop E. L. Waldorf, of the Methodist Episcopal Church.

KEYNOTE AND PLATFORM

The keynote address by Senator Fess was a scholarly presentation. It extolled the Coolidge administration, defended its foreign policies, upheld the President in his recent veto of farm legislation, though at the same time promising relief to farmers, and condemned the defaulting officials of the party who had betrayed their public trust, while stating that the great majority of public officials were honest. One noticeable lack in this address was any clear-cut, decisive declaration for enforcement of the Eighteenth Amendment. This was a disappointment to many followers of Senator Fess, who could not account for this omission. Perhaps it is most probably accounted for in this manner: The permanent chairman, Senator Moses, had much to say in the selection of the temporary chairman. The New Hampshire senator was hopeful of being one of the nominees. It doubtless seemed "good politics" to him to silence any positive statement which might offend the wets, and therefore he likely made it one of the conditions of his choice that the keynote address should not upset his plans. The failure to mention this major subject did upset the great army of dry leaders in the party. After this it was very evident that the attitude of the presidential nominee upon this subject would largely de-

termine the election in November, for the backers of prohibition would not work very earnestly for the success of candidates whose administration would be characterized by an indifferent enforcement of major laws. This writer, much concerned, interviewed some of the cabinet members long associated with Herbert Hoover. It was already becoming evident that Hoover would probably be the nominee. These at once declared that there need be no fear but that, if elected, Herbert Hoover would enforce the laws, and that the dries would find in him a real champion of enforcement of the prohibition law, which is the economic and moral issue before the nation. It was quite evident that even in the recent months the Secretary of Commerce has insisted upon a more efficient execution of the prohibition laws in the councils of the cabinet. Suffice it to say that those most closely associated with Herbert Hoover allayed apprehensions as to the attitude which he would take upon prohibition and its enforcement. The attitude of the candidate counts for more than the platform declaration.

REVOLUTIONARY PLANKS

The platform adopted was not as progressive as many desired, but it was revolutionary in certain respects, which fact has been overlooked by many who desired some special theories espoused. The platform forthwith endorsed "without qualification the record of the Coolidge administration." It then set forth Republican principles and policies by which "the foundations have been laid and the greatness and prosperity of the country firmly established." Of course much stress was laid upon the purpose to aid the agriculturists by protecting the home market for the American producer, and in placing the advantages enjoyed by the farmer on a parity with those of other industries. There was also condemnation of officials "who have so far forgotten their duty as to traffic in national interests for personal gain."

Senator Borah, head of the Senate Committee on Foreign Relations, stressed three principles which stand out boldly in the platform which he helped make. War is renounced as an instrument of national policy, and its outlawry by treaty is called for. Campaign receipts and expenditures are to be filed with Congress every thirty days during the campaign. This is revolutionary, as the carrying out of this plan will expose every interest or individual who seeks to buy political favor, and make public every improper expenditure. It should give new virility to wholesome political activity.

The great issue in which is wrapped so much of our prosperity, happiness, and achievement is that which has to do with the elimination of alcohol as a beverage. The Idaho senator was aggressively for a positive statement on this subject. In the committee appeared President Nicholas Murray Butler, of Columbia University; ex-Senator James W. Wadsworth, of New York, and others, asking for modification and repeal of the Volstead Act and the Eighteenth Amendment. The General Conference of the Methodist Episcopal Church was represented by a delegation asking for an aggressive prohibition and enforcement plank. The allied temperance organizations made a strong impression with five picked speakers, and Bishop Thomas Nicholson appeared for the Anti-Saloon League. A very positive statement on observance and enforcement of the Constitution was overwhelmingly endorsed by the convention, as follows:

"The people through the method provided by the Constitution have written the Eighteenth Amendment into the Constitution. The Republican party pledges itself and its nominees to the observance and vigorous en-

forcement of this provision of the Constitution."

This is all that can be asked for, and the nominees, men of honor, have accepted this platform.

PARTY NOMINEES

Despite vigorous efforts to block the nomination of Herbert Hoover, who seemed to be the popular choice, the nomination was decisively made on the first ballot. He received 837 votes out of 1,089 cast. A number of other aspirants combined to block Hoover, as he had the greatest chance of early victory, for if he were nominated none of them could be. The farmer delegation present was largely arrayed against him by certain leaders. Some very questionable means were used to discredit him. But when it became positively known that Coolidge would not accept the nomination, even if drafted, and it was intimated that he favored Hoover, nothing could stop the nomination of the outstanding executive in the Coolidge cabinet.

Another example of what is meant by American democracy was registered with this nomination. One who was a country boy, born in West Branch, Iowa, the son of a blacksmith father and a mother who was a faithful Quaker, left fatherless at four years of age and an orphan at seven, but who by his own labors climbed the ladder of achievement which this country offers, is now the nominee for the most powerful political office in the world. The Sabbath following his nomination found him with his entire family in worship at the modest Quaker Meeting House on "I" Street, in the capital city. Herbert Hoover's demonstrated ability and humanitarian idealism, as shown in the feeding of the millions of war sufferers, as well as in the manner of his filling the office of Secretary of Commerce, make his candidacy a singularly strong one. One of his cabinet colleagues says: "Hoover has shown the spirit of Christ in his services for others. He desires no honor, but desires to serve his country which has given him his opportunity."

The contender for the nomination closest to Mr. Hoover was the senior senator from Kansas, Charles Curtis, the present leader of the United States Senate. Up to the time of the split in the Pennsylvania delegation to Kansas City there was ground for belief that Curtis might be named. When he failed he was pressed to take the vice-presidential nomination. He refused to commit himself, but said that he was a loyal Republican subject to his party, but he would not seek the office. In the early morning of the fourth day of the convention, delegates by the score commenced to swing to Curtis as the best man to complete the ticket. When New York and Pennsylvania joined the farming States of the Central West, it was almost a surety that Curtis would be asked to take the nomination as running mate with Hoover. At least a dozen others prominent in public life were angling for it. When the "lion of orators" of Congress, Senator Borah, nominated Senator Curtis the demonstration of the delegates left no question as to the popularity of the proposal. Other candidates withdrew, and when the roll was called, Curtis had received 1,052 of the possible 1,089 votes. One of the most touching scenes of the convention occurred when Mrs. Leona Curtis Knight, daughter of the senator and a member of the Rhode Island delegation, mounted the platform at the request of her State colleagues to second the nomination of her father. She was given tremendous applause, as such a circumstance has never before existed—a daughter nominating her father for such a high office.

Senator Curtis adds great strength to the Republican ticket. There is romance connected with this veteran senator. He was born among the Kaw Indians of Kansas, and is of Kaw ancestry on his maternal side and French-Canadian on his paternal. Here again is a native boy of humble origin, this one rising from the plains and tepees to the nomination as Vice-President of the United States, which office includes the presidency of the greatest council of the world—the United States Senate. Curtis stands well with the farmers; he has backed the woman's suffrage movement; he is a vigorous advocate of prohibition and its enforcement; he has urged a federal department of education. His record is one of progressive and clean leadership in public life. Charles Curtis was taken to a Methodist Sunday school before he could walk, and later became teacher of a Methodist men's Bible class in Topeka, Kans. He attributes much of his success to what this training gave him.

THE WEST COMES TO POWER

It will be noted that much of the leadership in the Republican Convention was from the Western States. The people of the "great open spaces" are coming to strength. They have a loyalty and a high idealism which is wholesome for democracy. If Hoover is elected it will be the first time that a President has come from a State west of the Mississippi River. Since the Civil War no President has come from farther west than the State of Ohio, which has given seven Presidents to the nation, lacking only one of the record, held by Virginia.

A new day in politics, a new sense of this great composite nation—no East, West, North, nor South—is dawning; a new national attitude toward great problems has arrived. Nineteen twenty-eight is to test the people as they are called upon to settle some of the greatest issues of our history, for as they stand at the ballot boxes on November 6 they will be faced with the responsibility of translating ideals into political expression. May it be a story of civic, economic, and spiritual progress.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

SAUL AND STEPHEN

THIRD QUARTER. LESSON II. JULY 8

Scripture Lesson—Acts 7. 54; 8. 3; 22. 3, 4, 19, 20; 26. 4, 5, 9-11; Gal. 1. 13, 14.

Prophetism and Radicalism. The successful prophet is not simply the man who successfully preaches the truth, but he is especially the man who takes the initiative in proclaiming an important social truth which is not generally accepted as such by the people of his day, but which in a later day becomes thus accepted. Thus successful prophecy carries with it some idea of futurity. And the successful prophet may be either a reactionary, a progressive, or a radical. If the truth which he champions was formerly believed, but by now has been given up in theory and practice, and he takes the initiative in re-establishing it in the thoughts and lives of the men of his day or of the future, he is a reactionary. And if the truth which he champions does not contradict what is already believed, but is simply added thereto, he is a progressive. But if he endeavors to root out an old belief in order to establish the new truth, he is a radical. But the radicalism of one day may be the conservatism of another day. And the heresy of one day may become the most fundamental orthodoxy of another day! The radical is always in disrepute in his day. But if his views become accepted by the authorities of the future, he becomes one of the most reputable of men.

After the foregoing explanation we will not be misunderstood when we class Stephen as a true and successful prophet and as a radical. He was a true and successful prophet because he took the initiative in creating sentiment in favor of a new truth which was decidedly unpopular in his day and the proclaiming of which cost him his life, but which in our day, and long before, has become the faith of the civilized world. And he was a radical because, unlike the spokesman of the apostles, he endeavored to establish faith in Jesus by taking a radical view toward the law of Moses, in which the faith of his people was grounded. His was truly an epoch-making idea! What was this radical view?

The Teaching of Stephen. One who reads thoughtfully the apology of Stephen, and especially his concluding statement in Acts 7. 53, will hardly fail to see that Stephen considered the whole development of the religion of his people after the time of Moses, and especially after David, to have been in the wrong direction. It was a development away from the fundamentals established by Moses, and therefore away from God. What they called the law of Moses, the keeping of which they trusted for salvation, was not any law of Moses at all, but was what Jesus Himself had already called "man-made ordinances." The true law of Moses they did not keep. But Moses himself knew that his law was to be but temporary; for he foretold the coming of another prophet to whom the people should give obedience. The implication is clearly that the keeping of the law in which the people were trusting for salvation was of no value whatever, but was rather a sin in so much as it was a substitute for the true law given by God. It seems that the only religious rite of his people which Stephen respected was the rite of circumcision. He even spoke disrespectfully concerning the temple, the center of Jewish religious life and activities. He was not against Moses; but he was against Moses as he had been masked by the people and set up in opposition to Jesus. But he was for the true Moses, whom he sought to reinstate, and who was not against Jesus, but was in fact a foreteller of Jesus, who was to be followed ever after His coming. To be sure, this was not entirely new; it was at least as old as Amos. But Stephen resurrected

Amos in a way as none other of his contemporaries had done. And, as we shall later see, in doing this he contributed more toward the rise of Gentile Christianity than any other man of the early church before his death. He sowed the mustard seeds which later came to a tremendous fruitage in Paul.

Stephen and Saul. Stephen and Saul had a number of characteristics in common. They were much alike in the firmness with which they held a conviction—in their argumentative ability, in their religious zeal, and in their courage and forcefulness of personality. Saul was present when Stephen was tried before Judge Mob and lynched; and by abetting the others he even took part in the lynching. But somewhat as his great Master before him had done, Stephen accomplished far more by his courageous death than he could possibly have accomplished by his life. In so far as one man may be said to convert another, Stephen converted Saul by his sermon and his heroism. But the immediate result of the issue which he raised and which caused his martyrdom was a bitter persecution of the Christians as such. Of course some of the Christians did not share the views of Stephen. But the fact of their being Christians as he made them the object of the persecutors' wrath. Saul was a young university graduate who had been thoroughly schooled in the so-called law of Moses, and who was very ambitious to establish himself as a leader of his people. Occasions make men great when they have the qualities of greatness in them. So Saul considered this occasion the tide in his affairs which, if he should immediately grasp it before some others should get ahead of him, and if he should energetically prosecute it to a successful outcome, would bring him into imperishable renown and establish him in a place of the greatest influence among his people. He took the lead in the ungodly persecution to stamp out what was considered the most intolerable heresy.

Nevertheless Stephen's sermon and martyrdom had laid the axe at the root of the tree, and it was gradually chopping away. One by one the chips were flying. Heavily and more heavily the axe was falling. At last the final stroke came on the Damascus road, which brought the old tree crashing to the ground. Or, to change the figure of speech, Saul was the whale. Stephen's sermon and heroic martyrdom were the harpoon. And Jesus was the fisher. Saul was

harpooned. He plunged and raged and raged and plunged until he could rage and plunge no longer. Then he was safely landed as helpless as an infant. He kicked his feet sore against the pricks, and then he could kick no more. Such was the strength of the influence of Stephen over him. And, as we shall later see, he was converted to essentially the same religious views which Stephen had championed and for which he had died.

SAMUEL HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, JULY 8, 1928

"Lord, lay not this sin to their charge"

(By D. D. Martin, D.D.)

The story of the first Christian martyr is full of interest, because it heads a long list of those who have surrendered life in the supreme sacrifice. The early witnesses for Christ, and to the power of His saving grace, had an incredulous and bigoted host to meet. For centuries it was common for those who espoused the cause of Christ to become martyrs for the faith at the hands of persecuting mobs.

Mobs are often composed of leading citizens who have been caught under the spell of the mass psychology. These persecutors do what they would not do after a moment's serious reflection. The young man Saul was present at the illegal trial and unlawful killing of Stephen. Doubtless there were others there less conspicuous who came to themselves after the deed had been accomplished. Many people of fine principle and pure habits in every land have been the victims of mob frenzy and wanton cruelty. Many who have escaped have proven the best workers for every good cause.

Stephen was sacrificed, but his dying testimony was the salvation of Saul, who became the world's greatest missionary, and who was often in the hands of cruel mobs, only to glory in the knowledge of suffering with Christ; for he laid not the sin to the charge of his enemies that he might magnify the grace of Christ. Such was the spirit of Bishop Hannington, who was a martyr in opening the way for others to East Africa. Many have been the martyrs who have made the supreme sacrifice for the redemption of every continent. Some very recent in the work in China.

However, the martyrdom of to-day is not so much the giving of life as the sacrifice of home and the allurements of civilization, to which the missionary is accustomed, for strange conditions, which cost much to the student who loves home and school, libraries and churches, and to whom friendships of youth bear a subtle charm. All of these must be abandoned to the work in which the whole life must be poured out without reserve. It is a fine comment on Christian youth that the ranks of volunteers is never depleted.

GAMMON SEMINARY.

Epworth League Topic

JULY 8

By A. H. Beardsley

HYMNS AND PRAYERS OF THE SOCIAL AWAKENING

(Psa. 101. 1; Matt. 6. 7-13)

Awakening from sleep brings the thrill of a new day to be discovered—of possibilities ahead—of a chance for achievement. The impulses within man are fresh and ready to take possession of him, finding their outlet and expression in the things he will allow himself to do during the course of this new day. Some impulses he will curb; to others give free range. They may war within him; but his day when it is done will be the record of himself and his impulses as they related themselves to God and to the men about him.

It is a part of the rhythm of life that sleep is followed by waking usually at a stated time every morning. But there are other awakenings besides physical awakening from

sleep. Many people pass a dull day because they are only one third awake. A large part of their mental self is dead asleep. Their spirit is lost in slumber. When a man is one third awake he is just another human machine. He cares very little what comes and goes in the world or to other creatures as long as he is comfortable in his body. His plane of life is satisfied by material things.

When a man is two thirds awake his interests, as well as his needs and desires, change. He must have both physical and mental food and exercise for his health. His awakening has been just as much a mystery as the awakening from his night's sleep, but it is none the less real. His mind leads him

on into new fields. It will not be satisfied with barely existing. He delves into the scientific; he may become inventive; he may search into the past or try to look into the future. He gets an idea that thrills him and leads him on. With the help of his hands he may be able to make that idea into a visible thing that others may see and use.

But a man comes to his best only when he is three thirds awake. There is another awakening, the awakening of the spirit. When his spirit awakens it interprets to him the world, and his life in the world, in terms of relationship. He feels the vastness of the universe and stands in awe of the Creator of it all. Out of the beauty and delicacy of created things the Creator speaks to him. He feels that God is good; that He has put His love and care about all He has made. Man feels a new reverence for himself, for others, and a new meaning in life. When man thinks of himself as a part of the universe, a child of God and a brother of all men, then does he have the feeling of "be-

longing." He begins to have the feeling of his own responsibility in the great plan of the universe, and an impulse to talk with Him who has made and planned it all. The Lord's Prayer enumerates the things a spiritually awakened man will be interested in and will want to pray about.

Out of the heart of love and good will comes not only prayer, but hymns of praise. The soul will burst forth into song. God has great need of men who can become so adjusted to Himself and to mankind that their lives are like a prayer and like music. A prayer is both an expression of the spirit toward God and a bringer of calm to the soul. Hymns have power to inspire because they come from inspired hearts, and they also have the power to calm troubled spirits. The hymns and prayers of the social awakening are never self-seeking. They are prayers and hymns that express praise to God and thanksgiving, and breathe an air of love and fellowship with the other men whom God has made.

Little Stories of Achievement

What the Churches Are Doing

Toomsaba, Miss.—May 27 was a great day at Pleasant Grove Methodist Episcopal Church. The Spirit abided with us all day. At 11 A. M. the Rev. J. H. Thompson preached a wonderful sermon; at 3.30 P. M. the Rev. A. Nelson preached from Gen. 22. 8, and at 8 P. M. he preached again from John 14. 17. Total collection for the day, \$84.64. —Mackie V. Parker, Reporter.

Gary, W. Va.—We thank Bishop M. W. Clair and the district superintendent, Rev. B. J. Martin, for sending back to us our beloved and progressive pastor, the Rev. J. W. Manning, one who is esteemed by all. He is the man for the place, and we wish for his return another year. Our church work is progressing splendidly. We ask the prayers of all the readers of the Southwestern that we may continue to be faithful to the cause of Christ.—Lillie R. Gammon, Reporter.

Potts Camp, Miss.—June 10 was a high day at St. Mary Methodist Episcopal Church. Our pastor, the Rev. S. J. Mack, was at his best. He preached a soul-stirring sermon at 11.30 A. M., and at 2.30 P. M. a program was rendered, conducted by Mrs. Annie Jackson. The program was entitled "The Best Day." Mrs. Jones, Mrs. King, Mrs. Rogers, Miss Jones, and Mr. Jones were the visitors from Holly Springs, Miss. We all had a joyful time. Total collection was \$27.85.—Lucille Street, Reporter.

Newport, Ark.—Among the many social features enjoyed while attending the General Conference in Kansas City, Mo., was the beautiful luncheon, of which Mrs. Jane Pinkett, 2306 Paseo Street, was hostess, assisted by Mrs. May Hampton, Mrs. Etta Russell, and Miss Arbella Herrells. The guests attending were: the Revs. S. McDonald, L. E. Neal, J. S. Stokes, Lois Saxton, G. T. Saxton, Mrs. E. Saxton, and Mrs. Victoria Gates. It was quite an enjoyable affair to all present.—L. E. Neal, Reporter.

Edwards, Miss.—The Sunday school is taking on new life under the leadership of our superintendent, Bro. G. R. Williams. Mrs. G. R. Williams is chairman of the Busy Bee Club. Sister Williams has four captains: Mesdames N. Hailey, C. Washington, A. S. Stewart, and M. Bolton. Bro. Williams, with the aid of these captains and the Sunday school, has raised \$84 with which they have had concrete steps built for the church and parsonage. Too much praise cannot be given this faithful band. Pray for our success.—L. B. Rucker, Reporter.

North Middletown, Ky.—Sunday, June 10, was a great day, being Children's Day. Mrs. Pearl Rankin-Bush, the dramatist, of Lexington, Ky., was present for the week and directed a comedy on Saturday evening en-

titled "The Church Bazaars." On Sunday morning the Sunday school was well attended. In the afternoon the Children's Day program was well rendered under the direction of Mrs. S. R. Alexander. At 8 P. M. Mrs. Bush demonstrated "The Good Samaritan" in the presence of a large audience. We were also favored with good spiritual singing.—C. E. Alexander, Pastor.

Laurel, Miss.—The Methodist Episcopal Brotherhood is alive on our district. Much good is being done in the way of getting together the man power of the church. The brotherhood was organized Sunday and Saturday on the Bay Spring circuit, with approximately thirty members. There are at least ten chapters, covering one sixth of the district, organized. The district president, Rev. G. W. Houze, is losing no time in this work, on account of the approaching District Conference, at which time he hopes to have a round report of this most important work. Brothers, be on your guard, as I am asking your co-operation in putting this program over.—G. W. Houze, District President.

Deerfield, Fla.—Sunday, June 10 (Children's Day) was highly celebrated at St. Paul Methodist Episcopal Church. The Sunday school rendered a Children's Day program for the first time in the history of the church, yet it is not the first time we have raised funds for Children's Day. The superintendent distributed the little envelopes to each Sunday-school worker, and asked that a penny be placed in it for each year the individual had lived. The total amount raised was \$6.65. We hope to do more next time. We are few in number here, but we have no cowards in our band. We are asking the prayers of the righteous that the Lord will bless us. Our pastor was with us during the entire day.—Ethel M. Warren, Reporter.

Corpus Christi, Texas.—St. Paul Methodist Episcopal Church: We are now erecting a new church which will be a pride to Southwest Texas and a credit to Methodism. Our church will be one of the finest of its kind in the entire Conference; in fact, it will be the best frame building in the Conference, except East St. Paul, San Antonio, Texas. We have been here two years and six months, and have built and furnished a parsonage and paid for it. Now we are building a church. We are having the co-operation of the entire city in our work. All hands are busy. The church is a veritable beehive. Dr. K. W. McMillan is the cause of our being appointed to this charge. We have worked hard and suffered since being here, but today we are proud of what we have undergone. Our church will be finished in thirty or forty days.—W. M. White, Pastor.

West Point, Ga.—The Cannon Chapel Methodist Episcopal Church has recently closed one of the best revivals in the history of the church. Preaching began May 29, by



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ADDRESS

The Methodist Book Concern

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the Rev. J. M. Daniels, of the Zebulon charge. For three nights the spiritual tide ran high. Sunday, June 3, the pastor spoke out of God's Word. Three came forward accepting Christ. At 3 P. M. six persons came forward, and at 8 P. M. three more came. The second week's preaching was done by the Rev. Wofford, of Goodsell Methodist Episcopal Church, Lanett, and the Rev. Stone, of the African Methodist Episcopal Church. At the close of the meeting twenty souls were brought in, nineteen of whom were admitted to New Cannon Chapel. We are hoping to close the last brick rally June 17 for our church. We have been a bit quiet on our write-ups, but we are working like Trojans to put the program over.—Reporter.

Columbia, Mo.—The appointment made by Bishop Clair at the last session of the Central Missouri Conference sent us the Rev. William H. Smith. Since his coming the church has been increasing in interest. The membership here has been somewhat diminished by deaths and removals. However, the life of the church apparently is growing—numerically, spiritually, and financially. Some repairs have been made on the church and parsonage. Some new members have been added. Our first Quarterly Conference was held June 2 and 3. The district superintendent was present and rendered very valuable service. The district superintendent's and pastor's assessment was carefully looked after. The superintendent was paid in full, \$25; pastor, \$15; World Service, \$7.35. Columbia has some very loyal people and we are encouraged at this time, and there seems to be a more hopeful and brighter day ahead for Methodism in St. Luke Methodist Episcopal Church.—Inez Stewart, Reporter.

Clinton, La.—Sunday night, June 10, was Class Rally Night at Mt. Zion Methodist Episcopal Church. Two prizes were given away. The first was a cash prize to the preacher who raised the highest amount in public collection above \$5; the second prize was an Elgin watch to the class leader who raised the highest amount in class above \$20, with public collection for each class included. The Rev. T. P. Taylor, of the African Methodist Episcopal Church, who represented Class No. 1, \$6.65; Bro. J. H. London, No. 2,

\$2; the Rev. M. William, of the Baptist Church, No. 3, \$4.35; Bro. Hy. Johnson, No. 4, \$2.05; the Rev. J. D. McCory, of Macedonia Methodist Episcopal Church, No. 5, \$4; total for Class No. 1, Bro. C. Badie, leader, \$20.34; No. 2, J. Badie, \$2.25; No. 3, R. Thomas, \$8.82; No. 4, R. Collins, \$6.36; No. 5, C. Collins, \$9.01; grand total, \$46.28. Our pastor, the Rev. W. H. Davis, was happy and expressed his many thanks to the several ministers and their congregations for the splendid way in which they responded. The Rev. T. P. Taylor and Bro. C. Badie won the prizes.—Mrs. Delia Collins, Reporter.

Houma, La.—Sunday was a high day at Wesley. We received one member into the church. The Lord's Supper was administered to forty-five persons under the lighted cross, which was installed by Mrs. Z. Benoit, who is a staunch member of our church. Too much praise cannot be given her. The cross is valued at \$25. The presentation was made by Mrs. B. Marshall. A few chosen words of thanks by Miss H. Ross in behalf of the membership were given, after which Mrs. C. A. Ford came forward and presented to the pastor a May basket, which was a great surprise. A purse was also presented to Mrs. E. L. Kirvin. This surprise was led by Mrs. Molly Verrett and others. Our membership has been greatly increased under the leadership of our pastor, the Rev. J. L. Kirvin. The revival spirit has been kept in the church in every service. About twenty-five members have been added to the church for this Conference year. The parsonage has been covered and whitewashed, fences have been built, new door installed in the church by Bro. Robt. Chapman. Our lawn has been beautified by the planting of flowers. Clean-up Week was observed. Twenty-five of the members took active part in the work.—Miss Ruby B. Scott, Reporter.

Pachuta, Miss.—A memorial service was held at Mt. Nebo Methodist Episcopal Church on May 20, in memory of the late Rev. W. N. G. Lipscomb and his dear companion, Sister Annie E. Lipscomb. The Rev. Lipscomb came to the Pachuta charge as pastor in 1924, and served in that capacity until placed on the retired list. He was admitted in the Mississippi Annual Conference as an elder in 1878, and retained the relation until January 27, 1928, when he was called from labor to reward. Bro. Lipscomb was a straightforward, plain-spoken Christian minister; believed in, advocated, and practiced high moral and Christian ethics. Sister Annie E. Lipscomb was a loving companion, an ardent church worker, Sunday-school teacher, promoter of auxiliaries, and encouraged every department of the local church. She was a most wonderful home and community builder of righteousness, and was respected, loved, and honored by all, irrespective of age, color, or denomination. This couple has left marks of Christian ideals that will take many years to erase. A beautiful but pathetic program was rendered. Prof. W. M. McLain, master of ceremony, delivered the introductory address. Other prominent persons participated. A collection of \$4 was raised to help erect a monument to perpetuate the memory of these worthy persons.—Sister Mariah Campbell, Reporter.

Jesup, Ga.—That the secret of success is not a spasmodic mode has been clearly demonstrated by the continued progress and community achievements of our much-beloved pastor, the Rev. O. A. Burns. He has justly proven himself through his big-heartedness as being a community pastor. With that altruistic spirit of the Christ, congenial spirit for adaptability; he has won the loving confidence of all who know him, and is continually doing the seemingly impossible in our midst. Noting the non-association of Christian and non-Christian young men, he extended an invitation to all young men to meet at Emory Chapel Methodist Episcopal Church, May 9. This meeting resulted in the organization of a "Community Welfare Club." The following are officers: Messrs. L. B. Bennett, president; W. M. Beaten, vice-president; W. M. Tyson, treasurer; J. P. Maxwell, secretary; J. E. Martin, jokes; C. Daniels, chairman sick committee; J. P.

Roster of District Conferences for 1928 Season

We will cheerfully make any corrections or entries when necessary. A postcard request is all that is expected. District superintendents will kindly enter theirs as early as possible.

District	Place	Date	Supt.
Waycross (No. End)	Macon, Ga.	June 27 to July 1	D. R. Cooper.
Wichita	Coffeyville, Kan.	June 27 to July 1	D. G. Franklin
Lake Charles	Leesville, La.	June 27 to July 1	W. J. Hampton.
Oklahoma	Oklahoma City, Okla.	July 10-15	J. H. Ellis.
Shreveport	Shreveport, La.	July 11-15	J. C. Calvin.
Nashville	Nashville, Tenn.	July 11-15	W. B. Crenshaw.
Knoxville	White Pine, Tenn.	July 11-15	F. D. Johnson.
Bluefield	Northfork, W. Va.	July 11-15	B. J. Martin
Alexandria	Alexandria, La.	July 11-15	S. S. Earles
La Teche	Franklin, La.	July 11-15	H. Daniels
Chattanooga	So. Pittsburgh, Tenn.	July 11-15	J. A. Plckett
Winston	High Point, N. C.	July 11-15	J. A. Baxter.
Pulaski	Independence, Va.	July 12-15	A. Davis.
Topeka	Dunlap, Kan.	July 12-15	B. R. Booker
Marshall	Marshall, Texas	July 17-22	A. J. Newton
Dickson	Columbia, Tenn.	July 18-22	R. A. Dowell.
Gulfside	Pass Christian, Miss.	July 18-22	A. L. Holland.
Waycross (So. End)	Waycross, Ga.	July 18-22	D. R. Cooper.
Charleston	Monck's Corner, S. C.	July 18-22	C. C. Clark.
Wilmington	Johns, N. C.	July 18-22	G. M. Phelps.
Western	Forest City, N. C.	July 19-22	N. J. Pass.
Birmingham	Gadsden, Ala.	July 24-29	J. W. Thomas.
Navasota	Madisonville, Tex.	July 24-29	T. S. Pryor.
Murfreesboro	Liberty, Tenn.	July 24-29	J. T. Patillo.
Savannah	Alley, Ga.	July 25-29	S. D. Bankston
Montgomery	Wetumpka, Ala.	July 25-29	P. P. Wright.
Tuscaloosa	Mt. Sterling, Ala.	July 25-29	F. W. Williams.
Vicksburg	Bude, Miss.	July 25-29	J. R. Ross.
Atlantic	West Palm Beach, Fla.	July 25-29	W. O. Bartley.
Brookhaven	Crystal Springs, Miss.	July 25-29	G. W. Coleman.
Lake City	Lake City, Fla.	July 25-29	J. W. Wesley.
Baton Rouge	Baton Rouge, La.	July 25-29	B. J. Reddix
Bennettsville	Chesterfield, S. C.	July 25-29	J. D. Whitaker.
LaGrange	West Point, Ga.	July 25-29	J. B. Maddux.
Orangeburg	Orangeburg, S. C.	July 25-29	J. B. Taylor.
Spartanburg	Chesnee, S. C.	July 25-29	L. W. Williams.
Waynesboro	Waynesboro, Ga.	July 25-29	W. H. Odum.
Hattiesburg	West Enterprise, Miss.	July 26-29	E. A. Wilson.
Jackson	Jackson, Miss. (Mt. Pleasant)	July 26-29	J. S. Williams
Kansas City	Blackburn, Mo.	Aug. 1-5	E. W. Hannah.
Greenwood	Duck Hill, Miss.	Aug. 7-12	J. H. Wesley
Durant	Goodman, Miss.	Aug. 7-12	C. V. Heffner.
Charleston	Cumberland, Md.	Aug. 7-12	E. A. Haynes.
Tupelo	Okolona (Pleasant), Miss.	Aug. 7-12	B. W. Wynn.
Huntsville	Center Grove Ct., Ala.	Aug. 8-12	J. W. Whitfield.
Houston	Richmond, Texas	Aug. 8-12	J. S. Scott.
Monroe	Bastrop, La.	Aug. 8-12	C. Spears.
Opelika	Rocky Mount Ct. (Ala.)	Aug. 8-12	J. C. Chuman
Gulf	Orlando, Fla.	Aug. 8-12	J. S. Todd.
Sedalia	Warrenburg, Mo.	Aug. 8-12	E. F. Pate.
Holly Springs	Victoria, Miss.	Aug. 8-13	A. G. Cole.
Little Rock	New Edinburg, Ark.	Aug. 16-19	W. S. Sherrill.
Beaumont	Silsbee, Texas	Aug. 21-26	J. W. Gilder.
Gainesville	Sanpaulaski, Fla.	Aug. 22-26	D. S. Selmore.
Hannibal	Troy, Mo.	Aug. 22-26	C. S. Webster.
Fort Smith	Roland, Ark.	Aug. 22-26	J. L. Bryan
Ocala	Waldo, Fla.	Aug. 23-26	F. E. Welch.
Philadelphia	Merchantville, N. J.	October 2-4	W. C. Thompson.

Maxwell, social committee; J. Bennett, program committee; C. Keller, membership committee; C. Beaten, critic. The club is in its infancy, but we are twenty-two members strong. The club was nicely entertained with a delicious repast, on June 6, by the

pastor and his wife at the parsonage. There we realized the importance of a Christian social. We are planning, organizing, and praying to win every young man in our vicinity for Christ and His cause.—W. M. Tyson, Reporter.

District Activities

District Rounds

CHARLESTON DISTRICT

Second Round—Keyser, June 23; Piedmont, 25; Frostburg, 26; Cumberland, 27; Moorefield, 28; Romney, 29; Clarksburg, July 6; Parkersburg, Paden City, Morgantown, Grafton, Fairmont, Buckhannon, meet at Clarksburg; Pittsburgh, 12; Wheeling, Washington, Warren, Grace, Uniontown, North Side, meet at Camphor; Woodlawn, 13; McKeesport, Verona, and Beaver Falls, meet at Woodlawn; Somerset, 16; Johnstown, 17; Seebert, August 22; Covington, 23; Union, 24; Lewisburg, 25; Ronceverte, 27; Alderson, 28; Hinton, 29; Mt. Hope, 30; Montgomery, 31; Charleston, September 1; Pt. Pleasant, 3; Huntington, 4.

Dear Brothers: District Stewards' meeting at seat of District Conference, August 10. Be sure to attend the District Conference. Remember: Souls, World Service, Morgan College. Send your assessment to me for summer school of theology by July 15, and for Epworth League institute to the Rev. A. J. Mitchell by August 1. Give God the right of way and your charge will succeed. Are you "saved to serve"? Faithfully yours, E. A. Haynes, Dist. Supt.

District Rounds

PHILADELPHIA DISTRICT

Second Round—Merchantville, June 18-24; Lawnside, 22-24; Camphor, 25-July 1; Somerville, June 26-July 1; Woodbury, June 27; Grenlock and Rhodes, 28; John Simmons,

July 3; Grace and Darby, 6-8; St. Daniels, 8, 9; Siloam, 10; Ocean City, 13; Pleasantville, 14; Atlantic City, Asbury, 15, 16; Hamilton, 15-17; Absecon circuit, 15-18; Zoar, 23; Delair, 22-24; Frankford, 22-25; Mt. Zion, 26; St. Paul and Warren, 29, 30; Peniel, 29-August 1; Swainton, 4, 5; Woodbine, 5; Cape May, 5, 6; Camden, 13; Haven, 12-14; John Wesley, 12-15; Quinton, 18, 19; Salem, 18, 19; Fordsville, 25, 26; Springtown, 25, 26; Bridgeton, 26, 27; Germantown, September 2-4; Tindley Temple, 9-11.

Dear Brothers and Sisters: You have, I trust, made a splendid beginning of your Conference work. Now is the time to do our best. The District Conference will be held at Merchantville, N. J., October 2-4, 1928. I am, your brother and helper in every good work, W. C. Thompson, Dist. Supt.

Quarterly Conferences

CEDAR GROVE, TENN.

Mt. Pleasant charge: Our third Quarterly Conference was held May 26 and 27. The business session was held Saturday, at 3 P. M., with the district superintendent, Rev. R. A. Dowell, in the chair. All reports were fair. Sunday, at 11 A. M., he preached an able sermon from the book of John. We raised \$23.15; paid superintendent, \$19.55; pastor, \$3.60. Death claimed John H. Butler, the eldest son of Brother and Sister R. B. Butler, of Morning Sun, on May 28, 1928, at 2 A. M. The funeral was preached by the pastor, Rev. W. H. Jackson, assisted by

the district superintendent, Rev. R. A. Dowell. On Tuesday, May 29, Sister Pearl Dickson was called from labor to reward. The funeral was conducted by the pastor, Rev. Jackson, who selected his text from Psa. 25. 13. We are having many things to undergo, but we are going to put the program over the top by the help of our good pastor, the Rev. W. H. Jackson. Pray for us.—Riley Milam, Reporter.

CLINTON, TENN.

Asbury Methodist Episcopal Church is on the forward march. Our beloved district superintendent, Rev. F. D. Johnson, held his third Quarterly Conference June 9, in the presence of a large number of members. This was indeed the best Conference held on this charge in many years. Most of the officers were present with written reports. There was raised in the Conference, \$31.50; district superintendent was paid in full. On Sunday, at 11 A. M., he preached, as usual, an able sermon, and also at night. Our superintendent has always a hearty welcome at Clinton. We are indeed glad to have the Rev. A. F. Shockley as pastor of our church. The members have taken on new life, and we are doing things we thought we could not do. The church is now clear of debt and the old bank notes have been burned. Pray for our success.—Reporter.

GAINESVILLE, FLA.

The second Quarterly Conference was held at Adamsville, May 13, with the Rev. J. W. Wesley, the new district superintendent, presiding. The Scripture lesson was read by the Rev. E. D. Williams from St. John 5. Prayer was offered by the Rev. W. R. Moses. All officers made reports showing an increase along all lines. Under the leadership of the Rev. Wesley, the Lake City District is growing. Sunday, at 11.30 A. M., the Rev. Wesley chose for his text, St. Luke 19. 3. He preached an able sermon to a crowded house. Many came forward for prayer. The superintendent was paid in full.—Ida Bell Moses, Reporter.

PLEASANT GROVE, FLA.

Sunday, June 10, was a high day. Our district superintendent was with us to hold the third Quarterly Conference. The words of his text were, "What think ye of Christ?" One soul was added to the church and the right hand of fellowship was extended by our pastor, the Rev. R. H. Debose. The district superintendent, Rev. W. E. Welch, was paid in full. The pastor's salary was also raised. We ask your prayers that we may reach the top.—F. R. Kelly, Reporter.

STARKE, FLA.

Sunday, June 10, was a high day at Pleasant Grove and at Mt. Moriah Methodist Episcopal Church. The district superintendent, Rev. F. E. Welch, held the second Quarterly Conference at Starke and Pleasant Grove. At 11 A. M. he was at Pleasant Grove, where he held a splendid Conference and preached an able sermon. One soul was brought to Christ and \$18.75 was raised. At 3 P. M. he held the Conference at Mt. Moriah. All officers had good reports, and the district superintendent made some encouraging remarks. He was paid in full, \$14. At 8.30 P. M. the prayer service was led by Bro. Damon Dell, after which the pastor, Rev. R. H. Debose, and the Revs. W. M. McCloud and F. E. Welch joined hands and baptized little Samuel McCoy. The district superintendent preached from St. Mark 5. 19. Eight persons came forward for prayer. We pray that the Rev. Welch will live long to do this good work and we are proud of him. Great work is being done under his leadership and under the leadership of our pastor, the Rev. Debose. Raised for Children's Day Fund, \$12.47; paid superintendent, \$14; total for Starke, \$37.12; Pleasant Grove, \$18.75; grand total, \$55.87.—Damon Dell, Reporter.

STARKVILLE, MISS.

On May 26 and 27 our first Quarterly Conference was held in Plair's Chapel, Rock Hill circuit. The Rev. A. W. Crump, a student of Ganmon, was introduced and preached a

very interesting sermon; subject, "A Man to Fill the Gap." After the sermon the pastor brought forward the new district superintendent, Rev. D. Green, who talked briefly on the program of the church. First, for great revivals and the conversion of the unsaved and the work in general, which was very helpful. Then he filled the chair and called the Conference to order. A goodly number of officers answered to their names and made good reports. The estimating committee reported and raised salaries of the pastor and superintendent. Sunday was a high day. The Rev. D. Green preached a wonderful sermon to a crowded house; administered the Lord's Supper to 208 persons. Paid superintendent in full on Saturday. Total raised Saturday and Sunday, \$51.—Savannah Higgins, Reporter.

District Conference and Convention

GREENSBORO DISTRICT EPWORTH LEAGUE AND SUNDAY SCHOOL CONVENTION

The Epworth League and Sunday School Convention of the Greensboro District met June 6 and 7, 1928, at Goshen. The convention was inspiring and helpful to those present. The delegation was not what we wanted it to be, but it was a success. We had many outstanding ministers and visitors to address the convention. We are hoping to have a full representation at our next meeting, which will begin on Wednesday before the second Sunday in July. It was moved and carried that each charge on the district be represented and taxed according to the number of members belonging to their League and Sunday school.—Miss Bertha Carter, Secretary; N. C. Clapp, President.

Obituaries

BAXTON—Sister Minerva Baxton, a faithful member of Hopewell Methodist Episcopal Church, Philadelphia, Miss., departed this life May 22, 1928. She will be greatly missed in the home and community, as she was loved by all who knew her. She has left a vacant place in the church which cannot be filled. The funeral was very largely attended, and there were many floral offerings. The pastor, Rev. W. L. Mills, conducted the funeral, and the remains were laid to rest in Hopewell Cemetery.—Maggie Moten, Reporter.

BROWN—Sister Carrie Brown, the daughter of Ellen and Sam Robinson, was born July 7, 1891, and died June 1, 1928. She was reared in the Sunday school and church and was president of the Ladies' Aid and class leader of Hayes Methodist Episcopal Church, Harkley, La. She was also a member of the Eastern Star, which showed their respect by turning out under their noble leader, Mrs. G. McGee. She was married to Fletcher Brown twenty years ago, and to this union seven children were born. She leaves father, mother, sisters, and brothers to mourn her passing. The funeral was conducted by her pastor, the Rev. E. C. Goins, and the writer.—C. D. C. Bryan, Reporter.

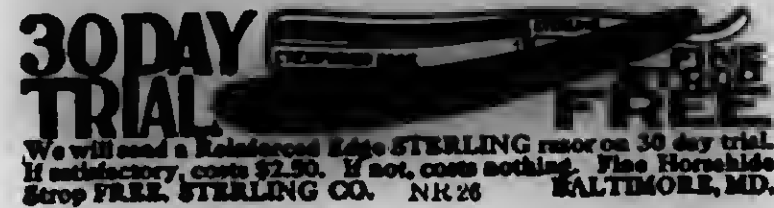
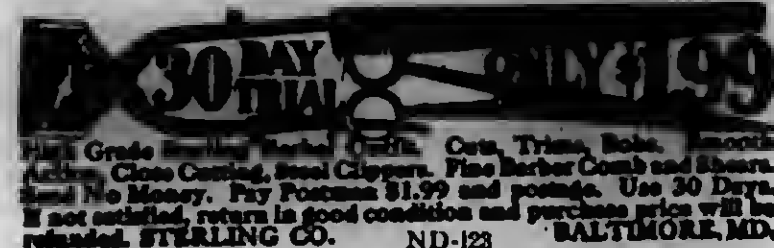
DICKERSON—James D. Dickerson, another senior member of Military Chapel, Columbus (Miss.) circuit, passed to his reward on April 22, 1928. He died as he lived—faithful to his church, home, and community. He served faithfully until death the following offices: class leader, steward, and trustee. He was seventy-three years of age. He spent forty years in the service of Christ. Brother Dickerson was no deceiver, but was very frank in his speech, ready to agree with what was right. He leaves to mourn, several children and two brothers. The funeral was conducted by the pastor and the Rev. B. Henry, of the Colored Methodist Episcopal Church.—Nancy Walker, Reporter.

HUDSON—Sister Victoria Hudson, a member of St. Mark Methodist Episcopal Church, passed to her reward June 1, 1928, in full triumph of faith. She took Jesus as her personal Saviour forty-three years ago, and we all can point to her as a true Christian, faith-

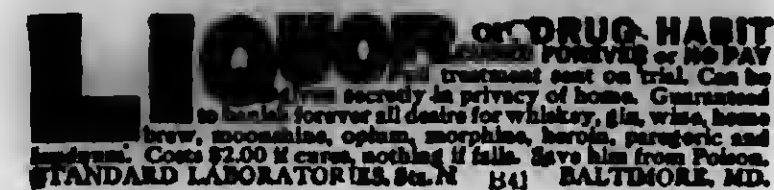
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ful to her church in all obligations. She will be missed in the church and community. Sister Hudson was ninety-eight years of age. She was loved by all. Bro. Jack Preston, her leader, spoke on her life. She is survived by one son, two daughters, several grandchildren, and a host of friends. Her funeral was conducted by her pastor, the Rev. J. D. McCain.—H. Hicks, Reporter.

MIKE—Sister Sarah Mike, a loyal member of Mt. Zion Methodist Episcopal Church, Edwards, Miss., was called from labor to reward on May 4, 1928. Sister Mike was always ready and willing to do her best whenever she was called upon to help the church or any cause for Christ. She was ill but a short while. Her remains were laid to rest in Sand Hill Cemetery. Her funeral was conducted by her pastor, the Rev. W. E. Rucker.—L. B. Rucker, Reporter.

SHELLMOUND—Sister Harriet Osborn Shellmound passed into the happy beyond in full triumph of faith May 23, 1928, at her home, Clarksdale, Miss. She was a faithful and much-beloved member of St. Paul Methodist Episcopal Church. She was the mother of the Rev. Z. T. Powell, our pastor of Winona, Miss. She leaves several children and a host of friends to mourn. Her funeral was conducted by the Rev. Harris and D. D. Shelly, the pastor. Peace be to her ashes.—D. D. Shelly, Pastor.

Cards of Thanks

I wish to thank the Rev. and Mrs. T. J. Bridgett and the kind members and friends of Mallalieu Methodist Episcopal Church, Lafayette, La., for the sum of \$3 presented to me to help on my fare to Waveland, Miss. May God's blessings ever be upon them.—The Rev. Frank Aldridge, Eola, La.

We take this method to thank the Rev. B. J. Reddix, district superintendent, for the pounds given us on April 28 and the kindness shown Mrs. L. C. Thomas and family. We wish to thank Mrs. Mary Haynes, Mrs. Alma Curry, and Mrs. Wilson and others who led in a surprise storm at Scotlandville, La., both Baptists and Methodists, on May 11. They laid on the table many pounds of select groceries. May the Lord bless these good people for their kindness during the illness of the Rev. L. C. Thomas. We wish to thank the pastor, members, and friends of

Camphor Methodist Episcopal Church, Scotlandville, for their liberal donation; also the pastors, members, and friends of St. Mark and Wesley for their donation from Baton Rouge. May God bless you all.—Come again soon.—Mrs. L. C. Thomas and Family.

Marriages

RUCKER—HOLLOWAY. On March 10, 1928, Mr. Daniel H. Rucker, of Edwards, Miss., was quietly married to Miss Velma C. Holloway, of Sanatorium, Miss. Mr. Rucker is a son of the Rev. and Mrs. W. E. Rucker and a member of Kingley Chapel Methodist Episcopal Church. Mrs. Rucker is a daughter of Mrs. Eddie Holloway, of Sanatorium, Miss., and a member of the African Methodist Episcopal Church. She was a student of Piney Woods School. The couple was married by the Rev. Prof. B. E. King, and will make their home in Sanatorium.—Reporter.

TRIPLETT—DIXSON. On June 10, 1928, Miss Mary Dixon was united in holy wedlock to Mr. Earl Triplett, at the home of the bride, in the presence of the family and many friends. Mrs. Triplett is a member of Cook's Chapel Methodist Episcopal Church, Yegger, Miss., and president of the Epworth League. The Rev. C. T. Harris officiated.—Reporter.

Woman's Column

Hattiesburg District—The Woman's Home and Foreign Missionary Societies' Convention of the Hattiesburg District, Mississippi Conference, convened with Dudley's Chapel Methodist Episcopal Church, Ellisville, Miss., May 17 and 18, 1928, with the efficient district president, Mrs. E. L. Smith, in the chair. Devotion was conducted by Sisters Hale and Clayton. The convention felt it quite an honor to have the following distinguished ministers present: District Superintendent E. A. Wilson, who administered the holy communion and remained throughout the session; the Revs. G. W. Smith, P. A. Taylor, J. McCree, J. H. Hendrix, and G. W. Hawkins. There were distinguished visitors from other districts, among whom were Mrs. Stepney and Mrs. Bertha L. Smiley, from the Meridian District. All gave timely remarks. Reports were heard from the presidents and various auxiliaries. The reports showed that the district president is a live wire. The Revs. G. W. Hawkins, J. H. Hendrix, and G. W. Smith preached soul-stirring sermons. The officers for the ensuing year were elected as follows: Mrs. L. G. Coleman, president; Mrs. L. E. Nicholson, vice-president; Mrs. L. Blalock, corresponding secretary; Mrs. A. G. Hendrix, recording secretary; Mrs. C. E. Lucious, treasurer; Mrs. Lizzie Lyles, secretary of young people's work; Mrs. P. A. Pugh, secretary of junior work; Mrs. W. M. Huff, mite box secretary; Mrs. M. V. Hale, secretary of missionary supplies; Mrs. Bertha Horne, secretary of thank offering; Mrs. Lottie Evans, Lenten secretary; Mrs. Emma Abram, Christian stewardship secretary; Mrs. Martha Williams, secretary of missionary education; Mrs. D. A. Houston, evangelistic secretary. The convention regretted so very much to give up Mrs. E. L. Smith, who had been transferred to the Brookhaven District with her beloved husband, that she was unanimously elected honorary president of the Hattiesburg District. A collection of \$36.21 was realized. The Holy Spirit seemed to have been present in the beginning of the session and remained throughout. The meeting adjourned to meet at Bethlehem Methodist Episcopal Church, Bay Springs, Miss., in 1929.—A. G. Hendrix, Reporter.

Special Notices

The members and friends of Bethlehem Church, Talladega, Ala., are glad to know that the Rev. G. W. Reeves is up and out again after a long spell of sickness.

The Tupelo District Conference will be held at Pleasant Valley, on the Pleasant Valley circuit, eight miles southeast of Okolona, Miss., August 7-12.—B. W. Wynn, Dist. Supt.

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NEW ORLEANS, LA.

Dear Brethren and Members of the Gulf District, South Florida Conference: The date of our District Conference, Sunday School, and Epworth League Convention is changed from July 18 to August 8-12. The change of date is because of the summer school and institute now being conducted at Bethune-Cookman College, Daytona Beach. Let me kindly urge all concerned to be ready and meet us in Orlando, August 8, for great services in the District Conference. Very cordially yours in the work of our Lord and Master, J. S. Todd, Dist. Supt.

A conference of music will be held at Waveland, Miss., July 2-11, 1928, for the New Orleans Area of the Methodist Episcopal Church. The purpose of this conference will be to promote the appreciation of music as a factor in the work and worship of the church, and to make this factor more worthy and effective. Everyone interested is invited to attend this conference; but those in each church who are especially responsible for the music are urgently invited. This invitation is also extended to all members of all churches and to the public.—Mrs. Nellie V. Aiston, Superintendent, 4724 Chestnut Street, New Orleans, La.

The Alexandria District Conference will meet in St. Paul Methodist Episcopal Church, Alexandria, La., July 11-15, 1928. Each minister will come prepared to report as follows: Conversions and accessions, number of full members on roll, number of probationers on roll, number of baptisms, and full quota of Southwestern subscribers. Each minister will come prepared to report the following claims paid in full: Area expense, Pensions and Relief, Episcopal Fund, New Orleans University, and General Conference expense. You will also report the amount of World Service raised and reported and the amount on hand. In the case of circuit work, each charge must be reported separately and then the total. Special invitation is extended resident bishop, president and faculty of our schools, editors and general officers, and district superintendents. All local preachers and presidents of all the auxiliaries are expected to be present. The public is cordially invited to attend. Come, brethren, and let us make this the greatest session in the history of the Alexandria District. You have wrought well up to this tick of the watch, so let us be up and doing and keep the good work on the upgrade. Yours for service, S. S. Earles, Dist. Supt.

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, JULY 5, 1928

Windows of the Soul

*Let there be many windows in your soul,
That all the glory of the universe
May beautify it. Not the narrow pane
Of one poor creed can catch the radiant rays
That shine from countless sources. Tear away
The blinds of superstition. Let the light
Pour through fair windows, broad as truth itself,
And high as heaven : . . . Tune your ear
To all the wordless music of the stars,
And to the voice of Nature; and your heart
Shall turn to truth and goodness as the plant
Turns to the sun. A thousand unseen hands
Reach down to help you to their peace-crowned heights;
And all the forces of the firmament
Shall fortify your strength. Be not afraid
To thrust aside half-truths and grasp the whole.*

—Ella Wheeler Wilcox from "Progress"

Camphor Methodist Episcopal Church, Scotlandville, for their liberal donation; also the pastors, members, and friends of St. Mark and Wesley for their donation from Baton Rouge. May God bless you all.—Come again soon.—Mrs. L. C. Thomas and Family.

Marriages

RUCKER—HOLLOWAY. On March 10, 1928, Mr. Daniel H. Rucker, of Edwards, Miss., was quietly married to Miss Velma C. Holloway, of Sanatorium, Miss. Mr. Rucker is a son of the Rev. and Mrs. W. E. Rucker and a member of Kingley Chapel Methodist Episcopal Church. Mrs. Rucker is a daughter of Mrs. Eddie Holloway, of Sanatorium, Miss., and a member of the African Methodist Episcopal Church. She was a student of Piney Woods School. The couple was married by the Rev. Prof. B. E. King, and will make their home in Sanatorium.—Reporter.

TRIPLETT—DIXSON. On June 10, 1928, Miss Mary Dixon was united in holy wedlock to Mr. Earl Triplett, at the home of the bride, in the presence of the family and many friends. Mrs. Triplett is a member of Cook's Chapel Methodist Episcopal Church, Yerger, Miss., and president of the Epworth League. The Rev. C. T. Harris officiated.—Reporter.

Woman's Column

Hattiesburg District—The Woman's Home and Foreign Missionary Societies' Convention of the Hattiesburg District, Mississippi Conference, convened with Dudley's Chapel Methodist Episcopal Church, Ellisville, Miss., May 17 and 18, 1928, with the efficient district president, Mrs. E. L. Smith, in the chair. Devotion was conducted by Sisters Hale and Clayton. The convention felt it quite an honor to have the following distinguished ministers present: District Superintendent E. A. Wilson, who administered the holy communion and remained throughout the session; the Revs. G. W. Smith, P. A. Taylor, J. McCree, J. H. Hendrix, and G. W. Hawkins. There were distinguished visitors from other districts, among whom were Mrs. Stepney and Mrs. Bertha L. Smiley, from the Meridian District. All gave timely remarks. Reports were heard from the presidents and various auxiliaries. The reports showed that the district president is a live wire. The Revs. G. W. Hawkins, J. H. Hendrix, and G. W. Smith preached soul-stirring sermons. The officers for the ensuing year were elected as follows: Mrs. L. G. Coleman, president; Mrs. L. E. Nicholson, vice-president; Mrs. L. Blalock, corresponding secretary; Mrs. A. G. Hendrix, recording secretary; Mrs. C. E. Lucious, treasurer; Mrs. Lizzie Lyles, secretary of young people's work; Mrs. P. A. Pugh, secretary of junior work; Mrs. W. M. Huff, mite box secretary; Mrs. M. V. Hale, secretary of missionary supplies; Mrs. Bertha Horne, secretary of thank offering; Mrs. Lottie Evans, Lenten secretary; Mrs. Emma Abram, Christian stewardship secretary; Mrs. Martha Williams, secretary of missionary education; Mrs. D. A. Houston, evangelistic secretary. The convention regretted so very much to give up Mrs. E. L. Smith, who had been transferred to the Brookhaven District with her beloved husband, that she was unanimously elected honorary president of the Hattiesburg District. A collection of \$36.21 was realized. The Holy Spirit seemed to have been present in the beginning of the session and remained throughout. The meeting adjourned to meet at Bethlehem Methodist Episcopal Church, Bay Springs, Miss., in 1929.—A. G. Hendrix, Reporter.

Special Notices

The members and friends of Bethlehem Church, Talladega, Ala., are glad to know that the Rev. G. W. Reeves is up and out again after a long spell of sickness.

The Tupelo District Conference will be held at Pleasant Valley, on the Pleasant Valley circuit, eight miles southeast of Okolona, Miss., August 7-12.—B. W. Wynn, Dist. Supt.

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NEW ORLEANS, LA.

Dear Brethren and Members of the Gulf District, South Florida Conference: The date of our District Conference, Sunday School, and Epworth League Convention is changed from July 18 to August 8-12. The change of date is because of the summer school and institute now being conducted at Bethune-Cookman College, Daytona Beach. Let me kindly urge all concerned to be ready and meet us in Orlando, August 8, for great services in the District Conference. Very cordially yours in the work of our Lord and Master, J. S. Todd, Dist. Supt.

A conference of music will be held at Waveland, Miss., July 2-11, 1928, for the New Orleans Area of the Methodist Episcopal Church. The purpose of this conference will be to promote the appreciation of music as a factor in the work and worship of the church, and to make this factor more worthy and effective. Everyone interested is invited to attend this conference; but those in each church who are especially responsible for the music are urgently invited. This invitation is also extended to all members of all churches and to the public.—Mrs. Nellie V. Alston, Superintendent, 4724 Chestnut Street, New Orleans, La.

The Alexandria District Conference will meet in St. Paul Methodist Episcopal Church, Alexandria, La., July 11-15, 1928. Each minister will come prepared to report as follows: Conversions and accessions, number of full members on roll, number of probationers on roll, number of baptisms, and full quota of Southwestern subscribers. Each minister will come prepared to report the following claims paid in full: Area expense, Pensions and Relief, Episcopal Fund, New Orleans University, and General Conference expense. You will also report the amount of World Service raised and reported and the amount on hand. In the case of circuit work, each charge must be reported separately and then the total. Special invitation is extended resident bishop, president and faculty of our schools, editors and general officers, and district superintendents. All local preachers and presidents of all the auxiliaries are expected to be present. The public is cordially invited to attend. Come, brethren, and let us make this the greatest session in the history of the Alexandria District. You have wrought well up to this tick of the watch, so let us be up and doing and keep the good work on the upgrade. Yours for service, S. S. Earles, Dist. Supt.

IMPERFECT IN ORIGINAL

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, JULY 5, 1928

Windows of the Soul

*Let there be many windows in your soul,
That all the glory of the universe
May beautify it. Not the narrow pane
Of one poor creed can catch the radiant rays
That shine from countless sources. Tear away
The blinds of superstition. Let the light
Pour through fair windows, broad as truth itself,
And high as heaven : . . . Tune your ear
To all the wordless music of the stars,
And to the voice of Nature; and your heart
Shall turn to truth and goodness as the plant
Turns to the sun. A thousand unseen hands
Reach down to help you to their peace-crowned heights;
And all the forces of the firmament
Shall fortify your strength. Be not afraid
To thrust aside half-truths and grasp the whole.*

—Ella Wheeler Wilcox from "Progress"

The Voice of War and the Mind for Peace

What is the Administration's Foreign Policy?

By Harry Earl Woolever

Editor, The National Methodist Press

"IS IT peace or war?" was the question of the doughty dictator of Poland as he stood before the League of Nations and put the question to the representative of Lithuania. "It is peace," was the answer, but subsequent acts have given concern lest there might be war.

Is the Coolidge administration for peace or war? There is a peculiar paradox in the pronouncements of the United States governmental officials, and it would likely be the same with any other administration as with the present. Our executive machinery was planned when the means for handling international questions included war as an instrument of national policy. During the decades the people have gone on to a more advanced method of international dealing and are demanding functions of government which have to do with promoting friendly relations with other nations. At the same time the old war-making and war-executing machines have kept right on going through the motions of preparation for belligerency.

For instance, the Assistant Secretary of War, speaking at the recent graduation exercises of the West Point Cadets, talks of the "war of the future," and points out how science will be enlisted to help men to destroy on a larger scale their fellow men. The Assistant Secretary, in the uniform of a colonel of the United States Army, stands before a large company of the finest and brightest young men of America who might make a great contribution to scientific progress, to the legal, commercial, educational, and industrial life of the world, and tells them their superior abilities should be dedicated to W-A-R. Like a Rip Van Winkle, who has been asleep to all progress of recent years, he says to these graduates and the world:

"No one who looks with an unclouded vision on the history of the world and on the present attitude of the nations toward each other can believe that the day of world peace has arrived or is approaching. World peace cannot be brought about through disarmament by one nation. It must come through the expression of the hopes and aspirations in the heart of mankind and, unhappily, during four thousand years of recorded history, we have made but small advance toward universal peace. It is something to be hoped for and prayed for, but not something to be expected—for many generations to come. With the present state of feeling of mankind toward one another throughout the world, the best way to avoid war is to be prepared to meet it—in case it should come—but never by word or act to invite aggression. A nation must still depend for its existence upon the loyalty and willingness of its youth to offer their lives in its defense, and when this loyalty no longer exists the hour of dissolution, if not at hand, is approaching."

WHAT IS WRONG?

While an outstanding official of the War Department makes that kind of statement, the Secretary of State issues declarations of the favorable progress being made in negotiations with the great powers among which war may be outlawed as an instrument of policy.

Since the first of the year, Secretary Kellogg, with the aid and support of President Coolidge, has been promoting a proposal to secure by treaty the renunciation of war. The plan, as originally proposed by M. Briand, French foreign minister, suggested that a treaty be negotiated which would outlaw war between France and the United States—the bilateral type. The American Government felt that such a treaty should not be restricted to two countries only, but that these

two "might make a more signal contribution to world peace by joining in an effort to obtain the adherence of all the principal powers of the world to a declaration renouncing war as an instrument of national policy"—the multilateral type of treaty. The hope was expressed that all nations might eventually adhere to this covenant. Secretary Kellogg soon reported that, in addition to the assurances of the co-operation of France, encouraging replies have been received from all

The report of the Committee on Boundaries, as printed in The Daily Christian Advocate, is subject to correction in minor matters of detail. Attention is called to the fact that the authoritative report will be that which will be printed in the Discipline of 1928.—A Lawrence Miller, Secretary, Committee on Boundaries.

the countries originally approached—England, Germany, Italy, and Japan. Thus the six nations whose resources are such as to enable them to menace the peace of the world at once expressed their desire for such a pact. Secretary Kellogg, later, at the suggestion of Great Britain, included the British dominions and the government of India; and at the suggestion of France, included the nations which were signatories to the Locarno Pact, thus increasing from six to fifteen the number of nations which should be original signers of the proposed treaty. Basing his opinion upon assurances already received, the Secretary of State speaks with an optimistic note of the early conclusion of the treaty "which will bring mankind's age-long aspirations for universal peace nearer to practical fulfillment than ever before in the history of the world."

GREAT NATIONS SAY, "PEACE"

While War Department officials may declare that no progress is being made toward universal peace and their statements be accepted by the uninformed, those who sense the changing international currents realize that most unexpected and hopeful advance is being made. France and the United States, as originators and collaborators in making the proposal, leave no doubt as to their desire to consummate such a treaty. The other four of the major nations have also made known their readiness to join in such an understanding:

Japan—the nation which the jingoists used for a long time as their excuse for advocating the maintenance of a great military establishment—replies through its minister of foreign affairs as follows: "I beg to inform Your Excellency that the government of Japan sympathizes warmly with the high and beneficent aims of the proposal now made by the United States, which they take to imply the entire abolition of the institution of war, and that they will be glad to render their most cordial co-operation towards the attainment of that end."

Italy—where the Dictator Mussolini directs the affairs of state—in the words of its supreme spokesman to the ambassador of the United States, declares: "I hardly need to assure you that Italy, adhering to the policy which she is constantly following, has welcomed with lively sympathy this initiative and offers very willingly her cordial collaboration towards reaching an agreement."

Great Britain—the nation which, in the past, has engaged in more wars of various natures than any other great power—sends this declaration to the United States Government: "After examination of the terms of the proposed treaty and of the points to

which it gives rise, Your Excellency will realize that His Majesty's government find nothing in their existing commitments which prevents their hearty co-operation in this new movement for strengthening the foundations of peace. They will gladly co-operate in the conclusion of such a pact as is proposed, and are ready to engage with the interested governments in the negotiations which are necessary for the purpose."

Germany—a nation whose expression, formerly, was that of the militarists, but which, as a republic, is forging ahead to a position of leadership in the movement for world peace—says in her reply: "The German government welcomes most warmly the opening of negotiations for the conclusion of an international pact for the outlawry of war. . . . The German government can accordingly declare that it is ready to conclude a pact in accordance with the proposal of the Government of the United States, and to this end to enter into the necessary negotiations with the governments concerned. To this declaration the German government adds, moreover, its definite expectation that the realization of a pact of such importance will not fail to make its influence felt forthwith on the state of international relations."

Already the British dominions and the government of India have given the Washington Government assurances of their support. It is also an encouraging sign that while negotiations are going on with nations across the Atlantic and the Pacific, the nations of the Americas, bounded by these same oceans, by their own action will meet at Washington in December, to consider means for the peaceful settlement of international differences.

THE POSSIBILITY OF PEACE IS SEEN

It is in this hour of great promise for an era of peace that the General Conference of the Methodist Episcopal Church recently declared: "We rejoice in the efforts now being made by the United States and other governments to enter into compacts with other nations for the outlawry of war."

We would utterly repudiate our professed faith in our Lord Jesus Christ, the Prince of Peace, if we held that war is inevitable. War is not inevitable."

This declaration is substantiated by outstanding present-day American spokesmen. These declare that the power to abolish war lies with the people. Senator William E. Borah, chairman of the Senate Foreign Relations Committee, says: "There is not a government on the face of the earth strong enough to declare and carry on war against the aroused and sustained public opinion of the people."

The Secretary of State calls upon the people of the churches to bring about world peace. The Government officials have repeatedly given the churches credit for placing the Eighteenth Amendment in the Constitution, and declare that the church has the power to make it effective. Now the ranking member of the cabinet calls upon the same group to bring about "the renunciation of war." He says:

"The problem of world peace is one in which the churches can exert the most helpful influence; their members are of many nations; their power permeates the whole fabric of civilization, and their authority is not confined within the limits of any single State. Their far-flung influence, however, brings peculiar responsibilities in its train, and the present international negotiations having for their object the conclusion of an effective treaty for the renunciation of war, present a real opportunity to churchmen in every country to support this world-wide movement. I have been pleased to observe that already the ministers of many denominations have publicly endorsed the proposals advanced by the United States for the preservation of peace, and I hope such support may be unremittingly continued."

(Concluded on page 540)

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Jesus Only

THE standards of achievement and conduct set by great men are constantly changing and are uncertain. While they may profitably be regarded as norms for succeeding generations, they none the less will at some time be excelled by others.

By the same social law of progressive achievement there is the possibility of growth and development in the personality of individual characters. Of great men, this is notably true. It frequently occurs that the next generation produces some world hero or figure superior to those whom we worshiped as heroes of the past. How often it happens that the hero of the present eclipses the hero of the past; and how surely may we expect that the hero worshipers of the future will find, in their generation, heroes of more marvelous genius and splendor of character, than what we of the present day and those in past days discerned in ours.

Commenting on the brilliant baseball record of Ty Cobb, the *Chronicle* regards him as "the man" in all the annals of baseball. To Cobb's credit are the greatest number of games, the greatest number of runs, the greatest number of hits, the greatest number of total bases, the greatest number of stolen bases, and the greatest number of .300 seasons. But withal, that writer seasons with wisdom, his glorification of the greatest all-round baseball player of all time, by adding: "Another Cobb, of course, might happen along."

Certainly he might, and most assuredly he will. It thus happens with all the earthly greatness of men. It will be eclipsed. For all the glory of man is as the flower of the field. The grass withereth and the flower thereof fadeth, saith one wise old philosopher writing in a dependable Book. Not so of that Hero of the human heart whom the world is acclaiming with an increasing sense of conviction and appreciation. More and more we are seeing "no man, save Jesus only." By the verdict expressive of the faith of the multiplied centuries, there is no likelihood that there ever "might happen along" any hero or person who could eclipse or become the peer of Jesus.

Jesus only! He fills the whole human horizon as Saviour. His atoning death holds the faith of mankind in its adequacy for our salvation. Nothing more is required, and that which now avails for us is through the merits of His sacrificial life and vicarious death; and not by any merit or deed of our own. He alone, by the will of the Father, procured for us all of the benefits of that love, so amazing, so divine, that gave itself in order that we might not perish but have eternal life.

By virtue of the merits of Jesus, only, we experience those soul satisfactions which are not to be found elsewhere or provided otherwise than through contact with Him. It is as true now as it is eternally, that outside of the range of contact with Jesus, the soul and life of man finds not, nor can find, any enduring or adequate satisfactions. While man lives by bread, he lives not by bread alone. That something in the life that needs other than material bread for its satisfaction, looks to Jesus and finds in him, alone, the satisfaction it craves and by

which alone it lives. The body is satisfied with its bread; the soul, with its God.

Thus Jesus is the rightful and only sovereign of the realm of spiritual values. In vain does the human eye scan the horizon for any other in this sphere. To Him, the soul, when it comes to itself, yields prompt obedience and sincere loyalty. Because He, only, is spiritually adequate, we hail Him as the Hero of our soul, in whom all our spiritual values find their foundation, their vitality, their permanence. Radiating from Him are all the virtues that adorn personal character and afford moral excellence in social conduct. He, only, is our social dynamic by which civilization is moving forward to the Christian ideal and way of life; He, only, is the basic factor in that social structure—the Kingdom of God, to be; He, only, the inspiration of social endeavor motivating the individual and collective will to bring in the Kingdom; He, only, is the goal of social achievement giving permanence to all which men seek to do and to become.

Jesus' complete and adequate value for man and for society lies in the difference between Him and the world's heroes. In this difference rests the superiority of the Christian religion over the other religions of mankind. Jesus does not mediate or attempt to mediate God to man. Founders of the other religions did. Instead, Jesus was Himself, God. In Him resided all of the fullness of the Godhead. He was very God. "He that hath seen me hath seen the Father." Herein He is the world's incomparable Hero. At this point all other world figures disappear; they vanish from the horizon of the human heart. And Jesus, only, remains, satisfying every need of men.

We look, humanity looks for no other. The settled conviction and expectation of humanity is that there may happen along no other to supplant Jesus in His ability to meet the world's profoundest needs, even its spiritual needs, or in the world's faith in, and appreciation of, Him as satisfying mankind's every requirement. What Jesus is to us to-day, He was to our forefathers yesterday, and He will be to our children's children and the numberless generations of the future. These, as we, will see no man save Jesus, only—the same yesterday, to-day, and forever. If it were not so, His uniqueness of person and His ministry for humanity would be lost. Jesus' value for us lies in that nobody yet to be can qualify in these aspects of His unique person and ministry.

Losing such uniqueness, His value for us would be impaired. He would thereby become inadequate as the world's Saviour. This loss would make for uncertainty, doubt, and chaos, finally, in the soul life, as well, in the outward relationships of men. In such a state men would look for the coming of some other. But long ago and for always, "Art thou He that should come, or look we for another?" has been settled by the demonstrated ever-present divinity of Jesus. And, down the millenniums, we can see "no man save Jesus, only." What a challenge and a chance for the strengthening of our loyalty and the increase of our love for the only figure in human history and experience, who holds the field of human need and interest against all time!

Young People's, Church School, and Epworth League Convention, Philadelphia District

THE Annual Young People's Conference and Convention and Church School and Epworth League convention of the Philadelphia District, Delaware Conference, of the Methodist Episcopal Church, convened in Mt. Zion Church, Lawnside, New Jersey, June 20, 21, 22, 1928, the Rev. Earl H. Crampton, A.B. S.T.B., pastor and district president, presiding. This was the largest attendance of young people in the history of the convention.

It is the first time the convention ever met in any place where all the officers, from the mayor down, were colored. Mayor Hemmings stated in his address of welcome that there was no distinction made at the State Legislature because of color.

Doctor Butler made a very able address. He spoke of community service, economical justice, advantages of Christian living, of race relationship, and of social justice. Rev. W. C. Thompson, the district superintendent, spoke of the coöperation between the young and adults. The spirit of this convention far surpassed it in former years.

There were two interesting features in the convention.

First—"Why should you go to Morgan College Institute?" was ably discussed by four young people, namely, Miss Lillian Washington, Mr. Dennis Fletcher, Mr. Jolly Harris, and Miss Dorothy Moore. The second was a symposium, "What Young People Think About the Church," discussed by four young people, namely, Miss Margaret Huggins, Mr. Enoch Walters, Miss Georgianna Loper, Mr. Robert Habershaw, and Rev. J. H. Stevenson.

Mrs. Maxwell rendered a very beautiful pageant representing the four departments of the Epworth League. Music was rendered by the young people's choir of Ocean City, New Jersey.

Miss Wilson, of Chester, gave a very interesting musical and literary program.

Dr. R. C. Moore, M.D., gave an address on health at the close of the convention. The statistical report read at the convention showed that the Philadelphia District is in a thriving condition.

Motto—"Let us double our numbers and increase our effectiveness."

The election of officers was conducted by the young people in a very orderly manner. The convention adjourned to meet next year at John Wesley Methodist Episcopal Church.

Walden College Holds Impressive Commencement

DR. W. D. WEATHERFORD, President Young Men's Christian Association Graduate College, Nashville, Tennessee, preached the baccalaureate sermon to a class of thirty-four graduates of Walden College. The sermon was one of the best ever delivered to a graduating class of the college. It was a masterpiece in point of thought, simplicity, practicality, and appropriation.

The auditorium of Clark Memorial Church was filled with an eager, appreciative audience, and it was an hour of

wonderful spiritual inspiration as the speaker, still young in years but old enough in experience gotten from wide, open-hearted contact with humanity in all walks of life in every section of his own country as well as foreign fields, stood with a background of beautiful palms and spring flowers and so simply and sincerely told these young people, "And thou shalt be as a rock in a weary land."

The commencement-day address was delivered by Rev. W. S. Ellington, A.B., D.D., pastor First Baptist Church, East Nashville. And, as usual, Doctor Ellington charmed his audience. He chose as his subject, "Lifting As We Climb," and painted very forcefully and clearly the picture of the ladder which one must climb to success and how then he must be willing to reach down and help his brother up to the top.

There were thirty-four young people to receive certificates and diplomas. The honor students were: Martha Briggs Sutton, receiving the two highest honors for the most excellent scholarship over a period of four years' high-school work, one of these being given by the Alpha Phi Alpha Fraternity and the other by the college; Daisy Starks and Dolly Booth received equal prizes for best work done in the Home Economics Department, given by Mrs. Mattie C. Claiborne, head of the department.

Music by the choral club of twenty voices was exceptionally good. It has been very much in demand throughout the year, furnishing music for the various churches, clubs, and other public programs.

This exercise marked the close of the sixty-second session of the college and one of the best and most efficient year's work.

Large numbers of former graduates, ministers, and friends eagerly sought the hand of Dean H. H. Sutton after the close of the exercises, expressing their delight and appreciation of the work put forward by the college as evidenced by its splendid closing exercises. They each pledged renewed hope and whole-hearted support of the school in the incoming year.

Churches for City Negroes

THE largest investments made by Negroes in Northern communities have been in the purchase of homes and churches. In a number of cases Southern Negroes have bargained to pay more than one hundred thousand dollars in the buying of churches from white congregations. Devoted as the Negro is to his church, the buying of these properties is a conclusive argument for his permanence in Northern centers.

Notwithstanding these commendable achievements, buildings are by no means sufficient for the care of these people. New York City, for example, has 149 Negro congregations, yet studies have shown that only fifty-four of these have regular church edifices. The others are using chiefly house churches, the congregation occupying the first floor of a private dwelling, and sometimes only one room.

In some of these house churches, chairs are rented from neighboring undertakers.

It has been a tax, both upon the Negroes themselves and upon home-mission agencies, to provide places of worship for the million and a half Negroes who have come into our cities since 1900. The Board of Home Missions and Church Extension has aided 251 Negro church-building projects in cities since 1920.—Jay S. Stowell, Publicity Department, Board of Home Missions.

The Contributing Editor's Page

New Uses for Old Truths

OUR times are characterized by the discovery and application of new knowledge. We are ourselves so much a part of the process that we hardly realize its significance. But when we take a survey of the present and see how in every department of human activity scientific research and experiment have changed our way of living we know that there is something new in the world. Many of us can recall our first ride in an automobile, our first glimpse of an airship, our first and astonished view of "motion pictures," and we are not quite willing to plead guilty to the charge of being antediluvians. But it is just this kind of new knowledge with its application to life that has changed and is changing the face of the world.

Where will scientific discovery lead us? What will be the next marvel produced? Who can say? Of only one thing may we be sure. Human knowledge is still in its rudimentary stages and the marvels and wonders of past and present will appear a little thing indeed, a child's story in comparison with that which lies shrouded in the mists of the undiscovered future.

It is not surprising that many persons have drawn the hasty conclusion that just because there is so much new knowledge in the world the truths, principles and insights of the ancient days have lost all the power and meaning which once they had. They hastily conclude that the latest discoveries in physics and chemistry have entirely superseded the truths by which humanity has found its way forward through the tangle and confusion of the moral and spiritual realm. If it were not somewhat tragic it would be almost amusing to come upon a really intelligent man who regards the moral message of Jesus Christ as a tale long since told and now meaningless. Because he possesses the very latest model in radio and automobile, and has had his hand on the throttle of an airship he seems to think the message of the prophets, the songs of strength and peace of the Psalmists, the idealism of the great spiritual leaders of the race to belong to a day now dead. The common neglect of the teaching of Jesus Christ concerning God, man and human destiny is in part due to the fact that so many among us think the new knowledge of the time in which we live to have superseded the truth by which the men of a former time gained their understanding of reality, and lived their lives of spiritual creativeness.

Much of the listlessness and cowardice of the disciples of Jesus Christ as they face the opportunity to apply His teaching to the problems of the day may be traced to the very common notion that some discovery in the realm of the physical sciences will produce the new earth for which men of good will long.

CIVILIZATION could not endure, much less develop, if new knowledge were not constantly being discovered and applied to its changing needs. The men who are engaged in this task are servants of the common life, worthy of greater rewards than ordinarily they receive. But after all is said, Can we get on without those ageless truths and insights which take us as far into the heart of the meaning and purpose of life as it is possible for men to go? The radio does not teach us how to harmonize our conflicting instincts in the service of a life-

changing ideal. The automobile does not transport us from a world in which men hate and fight into a world in which they love truth and regulate their relationships according to justice. The engineer cannot show us how to throw a bridge across the wide gulf that separates the -aces. Men may have all the new knowledge the modern world contains and still remain sub-human in their own way of viewing life and using its resources. They may possess all the toys and games which their stuffed bank accounts enable them to buy and still remain babes in their understanding of the deep things of the heart that produce conflicts and wars.

We develop as individuals and we grow as a race only as we make new uses of the old truths which set forth the moral and spiritual purpose of human life. An outstanding need of the day is that men should recognize this fact. Their search for the new knowledge should go forward, notwithstanding the recent suggestion that the world proclaim a ten-year moratorium in scientific research. Their skill and inventiveness in applying the new knowledge should not be abated in the slightest degree. But men everywhere should recognize and do business with the truth that genuine progress and prosperity are measured by moral standards and spiritual ideals. These are not matters of recent discovery, neither are they to be relegated to the scrap-heap by some fresh application of science to be made day after to-morrow.

THE new world which is so rapidly forming around us, and which forms only to change again, calls for new uses of old truths. The changes which have taken place on the surface of life have produced results far below the surface. The coming of the apartment house has completely altered the character of family and home life in our great centers of population. The automobile and the airship make it so easy to go from place to place that we are likely to be always "on the go" and never arriving. The struggle for power and wealth on the part of individuals and nations has been intensified by the discovery of new ways to exploit the weak and unprivileged. Science may just as easily promote war as prevent it, and guns are just as effective in guarding gold and ill-gotten gains as they are in protecting legitimate interests of life and property.

The new knowledge is opening the way toward the new civilization. The old world is passing away before our eyes, the new world is being created. But if truth, righteousness, and love are to find their embodiment and expression in that world there must be a much deeper devotion to the principles and ideals that yesterday, to-day and forever indicate the direction of real progress.

The scientists are rediscovering the sun. They are just now beginning to understand what surpassing curative, health-giving, health-restoring power it possesses. So amazing are these discoveries that they have been spoken of as a "new science." But, after all, the really new thing in all this is the clearer, deeper knowledge of the value of a power which long before science was so much as named among men was giving life to the earth. The new knowledge which is to-day flooding the minds of men creates such opportunities for the use and application of the ageless faiths and ideals of spiritually minded men as the world has never before seen.

D. D.

The Truth About Canada

A Story of Canada Based on a 4,000 Mile Moving Picture-Taking Trip.
A Study of the Facts About the Working of the Canada Liquor Law

By George Mecklenburg

"**W**HAT we want is the Canadian system of handling the liquor business. I never see a drunken man in Canada. There are no bootleggers. People can buy liquor freely, and therefore they don't drink it." It was a well dressed, pompous, know-it-all traveling man in a Pullman smoking room who was preaching to sleepy fellow travelers in this fashion. Then I have heard prominent wet leaders like President Butler, of Columbia

University, laud the Quebec system as the ideal plan for our country.

It was this kind of unverified talk and the loose statements abroad that led me to drive through the province of Canada to study the conditions first hand and to produce a moving picture on the truth about Canada.

I was tremendously impressed with the natural beauty and the greatness of Canada. It is a treasure land wanting in population and working capital. I drove through a thousand miles of the finest wheat farms on earth.

Except for Quebec province, I found the people to be very much like us Americans. In fact, the western provinces of Canada are overshadowed by the American States. The newspapers are full of American news, the newsstands sell mostly American magazines, and the roads are crowded with cars made in Detroit. On the other hand, you can drive a whole day in the Quebec province and not hear a word of English spoken and see only French flags. The Roman Catholic Church spires dominate the skyline in every Quebec village. The people are peculiarly loyal to the church. They are kind, loveable, hospitable, but seem to be lacking in that which we call progressiveness.

Canada has been fighting the liquor traffic for one hundred years. Prohibition was a practical political question before the Canadian Confederation. New Brunswick had prohibition in 1855. In 1864 Parliament passed the "Drunken Act." In 1878 the "Temperance Act" was passed. In 1884 Parliament "resolved" that the most effective way to solve the liquor evil was by prohibition. But Canada never secured complete prohibition like we have it because the Federal Government always allowed the manufacture and the distribution of liquor.



THE ABOUNDING EVIDENCE OF THE EXTENT OF THE GOVERNMENT'S LIQUOR BUSINESS IS ON EVERY STREET

Canada never had federal prohibition.

Now prohibition has been abolished in all of the large provinces of Canada, and each of them has adopted its own plan of liquor distribution, or "liquor control." The liquor traffic and the government seem to regard the Quebec system the ideal toward which all the provinces should be moving. The brewers, the distillers, and the extreme wets all believe in the Quebec system.

Let us then see what the Quebec system is. Let us give a sort of moving picture view of the Quebec liquor control system. The new Quebec liquor act creates a liquor commission of five men. This commission is by law requested to control the sale of liquor. In the first report of this commission it expressly states that the best way to reduce the consumption of ardent liquor is to use disciplinary methods on the people. This commission sells spirits in government owned and operated stores. Wine and beer are sold by the glass in restaurants and hotels. Beer in bottles is sold in licensed grocery stores. Beer, ale, and porter are sold by the glass in the numerous taverns in Quebec province. Liquor is also delivered by brewers direct to the homes, and all kinds of liquor can be mailed to the homes.

The Government Acts as Bartender

I went to the government wine store. A polite salesman took me to the "tasting" room and offered me a half glass of any of the expensive wines. He explained to me what wines were proper for weddings, dinners, afternoon bridge parties, and young people's parties. He said that this wine was not more than twelve per cent alcohol, and he tried his best to sell me his product. I could not see what was meant by "liquor control."

The Farce of "One Bottle to a Person"

Then I went across the street to the strong spirits store. I asked the clerk how much he could sell me. "One sealed bottle, a quart," he said. "Is that all?" I asked. "Go out that door, come back again, and I can sell you another bottle." I saw cars filled with strong liquors by having five men going in and out for a bottle at a time.

Standing with my moving-picture camera in front of

the liquor stores, I snapped one after the other coming out with a package. Some of them would cover their faces; one man begged me not to publish his picture, he might lose his job.

I saw great shelves of liquor in licensed grocery stores selling and delivering direct to the home. The old saloonsystem never had such a direct contact with the home. I saw fake grocery stores, places selling heaps of liquor and only one or two articles of groceries. We sat down in a restaurant. The most prominent place on the bill of fare was given to the wine and beer list. The bell hop at the hotel asked us what kind of liquor we wanted brought up. The people occupying the room next to ours drank and caroused until 3 o'clock in the morning.

We slipped into one tavern after the other at night. The taverns were full of cursing, drinking, silly men and boys. It seemed to me that the young men were conspicuous in numbers. At 11 o'clock in the evenings the taverns closed, and men who had sat all evening at the tables staggered down the streets to their homes.

Bootleggers in "Wet" Territory

I visited the largest wholesale distributing plant in Montreal, and saw forty-six million dollars of liquor. I walked until I was tired through twenty-two acres of whiskey and wine cellars. My guide was proud of the size of the plant and the wonderful increase in the business. He said they sent out two carloads of liquor every day to Hull. I asked him if Ontario's going dry had not decreased the sales at Hull, which is just across the river from Ottawa, Ontario. He said the sales to Hull had increased steadily in spite of Ontario's going dry. Then he showed me a large store room packed to the ceiling with liquors confiscated from the bootleggers. I was astonished, and said to the guide, "Do you have bootleggers in Quebec province, under liquor control?" He proceeded to explain to me that the bootleggers buy alcohol from the government wholesale, to color it and put it up in beautifully labeled bottles and then undersell the government. From all I could gather, bootlegging is flourishing in all the provinces of Canada. In fact, it is more difficult to detect bootlegging in Canada under government sales. I was also told that the thousands of miles of waterways, the Great Lakes, and the vast, far-flung stretches of forests and wilderness gave bootlegging a wonderful chance in Canada.

I do hate statistics. They often lie so terribly. Yet I dipped into the Quebec province liquor statistics furnished me by the Liquor Commission. The total cost of all liquors, government sales and estimated bootlegging, during 1926 was \$60,000,000; which is \$24 per capita. This is more than we drank per capita during our saloon days. A Quebec citizen must drink \$12 worth of liquor to give the province one dollar in revenue. Statistics indicate that the consumption of strong liquors is increasing year by year. I found that brewery stock which in 1919 was worth \$19, is now worth \$250. The liquor traffic of Canada is concentrating into a half



FREE BEER!

A Common Sign in Canadian Cities.

dozen corporations. Canadian politics and recent happenings seem to indicate that the government is quite docile to the will of these corporations.

Effect on Industry and Trade

In Montreal one day I interviewed one hundred merchants on one side of a long business street. My one question put to each one was, "How do you like the Quebec Government Control System?" Twenty of the hundred said they liked it or that it was all

right, or gave evasive answers. Eighty of the one hundred merchants said that it was hard on business, for it took so much cash away from the people. One clothing merchant said, "The government gets the cash, we get the charge accounts."

I was sitting in a barber chair being shaved by the proprietor. He was called to the telephone. On returning, he said, "That was the wife of one of my barbers calling me. She asked if Jim got his salary check last night; he came home late and was destitute." I asked him how a week's salary could be spent in one evening under "government control." "Oh," he said, "one night in a night club easily requires more than a barber's weekly check."

The simple, honest fact that any student of the situation can see is that "government control" is a misnomer. *It is government sale and promotion of the use of liquors.* The government loses control of every drop of liquor that is sold. Under government control the brewers, actuated by private gain, push the trade by advertising in the papers and by using great billboards along every highway. Even dry territory is decorated with the big "black horse" and the "bottle billboard" every half mile.

This is the same in all provinces. In Manitoba, for example, Aston's Inquiry gave evidence that breweries were paying the fines of venders of beer. Mayor Webb, of Winnipeg, said: "In Manitoba any Tom, Dick, and Harry buys from the brewer in bulk and then retails to the public at night."

Father E. La Vergne says, "In the old days the liquor traffic was despised, but now the government has become a saloon keeper, and that has made it respectable. Now there is no shame in being a bartender. It is a government job like being a postmaster. The work of the church for temperance through the years of education is almost annihilated."

Government control has made it exceedingly difficult for the church to teach temperance. Temperance education and agitation is languishing in Canada. The churches are timid and reluctant to open their pulpits to temperance speakers. I was told by one pastor that his young people were using wine and beer at their church parties.

Space prevents me from telling the story of a health officer who said that wherever you see the ready sale of liquor there you are bound to see rickets, half-naked undernourished children, squalid homes, and tuberculosis. Disease and contagion are perhaps more prevalent in

Montreal, where there are six hundred drinking places, than in any other city on the American continent. It is difficult to picture squandered physical vigor and loss of intellectual clarity and dissipated moral stamina. The liquor traffic of Canada will take heavy toll of the sons and daughters and bind them broken and crushed. One day when the demon has worked his will, taken to the limit its prey from among the children, and left the land impoverished, then Canada will realize the mad folly of "liquor control," and rise up and chase it out.

"We don't want government control of the uncontrollable liquor traffic," I said as I passed the border inspection and drove into the first nation that has dared to

outlaw the liquor traffic. Then I started on a trip to ten Annual Conferences of our church. I was glad to get into a nation where you do not smell liquor in the streets, where you can eat in dining cars in crossing the continent and never see a bottle of liquor, where you can scan the billboards from ocean to ocean and never see a saloon advertisement, where the papers and magazines are magnificent in the silences of their space advertising. Prohibition is the only measure that has ever hurt, harassed, and distressed the liquor traffic. Prohibition honestly enforced will in another decade or two make the drink evil a matter of history like slavery is a thing of the past to-day.

The Lord's Need—A Modern Parable

By Mary Foot Lord

ONCE there was a man who never tired of talking about Matt. 21. 3, Mark 11. 3, and Luke 19. 31-34, and as he talked he sighed and wished for the good old days.

One evening he arose in prayer meeting, sighed once more, and told the assembled congregation how much he wished he had lived in the days when Jesus was upon earth, and how delighted he would have been had the Lord sent to him for a colt to ride into Jerusalem upon. "What a happy man that must have been to whom the disciple said, 'The Lord hath need of your colt.' Think of it, brethren! To have something that you could lend to the Lord! Why, I'd come nearer to being jealous of that man than of any other living person!"

Now our blessed Lord was in that prayer meeting that night and He heard what the wishful man said, and the Lord had great need that season of the year; so the next day He sent the man a letter, written, not in an ancient language that would be difficult to decipher, but in plain English, such as the man could read and understand, and He asked for help for a great need in the man's own town.

The man looked at the letter, gave an angry exclamation, tore the paper in two and threw it into the waste basket, saying, "Another of these everlasting drives on!"

The Lord heard what the man said, but He excused him, saying: "My people are dull of hearing and slow of seeing. I must be patient and lead on gently."

So the Lord sent the man another letter, written, as before, in the man's own language, saying one of the

Lord's disciples had failed to keep his pledge to the Lord's cause, and asking the man to step into the breach. To remind the man of his oft-expressed desire to be of service to his Master, the Lord added, "He that giveth to the poor lendeth to the Lord."

Again the man destroyed the letter, crying, "There ought to be a stop put to these begging letters."

The Lord, who is not willing that any should perish, gave the man yet another chance, and to try to make him understand that the letter came from Himself, He wrote asking for money for some starving children in the land where the disciples and the colt and Jesus Himself had been, and at the close He added gently, "Inasmuch as ye have done it unto one of the least of these, my children, ye have done it unto me."

Now if the man had read the letter with his heart and with his soul and with his strength and with his mind he would have seen invisible ink stand forth as drops of blood in these words, "The Lord Himself hath need of this!"

But the man tore the letter in pieces, saying: "Let the Near East look after its own children. We've got enough causes and drives in our own country to drive a man crazy."

The man still attends prayer meeting, and sighs for the good old days when Jesus walked and talked with men and when a person had a chance to really do something for Jesus, but curiously enough the dear Lord never seems to enter the prayer service any more until this particular brother is through testifying.

IT IS IDLE to suppose that mankind will naturally and inevitably grow better with every advance of intellectual knowledge. Civilization will be only the more imperiled unless our advancing knowledge can be clarified and put to goodly purposes by spiritual interpretation and motivation. Now this is the task and responsibility of the church. And our anxiety should be not that the church is disturbed over the tremendous undertaking which the present situation forces upon it, but rather that so many in the church are seemingly unaware of how profoundly faith and life may be affected by such a transition as that through which the world is now passing.—ALVA MARTIN KERR: *Thinking Through*.

BUT WHEREAS mountains always lift us to majestic thought where we humbly worship a God that is beyond our logic, the sea as we behold it from a beach lowers our aspiration by its condescending and familiar aspect. It stretches a smooth surface to the shore and asks us to be its equal. It tosses up a laughing ripple to the sand and bids us share its idle game. But we are the creatures of nature and not its equal; and all of our vast invention, though it seeks to make us master, is but evidence that proves our littleness. And so, when the sea takes us from a comrade, our souls sink again to pettiness in the losing of their Maker.—CHARLES BROOKS: *A Tramp to Hastings*.

The General Conference Day by Day

Nineteenth Day, Monday, May 21

After the morning prayer by the Rev. S. H. Sweeney, Bishop M. W. Clair gave the uplifting devotional address from 2 Cor. 5. His exhortation, summarized, was that we "become so intimately and so vitally related to our Lord Jesus Christ that our lives, our deportment, our attitude, day by day, will be but a reflection of His divine life and of His divine character."

Bishop H. Lester Smith held the gavel, assuring a steady course for the day.

Mrs. E. H. Forrest Accorded Floor

In a brief and gracious preliminary statement, Mrs. E. H. Forrest (East Tennessee), presented a resolution of appreciation of the long and excellent services of President Judson Hill, of Morristown Normal College, and of Mrs. Hill. J. B. F. Shaw (Mississippi) conducted Dr. Hill to the platform, and he in turn concluded his felicitous reply thus: "My only regret is that I cannot give forty-seven more years to this work, for it takes hold upon the heart of those who are engaged in it." E. C. Dixon (West Wisconsin) followed with a tribute of affection to Bishop and Mrs. Mitchell, to whom were presented a basket of lovely flowers. Itinerancy Report No. 12 was discussed at length and adopted, fixing as the basis of annuity payment for a minister of the church one per cent of the average cash salary of the Conference, plus fifteen per cent for house rent in addition. "However, when any Annual Conference shall pay \$25 per year for each year of effective service, it shall be considered to have met the requirements of this paragraph."

The Bible and Temperance Upheld

Two reports concerning the American Bible Society were adopted, one complimenting Secretary William I. Haven (who has since passed to his heavenly reward), the other authorizing Methodism's continued support of the society.

Similarly two significant reports of the Committee on Temperance were adopted, the one a ringing statement of the historic position of the Methodist Episcopal Church on the prohibition issue; the other Report No. 4, approving heartily the administration of the Board of Temperance, Prohibition, and Public Morals.

Opposed to Military Training

Hardly any subject incited on the floor more able and courageous debate than did that of military training contained in Report No. 8 of the Committee on State of the Church. Chairman D. L. Marsh proved an able defender of his report, accepting Dr. Little's amendment without debate. So that Methodism's official position now is: "We are opposed to all military training in high schools, and to compulsory military training in colleges and universities." Its adoption was one of the highest moments in the Conference procedure.

Twentieth Day, Tuesday, May 22

"In this great solidarity of human life the community around with all its human social, moral, industrial needs, and the world beyond with all its millions of unprivileged children of God, are locked forever in the heart

of every individual," said Bishop Birney in the devotional address this morning.

Discuss Limited Tenure

Then with Bishop Blake, that skilled helmsman, at the wheel, the Conference launched out into the business of determining the constitutionality of limited-tenure episcopacy. An equitable scheme of debate had been agreed upon by both majority and minority proponents. The main point at issue and upon which the merits of the case were decided was whether the General Conference was competent to elect bishops for a term or was it necessary to submit such a proposal for a term tenure to the several Annual and Lay Conferences for authorization enabling General Conference to make such election. More than a dozen speakers occupied the time in able debate, when adjournment by limitation of time ensued.

Bishop H. M. Dobbs, of Methodist Episcopal Church, South

Prior to the debate, the Conference had listened with delight to the strong utterance of Bishop H. M. Dobbs, bearing fraternal greetings from the Methodist Episcopal Church, South. Said the bishop: "The vote on the plan of unification failed to receive the required constitutional majority. We cannot forget that three General Conferences have declared their belief in the possibility and in the desirability of some plan of unification for American Methodism. The utterances of our leaders and the testimony of our councils from the beginning make a record on which we stand, and furnish the basis and warrant the hope for unification. Let us not cease to cherish the glad expectation of a closer unity of the people of God in general, and of our own Methodist families in particular."

This subject, the most provocative of interest of any anticipated since the previous General Conference, was taken up at the first of the evening sessions for completion, with Bishop Chas. L. Mead presiding.

Term-Tenure Defeated

The previous question having been ordered at the day session, only the main motion was in order. Able closing speeches were made by the chairmen of both the majority and minority reports. The minority report contending that term-tenure was constitutional, failed of substitution for the majority report by a vote of 440 to 373. The majority report upholding unconstitutionality of term-tenure was adopted by a vote of 541 to 268.

A. W. Shamel (Southern California) moved resolution on amending the constitution of the church relative to episcopacy. The resolution was referred to the Committee on Episcopacy.

Rules governing elections were adopted, tellers announced, and the Conference proceeded to the election of bishops. The ballot was ordered sealed till to-morrow.

Declares Against War

Reports 9, 11, and 12 of the Committee on State of the Church were adopted. No. 11 exalted the importance of preaching; No. 12 declared the church's position in a declaration on war, "the supreme enemy of mankind. Its continuance is the suicide of civilization," etc. A

fund accordingly of \$15,000 was appropriated to the newly appointed Commission on Peace to further its work against the war industry. On being introduced to the Conference, Dr. J. R. Mott warmly approved the stand taken by the Conference, and Bishop Mead gave the benediction.

Twenty-First Day, Wednesday, May 23

A woman delegate, Mrs. George H. Thomas, of Lucknow Conference, offered prayer. "Visit us this morning and lay Thy hand upon us in blessing," was fervently breathed, followed by Bishop B. T. Badley's striking address on the atonement, using very effectively in quotation L. M. Hollingsworth's poem, "The Cross Was His Own." With Bishop Brown in the chair, all was calm. The Rev. Anton Bast's communication was read foregoing his privilege of appeal, and asking the prayers and support of the church.

BALLOTING FOR BISHOPS

Report of last night's ballot for bishops called for, was announced. "The report of the first ballot for general superintendent showed that there had been no election. Merton S. Rice, of Detroit Conference; Merle N. Smith, of Southern California Conference; L. H. King, of Atlanta Conference; E. Stanley Jones, of North India Conference, and Frank W. Court, of Upper Iowa Conference, asked leave to withdraw their names from the balloting."

Voting in rhythmic succession begins with casting the second ballot. 'Tis done. Reports Nos. 14 and 15 on temporal economy were adopted; the new Board of Temperance, Prohibition, and Public Morals was confirmed on nomination by the Board of Bishops. Recess ensued.

DR. JOHN R. MOTT'S ABLE ADDRESS

Bishop McConnell presented Dr. John R. Mott, who addressed the Conference at length and with great pleasure and profit to all on the Jerusalem meeting of the Interdenominational Missionary Council. Dr. Thomas H. Lewis, of the Methodist Protestant Church, delivered the fraternal address of that body.

Bishop H. M. Dobbs in fitting words took his leave, feelingly affirming, "If we could only have a general love feast instead of a General Conference to deal with this question (union), it wouldn't take so many weary years to settle it." Then the challenge: "In the name of Love Immortal, strong son of God, listen to His voice crying with authority to us in the presence of a Methodism bound in the graveclothes of a bitter, unloving, deadening past, 'Loose him and let him go.'"

DR. R. J. WADE ELECTED BISHOP

The second ballot disclosed that Dr. Raymond J. Wade, secretary of General Conference and World Service executive, had been chosen most meritoriously general superintendent of the Methodist Episcopal Church. Everybody expected it. Everybody helped to do it. Able, affable, he was wanted, and we conscripted him and sent him to the cold climes of Sweden. God grant he may prosper there.

Another ballot. Adjournment till afternoon session.

Occupying the chair this evening is Bishop Anderson, who brooks no legal technicalities, but moves on in swift action. "The Church's One Foundation" is sung, then the prayer.

ELECTING A NEW SECRETARY

H. L. Davis (Northwest Indiana) moves a provision that Mrs. Bethune and Dr. C. A. Tindley assemble the colored delegates as a chorus to sing Negro spirituals for the delight of the evening session.

On motion of H. L. Jacobs (Central Pennsylvania), the Conference, by rising vote, enthusiastically elected J. M. Arters, of Maine Conference, to secretaryship of General Conference.

Again another ballot for bishops, when it was announced that the third ballot showed "no election."

KEEPS TIME LIMIT ON DISTRICT SUPERINTENDENTS

Two long stormy debates were occasioned by Reports 13 and 14 of Committee on Itinerancy. The former, whether the bishops alone have the authority to constitute district superintendents, was referred finally for decision to the Judiciary Committee; the other as to time limit on district superintendents was adopted, 495 to 239.

The fourth ballot for bishops showed no election. A fifth ballot was taken. Adjournment was taken till the evening session.

EVENING SESSION

Bishop Nuelsen presided. The fifth ballot report being read, the Conference, since there was no election, voted to take the sixth ballot after prayer by Bishop J. W. Hamilton, of beloved memory.

DR. JAMES C. BAKER ELECTED BISHOP

Beginning January 1, 1929, the several Conferences served by an effective preacher shall pro rate and share his annuity claim when he retires. Among those speaking to this report was N. D. Shamborguer, of Lexington Conference.

Announcement was made that Dr. James C. Baker had been elected bishop on the sixth ballot. The seventh ballot was cast and Dr. S. Parkes Cadman gave the benediction.

Twenty-Second Day, Thursday, May 24

With promptness and poise, Bishop R. E. Jones opened this session, the invocation being given by Bishop Oldham, and the devotional address by Bishop Waldorf, from the title, "The Cross of Christ."

After a tender tribute paid by A. W. Tallon (Eastern South America) to Bishop Oldham, the secretary read the result of the seventh ballot—no election. Another ballot, ordered, was taken after prayer by Bishop R. J. Cooke.

The Conference adopted report of Committee on Boundaries, dissolving the New Mexico Conference.

Report of eighth ballot—no election. Another ballot. Thus was interrupted a hot discussion on Report No. 15 of the Committee on Education.

The Conference recessed. Reassembling, the Conference resumed debate on the report which covers four pages in the Daily Advocate. Again discussion is punctured by the ballot report—"no election." A tenth ballot is taken.

BISHOP JONES YIELDS GAVEL

Appropriately Bishop Jones requested, "Our senior effective bishop to take the chair." With scarcely a break in the procedure, Bishop Berry courteously assumed the chair, asking Dr. George Elliott to lead in prayer, as

introduction to the historic ceremonies honoring the spiritual birthday of John Wesley, Methodism's founder, May 24, 1738. Dr. F. Otto Melle, Dr. F. A. De Maris, and Dr. E. Stanley Jones gave three able addresses. Bishop Berry's address, a fitting climax, concluded the exercises.

AFTERNOON

BISHOP W. J. WALLS, OF AFRICAN METHODIST EPISCOPAL ZION CHURCH, AND DR. W. H. THOMAS, OF AFRICAN METHODIST EPISCOPAL CHURCH, DELIVER FRATERNAL ADDRESSES

Bishop Hughes, experienced, presides. He announces "no election" for the tenth ballot. The eleventh is taken. Stanley E. Grannum (Lexington Conference) introduces the Rev. William H. Thomas, D.D., fraternal delegate of the African Methodist Episcopal Church, and Bishop W. J. Walls, of the African Methodist Episcopal Zion Church.

Ray Allen (Genesee) read a resolution on the presidency of Bishop Jones, pledging "to him and all his race our pleasure in this relationship which we recognize as welcome evidence of a new and better day." The motion prevailed by a rising vote. The eleventh and twelfth ballots for bishops profited nothing. Adjournment followed.

EVENING SESSION

Bishop Henderson, unhesitating, is in the chair. Bishop Leete's prayer opened the session. Bishop Birney's preceded the thirteenth ballot. Report No. 15 of the Committee on Education, previously discussed at length, was now adopted without amendment.

Of importance the next report was No. 11 of the Committee on Book Concern, which provides for the election of contributing editor by the General Conference on nomination of the Book Committee, after consultation with the Editorial Council. The fourteenth ballot was declared and another, the fifteenth, was necessary, followed by adjournment.

Twenty-Third Day, Friday, May 25

Bishop F. J. McConnell, reflective and of brief speech, is presiding. Bishop John W. Robinson gives the morning devotional address on "The Promises of God," their seeming contradiction in human experience.

SHALL BALLOTING CEASE?

W. H. Finch (New York East) moved to cease balloting for bishops. Thus was lit a fuse that will never go out. It brought about that never-to-be-forgotten tangle whose outcome was the election of a missionary bishop, and a bishop, and the resignation of a bishop—one of the sublimest scenes that ever featured a Methodist General Conference.

Judiciary Committee Report No. 24 was adopted to the effect that all proposals to elect district superintendents are unconstitutional. All ballots since the sixth—"no election." Now the eighteenth proves likewise. Bishop McConnell pronounces the benediction.

AFTERNOON SESSION

Bishop F. D. Leete, alert, positive, is now presiding officer. Contributing to the same result as the Finch motion made this morning was the motion now by F. H. Ryder (Troy) "to reconsider . . . for the purpose of instructing the Committee on Episcopacy to reduce

the number of residences in Europe from three to two." Reconsideration for reference was ordered.

After much debate, the motion to refer prevailed. But 400 voted against 399 not to instruct the committee to cut European residences from three to two. "No further balloting" was voted until the Episcopal Committee's report. About thirty-five reports were now adopted on sundry subjects as the speed mania seizes the Conference, and Bishop Nicholson closed this session with the benediction.

EVENING SESSION

Bishop Welch, conversant, pleasing, holds the gavel. Bishop Oldham brings the spiritual note through his prayer. Major reports of committees, by common consent, were passed over because of the enforced absence of the Episcopacy Committee members. Six reports were adopted, when Chairman Fifer, of Episcopacy Committee, returning, was granted the floor to present the anxiously awaited Report No. 16 of his committee. It was a remarkably earnest statement of a conclusion which had cost extreme sacrifice at the hands of the field beyond: the combining of Seoul and Manila.

HELEN KIM'S HOUR

The most appealingly dramatic moment of the General Conference was thus precipitated. For such a time as this Helen Kim, the little brown woman of the East, the Esther of Korea, had come to the General Conference. Her words, her soulful manner, what was deeply implied, as well as what she expressed, was more than Methodism could bear. She kept tugging away at the heartstrings of the Methodist world assembled there until she had carried all into the zone of disinterested sympathy, sacrifice, and service, of which she focussed about herself, and nobody dared further to advocate enforcing the provisions of this report.

Then came Hartman, vicariously coming to Methodism's rescue with singular forgetfulness of himself and his own fortunes; and then J. M. M. Gray, as if to more than fill the measure of need, the peer of any in generous impulses; these all, upon their own fortunes built the highway over which the heart of Helen Kim, representative of the brown people of the East, march—out and up to certain victory phrased by W. E. Shaw (Central Illinois) "to substitute in place of the report of the committee that the residences remain as they are at Seoul and at Manila."

E. STANLEY JONES MADE BISHOP

Then the motion was seconded. Then arose E. Stanley Jones, prophet-of-God, and spoke. Unwittingly thus he crystallized the long dormant sentiment, as wide as the Methodist world, that he must be our bishop. H. P. Sloan (New Jersey) more than any other man of us overborne by the psychology of the fitness of the thing, exclaimed, "I believe we could elect Stanley Jones bishop by acclamation." Like an avalanche that sentiment swelled and grew, groaning for realization. But for parliamentary obstacle it would have been done by acclamation. Virtually it was done, needing only the conventional method.

The ballot was taken. The motion now to adjourn was impossible of passage. Within a brief period, as soon as possible to the total vote, the report of the twentieth ballot was read, everybody knowing intuitively in advance that E. Stanley Jones was elected general superintendent. Benediction pronounced by Bishop-elect E. Stanley Jones.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

THE CONVERSION OF SAUL

THIRD QUARTER. LESSON III. JULY 15

Scripture Lesson—Acts 9. 1-19a; 22. 6-16; 1 Cor. 15. 8.

Mediate Cause of Saul's Conversion. We have heard and have read of people being converted through the dying faith of a friend or a loved one, while verbal entreaties, exhortations, and the like of that friend while he lived failed to have any determining influence over them. Something similar to this was the conversion of Saul, though in his case it was the dying faith of one to whom he was not a friend. Had Stephen only verbally declared the faith that was his, but had not the courage to meet martyrdom as a proof of that faith, he probably would not have had any influence over Saul. But his verbal testimony, backed up by his extreme self-sacrifice as a proof of his conviction, appealed tremendously to Saul, and finally but gradually established Saul in the same conviction, culminating in his conversion. And after this, throughout his life, Saul championed essentially the same views concerning the relation between Jesus and Moses as Stephen had championed, and, also as Stephen, made the same extreme self-sacrifice in defense and proof of his faith. This was sufficiently stressed in our last lesson, and therefore we do not need to dwell further upon it here. Let us give our present study to the conversion itself rather than to its causes.

The Conversion and the New Saul. If ever the conversion of a man meant for him in all seriousness a new birth or the production of a new creature out of him, it meant this in the case of Saul. His was undoubtedly the most remarkable conversion ever experienced by man. It was remarkable in more than one respect. It was remarkable in its intensely emotional characteristics. The old man in Saul died hard, and put up a stiff fight until Saul was thrown helplessly from his animal. The emotion shook his entire being. Had he not been so strong-willed, and had he not thrown himself with such wholeheartedness into the thing from which the change had to be made, his conversion would not have been accompanied with such extraordinary physical manifestations and results. A man with such a stubborn will and with such spiritual and intellectual earnestness as Saul had will always be the most difficult to change. But, once he is changed, he is the most likely to remain changed. He will hardly become converted along with a multitude, as on the day of Pentecost and on the occasion of Peter's second public sermon (Acts 2. 41; 3. 4). But his must be of an individual case under special circumstances.

But his conversion was especially remarkable for the tremendous change which it permanently wrought in Saul's life attitude and principles and in his way of thinking. It changed at the same time his social attitude toward life and his spiritual and intellectual outlook upon life. Saul the ardent persecutor became Saul the willingly persecuted. Saul the violent dissuader of men became Saul the moral persuader of men. Saul the pharisaic lawyer according to Moses became Saul the evangelical preacher according to Jesus Christ. And Saul the intellectual defender of salvation by the law of Moses became Saul the intellectual defender of salvation by faith in Jesus Christ! But his conversion did not stop with its spiritual and intellectual results. It also left its permanent effect on his physical organism. By it he was rendered blind for more than thirty hours ("three days"—Acts 9. 9). It may not be easy to give a scientific explanation of his temporary blindness; but we do know that intense emotions may leave even a permanent effect on some parts of the nervous system. And not only did Saul's conversion leave him temporarily

blind, but it left a permanent effect on his sight. Ever afterwards he suffered from "bad eyes" at times, but we know nothing of his bad eyes before his conversion. But how do we know that he was afterwards addicted to this malady?

He tells us himself that he had a "thorn in the flesh," that he had prayed the Lord that it might leave him, and that it had been given to him by reason of the exceeding greatness of the revelations of Christ to him, that he might not be exalted overmuch on account of this revelation (2 Cor. 12. 7, 8). We understand that he is here speaking of his eye trouble, which began with his conversion. But there is clearer evidence of this. He tells the Galatians that he preached to them the first time because of an infirmity of the flesh, but notwithstanding this they loved him so that they would have been willing to pluck out their own eyes and give them to him (Gal. 4. 13-15). What Paul says here, then, is that he had not intended to preach to these Galatians at the time when he first preached to them; but that eye trouble caused him to tarry among them at that time and preach to them; and that in spite of his bad eyes they so loved him and sympathized with him that, if they could have, they would have been willing to give him their eyes. Putting these two passages together, we arrive at the conclusion that Saul was addicted to bad eyes at least approaching blindness at times, and that the first case of this malady he experienced was the temporary blindness which came to him at his conversion. He seems to say that before his conversion he was in the hands of Satan, who strove in vain to retain him; and after he saw that he must release him to a superior power, Satan put this thorn in his flesh in order that he might not be able to render as great service for his new Lord as he otherwise would have been able to render; but that the grace of the Lord was sufficient for him in all the weakness which Satan had afflicted him with (2 Cor. 12. 7-9). He regretted that he had it, and he greatly desired to be relieved of it; but he a thousand times preferred to be the new Saul with this physical weakness than to have remained the old Saul without it. The gain in spiritual joys by far outweighed the loss in physical strength!

Standardizing Saul's Conversion. There are still too many Christians left who insist on making Saul's conversion the standard for all conversions. But we should remember that this was a special type of conversion to meet Saul's particular case, and was a result of the hard fight which he put up against the acceptance of Christ. Of course, certain emotions always accompany conversion, but their phys-

ical expressions need not always be so prominent. The emotions to be most sought are the emotions of love for men, for righteousness, and for God and His Christ—love which will manifest itself, not so much in shouting and screaming and falling-out, but in faithful service to men for God and His Christ. The emotion should be a permanent one, which will be intensely felt and manifested throughout our post-conversion life. That's the conversion of Saul!—the emotion and not merely its physical accompaniment.

SAMUEL HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, JULY 15, 1928

"What shall I do, Lord?"

(By D. D. Martin, D.D.)

The work of redeeming the world must be carried on. The early church was a missionary church. There must be called to leadership those whose training and ability would fit them to carry on the work. Saul of Tarsus was the man of the hour. His place of birth, his early religious training, his schooling, and his aggressive spirit made him the man especially fitted for the great work. But he must become converted.

The story of the conversion of Saul of Tarsus to Paul the apostle is one of the most interesting. He came to Jerusalem a student, with very pronounced prejudices against those who followed Christ, in so much that he joined those who were their persecutors and took a leading part in putting Stephen to death. With others he heard of the group in Damascus who were worshipping Christ. He offered his service to those in authority to go and quench this fire, and to extend his work until there should be an end of this new and dangerous sect. He was on the 140th mile from Jerusalem to Damascus when God met him and the current of life was turned about. Saul was converted.

The evidence of his conversion was seen in that he cried, "What shall I do, Lord?" The irrepressible in his dynamic spirit was seeking a chance to express itself in the new light which had suddenly burst upon him. God had in waiting a faithful spirit whom He could use to give this new convert spiritual advice and tell him what he should do. Ananias was the real missionary, the sent of God on this errand of helpfulness, and under his teaching Paul became the great missionary of history. He did what the Lord told him.

"What shall I do, Lord?" should be the soul cry of every Christian youth. If we wait and listen as did Saul, some messenger of God, an angel in the form of a faithful minister, missionary, or teacher will tell us each. For the answer is in the consciousness of every true Christian. He feels earth's sorrow without Christ and knows the desolation of heathen darkness. Saul's answer was that God would make him a missionary to the Christless nations of earth, and he gave himself to that work. God is calling to this same task some of us.

GAMMON SEMINARY.

Epworth League Topic

JULY 15

POETRY OF THE SOCIAL AWAKENING

(1 Cor. 13)

Suggestions for the Meeting. The poetry should be selected with due regard for meter and rhythm, but those qualities in themselves are to have no particular place in this study and discussion. The matter of choice should be governed by the social message contained.

In planning your program it will be well to keep last Sunday's meeting in mind. The hymns and prayers should be in harmony with the thought of "social awakening." If new hymns of that type were learned it will be well to use them again.

Those who are to assist the leader, by reading or discussing poetry selections or by talking about the lives of poets who have contributed to the "social awakening," should be given plenty of time for preparation. Remember to announce the topic several weeks ahead so that all who are sufficiently interested may give special attention, in their reading, to this type of poetry. Some time during the meeting opportunity should be given for the whole group to take part in question and discussion.

Remember at the close of the hour to ar-

range for an informal meeting of all who are interested in going further with studies of "Poetry of the Social Awakening."

The Principle Involved. I may speak with the tongues of men and of angels, but if I have no love, I am a noisy gong or a clanging cymbal; I may prophesy, fathom all mysteries and secret lore, I may have such absolute faith that I can move hills from their place, but if I have no love, I count for nothing; I may distribute all I possess in charity, I may give up my body to be burnt, but if I have no love, I make nothing of it.

Love is very patient, very kind. Love knows no jealousy; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, *never resentful*; love is never glad when others go wrong; love is

gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient. Love never disappears. As for prophesying, it will be superseded; as for "tongues," they will cease; as for knowledge, it will be superseded. For we only know bit by bit, and we only prophesy bit by bit; but when the perfect comes, the imperfect will be superseded. When I was a child I talked like a child, I thought like a child, I argued like a child; now that I am a man I am done with childish ways.

At present we only see the baffling reflections in a mirror, but they it will be face to face; At present I am learning bit by bit, but then I shall understand, as all along

I have myself been understood. Thus "faith and hope and love last on, these three," but the greatest of all is love. (1 Cor. 13, Moffatt.—Epworth League Quarterly.

What Institute Means

Answering the Question, "Why Does the Institute Movement Have Such a Grip on Young People?"

By Frederick H. Butler

WE OUGHT not to let the numerical success of our institutes give us too much assurance that our young people will be saved to the church. If care is not exercised, the educational value of these gatherings may be submerged. This is the reason why our Institute Council meets each year, takes a survey of the conditions, the progress made, and the dangers to be avoided.

Digging down beneath the surface to find out why the institute movement has such a grip on our young people, we think that the first reason is that the institute has to do with life attitudes. At least, it is a starter in this direction. The habits begun, the information given, the ranges of vision opened have the content of a personal enrichment and help to bring the right response to the challenge for service.

The institute is a start in the direction of leadership training. What is obtained here leads to a desire for further preparation. This awakening is usually seen in a willingness to teach in the church school, to conduct some part of the League program, and to participate in the service and worship activities of the whole church.

The significant feature of leadership training in the institute is the actual demonstration in method. In this we follow the major emphasis of each year's program. The emphasis this year will be on the third department. The work of other departments will be taught, but the third department will receive the major emphasis. Dramatization, discussion, worship, and recreation are valid parts of our program, and we aim to demonstrate them in every phase of the week's activity. Our class in methods we aim to make a group capable of facing its own troubles and opportunities. We discourage the lecture method and substitute, where we can, the discussion method. We aim to discourage the conducting of a model class engineered by an expert. We hope instead that the class may be largely conducted by the young people themselves.

There is a little difference between teaching in an institute and teaching elsewhere. In other places you have a teacher-dominated process; in the institute you have a co-operative pupil-teacher task. The teacher in an institute should share in group experience and co-operate in a pupil-determined enterprise. This kind of teaching makes the institute attractive to young people. In these gatherings words like "position" and "authority" don't get far. There need be no concern about the teacher who is a friend of the pupils and who shares with and helps them. The formality here gives way to the fellowship and comradeship made possible by freer forms of activity and a more wholesome and friendly pupil-teacher relationship.

We aim in these institutes to give our

young people an experience in social living, to strike the happy medium in the guidance of our gatherings, to have self-expression and self-control, group expression and group control.

We have a few rules. They amount to an agreement between old and young. They are respected, but they are subject to change if they impede helpful fellowship.

We aim to have our institute people think of the institute as a step rather than a goal. It is for the lives of youth in the future. It aims to insure larger initiative and usefulness back home. This program points to an ideal yet works on the basis of the real. We must build our institutes on a basis related to the practical situations in life, situations that cannot be changed overnight. And, furthermore, we must in some way discover how to give a few static adults the flash of a new vision and new methods which are the experience of the younger crowd.

We believe that the institute is here to stay. As long as we keep the human factor to the front it will live. The departing point of the institute is the delegate, not the textbook. We who conduct institutes must not assume that we have the last word, but consider ourselves as members of a seeking, learning, teaching democracy.

The plans for the 1928 institute season in our group are more extensive and far-reaching than ever before. The program of "Adventures in Christian Living" is a winner, and this division of our Epworth League army shouts, "Let's go!"

PROGRAM AND BOOKS

A number of circumstances conspire to make the institutes of this summer unusually important. The nation is preparing for a presidential election. Thousands of young men and women will be casting their first ballot. This situation offers an exceptional opportunity to inculcate the principles of Christian citizenship. The program for the year emphasizes the work of the third department, which puts the stress upon community service and Christian citizenship. Special care has been given in the preparation of this program, which is called "Adventures in Christian Living," and contains such themes as: "Pioneers in Christian Adven-

Epworth League Institute Dates

- Chattanooga District, East Tennessee Conference, Cleveland, Tenn., June 25-July 1.
- Sedalia, Central Missouri Conference, Sedalia, Mo., July 2-8.
- Wiley University, Galveston, Texas, July 9-15.
- San Antonio, District, West Texas Conference, San Antonio, Texas, July 16-22.
- Marshall District, Texas Conference, Marshall, Texas, July 16-22.
- Austin District, West Texas Conference, Austin, Texas, July 23-29.
- Rust College, Upper Mississippi Conference, Holly Springs, Miss., July 23-30.
- Lexington Conference, Dayton, Ohio, July 23-30.
- Gulfside, Mississippi Conference, Waveland, Miss., July 31-August 5.
- Bluefield District, East Tennessee Conference, Bluefield, W. Va., August 6-12.
- Chicago District, Lexington Conference, Chicago, Ill., August 6-12.
- Lincoln Conference, Wichita, Kans., August 6-12.
- Dallas District, West Texas Conference, August 6-12.
- Florida State, Florida and South Florida Conference, Daytona Beach, Fla., August 12-19.
- Waco District, West Texas Conference, Waco, Texas, August 18-19.
- Morgan College, Washington and Delaware Conference, Baltimore, Md., Morgan College, August 20-26.
- Atlanta, Clark University, Atlanta, Ga., August 27-September 2.
- Little Rock, Philander Smith College, Little Rock, Ark., September 24-30.

ture," "Making Our Community More Christian," "Prohibition," "Liberty Within Law," "Citizens in the Making," and "The Characteristics of an American." Especially strong and interesting books are being prepared for use this summer. "Comrades of the Way," by Carl S. Knopf (for the class in New Testament); "The Comradeship Hour," by Elmer Leslie (daily devotions); "A Waking World," by Stanley High (missions); "Black Treasure," by Basil Mathews (race relations); "Youth and the New America," by G. Bromley Oxnam (home missions, ready June 15); "Thinking It Through," by Evelyn Riley Nicholson (world peace); "Social Pioneering," by W. M. Gilbert (citizenship and community service for city Epworthians); "Adventures in Service," by Ralph A. Felton (citizenship and community service for Epworthians in town and country); "Church School Methods," Part II, by LeSourd.

Another matter of great importance is the fact that the Epworth League is sharing with other Christian young people's organizations a crusade with Christ in a great adventure in evangelism, Christian citizenship, and world peace. Our leaders must be informed concerning this inspiring movement that is uniting practically all evangelical young people in America. Full information will be available at the institutes. Our own program was prepared along these lines before the campaign was launched. Every cabinet officer of every chapter and every district is an officer in this new enterprise and ought to acquaint himself with the details of the enterprise.

Deans, managers, members of the faculty, and others who will guide the thought of the fifty thousand young Methodists at our institutes next summer have an unusual opportunity to be leaders in what can be one of the most significant Christian movements in this generation.—From Epworth Herald, April 21, 1928.

Little Stories of Achievement

What the Churches Are Doing

Carthage, Miss.—June 10 was a splendid day at Wesley Chapel Methodist Episcopal

Church. A nice Children's Day program was rendered by the children. Miss L. B. Nollie read a paper on "Education"; response by Mr. Sidney Collier. Both are from Haven Teachers College. Prizes won with envelopes: First, Mrs. E. H. Hays; second, Miss



A Vacation Model Making Prize Contest

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THE TARGET

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Exelle Jackson; third, Miss Gladys Jackson.—The Rev. F. L. Woods, Pastor; Gladys Jackson, Reporter.

Burnett Lake, Fla.—On June 3 the pastor was at his best and preached a very interesting sermon. The subject of his discourse was, "God's World Shall Stand." One person was received into the church from Alachua and one from the Baptist Church. The pastor, Rev. Kelley M. Moses, is on the job and the work is progressing splendidly.—W. L. Young, Reporter.

Logansport, La.—April 8 was a high day with us. We raised our full quota of \$112.45 under the leadership of our worthy pastor, the Rev. O. J. Harvey. His wife has been ill since last August, and we are standing loyally by him. We raised for all causes in the month of April, \$198.75. We ask the prayers of all.—The Rev. O. J. Harvey, Pastor; W. R. Peterson, Reporter.

Brewton, Ala.—Sunday, June 3, was our communion day. We had with us our district superintendent, the Rev. P. P. Wright, who preached at 11 A. M. and 7.30 P. M. The Rev. Wright was at his best and the message was enjoyed by all who heard him. Everyone was able to say, "Did not our hearts burn within us as the man of God spoke to us from God's Word?" His sermon filled each one of us with new inspiration. Collection for the day was \$35.35. Pray for us.—Reporter.

Couparle, Miss.—An interesting service was conducted by our pastor, the Rev. Daniels, on the third Sunday in May. He preached a sermon that stirred the hearts of the members. The Conference made no mistake in sending him back to Couparle. After the services the pastor, together with officers of the church, visited Bro. Williamson, a blind member. They sang and prayed with him. Bro. Williamson asks the prayers of all.—N. J. Massey, Reporter.

Gainesville, Fla.—The group meeting of the Gainesville District was held in Mt. Pleasant Methodist Episcopal Church, May 28. The Rev. D. S. Selmore presided. The following reports were made: Alachua, H. C. Green, \$6; Arredondo, J. W. Warner, \$20; Burnett Lake, K. W. Moses, \$15; Gainesville, S. B. Wilson, \$5; Otter Creek, S. L. Brown, \$10;

Liberty Hill, B. J. Boatright, \$7; Sanpulaski, H. M. Trapp, \$40; Pineville, R. S. Tires, \$10; New Newbell, B. E. Hailes, \$30; Cedar Key, the Rev. Banks, \$16.—S. L. Brown, Reporter.

Minter City, Miss.—On Sunday, June 17, at Hopewell Methodist Episcopal Church, our hearts were made to rejoice. The pastor preached from 2 Cor. 5. 1. He preached to the delight of all who heard him. The church was in mourning for one of our deceased sisters in the person of Mary Simmons, who passed from life unto death on June 6, 1928. We are striving to do more this year than we did last year, as the Lord has sent us such a great man. We are striving to help him to carry on the work successfully. Raised in the service, \$47.—Estella McSwine, Reporter.

Waxahachie, Texas—St. Andrew's Methodist Episcopal Church, under the leadership of our beloved pastor, the Rev. B. J. Easter, is progressing nicely. We are looking forward to a successful year. On the fifth Sunday in April the Rev. J. H. Washington, pastor of the new Mt. Zion Baptist Church, brought us a burning message. Collection amounted to \$10. At 8 P. M. we were graced with another message by our pastor. Collection, \$103.01. Total collection for the day, \$113.01. Pray for our success.—The Rev. B. J. Easter, Pastor; Mrs. I. B. Westbrooks, Reporter.

Donovan, Miss.—Merrill circuit, Cowans Chapel Methodist Episcopal Church: Though few in number, we are very glad to say we are yet alive. Our pastoral day, June 17, was a great day. A nice prayer service, after which, at the 11 o'clock hour, our local preacher, Bro. J. A. Bryant, delivered a message from Luke 2. 10. At 3 P. M. our pastor, the Rev. J. A. Tatum, preached an inspiring sermon which was enjoyed by all present. Mrs. A. L. Mosely delivered an address on "Safety First," prepared by Bro. A. L. Mosely.—The Rev. J. A. Tatum, Pastor; A. L. Mosely, Reporter.

Lucedale, Miss.—Basin charge: Mothers' Day was observed at Mt. Pleasant Methodist Episcopal Church. Splendid papers were read and beautiful solos were rendered. Too much praise cannot be given Prof. Chas. Grant and Sister Hattie Lawrence for this splendid program. Old Father Isaac Lawrence rendered a solo which was enjoyed by all. Our church at this place was destroyed by fire last year. We are now building a \$3,000 church. We thank the Conference for sending the Rev. J. C. Gillispie as our pastor. He is a great builder. We have had three revivals recently. Converts, thirteen.—Chas. Grant, Reporter.

White Oak, Ga.—Clinch's Chapel Methodist Episcopal Church, with the Rev. T. S. Collins, pastor, is paving the way here for Methodism in a manner that will never be forgotten. We have just closed a two-weeks' revival in which forty-three souls were added to the church. A very unique feature of the revival was that many young people surrendered and began work for the Master. We have been lifting up Jesus, and He is keeping His promise to draw all men unto Him. We had preaching every night by the Rev. W. Davis, who delivered able messages. Pray for us that we may continue in this good way.—Matilda Chance, Reporter.

Slidell, La.—The following is a report of Tribes of June rally at Hartzell Methodist Episcopal Church: Tribe of Israel—Sisters M. Porter, H. Alfred, M. Harrison, \$51.82; No. 2, Sisters Z. Porter, A. Alfred, Bro. M. Jackson, \$27.30; No. 3, Sisters V. Porter, A. Williams, N. Hyde, \$46.40; No. 4, Sisters R. Porter, E. Jackson, M. Porter, \$18.16; No. 5, Sisters A. Terrell, R. Brooks, C. Smith, M. Booker, C. Prevost, \$61.20; No. 6, Gideonites, \$3; children, \$9.81; total raised in the rally, \$212.99. Our church has been repaired at a cost of \$224.02, with the balance of only \$23 to be paid.—The Rev. I. H. Catherine, Pastor; N. P. Hyde, Reporter.

Blanchard, Texas—Coraville Methodist Episcopal Church observed Easter in a splendid way. The spiritual and financial tide ran high. The program was rendered at 1.30 P. M., after which our local preacher, the Rev. M. Jackson, spoke briefly from St.

Matt. 28. 19, 20; subject, "Christ's Last Command to His Disciples." The sermon was full of zeal and inspiration. Collection at this place was \$10. Total collection for the circuit was \$30. Our church seems to have been awakened up to a spiritual and financial basis under the leadership of our present pastor, the Rev. D. C. Battle. We hope to go on to success.—H. E. P. Jackson, Reporter.

Lancaster, Texas—Porter's Chapel Methodist Episcopal Church has been erected under the leadership of the Rev. B. J. Easter, who knows no failure. We have one of the best modern churches in the West Texas Conference, costing \$1,700, with only a deficit of \$650. The entrance service was held on May 20. At 11 A. M. our district superintendent, the Rev. J. H. Childs, preached a wonderful sermon. At 3.30 P. M. the Rev. H. J. Jackson, of Milford, Texas, preached the dedication sermon. We are standing by our pastor's side to put Porter's Chapel back in Class "A." Collection for the day, \$54. We ask that all Christians pray for our success.—L. E. White, Reporter.

Brighton, Md.—The church school of Centennial Methodist Episcopal Church held its Children's Day service, Sunday, June 17, with a large crowd in attendance. The 11 o'clock sermon was preached by the pastor; 3 P. M. service by the children. In addition to program, an address was delivered by Mrs. Roy Barnes, of Baltimore, and solo by Mr. Harold B. Matthews, of Sandy Springs, Md. The following Sunday schools attended: Sharp Street, Mount Zion, Hopkins Chapel, Brook Grove. Collections for day, \$28.25. We had quite a beautiful day, with a number of home friends returning for the service.—Evelyn Awkward, Reporter.

West Point, Ga.—Again Cannon Chapel has made another financial drive. Sunday, June 17, was tag day for payment on the last bricks. Monday night, June 18, services were held under the auspices of the First Baptist Church, with preaching by the Rev. Milner, the pastor. At the close the financial report was made, which showed that \$206.75 had been raised during the drive. The last carload of brick has been ordered. Much credit is given to the pastor, who so faithfully secured from the white friends a nice amount. This promises to be the nicest colored church in this city when completed. If ye pray ye cannot fail.—The Rev. R. R. Oncal, Pastor; E. L. Johnson, Reporter.

Cedar Key, Fla.—Sunday, May 27, was a high day in Bethlehem Methodist Episcopal Church. Our district superintendent, Dr. D. S. Selmore, was with us all day and preached three soul-stirring sermons. Our hearts were made to feel glad at each service. Our new pastor and wife arrived here from Missouri. We were indeed fortunate to have them come to us. Collection for the day, \$55.25. We paid the superintendent and pastor and completed our World Service quota. The Rev. Banks is the right man in the right place. The Rev. and Mrs. Banks and Prof. J. W. Wilson motored to Gainesville to make reports on World Service. The writer was appointed as reporter to the Southwestern.—Dan W. McQueen, Reporter.

Washington, La.—St. Mark Church: Under the administration of our energetic pastor, the Rev. J. D. McCain, our parsonage, that was very much dilapidated, has been remodeled. The pastor called the trustees together and they made plans for the remodeling of the parsonage. A front room was added, with twin windows in front; a new gallery, kitchen, and dining room, and a nice back porch. This has been needed for many years. We are proud of our pastor and good wife. Our Easter services were splendid. The Rev. McCain preached a soul-stirring sermon. Six persons joined the church and were baptized. We have a pastor who is looking after every interest of the church.—Homand Hicks, Reporter.

Talladega, Ala.—Bethlehem Methodist Episcopal Church is progressing nicely under the leadership of the Rev. A. Callahan and his wide-awake officers. On Easter we raised \$100 with our wonderful captains. Bro. T. G. Carmichael, with the men, raised a large

amount of money. Miss Florine Montgomery, with her church of to-morrow, went over the top. Mrs. Callahan, with the women of the church, raised a large amount, making a total of \$100. Mrs. Hattie Swain conducted the Easter program, which was beautifully arranged. The Rev. Chuman preached a wonderful sermon at night. We have just closed a wonderful revival, with the assistance of the Rev. N. H. Redrick. Ten were added to the church.—Mrs. Emma Montgomery, Reporter.

Waveland, Miss.—A grand basket rally was conducted at St. Rock Methodist Episcopal Church, Sunday, June 17. The members worked strenuously to make our rally a success. The Rev. I. R. Haynes, of Little Zion Baptist Church, and his members and the members of St. Mark's African Methodist Episcopal Church, took an active part in making our rally a grand success. The Rev. O. R. Redd, our energetic local preacher, was master of ceremony. We had with us the Rev. Bradford, of Central Alabama Conference, and the Rev. Franklin, of Ocean Springs, who preached very strong and inspiring sermons. Under the leadership of our beloved pastor, the Rev. J. H. Gilder, our church is on the upward move.—W. N. Richardson, Reporter.

Lincoln, Nebr.—Newman Methodist Episcopal Church: On Tuesday night, at prayer meeting, after the return of our minister, the Rev. S. H. Johnson, wife, and daughter from the General Conference, a storm struck the parsonage with many pounds of choice groceries to the amount of \$10. The promoters of this party were Bros. L. N. Carter and Albert Wilson. The following participated: Sisters E. Evans, E. Wilson, E. Carter, I. Smith, A. Gipson, L. C. Williams, L. Davis, A. Hill, M. Roundtree, I. Hassel, W. Berry, Brothers G. B. Evans, W. Hassel, J. Gipson, C. Smith, G. Howard, W. H. Fields, W. Berry, the Revs. R. Bell and J. M. Hill. The Rev. and Mrs. S. H. Johnson and daughter expressed their appreciation in choice words.—Fauntella Harris, Reporter.

Scooba, Miss.—Sunday, June 17, was a high day at Blue's Chapel Methodist Episcopal Church. The membership was divided into seven sections, called the Seven Churches of Asia. Each church had a representative. Sisters V. Andrews, Ephesus, \$6.75; B. Wiggins, Smyrna, \$20.89; C. Johnson, Sardis, \$15.16; A. Griggs, Pergamos, \$10.15; E. Carter, Thyatira, \$5.75; G. Stewart, Laodicea, \$11.55; D. Roery, Philadelphia, \$15.60; total from the churches, \$85.75; public collections, \$20.25; grand total, \$106. Sister Belle Wiggins received the first prize, \$5 in gold; Miss Dorothy Roery, second prize, \$2.50 in gold; Miss Cleo Johnson, third prize, \$1.50. The rally was in the interest of the pastor, as we were very far behind along all lines, but we expect to be second to none before the close of the Conference year.—Reporter.

Wesson, Miss.—On April 8, Easter services were observed at New Hope and New Salem Methodist Episcopal Church. Honor roll at New Hope, the following members paying \$1 each: A. Montgomery, F. Webbs, G. Curry, R. Holmes, D. Harris, C. Armstrong, Y. Autman, A. McCoy, J. Autman, W. T. Covington, L. D. Hill, J. Mlner, M. G. Clay; Queen Esther Circle: B. Miller, J. Phillips, E. R. Jones, V. Phillips, N. E. Hedges, S. Amica; Ladies' Aid, \$2; Woman's Home Missionary Society, \$2.50; total raised for all purposes, \$40. Honor roll at New Salem Church, the following persons paying \$1 each: N. McCall, J. Edwards, J. W. McClinton, M. Usher, E. Swiney, H. Williams, A. B. McClinton, M. Mitchell, J. Nelson, P. W. Henderson; total raised for all purposes, \$35; raised for World Service, \$61.—Mrs. E. R. Jones, Reporter.

Smithville, Miss.—Amory circuit: The Good Samaritan Society held its anniversary at Spruilles Methodist Episcopal Church June 3. An excellent program was rendered and the sermon was preached by the Rev. S. T. Houston, pastor. His subject was, "Good Samaritan, and what it means to us." Welcome address, by Mrs. Lillie Hill; response, by the Rev. L. Z. White. Other inspiring words were spoken, after which the Smithville quartet sang two numbers. Prof.

W. R. White, our beloved Sunday-school superintendent, also our principal teacher, who has been ill for some time, is improving, and we are looking forward to his presence with us again soon. On May 25 death claimed Sister Zephra Mosley, whom we miss very much. She leaves several brothers, sisters, and a host of friends to mourn her passing.—P. H. Saxton, Reporter.

Lebanon, Tenn.—June 10 was a high day at Hopewell Methodist Episcopal Church. Children's Day program was splendid, directed by Mrs. Tommie Smith. After the program a collection for the Board of Education was taken to the amount of \$3. An interesting sermon was preached by one of our home preachers, the Rev. T. Corder. A collection of \$7.85 was taken for the pastor, and \$2.50 for the sick. The Ladies' Aid is progressing steadily. They presented the pastor \$7.50 a few days ago to apply on a suit of clothes. We are planning a big rally for July 29 and 30, at which time our district superintendent will be with us. We hope to raise our full quota for World Service. The superintendent was paid in full for the second quarter. The other church at Cross Roads is also alive. They raised \$3 on Children's Day, June 17.—The Rev. S. M. Carmichael, Pastor; Mrs. Nancy Rucks, Reporter.

Jacksonville, Fla.—The program committee for the District Conference, Sunday School, and Epworth League Convention met in Foster Memorial Methodist Episcopal Church, Lakeland, Fla., June 14, 1928. A splendid program was planned which will appear later. The committee invited representatives from the Southwestern Christian Advocate and other institutions of the church to be present August 8-12 at the Conference, convening in Ebenezer Methodist Episcopal Church, the Rev. Spencer P. Rutledge, pastor. For the committee the Ladies' Aid Society of Foster Memorial prepared and served a well-planned dinner. Particular thanks go out to the pastor and wife, Rev. and Mrs. W. A. Johnson, and the following persons: Mesdames E. J. Rainey, president; Mamie McIntyre, Bernetha Fleming, Addie Welch, Mahala Crawford and daughter Nellie, Maggie Hazzard, Messrs. N. C. Adderly and Dock Welch.—Mrs. M. Todd McKenzie, Reporter.

Deland, Fla.—St. Joseph Methodist Episcopal Church is on the forward march, doing great things as never before. On June 12, Bro. Willie Smith Cheasman, with others, surprised our pastor by marching with music, carrying a large basket of choice groceries which was presented to the pastor and family. On Sunday, June 17, the district superintendent held his third Quarterly Conference. Love feast was conducted at 5 A. M. by the pastor, Rev. F. W. Sanders. Sunday school at 9 A. M., conducted by Bro. Willie Smith. The children were inspired by the encouraging words spoken by Dr. Bartley. At 11 A. M., Holy Communion was administered by the pastor. Dr. Bartley delivered an able sermon from St. Luke 10, 29, "Who Is My Neighbor?" At 3 P. M. the Rev. D. Rhain delivered an eloquent sermon from St. John 3, 3. On account of the illness of the pastor, Children's Day was postponed until June 17. At 8 P. M. the program was conducted by Mrs. Dr. J. W. Wesley. The subject of pageant was "The Roses." May God bless this good woman for the effort put forth. Dr. W. O. Bartley preached as never before at 9 P. M. His text was taken from Isa. 65, 24. At this time all claims were paid in full. May God's blessing abide with the good people of our city.—Mrs. Irene Smith, Reporter.

Fort Madison, Iowa.—New Hope Methodist Episcopal Church: At the last Annual Conference the Rev. John R. Guyton, of Gammon Theological Seminary, Atlanta, Ga., was sent to us. He came the first Sunday in May and started his year's work with us. First we want to say that our services are par excellent, beginning on time and closing on time. The Sunday school and Junior League, under the leadership of Bro. H. Alridge, are doing well. They have raised \$12 in response to the request of the pastor as their share of the World Service. The

prayer and class meetings are well attended each week. The boys have been organized; they have taken hikes, all-day trips, and overnight camping. The boys are glad of the Rev. Guyton's work among them. The first quarterly meeting was held June 14 and 15, at which time the district superintendent, Rev. C. S. Webster, preached both nights, administering the Lord's Supper Friday night. The other churches were out in good number. The superintendent's claim was raised. The Rev. Webster was proud of the work. The parsonage is neatly furnished and the pastor happily domiciled. The membership has a mind to work and the spirit is harmonious. The future is promising at this charge under the leadership of this young man.—Alex Calhoun, Reporter.

Anniston, Ala.—In the midst of a very successful revival at Haven Methodist Episcopal Church, conducted by Dr. B. T. McEwen, of Birmingham, it was noticed that on the above date several of the regular members were absent from service. After the close of a glorious service, in which every soul seemed to have been filled to an overflow, a crowd of members and friends retired to the parsonage with a birthday surprise for the pastor. It was a real surprise. Gifts were presented by the Junior and Senior Epworth Leagues, the trustee board, the Ladies' Aid No. 1, and other individuals. They consisted of socks, shirts, neckties, handkerchiefs, two large cakes (one of which was lighted with several candles), a floor lamp, a toy automobile, a toy pistol, a pot bigonia, and a little girl baby doll. Mrs. Carson was all smiles, as it was one of the few times she was able to aid in surprising her husband. Mrs. Mattie Trammell presented the gifts, and Dr. McEwen accepted them with fitting words, as the pastor was too full to speak. The guests were served by Mesdames Etta Bell Benham, Pearl Nicholas, L. A. M. Jackson, Mattie Carlyle, and Misses Willie and Emmy Jackson. It was a merry group that spared no pains in their endeavor to make the pastor and wife feel that they are loved. The pastor proposed to name the doll baby Irene Carson, Jr.—Reporter.

Theodore, Ala.—Harper's Chapel Methodist Episcopal Church: On June 12 we began the celebration of the fourth anniversary of our pastor, the Rev. S. B. Thornton. Each night during the week good sermons were preached by the following ministers: Tuesday night, the Rev. V. B. Jones, after which a splendid program was rendered. On Wednesday night our own Rev. P. G. Goins, pastor Wesley Chapel, Mobile, preached for us, and our hearts were made to rejoice. A splendid program was rendered after the sermon. On Thursday night the Rev. L. L. Roberts preached for us. His choir and a few of his members accompanied him. Corinthian Church has need to be proud of the Rev. Roberts and the wonderful choir. Friday night we were favored with a sermon by the Rev. Isaac Burden. Two souls were added to the church during the service. Sunday was indeed a high day, full of the Spirit and enthusiasm. Attendance at Sunday school was fifty-three. The school has taken on new life under the leadership of Bro. Archie Casher, who is always at his post of duty. At 11 A. M. we were favored with a good sermon by the Rev. V. B. Jones. At 3 P. M. the Rev. J. W. Weaver preached for us and a short program was rendered after each sermon. At night the Rev. B. G. Greene filled the pulpit. The anniversary was well attended from beginning to end. Many good sermons, prayers, songs, solos, duets, and good papers were heard. Our church has taken on new life under the able leadership of our beloved pastor, the Rev. S. B. Thornton. He and his wife have rendered untiring service during their stay with us, Mrs. Thornton being especially noted for literary entertainments. Total raised, \$34.56.—Elvenia Casher, Reporter.

Woodlawn, Pa.—We, the members of Jones Chapel Methodist Episcopal Church, take this method to thank the bishop for the return of our pastor. The church has taken on new life, both spiritually and financially. After coming from the Conference the church was

reorganized, and campaign was launched to double the membership of the church during this Conference year. A religious survey was made of the colored community; then there were several street meetings held every Sunday afternoon. We selected some of the best workers in the church to perform the task of personal evangelism, under the leadership of Dr. A. E. Kernahan, of Boston, Mass. The following members did a splendid work in this visitation revival: Bros. J. H. Ross, L. Thompson, the Rev. W. L. Wood, Sisters Ollie Pinkard, Texas Strozier, S. L. Wood, Mary Williams, and Willie Chapman. Through the method that Dr. Kernahan conducts a revival, he is worth his weight in gold to the churches and the kingdom of God. There were nearly 600 members added to the white and colored churches. Realizing that so many of the members were hungry for the old-time revival, the pastor sent for the Rev. W. D. Patton, of Bloomington, Ind., a classmate, friend, and brother from Gammon, and for fourteen nights the holy fire fell from heaven. The Rev. Patton preached to over 500 every night, and many were turned away for the lack of room. The Lord blessed us with seven converts and twenty reclaimed soldiers. Out of this number every church in the city was benefited; fourteen of this number joined our church, and the others divided among the various churches. The members and friends of Jones Chapel gave

the Rev. Patton many valuable presents, and the church gave him a purse of \$80. On May 4 we held our first Quarterly Conference. Dr. A. E. Haynes presided. All the general claims of the church were put before the members, and they pledged their support to do their best. Dr. Haynes preached from the book of Nehemiah, and the members are still talking about that wonderful sermon. The superintendent was paid in full, and we are now making plans for the Group Conference to convene here in July. Our aims are to build a church here this year, and the program is now in the hands of the committee for the same. We solicit the support of every loyal Methodist to help erect a temple here for the Lord. Send your name and contribution to P. Hanks, treasurer, 202 First Avenue; then your name will be placed on the bronze tablet as a memorial when we are gone. Mrs. Ella Brown, aged seventy-six years, a faithful and loyal member of our church, died Sunday, May 21, at Camden, N. J. She was loved by all who knew her. The funeral service was held in Albany, Ga., her birthplace. The Ladies' Aid Society will hold a memorial services here the second Sunday in July in honor of this saint. She leaves five sons, four daughters, and twenty grandchildren to mourn their loss. Two of her sons are preachers of the gospel and are doing good work for the Lord.—F. J. Frye, Pastor; Ruth Headen, Reporter.

Let none stay away because his name does not appear on the program. Come and get into the work with all your heart. God is depending upon us to add souls to the Kingdom. Do not disappoint Him.—J. R. Ross, Dist. Supt.

Quarterly Conferences

CANAL POINT, FLA.

Our second Quarterly Conference was held at Good Hope Methodist Episcopal Church, June 5-7, with our beloved district superintendent, Rev. W. O. Bartley, in the chair, who found us steadily progressing in our church work. He gave us many words of encouragement. The pastor and officers were present with good reports. The superintendent preached three noble sermons that made our hearts rejoice. Dr. Bartley visited the homes of the sick and sang and prayed with them. Two persons were converted and joined the church. People came from far and near to enjoy the holy feast. The last night of the session will be long remembered. Our membership here is very small. The Sunday school and Epworth League have taken on new life. We raised \$29.50; paid the superintendent in full his salary of \$16. The balance was given to the pastor. Pray that God will bless us that we may increase in number.—The Rev. T. B. Habisham, Pastor; Elnora Smith, Reporter.

DREW, MISS.

Ruleville charge: Our second quarter was held June 9 and 10 at Bezley Chapel Methodist Episcopal Church. The business session was held at 2:30 P. M., with the Rev. C. W. Butler, district superintendent, presiding. All officers were present with good reports. On Sunday night the Rev. Butler preached a strong sermon, as he always does. He also administered the Lord's Supper. Collection during the Conference, \$61. On the third Sunday in June, Children's Day was observed. Many good things were said by the children; also the older people. We are trying to make it to the top mark. Collection for Children's Day was \$23.50. Pray for us.—Nola Thigpen, Reporter.

ENTERPRISE, MISS.

The second Quarterly Conference of the Enterprise charge was held at Zion Chapel Methodist Episcopal Church at Stonewall, Miss. The Rev. A. W. Smith conducted the devotional service at 2 P. M., after which the district superintendent took the chair and made a timely talk on the program of the church. Most of the officers answered the roll call. The reports showed that the charge was advancing. The stewards' reports showed that they had paid pastor this quarter, \$300.13; assistant pastor, \$21.10; World Service, \$225; district superintendent, \$28; raised for building, \$110; raised during the business session, \$50.10; total raised this quarter, \$512.33. Sunday, Dr. E. A. Wilson was at his best and preached from St. Mark 1. 14. This marked one of the greatest Conferences ever held on this charge. The pastor's report showed that twenty-one members had been received into the church this quarter. We are proud to say that our charge is meeting with great success under the leadership of the Rev. E. W. Rogers.—Christine Buckley, Reporter.

HOLOPAW, FLA.

On June 17 our second Quarterly Conference was held by the pastor, Rev. Rutledge, in the absence of the district superintendent. All officers reported except two. Sunday school was held on Sunday at 9:30 A. M.; love feast at 11 A. M.; Scripture lesson was read from Psa. 105 by the Rev. Dixon, of the Baptist Church. Many souls testified for the Lord and came to the altar for prayer. At 3 P. M. the Rev. Greggs, pastor of African Methodist Episcopal Church, filled the pulpit, preaching from St. Mark 14. 2, after which our pastor gave the communion, assisted by the Rev. Greggs. Prayer service, at 7:30 P. M., was led by Bro. J. Knowles and Deacon Jones. The Rev. Rutledge filled the pulpit at 8 P. M. and preached an able sermon from Rev. 7. 13. One soul was added to the church. Total collection for the entire day, \$64.—Mrs. Jessena Knowles, Reporter.

District Activities

District Rounds

ALEXANDRIA DISTRICT

Fourth Round—Lime Kiln, New Town, and Robeline, July 22; Powhatan, 24; Marthaville Ct., 29; Bayou Sci Ct., 31; Trenton Ct., August 2; Shady Grove Ct., 3-5; Cottonport, 8; Bunkie, 9-12; Chaneyville, 10-12; Lecompte, 13; Zwolle, 16; Many Ct., 17-19; Pleasant Hill Ct., 21-23; Cane River Ct., September 7-9; Campti, 11, 12; Natchitoches, 14-16; Colfax Ct., 18, 19; Magda, 23; Boonville, 21-23; Boyce and Rapides, 25-30; Boyce and Village, 26-30; Alexandria, Newman, October 2-7; Pineville, 8-7; Wilton, 14; St. Paul, 14.

My dear Brother Ministers: We are on our last leg leading up to the Annual Conference. We have done well, but there is plenty room for improvement. We want to go up to the Conference at Lake Charles with a "round" report, and you know that means with nothing lacking on any cause for the Master's kingdom. I am very grateful for the way you have put the program over, and I know that I can depend on you to finish the job in first-class style.—S. S. Earles, Dist. Supt.

BROOKHAVEN DISTRICT

Third Round—Crystal Springs Ct., July 14, 15; Brookhaven and Carlos, 21, 22; Brookhaven Ct., August 3-5; Bridgeville, 4, 5; Kenolia, 8; Crystal Springs, 11, 12; Wesson, 18, 19; Hazlehurst, 25, 26; McComb, 31; Summit, September 1, 2; Foxworth, 5; Riles and Oma, 7; Hub, 8, 9; Lampton, 12; Columbia, 13; Tylertown, 15, 16; Florence, 19.

Dear Brothers: Let us work and pray that we may go up to the Conference with a round report on all lines. May the Lord crown your labor with success.—G. W. Coleman, Dist. Supt.

GAINESVILLE DISTRICT

Third Round—Lavonia, July 7, 8; Buckhead, 8, 9; Covington, 13-15; Union Grove, 14, 15; Buford, 21, 22; East Atlanta, 22, 23; Elberton, 28, 29; Fort Street, 29, 30; Commerce and Gillsville, August 3-5; Athens and Nicholson, 10-12; Centenary Memorial, 12, 13; Gainesville, 25, 26; Leo, September 1, 2; Oxford, 8, 9.

Dear Brethren: The District Conference will convene at Lawrenceville, August 15-19. Each pastor should report in full (a) Episcopal Fund; (b) General Conference expenses; (c) local board; (d) Conference Chalmants; (e) Contingent Fund. Let each church send at least five new subscribers to the Southwestern Christian Advocate. Work and pray for a revival in every church.—N. J. Crolley, Dist. Supt.

HANNIBAL DISTRICT

Second Round—Clarksville, July 25-27; Elsberry, 28, 29; Fayette, August 4, 5; Moberly, 12, 13; Foristell, 25, 26; Truesdale, 26 (P. M.); Troy, 18, 19; Hannibal, September 1, 2; Louisiana, 1, 2; Columbia, 1, 2; Fort Madison, Iowa, 8, 9; Fulton, 15, 16; Williamsburg, 16 (3 P. M.); Montgomery, 22, 23; Wellsville, 23 (3 P. M.); Bowling Green, 29, 30; Curryville, 30 (11 A. M.); Mexico, the Rev. A. C. White, 29, 30; Sturgeon, October 6, 7; New Bloomfield, 13, 14.

Dear Brethren: Please accept my congratulation for the splendid start you have made. If you keep at it all the year you will put the program over. Set aside table at every service for World Service; don't depend upon entertainments and other pet plans to raise your World Service. Don't let your Conference claims be sidetracked by anyone or for any other cause; collect it now and report monthly. The District Conference, Epworth League, Sunday School, Woman's Home and Foreign Missionary Societies' Convention convenes in Troy, Mo., August 15-19, 1928. Bring at least two subscribers to the Southwestern Christian Advocate and a good delegation with you. Come prepared to stay over Sunday.—Chas. S. Webster, Dist. Supt.

VICKSBURG DISTRICT

Third Round—Clinton, July 21, 22; Bude, 28, 29; Centreville, August 4, 5; Fayette, 11, 12; Bolton, 18, 19; Harriston, 18, 19; Bussum, 18, 19; Bolton Mission, 24; Edwards, 25, 26; McNair, 25, 26; Natchez, 28, 29; Union Church, September 1, 2; Vicksburg, 7-9; Kirby, 15, 16; Meadville, 15, 16; Cary, 15, 16.

Brethren: We are now facing the District Conference at Bude, July 25-29, and we find ourselves behind last year's work. Let us bring up this deficit. We can do it. Ask each auxiliary, Sunday school, as well as all other departments, to report nothing less than \$5. Make every day count, since we want a good report at the Annual Conference. Let each officer do his or her best to make the charge the best on the district. We are looking forward to the greatest District Conference we have held numerically, financially, and spiritually. We cannot afford to fail in World Service, Episcopal Fund, General Conference expense, and Area Council expense. Do our best to report in full our quota for the year. Let each pastor be present Wednesday morning and make his report and come prepared to stay till the Conference adjourns; also put interest in the meeting because the Conference belongs to all, from the least to the greatest member.

Roster of District Conferences for 1928 Season

We will cheerfully make any corrections or entries when necessary. A postcard request is all that is expected. District superintendents will kindly enter theirs as early as possible.

District	Place	Date	Supt.
Oklahoma	Oklahoma City, Okla.	July 10-15	J. H. Ellis.
Nashville	Nashv'e (Woodbine Sta.) Tenn.	July 11-15	W. B. Crenshaw.
Knoxville	White Pine, Tenn.	July 11-15	F. D. Johnson.
Bluefield	Northfork, W. Va.	July 11-15	B. J. Martin
Alexandria	Alexandria, La.	July 11-15	S. S. Earles
La Teche	Franklin, La.	July 11-15	H. Daniels
Chattanooga	So. Pittsburgh, Tenn.	July 11-15	J. A. Pickett
Winston	High Point, N. C.	July 11-15	J. A. Baxter.
Pulaski	Independence, Va.	July 12-15	A. Davis.
Topeka	Dunlap, Kan.	July 12-15	B. R. Booker
Marshall	Marshall, Texas	July 17-22	A. J. Newton
Dickson	Columbia, Tenn.	July 18-22	R. A. Dowell.
Gulfside	Pass Christian, Miss.	July 18-22	A. L. Holland.
Waycross (So. End)	Waycross, Ga.	July 18-22	D. R. Cooper.
Charleston	Monck's Corner, S. C.	July 18-22	C. C. Clark.
Wilmington	Johns, N. C.	July 18-22	G. M. Phleps.
Greensboro	Newport News, Va.	July 18-22	J. P. Morris.
Western	Forest City, N. C.	July 19-22	N. J. Pass.
Birmingham	Gadsden, Ala.	July 24-29	J. W. Thomas.
Navasota	Madisonville, Tex.	July 24-29	T. S. Pryor.
Murfreesboro	Liberty, Tenn.	July 24-29	J. T. Patillo.
Savannah	Ailey, Ga.	July 25-29	S. D. Bankston
Montgomery	Wetumpka, Ala.	July 25-29	P. P. Wright.
Tuscaloosa	Mt. Sterling, Ala.	July 25-29	F. W. Williams.
Vicksburg	Bude, Miss.	July 25-29	J. R. Ross.
Atlantic	West Palm Beach, Fla.	July 25-29	W. O. Bartley.
Brookhaven	Crystal Springs, Miss.	July 25-29	G. W. Coleman.
Lake City	Lake City, Fla.	July 25-29	J. W. Wesley.
Baton Rouge	Baton Rouge, La.	July 25-29	B. J. Reddix.
Bennettsville	Chesterfield, S. C.	July 25-29	J. D. Whitaker.
LaGrange	West Point, Ga.	July 25-29	J. B. Maddux.
Orangeburg	Orangeburg, S. C.	July 25-29	L. B. Taylor.
Spartanburg	Chesnee, S. C.	July 25-29	J. W. Williams.
Waynesboro	Waynesboro, Ga.	July 25-29	W. H. Odum.
Greenville	Wahalla, S. C.	July 25-29	J. E. C. Jenkins.
Griffin	Fairburn, Ga.	July 25-29	D. H. Stanton.
Hattiesburg	West Enterprise, Miss.	July 25-29	E. A. Willson.
Jackson	Jackson, Miss. (Mt. Pleasant)	July 26-29	J. S. Williams.
Kansas City	Blackburn, Mo.	Aug. 1-5	E. W. Hannah.
Atlanta	Grantville, Ga.	Aug. 1-5	J. W. Queen.
Greenwood	Duck Hill, Miss.	Aug. 7-12	J. H. Wesley.
Durant	Goodman, Miss.	Aug. 7-12	C. V. Heffner.
Charleston	Cumberland, Md.	Aug. 7-12	E. A. Haynes.
Palestine	Fairfield, Texas	Aug. 7-12	W. R. Robinson.
South Baltimore	Broadneck, Md.	Aug. 7-12	W. H. Dean.
Huntsville	Center Grove Ct., Ala.	Aug. 8-12	J. W. Whitfield.
Houston	Richmond, Texas	Aug. 8-12	J. S. Scott.
Monroe	Bastrop, La.	Aug. 8-12	C. C. Spears.
Opelika	Rocky Mount Ct. (Ala.)	Aug. 8-12	J. C. Chuman
Gulf	Orlando, Fla.	Aug. 8-12	J. S. Todd.
Sedalia	Warrenburg, Mo.	Aug. 8-12	E. F. Pate.
Memphis	Capleville, Tenn.	Aug. 8-12	J. O. Dixon.
Forrest City	Hunter, Ark.	Aug. 8-12	J. H. Hatchett.
Holly Springs	Victoria, Miss.	Aug. 8-13	A. G. Cole.
Starkville	Columbus (Ct.), Miss.	Aug. 14-19	D. Green.
St. Louis	Springfield, Ill.	Aug. 15-19	G. D. Hancock.
Gainesville	Lawrenceville, Ga.	Aug. 15-19	N. J. Crolley.
Hannibal	Troy, Mo.	Aug. 15-19	C. S. Webster.
Shreveport	Vanceville, La.	Aug. 15-19	J. C. Calvin.
Little Rock	New Edinburg, Ark.	Aug. 16-19	W. S. Sherrill.
Beaumont	Silsbee, Texas	Aug. 21-26	J. W. Gilder.
Clarksdale	Webb, Miss.	Aug. 21-26	C. W. Butler.
Tupelo	Okolona (Pleas. Val.), Miss.	Aug. 21-26	B. W. Wynn.
Gainesville	Sanpulaski, Fla.	Aug. 22-26	D. S. Selmore.
Fort Smith	Roland, Ark.	Aug. 22-26	J. L. Bryan
Lexington	Paris, Ky.	Aug. 22-26	L. E. Jordan.
Ocala	Waldo, Fla.	Aug. 23-26	F. E. Welch.
Washington	Wayside, Md.	Aug. 28-Sept. 2	R. F. Coates.
Jacksonville	St. Augustine, Fla.	Sept. 6-9	H. W. Bartley.
Philadelphia	Merchantville, N. J.	October 2-4	W. C. Thompson.
Salisbury	Berlin, Md.	Oct. 9-11	J. E. A. Johns.

KENOLIA, MISS.

Kenolia circuit: Wesley Chapel Methodist Episcopal Church is yet alive under the leadership of our most efficient pastor, the Rev. J. C. Crisler. Our second Quarterly Conference was held at Pleasant Grove, June 2, and was called to order at 2 P. M., with our beloved district superintendent, Dr. G. W. Coleman, in the chair. The pastor made some very timely remarks. The business of the Conference was carried out to order. Most of the officers were present with good reports. Some were absent on account of rain. Sunday, June 3, at 11 A. M., after a very warm prayer service, the superintendent came forward and delivered to an appreciative audience a burning gospel message from Proverbs. His subject was, "Righteousness and Its Effect." We are very proud of our district superintendent. We feel that he is capable of taking care of the Brookhaven District. Total amount raised in the Conference, \$24.25.—The Rev. J. C. Crisler, Pastor; A. M. Griggs, Reporter.

LEXINGTON, MO.

St. John's Methodist Episcopal Church, with the Rev. C. G. Glaspie as pastor, is still moving onward to success. We closed a very prosperous quarter and held our Quarterly Conference Sunday, June 10. Our district superintendent, the Rev. E. W. Hannah, was present and we had a soul-stirring meeting throughout the entire day. There were fifteen additions to the church. The members of the church held a surprise for the pastor on Friday night and a supply of groceries was given him. On June 14, Sister Rosa Oliver sponsored a "Fashion Show"

for men dressed in women's attire, which was a decided success. The proceeds went to assist the stewards' board on their obligations. Lexington is indeed proud to have the Rev. and Mrs. Glaspie as laborers in our charge this year. Each seems to possess that high degree of intelligence so very necessary to have the work progress along all lines. We predict a successful year's work, and along with it many useful souls saved to the Master. Among some of the outstanding accomplishments during the Rev. Glaspie's administration is the organization of the young people of the church into a club, called "The Smart Set," in which Misses Elaine Robinson and Mozelle Epps and Messrs. Henry G. Robinson and Leonard Slaughter are taking very active parts. The pastor has also organized a teacher training class for the Sunday school which is vastly important, and is increasing in interest weekly. We feel deeply indebted to the Rev. E. W. Hannah and Bishop M. W. Clair for the appointment of the Rev. C. G. Glaspie to St. John's Methodist Episcopal Church.—Mrs. Rosa C. Oliver, Reporter.

TROY, MO.

Our first Quarterly Conference was held June 16 and 17, at Wesley Chapel Methodist Episcopal Church, with the Rev. C. S. Webster, district superintendent, presiding. The official family was present in full and submitted good reports. On Sunday morning the superintendent reviewed the Sunday-school lesson to the delight of three classes. At 11 A. M. and 2.30 P. M. sermons were delivered by the superintendent, at which time about sixty persons communed; \$40 was raised during the day. The Hannibal District Confer-

ence will convene here August 22-26. We are sparing no pains in preparation for the entertainment of the pastor, delegates, and visitors. The Conference will close with the dedication of this church on August 26.—James McKnight, Pastor.

UNION CHURCH, MISS.

Our second Quarterly Conference was held June 16 at Hickory Block Methodist Episcopal Church, with the Rev. J. R. Ross, district superintendent, in the chair. After the devotional exercises, the Conference opened for business. The pastor and all officers were present with written reports. This quarter was truly a record-breaker on the charge, spiritually, socially, and financially. Total amount raised during the Conference, \$47.50; paid superintendent in full, \$30. On Sunday, the Rev. J. R. Ross preached a soul-stirring sermon which was a source of spiritual joy. He selected his text from Phil. 1. 18. The Lord's Supper was administered to many. One soul was added to the church. Our district superintendent is a man equal to the task. His smile makes us feel that he is our big brother.—I. C. Gilchrist, Reporter.

WALDO, FLA.

Our second Quarterly Conference was held at Mount Carmel Methodist Episcopal Church, May 13, with our district superintendent, the Rev. F. E. Welch, presiding. All of the officers from both churches were present with good reports. Our district superintendent made a strong talk on all lines of our work in a kindly manner to put our district over the top. The Rev. Welch preached two strong sermons: Waldo, 11 A. M., and at Freecann, 3.30 P. M. Mrs. F. E. Welch and Mrs. Geo. Hall and children were the visiting friends that were present. The Rev. Geo. Hall is a wide-awake pastor and is always found on duty. May he live long and ever preach the gospel as God would have him preach it. Amount raised, \$28; the district superintendent was paid in full. The Rev. Geo. Hall had a week of preaching service which proved a success. The Revs. John O'Neal, J. S. Sumlin, Stripling, of Georgia; W. E. English, and the Rev. Powell, of the African Methodist Episcopal Church, were on the program for the week, and they fully discharged their duty.—Mrs. W. E. English, Reporter.

District Conferences and Conventions

DANVILLE, ARK.

Group No. 1 of the Fort Smith District held the second group meeting at St. Paul Methodist Episcopal Church, Maumelle, Ark., June 13 and 14, with President P. F. Scruggs in the chair. Devotion and meditation by the Rev. A. L. Buchanan. A short talk was made by the president and some timely remarks were made by the Rev. J. L. Bryant, district superintendent. At the evening service organization was perfected: Miss J. Smith, assistant reporter to the Southwestern; Miss F. Jenkins, Miss V. Roberts, and Miss F. Norman, committee on memorials. Reports were received from the charges. The budget system was fully explained by the district superintendent and stewards of various charges. The Rev. J. L. Nelson, from Group No. 2, was introduced and made a short but spicy talk. At 7.30 devotions were conducted by the Rev. M. McCrosky, and the sermon was preached by the Rev. A. L. Buchanan; text, "Many are called, but few are chosen." The work of the Sunday school and Epworth League was rendered by the president, M. McCrosky. Blackboard work by J. Smith and P. Jenkins. At the evening session the welcome address was given by Mr. Willie William; response, M. McCrosky. This closed a good meeting. We adjourned, to hold our next meeting in Roland, Ark. The Rev. McCrosky preached at the last night's service from the text, "The Master is come and calleth for thee." We were royally entertained by the good people of Maumelle.—Florence Fountain, Reporter.

PORT ALLEN, LA.

The second World Service Council of the Baton Rouge District was called to order by

the Rev. B. J. Reddix, district superintendent, at Scott Methodist Episcopal Church, May 30, at noon. Devotions were conducted by the superintendent. J. H. Thompson was appointed secretary and reporter. The district superintendent brought to the convention greetings from the General Conference at Kansas City, Mo., which was a great treat to all present. Though the district superintendent was somewhat ill from an accident which occurred while at Kansas City, nevertheless he brought back to the district much enthusiasm and information. He brought great joy when he stated to the men that our own Bishop R. E. Jones had been reassigned to this area. Every pastor present spoke in the highest terms of the bishop and his devoted wife, who rendered sympathetic assistance to the Rev. Reddix when the accident occurred to him. The following pastors reported a balance on World Service: D. A. Landry, A. Norman, J. H. Thompson, Wm. Howell, J. D. H. Frazier, D. S. Sloan, A. P. Robinson, P. Wright. A. C. Mitchell, of LaTeche District, was a welcome visitor. Total World Service, \$71; on superintendent's trip to General Conference, \$4.50; total to date, \$52. All other pastors who are in arrears on World Service are requested to remit at once to the superintendent; also on General Conference trip. The following ministers preached short sermons: Revs. A. C. Mitchell, A. Norman, A. P. Robinson, J. H. Thompson, and M. Howell. A vote of thanks was tendered the Rev. D. S. Sloan and his members for the splendid way they entertained the ministers. The Rev. B. J. Reddix is a wide-awake leader and is progressive. World Service, the Southwestern, and evangelism are uppermost on his great program for our Methodism. The watchword is forward and over the top, with full quotas and souls for the kingdom of Christ. All pastors and laymen are requested to bring vegetables and other farm products to the District Conference at St. Mark Methodist Episcopal Church on Saturday, July 28.—J. H. Thompson, Reporter.

Obituaries

MRS. COLEMAN CROSSES THE BAR

Mrs. Ida M. Coleman, the wife of the Rev. Chas. Coleman, of Gadsden, Ala., passed into the great beyond on Monday morning, June 11, 1928. Before her marriage she was a Miss Dunmore; was born and reared in Talladega County, Ala., and was educated in Talladega College. She was married to the Rev. Chas. Coleman, December 28, 1915. During their married life they served at Enon Ridge, Birmingham, Decatur, and on their sixth year at Gadsden. In all of these places Mrs. Coleman joined hands and heart with her husband to see that the work was a success. She was faithful to the end. Mrs. Coleman possessed those agreeable qualities that made inroads in the hearts of the people, and she was loved by the community wherever she went. A consecrated life and an unassuming disposition made for her the basic foundation for the success of her husband's work. Her funeral was conducted at Gadsden Sweet Home Church, on Wednesday morning, June 13. Many of the visiting ministers were present, as follows: the Revs. J. A. Knox, N. H. Redrick, J. W. Wright, B. T. McEwen, J. R. Taylor, J. C. Carson, and F. W. Williams and all the ministers of the city. The funeral orations were delivered by the Revs. J. A. Knox, N. H. Redrick, and J. W. Wright. The funeral service was in charge of the Rev. S. N. Reed, of the Baptist Church. The remains were taken to Talladega, Ala., for interment.—J. H. Redrick, Reporter.

BARNETTE—The Rev. T. S. Barnette, of Danville (Ark.) circuit, Plainview charge, died June 1, 1928. He was born in Clover, S. C., March 16, 1854. There he grew to manhood, embraced a hope in Christ, married, and in 1893 moved to Plainview, Ark., established a church, Barnette's Chapel. There he spent the remainder of his life. He was a local preacher, lived a consistent Christian life, and was a lover of his church. He stood for the right and righteousness. He leaves to mourn his passing, four sons, seven daughters, a

number of grandchildren and great-grandchildren. The funeral was conducted by the pastor, and was largely attended by white and colored. The floral offerings were beautiful.—Rev. A. L. Buchanan, Pastor; F. Fountain, Reporter.

CLARK—Eliza Frank Clark, daughter of Mr. and Mrs. Frank Clark, Quitman, Texas, departed this life June 22, 1928. She was nine years old, and had been a member of the church two years. She was a lover of the Sunday school and church, and was loved by all who knew her. Her schoolmates and playmates showed the love and respect they had for her by covering her grave with flowers. The funeral was conducted by her pastor, the Rev. W. M. Mack. The remains were deposited in the Quitman cemetery. She leaves father, mother, five brothers, one sister, and a host of relatives and friends to mourn their loss.—W. B. Clark, Reporter.

COLEMAN—After several hours of illness, the angel of death claimed Bro. George Coleman. We deeply regret his passing, for he was loved by all. Bro. Coleman was a leading barber of the city, also a consistent Christian. The funeral was preached by his pastor, the Rev. Smith. He leaves to mourn a devoted wife, two sons, and other relatives. Mrs. Emma Montgomery, Reporter.

LEATHERWOOD—On May 16, 1928, death claimed Sister Emily Leatherwood, of Strong, Miss. She was the wife of Brother George Leatherwood, who preceded her to the great beyond some months ago. Sister Leatherwood was a faithful member of King's Chapel Methodist Episcopal Church for fifty-one years. She was a class leader for more than twenty years, and died serving that office. She was born in 1844. One son and four grandchildren survive. Heaven has gained a precious soul and the church has lost a faithful member. The funeral was conducted by the pastor, Rev. L. F. Jones, assisted by the Rev. John Sykes, of the Baptist Church. Remarks were also made by the Rev. R. B. Burton, touching her Christian life. Bro. Burton is one of the old local preachers of King's Chapel.—L. F. Jones, Pastor.

JOHNSON—Sister Hettie Johnson departed this life April 24, 1928. She was a member of Spring Hill Methodist Episcopal Church, on the Florence (Miss.) circuit, for thirty years. After suffering about two years, she went to be at rest in her eternal home. She leaves to mourn their loss, one daughter, twelve grandchildren, and twenty-one great-grandchildren. She was eighty-one years of age at her death. The funeral was preached by the Rev. R. Berry, our pastor of Florence, Miss. The remains were laid to rest in Spring Hill cemetery.—Reporter.

SMITH—Catherine Smith, the youngest daughter of Bro. Gilbert Smith, of Hufsmith, Texas, died in Houston, Texas, June 10, 1928. She was born October 6, 1921. Catherine was loved by all who knew her, but God took her home to join her mother, who preceded her four years ago. The funeral was conducted by the Rev. Plenty Edward, of Stoneham, and the pastor, Rev. B. E. Williams, of Hufsmith. The remains were deposited in Hufsmith cemetery. She leaves to mourn her passing, father, grandmother, two sisters, two brothers, and a host of relatives and friends.—Maggie Edward, Reporter.

TAYLOR—Pierce S. Taylor, steward, trustee, and one of our most faithful and influential Pulaski (Va.) members, departed this life a few days ago. He is greatly missed in the church and community, but his going is far better, for he goes to his well-earned reward. Beulah Gaither, another faithful member, crossed the bar just a few weeks past, and peacefully sleeps in the world of the blessed. Billie Ricks, of whom none are more missed, has also fallen asleep in Jesus to rest from his labors and rise to everlasting life in the resurrection morning. Jack Hounshell, a very devout and consecrated man, who welcomed death without fear or dread, is no more, for God took him and he rests from his labors. These were all very useful and faithful members, but the Lord hath need of them, and we rejoice in their victory over death.—W. S. Hight, Reporter.

THOMPSON—On May 15, 1928, death claimed Sister Mary Sue Saunders Thompson, of New River, Va. She was a very faithful member of New Hope church, and will be missed by all. She leaves to mourn her passing a devoted husband, an adopted son, four brothers, one sister, and a host of friends.—Rev. A. S. Mitchell, Pastor; Mrs. A. English, Reporter.

THOMPSON—Sister L. H. Thompson, of Coal Hill, Ark., recently went to her heavenly home. She was a great young woman, who carried a smile, and was loved by all who knew her. She was married to the Rev. M. H. Thompson, one of the leading ministers of the Little Rock Conference. She served, traveled, and lived on the work with Dr. Thompson until she was called from labor to reward. She suffered long, but her husband stood by her to the end. The funeral was conducted by Dr. Bryant, district superintendent.—Walter Hardgraves, Reporter.

WILSON—Death claimed Sister Catherine Wilson on February 27, 1928. She was a faithful member of Center Ridge Methodist Episcopal Church for more than forty years, always ready to do what she could for the cause of Christ. Her illness was of long duration and she suffered greatly, but bore it with patience until the end. She was an Eastern Star woman for twenty-four years, and was a bright light in Rio Chapter No. 366; was matron for about fifteen years, and in 1926 was elected grand deputy for the subordinate chapters of McComb City, Miss. She leaves to mourn, a devoted husband, four children, two step-children, and many friends. The Rev. I. L. Hunt conducted the funeral. Many remarks were made on her beautiful Christian life. The body was laid to rest in Center Ridge Cemetery.—Mrs. H. B. Evans, Reporter.

WYNN—Death entered the home of Bro. Joe Wynn, Starville, Miss., on June 13, 1928, and claimed Sister Cynthia Wynn, his beloved wife. Sister Wynn was born August 13, 1857, and was married to Mr. Joe Wynn, December 29, 1875. To this union nine children were born—five girls and four boys. One son preceded her to the grave. Sister Wynn was a faithful and loving wife; a true, kind, and affectionate mother. She was a loyal and faithful member of Rock Hill Methodist Episcopal Church for more than fifty years, and was loved by the community in which she lived. She will be missed from her post of duty. Whatever was assigned to her to do, she did it with her might. She was a true friend to all, and a member of the first Bible class, a splendid student, and a wise counsellor. She served as Sunday-school treasurer for a number of years. She leaves a husband, three sisters, two brothers, eight children, twenty-three grandchildren, and many relatives and friends to mourn. The funeral service was largely attended, and was conducted by the Rev. E. D. Montgomery, pastor, assisted by the Rev. J. T. Cannon, her ex-pastor.—J. T. Cannon, Reporter.

Woman's Column

Titus, Ala.—The Ladies' Aid Society of River Chapel Methodist Episcopal Church made a good report on the third Sunday in May. Collection amounted to \$17.10. Sister R. L. Harmon is the president.—Effie Rollins, Reporter.

New River, Va.—The Ladies' Aid Society of New Hope Methodist Episcopal Church held its annual bazaar May 1-4. Sister Lillie B. Mitchell, president. The results were very gratifying. During the four nights the society realized \$56.—Rev. A. S. Mitchell, Pastor; Mrs. A. English, Reporter.

Lodge, S. C.—The Ladies' Aid Society of the Beaufort District held a group meeting on May 17, at Orange Grove Methodist Episcopal Church. The meeting was called to order by the district president, Mrs. Corene Marcus. Devotions were conducted by the Rev. F. Marcus. The meeting was a decided success. Most of the charges were represented. The Rev. W. H. Norman is a live-wire pastor and made everything pleasant. His people are standing by him. The session

Calendar of Methodist Events

- October 23-26—Annual meeting of the General Executive Committee of The Woman's Foreign Missionary Society, Los Angeles, Calif.
 November 13—Fall meeting, Board of Bishops, Atlantic City, N. J.
 November 22-24—Annual session, Board of Home Missions and Church Extension for the year 1928, Philadelphia, Pa.

adjourned to meet again at Brunson, S. C., July 19.—C. M. Marcus, District President; Hattie Hall, Reporter.

The Woman's Home Missionary Society of the Atlanta Conference met in its twenty-eighth annual session at Jonesboro, Ga., June 17-19, 1928. All district presidents, officers, and members of the entire Conference attended. Visitors were accorded a hearty welcome. A feature of the meeting on opening day was a pageant, "The Sale of the World's Children." "New Paths to Spiritual Growth" was the special noonday address, given by the Rev. S. M. Miller, of Warren Memorial Church.

Paris, Ky.—Report of the Lexington Conference Woman's Foreign Missionary Society for the quarter ending June 15, 1928: Chicago District, \$20; Columbus, \$32.10; Hawesville, \$14.60; Indianapolis, \$92.50; Lexington, \$28.90; Louisville, \$3; Lexington Conference Treasurer E. A. White, \$41; total, \$282.10. Young people: Little Light Bearers, \$9.50; King's Herald, \$7.50; Standard Bearers, blank. Banner district, Indianapolis; second honor, Columbus; third place, Lexington. Banner auxiliary, Shelbyville, Ind., \$38; second honor, Springfield, \$32.35; third place, Rushville, \$26.75. Let us pray and work for a better report in September.—Mrs. C. D. C. Mebane, Treasurer, 134 W. 8th Street, Paris, Ky.

Kansas City, Mo.—To the Woman's Home Missionary Society of the Central Missouri Conference: We are starting on a new year, with God as our guide. We cannot fail. We must work to make this one of the best in the history of our society. We can do this by consecrating our lives to the great cause we stand for. All elections have been held in auxiliary presidents. We hope to have an increase in membership. Please see how many Queen Esther Circles you can report this year. Our young people's departments must not be neglected. The jubilee campaign for membership is also on. Let us give to God as He has given us. Last year our annual report was only \$318.20. Let us double that amount this year. At our General Conference was a wonderful demonstration of the life of Jesus, the cross and the flag, pictured through pageants; also "The Crowded Way of Sin." May we all keep this in memory "for the love of Christ and in His name."—Mrs. L. L. Thomas, Field Secretary.

Bristol, Va.—The Woman's Home Missionary Society of the East Tennessee Conference was in session at the John Wesley Methodist Episcopal Church at Bristol, Va., the Rev. E. H. Forrest, Pastor, June 7-10, and has closed one of the largest sessions in the history of the auxiliary. Quite a number of ministers were in attendance. From the Bluefield District the Revs. Howard and Martin; from the Pulaski District the Revs. Hight, Thomas, and McBrascan, Whitten, and A. Davis; from Knoxville District the Rev. Dawns. The meeting was presided over by the president, Mrs. Hattie Walker, of Morristown, Tenn. Music for the occasion was furnished by Mr. and Mrs. E. B. Brown, Mrs. Ethel Wilson, and Mrs. Tafton, of Graham, Va. The organization was successful in securing Mr. and Mrs. E. B. Brown to sing for them at the Annual Conference, which convenes in Knoxville, Tenn., in September. The singers were accompanied by Misses Georgie Whitten and Helen Jefferson.—E. B. Brown, Reporter.

Bryan, Texas.—To the Pastors and Members of The Woman's Foreign Missionary Societies and all whom it may concern on the Palestine District: Although The Woman's Foreign Missionary Society is young on your district, or rather our district, yet it is part

and parcel of our work and must be regarded as such. We cannot hope to come up with round reports, or even commendable reports, leaving our missionary women's part too far in the arrears. Let's be big-hearted enough to share with all causes, so far as is within our reach. Remember always that home and foreign missions have the same ideals, derive dynamic from the same motivation. They are inseparable parts of one effort to permeate human society with the spirit of Christ. Your district assessment is the same this year as last—\$25—and your individual charge quotas are the same. If you don't have all of it, or if you don't get it all, send what you have. If you haven't anything, get something and send at once to Mrs. T. A. Jackson, 2221 Davis Street, Houston, Texas, who is the Conference treasurer of The Woman's Foreign Missionary Society of the Texas Annual Conference.—Reporter.

Bingen, Ark.—The Hot Springs District Woman's Home and Foreign Missionary Society of the Little Rock Conference held its fifteenth session at Bingen, May 3-6, Mrs. W. H. Hanna, vice-president, presiding. The meeting was a very good one throughout, considering some things. Our president was moved to the Fort Smith District, which hindered us a little. Reports were received from the following places: Bingen, Clow, St. Paul, Hope, Horatio, Centerpoint, Paraloma, Dequeen, and Locksburg-Macedonia, which were very good. A beautiful program was rendered Thursday night by the young people of Bingen, and on Friday night the district program was both entertaining and educational. Friday afternoon was foreign missionary hour, Mrs. Odessa Campbell, president, presiding. The annual address was made by the president, which was full of inspiration. Reports were received, papers read and discussed, and we enjoyed the hour immensely. The district superintendent, Rev. Dr. W. C. Rivers, was with us, giving good advice and helping wherever needed. He addressed the meeting Saturday morning to the delight of all present. On Sunday morning he preached a wonderful sermon which was a benediction to all. Officers were elected as follows: President, Mrs. W. H. Hanna, Nashville, Ark.; vice-president, Mrs. L. K. Sampson, Nashville; recording secretary, Mrs. Mary A. White, Nashville; corresponding secretary, Mrs. M. F. Strong, Box 104, Centerpoint, Ark.; treasurer, Mrs. Icy Wesson, Clow, Ark.; young people's secretary, Mrs. D. H. E. Harris, Box 64, Horatio, Ark.; evangelist secretary, Mrs. E. G. Williamson, Box 2, Paraloma, Ark.; temperance secretary, Mrs. Beulah Seaggins, Bingen, Ark.; educational secretary, Mrs. Iantha Martin, Horatio, Ark.; thank-offering secretary, Mrs. Tompy Johnson, Nashville, Ark.; Lenten secretary, Mrs. Hetty Carr, Paraloma, Ark.; supply secretary, Mrs. Mary Seaggins. Dear Sisters: Since we are the Lord's representatives on earth, let's do our whole duty this year that His kingdom may come on earth.—Mrs. M. F. Strong, District Corresponding Secretary.

The ninth annual meeting of The Woman's Home Missionary Society of the Methodist Episcopal Church, Louisiana Conference, convened at Asbury Church, Franklin, La., June 15-17, the Rev. Hubbard Daniel, district superintendent; the Rev. W. H. Lang, pastor. On Friday morning, at 9:30 o'clock, the Lord's Supper was administered by the Rev. H. Daniel, assisted by the Rev. J. W. Turner, of New Orleans; District Superintendent W. J. Hampton, Lake Charles; the Revs. J. E. Rolax, Lake Charles; W. H. Lang and P. M. Jones, Lake Arthur; W. H. Jones, New Iberia; District Superintendent J. D. David, New Orleans. A soul-stirring sermon was preached by the Rev. W. H. Jones; subject, "She Has Done What She Could." Report of the late Mrs. M. E. David was read by the Rev. David. Memorial services were held for Mesdames Louise Hayes, Emma Spears, and M. E. David. By request of Mrs. Susie Day, district president Shreveport District, Mrs. David's favorite song, "The Old Rugged Cross," was sung by Mrs. Day Braxton and Mrs. Agnes Robinson. Eulogy on the death of Mrs. Brown, mother of Mrs. R. E. Jones, by Mrs. Effie Jones. The welcome address was delivered by Miss A.

Murphy, of Asbury Church; response by Miss E. C. Charles, of Williams Church, New Orleans. The president, Mrs. Turner, read her annual message, which was very inspiring. Vocal solo, Mrs. E. Braxton; the Rev. H. C. Seidel, superintendent Sager-Brown Orphanage, furnished an excellent program on Friday night, with some of the smaller inmates of the orphanage and two of the larger ones. He also made an inspiring address. Paper on missionary work, by Mrs. Eliza Rolax; paper, subject, "The Value of The Woman's Home Missionary Society," Mrs. E. Jones. The annual sermon on Sunday, June 17, at 11 A. M., by the Rev. J. W. Turner; subject, "God's Presence Leading to Heavenly Rest," was excellent. The closing sermon was preached at night by the Rev. Daniel; subject, "Helping Others." Collection, \$504.97. Money raised by the New Orleans District as follows: First Street, \$1.60; Trinity, \$14; Peck, \$4.24; Wesley, \$22; Thompson, \$1.60; Mt. Zion, \$25.20; Scott Chinn, \$28.98; St. Matthew, \$5; Williams, \$17.70.—E. C. Charles, Reporter.

Conway, Ark.—The fortieth annual session of The Woman's Home Missionary Society of the Little Rock Conference was held in Conway, Ark., June 1-3, 1928, Mrs. R. C. Childress, president, presiding. After the devotional service, which was full of spiritual fervor, the organization was perfected and the roll called by Mrs. A. E. Nunn, recording secretary. Quite a number of district and Conference officers answered to their names. Mrs. R. C. Childress, our very acceptable president, made her annual address. Words fail us when we attempt to estimate the value of the wholesome and timely words uttered in this address by this faithful and painstaking president; but suffice it to say that she warmed our hearts as we listened breathlessly to her. Short talks were enjoyed from district presidents as follows: Forest City District, Mrs. A. T. Stephens; Fort Smith District, Mrs. J. L. Bryant; Mrs. W. H. Hanna, district president of the Hot Springs District, being absent, her place was filled by Mrs. M. F. Strong, district corresponding secretary Little Rock District. The communion, at 2 P. M., was conducted by Revs. Bryant, Williams, and McCrosky, which we all enjoyed. The memorial service was conducted by Mrs. F. E. Darby, which saddened our hearts and brought tears to our eyes when we tried to pay tribute to our fallen comrades: Mrs. J. S. Stokes, Mrs. A. P. Sampson, Mrs. D. A. McArn, Mrs. Mary Bryant, and Mrs. Peete. They have fought a good fight and have their reward, and we miss them greatly. The public school principal invited the Conference to look in upon them. The president, treasurer, and secretary carried greetings from the Conference. Mrs. G. A. Hall presided with much grace and dignity. Reports were received which were very good. On Friday night a very interesting program was rendered, Mrs. Childress presiding. Miss Rosena Mack spoke in interest of the children's department. She was at her best, and with well-chosen words made us feel as she feels, that God wants the babies of the Little Rock Conference to help carry on the work of Kingdom building. Mrs. A. T. Stephens gave a very excellent address in her "Echo from the National Meeting." Mrs. Z. R. Fields gave us a retrospective view into the past, and pointed out the possibilities of the future in her well-prepared paper, "Looking Forward." Sunday morning, through a downpour of rain, we made our way to church-school. After discussing the lesson we enjoyed a real spiritual feast in the sermon delivered by the pastor, Rev. M. McCrosky. His text was selected from St. John 11. 28, "The Master is come and calleth for thee"; subject, "A Woman's Call to Service." After two days of hard work trying to do business for the King through The Woman's Home Missionary Society, we felt that we had surely been called to serve as this man of God preached to us. The resolutions were read by Mrs. B. F. Scott. The Revs. L. C. Williams, L. G. Hodges, and J. L. Bryant, district superintendent Fort Smith District, were with us and each made a very timely talk. The Woman's Foreign Missionary work was presented in a very pleasing manner by the Conference

corresponding secretary, Mrs. F. E. Darby. Mrs. V. E. Gates, our very efficient treasurer, who served the last half of the year as corresponding secretary, was full of information, which she gave unstintingly to all. The treasurer's report for Forest City District, \$107.15; Fort Smith District, \$79; Hot Springs District, \$50.86; Little Rock District, \$136.95; total cash, \$312; Adeline Smith Home, \$25; vouchers, \$325; grand total, \$672. The following officers were elected: President, Mrs. R. C. Childress; corresponding secretary, Mrs. A. E. Nunn; recording secretary, Mrs. Z. R. Fields; treasurer, Mrs. V. E. Gates; children's secretary, Miss Rosena Mack; young people's secretary, Mrs. M. F. Strong; jubilee secretary, Mrs. B. F. Scott; evangelistic secretary, Mrs. M. F. Thornton; life service secretary, Mrs. W. F. Sherrell; mite box secretary, Mrs. A. T. Stephens; stewardship secretary, Mrs. A. R. Ray; thank-offering secretary, Mrs. C. H. Brooks.

Marriages

ADAMS—ROGERS. Mr. Willie Adams and Miss Leola Rogers were united in holy matrimony at the home of the bride's parents, Clinton, La., Sunday, May 20, 1928, in the presence of a few friends. Mr. Adams is a member of Mt. Zion Methodist Episcopal Church, Clinton, La. Mrs. Adams is a graduate of Southern University and is a public school teacher. The ceremony was performed by the Rev. A. P. Robinson, pastor of Mt. Carmel Methodist Episcopal Church. We wish for the couple a long, happy, and prosperous life.—Reporter.

ARTICE—BROOME. At 6.30 P. M., Saturday, May 12, 1928, Miss Mamie Broome and Mr. John Artice were united in holy wedlock at St. John Methodist Episcopal Church, Burnett Lake, Fla. The Rev. M. Hurst officiated. The bride and groom received many useful and valuable gifts from their many friends.—W. L. Young, Reporter.

COVINGTON—McCALLUM. On February 26, 1928, at the home of the bride's mother, Mrs. Cora McCallum, Wesson, Miss., Mr. Zebedee Covington and Miss Mary Lee McCallum were joined in holy matrimony. Mr. Covington, formerly of Chicago, Ill., is a member of New Hope Methodist Episcopal Church, Wesson. Mrs. Covington is a member of Mt. Zion Baptist Church. A reception was given February 27 at the home of Mr. Covington. We wish them a happy sail over life's sea. The Rev. L. T. Jones officiated.—Mrs. L. T. Jones, Reporter.

MARTIN—GARY. On April 4, 1928, in the presence of a few friends, Miss Elizabeth Gary and Mr. Melvin Martin were joined in holy matrimony at the parsonage of New Hope Methodist Episcopal Church, Wesson, Miss. Mrs. Martin is a member of New Salem Methodist Episcopal Church, and Mr. Martin is a member of Providence Baptist Church. We wish them long life and happiness. The Rev. L. T. Jones officiated.—Mrs. L. T. Jones, Reporter.

MARTIN—WALKER. At the parsonage of New Hope Methodist Episcopal Church, Wesson, Miss., in the presence of a few friends, Mr. Daniel Martin and Miss Jimmie Walker were married on April 15, 1928. We wish them much happiness and long life. The Rev. L. T. Jones officiated.—Mrs. L. T. Jones, Reporter.

MORGAN—ARNOLD. On May 26, 1928, Mr. Carvin Morgan and Miss Ella Mae Arnold were happily married in the home of the bride. They are both members of Haven Methodist Episcopal Church, Anniston, Ala., and are highly respected. The Rev. Joel C. Carson officiated. In the pastor's study of Haven Methodist Episcopal Church, on the evening of June 12, 1928, Mr. John Brewer and Miss Lillie Mae Dozier were united in marriage. The Rev. Joel Carson performed the ceremony.—Reporter.

THOMAS—SMITH. On June 27, 1928, at Seebert, W. Va., the Rev. George Arthur Thomas, B.D., and Miss Sallie M. Smith, of Seebert, were joined in holy wedlock at the home of the bride. The ceremony was per-

formed by the pastor, Rev. C. D. Hughes. We pray for them long life and happiness.—Reporter.

WALKER—HILL. At the home of the bride, Mr. John Walker and Miss Ethel Mae Hill were joined in the holy bonds of matrimony at 8 P. M., June 10, 1928. Mr. Walker is a member of Wesley Chapel Methodist Episcopal Church, Bonita, Miss. Mrs. Walker is of Bonita, and is a member of the Colored Methodist Episcopal Church. May God's choicest blessings follow them through life. The Rev. I. R. Kersh officiated.—Reporter.

Special Notices

The date of the Tupelo District Conference has been changed from August 7-12 to August 21-26. Reason: The continuous rain has retarded the work on the farm.—B. W. Wynn, Dist. Supt.

Shreveport District Pastors, Officers, Members and Friends: The District Conference is to be held at Vanceville, La., August 15-19, 1928. Opening Wednesday, at 10.30 A. M. All of the pastors are asked to bring in a substantial list of subscribers to the Southwestern. All local preachers must subscribe. Also come prepared to pay at roll call: Area Council expense, Conference Claimants, quarterage, General Conference and Annual Conference Minutes quotas. World Service is to be reported, too, by those who have not raised their quota. Program to be sent later.—J. C. Calvin, Dist. Supt.

A careful notice to the laymen and ministers of the Atlanta Conference: A storm overturned our church in Cartersville, Ga., a year ago. The faithful few members, about twenty-four in number, have replaced the church so that services can be held in good weather. The windows are still out and in a dilapidated condition. Many heavy debts have been paid this year, on street improvement, on church repairs, and on parsonage. Lift the burden just a little, please. Just one cent is all we ask you for and your name and church. We will publish this weekly. If you have not a penny, then tell me that you will pray for us, for prayer helps. I want to hear from every layman and every pastor in the Atlanta Conference.—Z. K. Gowen, 408 Gilmer Street, Cartersville, Ga.

Inquiry

I wish to inquire for my brother, Melvin May. He was last seen in West Point, Miss., about twenty years ago. I am his sister, Jessie Turnipseed. My father's name was Sam May; my mother, Emma May. The Rev. E. A. May, of Starkville, is related to the family. Any information as to his whereabouts will be greatly appreciated.—Mrs. Jessie Turnipseed, Phillipp, Miss., care R. C. Towns.

The Voice of War and the Mind for Peace

(Continued from page 522)

President Coolidge declares in no uncertain terms: "The one thing we want above all else for ourselves and for other nations is a continuance of peace."

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"The trend of civilization undoubtedly is toward peace," he states. "Not only has the idea of a multilateral treaty for the renunciation of wars been endorsed by public opinion here and abroad, but the governments themselves have approached the matter with an interest and a sympathy which is most encouraging. It is my earnest hope that success may crown the negotiations now in progress."

To this hope the Secretary of State is able to respond: "The major nations have all expressed cordial approval . . . and have indicated a sincere desire to collaborate in the conclusion of an appropriate treaty for the renunciation of war. The force of public opinion in this country and abroad has already made itself felt. The peoples of the world seem unquestionably to want their governments to renounce war in the most effective way possible."

How, in the light of such a statement, can the Assistant Secretary of War declare that "no one who looks with unclouded vision . . . can believe . . . world peace is approaching"? If this be true, the President and the Secretary of State must be of the "clouded vision."

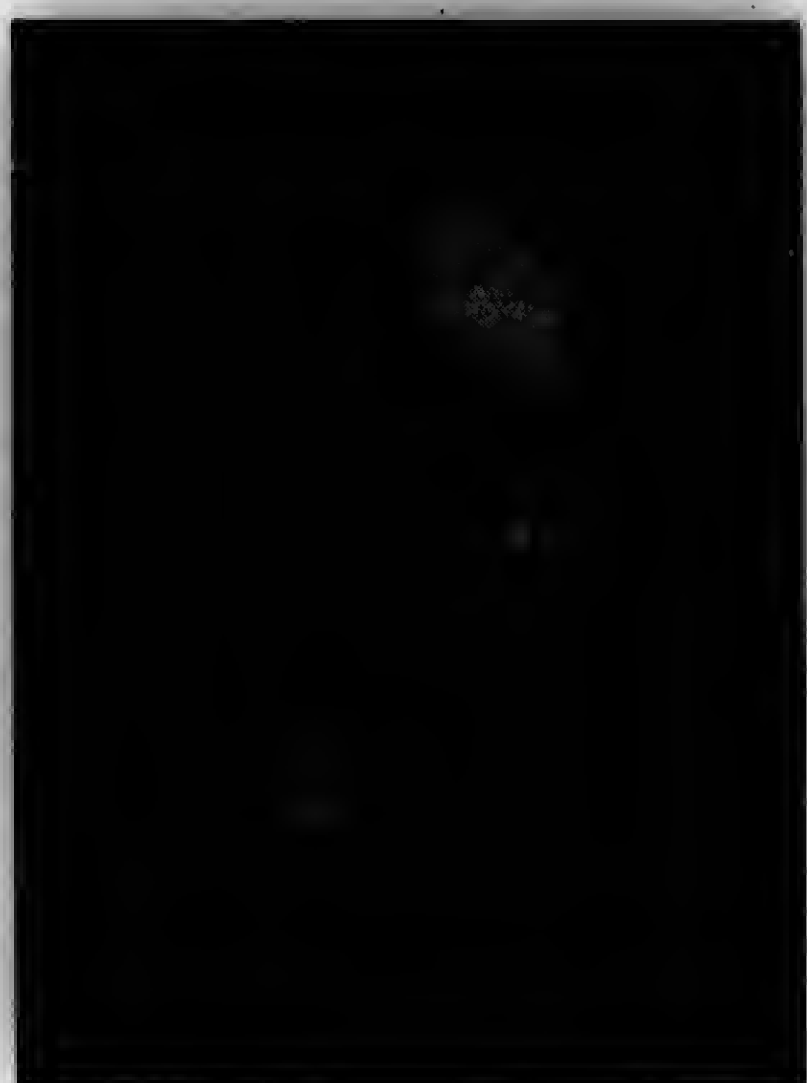
When this statement of the War Department official was shown to the head of the State Department with the query as to what is the voice of the administration on the question of war, the Secretary replied with considerable force: "That is not the sentiment of the administration. The President and the Secretary of State determine the policy of the administration upon foreign affairs, and it is for peace and the renunciation of war."

In the hands of the people who pay the wages of war, both in taxes and life, rest the issues of the future. "Is it to be peace or war?" By putting every obstacle in the way of the instrumentalities which create war, and by our attitude, prayers, and conversation cultivating the world mind for peace, the Christian people can create the state of international good will. "Let this mind be in you, which was also in Christ Jesus."

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, JULY 12, 1928

Three Newly Elected Bishops



BISHOP R. J. WADE



BISHOP J. C. BAKER



BISHOP E. F. LEE

Personal and General

—The Rev. and Mrs. J. D. Wheaton, of Hattiesburg, Miss., wish to announce the birth of a son, Andrew Paul, born July 2, 1928. Mother and baby are doing nicely.

—Born to the Rev. and Mrs. W. T. Handy, a bouncing baby boy on June 10, 1928. He has been named Ephraim Adair. The Rev. Handy is the progressive pastor of our People's Church, New Orleans.

—Dr. J. R. Ross, district superintendent of the Vicksburg District, Mississippi Conference, has been indisposed for several days, but we are glad to report that he is now out again, making his district rounds.

—Miss Thelma E. Battle, director of the music department of the Okolona Industrial School, has returned to Boston to take up summer studies in piano under her former music master, the famous John Orth.

—Bishop E. L. Waldorf, resident bishop of the Kansas City Area, gives notice that the Southwest Kansas Conference will be held at Dodge City, October 17; and the Oklahoma Conference session will be held at Tulsa, October 24.

—The Meridian District Sunday School and Epworth League Convention held a very successful session at Thirkield Chapel Methodist Episcopal Church, Union, Miss., from June 27-30. Dr. D. L. Morgan is district superintendent; Mr. James Lagrone, president.

—Bishop John W. Hamilton sailed for England, July 8, on the S. S. President Harding, where he goes to finish the memorial to John Wesley in Lincoln College, Oxford. His postoffice address will be Barclay's Bank Limited, East, 1 Pall Mall, London, England.

—The largest number of Southwestern subscriptions to be reported by the Wichita District in many years was received at the recent session, held in Coffeyville, Kan., June 27 to July 1. The Rev. D. G. Franklin, district superintendent; the Rev. S. L. Deas, pastor.

—A strenuous campaign is now being conducted by the Rev. E. F. Pate, district superintendent of the Sedalia District, in the interest of the Southwestern, to terminate at the District Conference which will be held at Warrensburg, Mo., August 8-12. Watch for results.

Epworth League Institute Dates

- Wiley University, Galveston, Texas, July 9-15.
- San Antonio, District, West Texas Conference, San Antonio, Texas, July 16-22.
- Marshall District, Texas Conference, Marshall, Texas, July 16-22.
- Austin District, West Texas Conference, Austin, Texas, July 23-29.
- Rust College, Upper Mississippi Conference, Holly Springs, Miss., July 23-30.
- Lexington Conference, Dayton, Ohio, July 23-30.
- Gulfside, Mississippi Conference, Waveland, Miss., July 31-August 5.
- Bluefield District, East Tennessee Conference, Bluefield, W. Va., August 6-12.
- Chicago District, Lexington Conference, Chicago, Ill., August 6-12.
- Lincoln Conference, Wichita, Kans., August 6-12.
- Dallas District, West Texas Conference, August 6-12.
- Florida State, Florida and South Florida Conference, Daytona Beach, Fla., August 12-19.
- Waco District, West Texas Conference, Waco, Texas, August 18-19.
- Morgan College, Washington and Delaware Conference, Baltimore, Md., Morgan College, August 20-26.
- Atlanta, Clark University, Atlanta, Ga., August 27-September 2.
- Little Rock, Philander Smith College, Little Rock, Ark., September 24-30.

—Dr. E. M. Jones begins another quadrennium as special representative of the Board of Pensions and Relief. The work has made splendid progress under his supervision. On June 24, Dr. Jones preached at our church in Huntsville, Ala., and assisted the pastor and members in raising \$400.

—The Rev. Alien Robinson, our pastor at St. Matthew Methodist Episcopal Church, Algiers, La., has just reported to the office thirteen renewals out of the fifteen new subscriptions received by him last year. He promises to increase this number in the near future. Other pastors, please take notice!

—Dr. B. F. Abbott, pastor of Union Memorial Methodist Episcopal Church, St. Louis, Mo., is intensely interested in the support of the Southwestern. Each Sunday the members are urged by the Rev. Abbott to make their report to the secretary of Good Literature for new and renewal subscriptions.

—Dr. P. T. Gorham, district superintendent of the Chicago District, Lexington Conference, is serving his sixth and last year on this district, and is making splendid success. The Southwestern will be given a prominent place on the program of the District Conference, to be held at Indianapolis, Ind., August 1-4.

THE SOUTHWESTERN AND OUR DISTRICT CONFERENCES

We continue to receive letters from our many loyal friends stating that they plan to co-operate in a very fine and substantial way at the District Conferences.

We have just mailed letters to our district superintendents and pastors, assuring them that the Southwestern faces the new quadrennium with confidence and faith in them.

Brethren, will you kindly report your Southwestern subscriptions at the coming session of your District Conference?

—Dr. W. A. C. Hughes, secretary of Colored Work, Board of Home Missions and Church Extension, and district superintendents from the Mississippi and Louisiana Conferences, were welcome visitors to our office last week. The office staff extends a very cordial invitation to Dr. Hughes, these and other district superintendents, to call at any time.

—Bishop Edwin F. Lee, newly elected missionary bishop for the Philippines and Malaysia, will sail from Seattle for Manila during the first week of September. He will spend about six weeks making himself familiar with conditions in the Philippines, and will arrive in Singapore about the middle of November. Until September 1, Bishop Lee may be addressed in care of the Board of Foreign Missions of the Methodist Episcopal Church, at 150 Fifth Avenue, New York, or 740 Rush Street, Chicago, Ill.

—Bishop Raymond J. Wade, 718 Simpson Street, Evanston, Ill., sailed from New York, on the Berengaria, for Stockholm, Sweden, on Wednesday, June 27. He will preside at the Norway Conference, at Tonsberg, which is in session July 10-15. A reception was given for Bishop and Mrs. Wade and family at the First Methodist Episcopal Church, Evanston, recently, in the parish house. Dr. E. F. Tittle presided, and addresses were made by Prof. J. J. James, of Northwestern University, and Bishop Wade. The parish house was crowded to overflowing by friends and members of the church.

—Joseph H. Jenkins, Jr., of Washington, D. C., son of Dr. and Mrs. Joseph H. Jenkins, at the recent commencement of Hamilton College, Clinton, N. Y., was graduated with honor. While at Hamilton, Mr. Jenkins made an outstanding record, capturing scholarships in his freshman and sophomore years, then Junior Latin scholarship of \$250, and also winning the Phi Beta Kappa key at the close of his junior year. In his senior year he won one of the coveted Clark prizes for English oratory. Mr. Jenkins specialized in the languages, majoring in Latin, and will enter the teaching profession.

—A memorial service for Bishop Luther B. Wilson was held by the staff of the Board of Foreign Missions at 150 Fifth Avenue, New York, on Friday noon, June 22. This was the "family" with which Bishop Wilson had labored for sixteen years while serving as president of the board. Dr. John R. Edwards was the speaker. He told of the bishop's years as a circuit rider in Maryland, of his pastorate in Washington, and of the regard in which he was held by his associates in his Conference and wherever he served. Bishop Titus Lowe read the Scripture lesson, and Bishop Frank W. Warne led in prayer.

—The executive committee of the Board of Foreign Missions of the Methodist Episcopal Church has set the date of the annual meeting of the board for Monday, Tuesday, and Wednesday, November 19, 20, and 21. The meeting will be held in New York City. The new board named by this year's General Conference will be organized at this time. Meanwhile, the executive committee of the board appointed for the last quadrennium is empowered to carry on the executive business. The executive committee at its June meeting elected Bishop Francis J. McConnell as acting president of the board and as acting chairman of the executive committee until the organization of the new board in November.

Special Notices

The date of the Holly Springs District Conference has been changed from August 8-13 to August 22-26, Victoria, Miss.—Rev. A. G. Cole, District Superintendent.

To the Pastors of St. Louis District, Central Missouri Conference—Brethren: Please write me, stating the number of delegates your charge will send to the District Conference, and if you are bringing your wife, so I can better plan for your comfort.—Rev. A. M. Todd, 1405 E. Brown Street, Springfield, Ill.

To the Ministers and Delegates, Jackson District, Mississippi Conference, to be held in Mt. Pleasant Methodist Episcopal Church, Jackson Circuit, July 26-29: A committee will meet all trains, Jackson Station, Thursday and Friday, July 26 and 27, at 9.30 A. M. and 1.30 P. M.—Rev. R. B. Anderson, Pastor, West Jackson, Miss.

Calendar of Methodist Events

- October 23-28—Annual meeting of the General Executive Committee of The Woman's Foreign Missionary Society, Los Angeles, Calif.
- November 13—Fall meeting, Board of Bishops, Atlantic City, N. J.
- November 22-24—Annual session, Board of Home Missions and Church Extension for the year 1928, Philadelphia, Pa.

SOUTHWESTERN CHRISTIAN ADVOCATE

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Preaching For What

WHEREVER there lingers among us the old custom of preaching to make folks shout, it ought to be discounted and discouraged. However strongly it was defended in the past, there is, to-day, no adequate justification of that custom.

Preaching to affect a "shout in the camp" is a relic of a wrong idea of the function of both the message and the minister. When those who have been given to that type of preaching learn of the more excellent way, they will quit preaching to make folks shout. Scriptural preaching was not of that type. No trace of this appears in the messages of the ancient prophets; neither is it disclosed in the later day evangelists and apostles. Peter, John, Paul, greatest of all save the Master, gave us a type of message, and were themselves types of messengers, altogether different from him who preaches to make men shout. And nowhere in his discourses or his attitudes does Jesus betray any such unethical procedure in his efforts to win men to the Way.

Seldom is preaching for purely emotional effect productive of any worthwhile intellectual conviction or even of an intelligent faith in those values which the message sets forth. Nor is the shouting response by any means always yoked with any equivalent in ethical conduct. In his preaching, Jesus' method was that which got the assent of men's minds to the truth and captured their wills, bringing a harmony of conduct and conviction that ranked them as hearers and doers of the Word.

He who preaches for merely the shout, thereby encourages men to exalt the satisfaction of their own emotional states as the coveted end of a genuine religious experience. Emotional self-satisfaction is not the only or even the primary element in normal religious experience; while it may be and probably is always one element thereof.

But primarily, the function of the preacher and his message is to cause people to think—though this is not the all of his speaking task. Nevertheless he is a dispenser of the Truth rather than a disturber of the emotions. Jesus was always emphasizing belief, faith, in his appeals to men. This involved on the part of his hearers an intellectual understanding of the Truth he was presenting to them. They were to know the Truth that it might make them free. The first business of the preacher and his message is to so appeal to men that their intellectual assent shall be given to the gospel. Men need a satisfactory theory or way of life. The gospel reveals that way in its presentation of the character, life and teachings of Jesus. The preacher's business is to interpret the Bible facts that men may find therein principles capable of application in their own lives, bringing to them the satisfactions they seek, fulfilling those needs for which they cannot elsewhere find satisfaction.

No small part of the function of preaching is to lead men to moral choices. That is to cause them to choose for themselves those values which preaching sets forth as the superior and supreme values of life. For men may be convinced of the Truth and yet not choose that Truth as the one pearl of great price. As it is easy for men to

shout, likewise it is easy for men to give intellectual assent to the Truth and not choose to accept that Truth for their own lives; not choose to live under that Truth. The preacher has succeeded but partially whose message and life have not caused men both to know and to choose whom they will serve. The important thing for life is in the choice of right values in character endowment and in moral attitudes. When Jesus said, "Follow Me," He was therein challenging men's choices of Him in preference to the values they were then husbanding. When He said, "I will draw all men to me," He was expressing the reaction He knew men would make to the Truth as it was embodied in Him.

Involved, then, in the task of the preacher is that of informing the minds of men, influencing the choices of men and disposing the wills of men to make the adventure into the realm of personal character-building and social conduct in the way which conforms to His will. Such discipleship is attained under the law of self-denial, cross-bearing, and sustained loyalty. Therefore the preacher's message must contain the note of solicitude and persuasion. The big business of Christian experience is not shouting but self-denial for the sake of possessing the values set forth in the Truth. Accordingly the major function of preaching is to set forth those values in a way to convince and win men to them.

Still, the shouting may have its place in the Christian's experience. Certainly emotional reaction has. Not, however, as the main thing to be labored for. Not infrequently the sense of harmony of our own with His will brings an exalted, emotional state. And nervous reaction of a hilarious type will follow as a sequence, but not as the end to be sought. Assent to, choice of, and harmony of conduct with Truth will bring joy. And these are the things for which the preacher should labor, since men cannot shout continuously; but they can always dwell under the dominance of assent, choice, and spiritual harmony with Him in whom they have believed.

What, then, should be the objective of preaching that is worth while. It should aim at creating in men an awareness of sin with a desire to avoid it and its consequences.

It should seek to inform men of the ample provision which the love of God has made through Jesus Christ for a way of escape from sin's dominance and its guilt—the way of salvation.

It should persuade men to the life of consecration and conduct—sustained in consonance with the purposes of the spiritual kingdom.

It should not be directed primarily toward making men shout.

—Love and be brave.

—Man means destiny.

—Love is always concerned.

—Integrity cannot survive alone.

—Let a man steal, and then he will lie to get out of it.

A Call to Our Methodist Episcopal Pastors

WE MUST face the malignant forces which are destined to destroy every moral interest we hold dear, such as immodest dress, looseness and nudity in the theaters and moving pictures, and the illicit traffic of moonshine liquor.

The efforts of the church must be made more effectual, public Christian sentiment must be created which will relate the experiences of the gospel of Christ to the economic, political and social relations of life and which will crystallize opposition to all public violation of the moral law.

The Board of Temperance, Prohibition and Public Morals, realizing the necessity of disseminating more general information, the importance of emphasizing law observance and moral reform, and of encouraging our pastors to participate in the educational program of the board, establishes a ministerial contest and offers \$300 in prizes divided as follows:

I. First prize, \$150; second prize, \$75; third prize, \$50; fourth prize, \$25.

II. *Participants*.—All Negro pastors of Methodist Episcopal Churches in America are expected to enter this contest.

III. *Basis of Decision*.—1. Number of total abstinence pledge-signers obtained. 2. Number present at service.

3. Character of sermon matter as to: (1) Originality; (2) General appearance; (3) Composition; (4) Educational value. 4. Amount of collection for the board. All decisions will be based upon the membership of the charge and the size of the town or community served.

IV. *Time of Contest*.—The contest will open September 1, 1928, and close October 31, 1928.

V. *Judges*.—Judges will be named by the Board of Temperance, Prohibition and Public Morals. The manuscripts and reports will be submitted to the judges by numbers without the names of the authors.

VI. *Announcing the Winners*.—The winners will be announced and the prizes awarded as soon as the judges reach a decision, which will be within sixty days.

VII. *Collection*.—The charge will receive regular World Service credit on apportionment for money raised in this contest and reported to the board.

The board will be glad to furnish pamphlets and such material as they may have free of charge to aid the pastors in preparing sermons.

For further information address, A. R. Howard, Secretary of Colored Work, Board of Temperance, Prohibition and Public Morals, Box 847, Sumter, South Carolina.

Administrative Changes

BROAD changes in its administrative organization were effected by the Board of Education of the Methodist Episcopal Church at a meeting in Chicago on June 20.

NEW DEPARTMENTS

Four years ago the church merged its Board of Education, Board of Education of Negroes, Board of Sunday Schools, and Epworth League under the title of the Board of Education of the Methodist Episcopal Church. At this meeting the Board, acting under the recommendation of its corresponding secretary, Dr. William S. Bovard, voted to further simplify its administrative organization by arranging its departments under two main divisions, "namely, a Division of Educational Institutions, including all the interests relating to educational institutions, the institutions that are self-determining and those for whose administration the Board is responsible, our special responsibility for a group of secondary schools in the South, the Wesley Foundation, theological education, and the Student Loan Fund.

"Under the other Division of Religious Education in the Local Church, to be classified all functions relating to Church School and Epworth League and field programs directed by those agencies.

"Under the general administration of the corresponding secretary to be the interdenominational relations, inter-board co-operation, the general field approaches on behalf of income and the good will of the church for the cause, the general publicity of the Board, and the financial system as directed by the comptroller."

Dr. Albert D. Kirk, president of Southwestern College, was elected to head the Division of Educational Institutions, and Dr. Merle N. English, pastor of First Methodist Episcopal Church of Oak Park, Illinois, to head the Division of Religious Education in the Local Church.

The meeting, held at the Board's headquarters, 740 Rush Street, Chicago, was the first since the close of the General Conference of the denomination at Kansas City last month. Twenty-five members of the old personnel were carried over and twenty new members were appointed at the Kansas City meeting.

Bishop William F. Anderson was reelected president; Bishop Thomas Nicholson was elected first vice-president; Dr. John H. Race, second vice-president; Dr. W. E. J. Gratz, recording secretary; Albert W. Harris, treasurer; and attorneys Lewis N. Gatch and L. D. Baldwin were made assistant treasurers.

The financial situation with which the Board closed its fiscal year on June 30 was reported less encouraging than had been hoped for at its meeting in February. Comptroller H. K. Wright stated that the total receipts from the World Service benevolences were not expected to exceed \$1,036,000, or \$30,000 short of the tentative budgets for the year, which were revised to meet the new figures.

The resignation of Dr. Abram W. Harris as a member of the staff was accepted. In a letter to the Board, of which he had been corresponding secretary from 1916 to 1920, Doctor Harris said in part:

"I present my resignation as secretary for educational policies. This I do, not without regret, but I confess with still greater relief. My interest in the causes and activities of the Board suffers no abatement, and is of very long standing.

"I count it a privilege to record my sincere gratitude for all consideration and courtesy shown me from my first connection with the Board as a member down to this day.

Memorials in appreciation of the work of Doctor Harris and Dr. John W. Hancher, whose connection with the Board ended in May, were adopted.

Continued on page 553

The Contributing Editor's Page

Are We More or Less "Religious" Than We Seem?

THE British Pilgrims have come and gone. Twelve hundred Congregationalists honored us with a flying visit and departed, "declaring themselves overwhelmed with the amazing hospitality of the American people." One of the number, after commenting on the outrageous prices of the retail stores, is reported to have said: "New York is not so religious, either. Of course, you don't have time to be."

This friendly criticism which has more than local bearing raises some questions: Have we *time* for religion? Are we *more* or *less* religious than we seem?

Of course, New Yorkers and the rest of us have all the time there is. No particular shortage is reported. If it is the case that we do not have time to be religious, that simply means that we are using our time in a way that seems good to us, and that religion is not a very important item in our schedule. We must not blame the calendar and the clocks for existing conditions. For we have time to follow our interests, to seek the satisfaction of our desires, and do most of the things we actually want to do.

But in talk of this sort about having time or not having time to be religious, is there not a lurking fallacy? May we not be thinking of religion as something apart from our daily activity, something which we must set up in a place by itself?

May we not mean about the same as when we say we do not have time for golf, or for taking care of a garden, or for doing anything but making a living and getting a little pleasure between duties? Do we have the view that religion is something that pervades life, fills it like an atmosphere, charges it with dynamic purpose, keeps it and all of it open toward God and infinite values, holds it strenuously day by day to the doing of the deed that expresses the Spirit of Jesus Christ?

IMPORTANT as it is for a man occasionally to go apart from life, that his soul may be cleansed and refreshed by a bath in the dews of heaven, it is even more important that he avoid any kind of thinking that makes his religion depend upon a withdrawal from his everyday activities and duties if it is to be kept alive. Many of us would have far more religion if we plunged more deeply into life, the making and selling of goods, the other activities that minister to the needs of men, dominated by the right kind of spirit and purpose.

Of course this view of things can be easily overdone. It is a deplorable thing that people generally to-day give so little time to the public worship of God in the churches. It is something more than a matter of regret that many parents are taking their children away from the Sunday schools on week-end trips that run over six or eight months of the year, and thereby prevent them from receiving religious instruction at the only time in their lives when their minds are readily molded by moral and spiritual truths of the first importance to themselves and to the future of society. But, after all, it is just as far out of the way to hold the idea that religion is something that occupies a very special place among many other interests and duties of life, and that a man, to be religious, must take time

enough out of his daily schedule for a "daily dozen" if he is to keep fit.

How religious are we, anyway? Can you tell by counting the number of persons who attend Sunday services in the churches? By studying the statistics that show losses or gains in church membership? By summing up in dollars and cents the contributions made to objects upon which our various denominational agencies set their stamp of approval? By showing that there are fewer churches or more churches in a given community than existed twenty years ago? All these are indications which have meaning, important meaning. But they do not really answer our question. For it is possible for people to attend churches and join churches without being at all religious except in a sentimental and surface way.

For us as Christians to be religious means to approach life and handle all its opportunities from the viewpoint of the ethical teaching of Jesus Christ. True, this moral teaching stands forth against a great religious background, even a revelation of the character and purpose of God. But the message is all of a piece. There is no line of division to be drawn through it. It is religious to pray and to receive the Sacrament, but it is also religious to bind up the wounds of the fellow pilgrim who has been beaten up by the thugs, and even more religious to put the thugs out of business.

THERE is vastly more religion in this country to-day than some people seem to see. No, not nearly so much as there ought to be, and we have nothing to boast of, and many things of which we ought to be heartily ashamed, like the way in which we fall down and worship wealth. But there is so much religion in the common life to-day that every person who believes in the possibility of the coming of the Rule of Christ in the earth should be mightily encouraged. In other words, there are great numbers who are actually and honestly trying to apply the ethical principles and ideals of Jesus Christ throughout the length and breadth of our human relationships. They are thinking of what a strong, resourceful nation like this one owes the other nations of the earth, even those nations and racial groups so far away from us that many do not yet know they exist. Militarism was never so intelligently opposed by all sorts and conditions of men as to-day. Peace in its broad implications as a condition of human society in which men of different colors and civilizations are established in co-operative fellowship is something more than a dream. It is a dynamic purpose entertained by thousands of college students, by leaders of men in all walks of life.

The kind of religion that makes a man want to do something to free the world from its ignorance, its fears and superstitions, to create living conditions which shall give every man his chance, is very much alive to-day.

Organized evil is everywhere alive and active. Indifference and self-centered living were never more in evidence. Churches without moral passion may be found in every large community, and sometimes their apparent prosperity seems to be due to the fact that they make no sacrificial demands upon their members. But our hope lies in the indisputable fact that, far more than we know, are living by the religion that drives them into the thick of the human struggle to perform costly deeds that express the Spirit and purpose of Jesus Christ. D. D.



MOVING PICTURE HOUSE IN SHANGHAI

The Caricature of American Life Made by the Kings of Hollywood is Often Made the Basis for China's Interpretation of American Civilization

When the "Movies" Go As Missionaries

What Happens When the United States Dumps Its Worst Films on the Orient

By Frank T. Cartwright

IT WAS a missionary speaking, and to a great crowd of attentive Chinese, filling every inch of a large room. In very modern language he exclaimed: "The Ten Commandments are bunk! They are all right for a lot of dead ones, but we are alive." There was silence for a moment, then a ripple of applause which swelled to a loud wave.

A few minutes later came other words, "I'm going to break every one of your old commandments; and I'll show you that I can get away with it, and become rich in the getting." Again applause.

He was a popular missionary. He spoke that day to an immense crowd in Shanghai. Every day of the year he speaks to crowded houses in Shanghai, Tientsin, Harbin, Yokohama, Singapore, Benares, and every sizable city in all the Orient. He is Mr. American Movie, missionary.

America prides herself on her missionary zeal, sending men and women and money to every non-Christian land in all the world. The Methodist Episcopal Church has not proved laggard in this work, but has helped to swell the almost staggering total of missionary giving—a sum which for the entire United States almost equals the amount spent for cosmetics or chewing gum. Methodism has more than two thousand representatives in foreign mission work, and when all denominations are considered there is seen a veritable army of Christian missionaries.

America's Anti-Christian Representatives in China

But we Americans fail to realize that we send a far greater number of missionaries into the Orient than go in the name of the Christian church. A few years ago away back in the mountains of Fukien, where white men rarely meet, at the tea-house built at the crest of a mountain pass I saw another American with a load-coolie. As we stopped to rest and sip the refreshing tea we inevitably swapped names and experiences. He was a missionary of business, a representative of the cigarette trust, tramping the far trails in order to introduce the company's products. In the ballrooms of big hotels and hectic night clubs of Shanghai, where a beneficent reform organization sent me as investigator a few months ago, I saw with shame the usual expressionless but occasionally contemptuous faces of wealthy Chinese, looking at the Americans, some of whom grew maudlin, others boisterous as the nights wore on into morning. These were missionaries of social life more potent far than the thousands of cultured Americans here. Often on the streets of port cities one sees sailors, howling drunk, sometimes belaboring coolies, sometimes fighting with each other. They are missionaries of our navy, and their influence is remembered far longer and more widely than is that of the courteous, gentlemanly officers and men who far outnumber them. There are business men whose attitude toward the Oriental races is supercilious, arousing resentment even among their fellow countrymen—and far

more among the people of the Eastern lands who remember and embellish the stories of mistreatment, often forgetting the courtesies and acts of Christian friendliness which business men frequently perform. These all, good or bad, are some of America's other missionaries.

Hollywood Invades Shanghai and Peking

But at present the most potent missionaries representing the United States are strips of celluloid through which pour beams of electric light. Hollywood sends out more missionaries than does Boston or New York or Nashville. De Mille's name is more widely known than that of Speer, and First National or Paramount or United Artists has greater meaning in foreign lands than A. B. O. F. M. or the Methodist Board of Foreign Missions.

In the large port cities of China, in the densely populated centers of Japan and India, great movie palaces are found, just as in America; while on back streets are dirty little theaters, and in remote inland towns are fire-traps where cheap and streaked films nightly draw their crowds. An utterly inestimable number of Orientals see the pictures, and *most of those pictures are American-made*. They are missionaries of our country, just as truly American as are the preachers and teachers sent out by church boards. America is to a large degree being read and understood by them.

Just now Christian missionaries are somewhat under fire. They are criticized by foes outside the church in the foreign lands. They are being closely examined by the churches sending them. They, themselves, are attempting a valuation and reappraisal of their work. So let us attempt a cursory study of these other missionaries, the celluloid ones.

The Gospel of Money As Told By the Film

If money is our American god, as some of our critics say, these other missionaries are extremely efficient, probably more so than any other group representing our land. They not only preach a gospel of success; they themselves are successful. They teach that money talks, and they use loud speakers themselves. Fortunes are being made in the movie industry here as in the homeland. One promoter is able to allow his family to live in luxury in America while he carries on his business in the East, making frequent trips between the two lands. A Chinese in a smaller port city has become so rich out of just one flimsy hall that he has had to move to a foreign concession hundreds of miles away in order to protect his wealth and family from local bandits and grafting officials.

The good tidings of big money are preached to the Gentiles, and American films are preaching—and practicing—this gospel.

If, however, one's line of investigation is the question, "What interpretation of America and her culture is being given?" any loyal American who uses eyes and brains must confess to a feeling of shame. At the outset let it be granted that there are splendid films shown in Oriental lands. "The Big Parade" and "Ben Hur" and "The Ten Commandments" (from which film the introductory sentences of this article were lifted) are seen in foreign lands, *in the largest cities, and at high prices*. Foreigners resident in these lands are able to see such films, as are wealthy natives. Even some of the cheaper films, the kind shown by the Y. M. C. A. in the smaller cities, are free from objectionable scenes and captions. But having granted these two facts and, in addition, having added the statement that the writer tries to drop any inherited or acquired puritanism, it must be said that the flood of objectionable titles, pictures, and captions completely drowns out the better elements.

Vulgarity and "Hokum"

Take titles, for example, selected from a list of medium-priced films offered by one of the better distributors. "Hell's Four Hundred," "Night Life in New York," "Temptation," "Silk Stocking Sal," "Souls for Sables," "Gambling Wives," and "Holy Hate," strike the eye at once. When you take the catalogues of cheap pictures distributed by less reputable agencies, the titles are not even up to the above standard. Then when the pictures

are taken over by shrewd exhibitors in the native cities, the titles are translated with magnified emphasis upon the suggestive or lewd elements, even when the pictures themselves may have little of that nature in them. A friend was telling of having seen, in one port city, advertising of a half-way respectable American film, where the drawings at the theater front, made by a Chinese artist, showed entirely nude American girls. True, you can't blame Americans for this (and, reading the names of the producers of many made-in-America pictures, you can't blame Americans for all of the films); but America is, to an impressive degree, interpreted by these titles and pictures.

Take the pictures themselves. No need to give any concrete examples here. You may yourselves think back over the pictures you have seen during recent months. How many of them were true to normal American life? I understand well enough that drama, even the flickering kind, does not pretend to depict normal but



WHERE OUR WORST IS EXPORTED
Twaddle too Silly and Vulgar to be Tolerated at Home
in the United States is Dumped on the Orient

abnormal living. Recognizing that fact, how many of the pictures you have seen were free from abnormal scenes which had no necessary connection with the film story, but were dragged in to give "spice" to the film, or to exhibit an actress who has "it"? You are being asked for the moment thus to visualize in memory the pictures you have recently seen, presumably America's best. Now remember that the great bulk of pictured life shown in foreign lands is made up of the pictures shown in America on side streets five to fifteen years ago—the tawdry Westerns, the thrillers, the serials—and then judge for yourself how these missionaries are interpreting the United States to yellow and brown and black people.

Who Is to Blame?

So much for this observer's personal reactions and his suggestion to you that you use your own memories in studying films. For awhile listen to other men. But remember that throughout the world Americans control the film industry. We are, as a nation, in large measure actually responsible. A trade investigator on a world tour recently stated that Americans control 98% of the screens in India, and, with fine euphony, he adds, "their censorship is not rigid." This same man, not a moralist, but a business man, wrote, "The most harmful aspect of the American films is the plot showing the maltreatment of women." This in India, where for generations Christian missionaries have worked to raise the standard of womanhood!

"The Osservatore Romano," official Vatican paper, warned Europe against American films, charging that our producers are dosing the world with "lethal poison," and that they are "degrading the masses in their effort to please them." A quieter editorial utterance, also in a foreign paper, was to the effect that "it would be well if American producers realized that wide dissemination of low moral standards in cheap films does not reflect to American national credit."

I understand well enough that you Methodists in America are not to blame for all this! You do not produce the pictures. You neither distribute them to the foreign lands nor exhibit them there. But nevertheless I bring this criticism of our other missionaries to you

with the hope that it will be of some value. "In what way?" In this: Films shown in the United States, with the dollars-and-cents approval of vast masses and without any clear protest, determine the line which film production of the future will follow. A film distributor in China, to whom this article was read, said, "And that same condition will determine what kind of movies are shown in China. We read the home papers carefully to learn what titles are money-getters and which ones rouse criticism from the audiences." Constructive criticism, especially organized criticism, has weight with the producers. Note the reply of the Association of Motion Picture Producers to criticism from a British organization (quoted in a recent issue of "The Indian Witness"), where it was stated that "profanity will be excluded from studios controlled by the association, ridicule of the prohibition law will be put under the ban, the moral quality of the stories filmed will come under close scrutiny, representations of Christian churches and ministers calculated to depreciate their spiritual influence will be excluded, and salacious poster advertising will be eliminated." The millennium is not approaching earth because of this one promise, but it does indicate the influence that protest possesses. Undoubtedly many individual criticisms and probably some organized ones were registered before this decision was reached. American Methodism has a share in such work and a responsibility for it which, as a group and as individuals, we dare not dodge.

This is not a plea for prohibition. It is not an argument for what is popularly known as puritanism. But it is an effort to show Methodism what kind of missionaries are going out in the name of the United States, and is an effort to lead our church thinking to tackle the problem. Are you satisfied with these "other missionaries" sent out to show our country to other nations? If not, change them! We need to examine our missionaries in the film line as carefully as the Board of Foreign Missions examines the men and women it sends out. This we need to do for the sake of America, for the sake of her reputation, and, above all, for the sake of this yeasty, changing world. Only so will the "movies" become constructive in their influence upon the mind of the Orient.

'A Word'

By Henry L. Lambdin

A word is a fickle, fleeting thing,
As swift as the flash of a bird awing.
Like the twilight bat, it can cut and curve,
Or, like a bullet, disdain, to swerve.

But the swiftest word will linger on
When the tongue to ashes is turned and blown
By roistering winds o'er the trackless earth—
The seat of all tongues' death and birth.

The swiftest word will linger and cry
To the ears of the ages that shuffle by.
Socrates, damned, can rest his case
On words that triumph o'er time and space.

Jesus, master fisher of men,
Took no chances with ink and pen.
Scribes could burden the race with books,
But parables cast He forth as hooks,

To lift from the seething human sea
All who would choose reality,
And ages after His words are rife
With the lasting lure of spirit and life.

Wyclif's ashes the Severn know,
Tincturing the ocean's ebb and flow,
But His words commingle a greater sea,
The ocean of our humanity.

A word is a fickle, fleeting thing,
As swift as the streak of a bluebird's wing;
But it utters an everlasting cry
And mocks the ages shambling by.

A Parsonage Discovery

By Worth Tuttle

IN ONE of the "home magazines" the other day, while I awaited my turn at the dentist's chair, I came across the picture of a pretty young girl heroine of an accompanying pretty young story, trying on frocks of 1840 or so beneath the cobwebbed rafters of an abundantly stored attic.

Gazing at her radiant face, I realized poignantly the nature of the emotion I had felt dimly when I read that Anne Parrish has a perennial supply of unwritten novels in that old house in Delaware.

I was envious. My youth envied the pretty girl her rich silks for the masquerade ball as my maturity envied Miss Parrish her rich hoard of literary lore. I grew up in Methodist parsonages.

And parsonages have no attics. On rainy Saturdays when my contemporaneous sister and I were put out of the sitting room with our paper dolls—because even on a rainy day in a Southern parsonage you never knew when "some of the ladies would be dropping in"—we could not repair to a warm corner of a cobwebby attic to build the paper-walled mansions of the Goulds and the Vanderbilts. And when we reached the dramatic period of adolescence coincident with "The Merchant of Venice" in high school, we had to go to a companion's garret to rummage for costume stuffs and to have the Friday night rehearsals. To be sure, in all the parsonages I can remember there were steps of a sort that led from the second floor to an unfloored space of splintery rafters, left-over boards, and lumps of plaster; but the "brethren" had felt their job well done when the house was visibly complete. A retreat for children and romantics, a repository for the consecutive discards of nomadic preachers' families was omitted—with indubitable practical wisdom—in the blue prints.

But I was bothered, as I sat awaiting my turn at the chair and envying the pretty young thing and Anne Parrish, because I could not remember feeling the lack of that attic when I had most needed it as I felt it now in retrospect. Then I knew.

I had *had* an attic, or at least its emotional equivalent, in which I had rummaged and reveled! And I felt suddenly scornful of that radiant debutante. She had trunks full of ball gowns and satin slippers, of ruffled bonnets and fragile scarfs; but clothes, after all, can be so impersonal! If they were worn so infrequently that



I Was Sitting on the Floor Dropping Tears on the Red Roses When My Mother Came to Search for Me and the Scrap—and Went Away Without a Word

they have held their strength and luster for eighty years or so, the memories they hold can be nothing more than conventional ones of formal receptions and balls. Now my attic had contained *only* intimate things—small, elusive trifles that could be overlooked on one dreary day and found on another with renewed delight.

And I sat wondering why my mother and my maiden aunt, who "made her home with us," had allowed us younger ones to play attic in those two old trunks. Maybe the continual moving from

one town to another, the packing and unpacking for twenty-five years, had deadened the sacredness of their contents for them. Maybe they thought us too young to appreciate the significance of pressed white violets and foxglove. Maybe they sent us to them as a last bid for peace. But now I like to think that my overtired mother and my dotting aunt realized what the lack of an attic meant, and that in response to our plea, "Please let us go through your trunks," sought to make up for it.

Of the two trunks, I think my aunt's was the more interesting. I can remember my sister and I "drawing straws" to see which should have that first. She was older than my mother, but because of her unmarried state her youth had lasted longer, and its many mementoes been more carefully preserved. My mother's trunk held, mostly, more recent things—odd baby shoes, christening dresses that had done duty more than once, tooth-marked loving cups from congregations that had welcomed the arrival of one of the seven of us, and many austere photographs of worthies in many "charges," forgotten but for the dim records of themselves inscribed on the backs. (I can shut my eyes and still see the jet detail in that astonishing photograph of "Sister Willie Davies, Blackstone, N. C., 1883"—a firm-faced, big-bosomed lady in a frilly black bonnet, eyeing herself from five distinct angles, a whole missionary society in herself! Ah, the ingenuity of the Victorian craftsmen!)

Yet it was in the depths of my mother's trunk that I one day found the big, yellowed-satin fan, hand-painted with big crimson roses. Except for the discoloration, it was in perfect condition, and I think even at the age of eight I was aware of the "worldliness" of it and refrained from questions. I contented myself with waving it languidly, elegantly to and fro, and caught my breath as, suddenly, my mother changed from a presence to a per-

son! That picture of her in my aunt's trunk had not been potent to do that! It was too unlike the mother I knew. But now, waving the fan to and fro, I saw her at nineteen—blonde ringlets across her forehead, blue eyes smiling above the crimson roses, flattered (if she waved *that* fan in his presence) at the attentions of the tall, dark-haired young minister who had abandoned his law office when he had "heard the call to preach," and had set all hearts aflutter in the Carolina coast town that was his first pastorate.

Its discovery put new meaning into the devout verses above my father's signature in the little velour autograph albums in both trunks, and in the two-dated and initialed sea shells in my mother's lower tray. Later—it must have been during a vacation in my freshman or sophomore years—I remember finding that fan again as I searched for a prosaic scrap for mending for which my mother sat waiting, and of being again startled by the more mature realization that my mother and father had *been in love!* I was sitting on the floor dropping tears on the red roses when my mother came to search for me and the scrap—and went away without a word. For the first

time the depth of her understanding made me feel the lack of any of my own. The attics of the dead may hold gowns and novels, but those of the living make a key to life itself.

My grown sisters—when I was little—used to scorn those two old trunks with the once-bright colored prints set in their lids. They were ashamed when they saw them piled with the more modern, if cheaper, luggage at the station of a new town. And my father used to give vent to his mild wrath at the amount of unnecessary stuff that was carried around. But I trembled lest in this my mother would "give in," as she did in most things, lest on the first rainy day in a new and friendless town I could not find Great-aunt Polly's little water color of a snow scene in the left-hand corner of my aunt's trunk, next to the big scrap book with its applied trumpet flowers on its cover, of the lace half-mittens, or the bundle of crisp old envelopes addressed to her in dim purple ink in a flowing masculine hand. I awake in the night, sometimes, wondering about the contents of those cherished empty envelopes kept these many years. Perhaps there was a novel in *them!*

The Confessions of a Minister's Study

By Paul Morrison

I HAVE long held my peace and said nothing. Sometimes when the Ladies' Aid committees have been discussing new paper for the walls, it has been hard for me to keep still. My floor-coverings have been as Joseph's coat—of many colors. I heard one of my occupants preparing a sermon on that coat. As he paced back and forth over my old carpet, I wondered if those hideous colors gave him the idea.

I have seen *some* books lugged in and out in my day. I always like to look over titles when the minister goes out to call or attend church meetings. I suppose an ordinary Study like me has no right to be critical, but ministers do not buy books as I would like to see them. Some of their books aren't worth lugging around. As a Study, I must confess that some of my ministers haven't seemed to care very much for books. They always spend plenty of time tinkering with automobiles they cannot afford to run. Some of that car money ought to go for books. Maybe I am prejudiced because every minister's study with an ounce of pride likes to boast of a good, workable library. I remember one minister lived in my parsonage in 1917 who didn't have a book that had been published since 1910. I hope people will forgive me for telling, but some ministers never spend very much time reading their Bibles, except when they look them through desperately for texts or prayer-meeting talks. That's when they act most desperate.

I have had one or two occupants who never called me by my right name—they were always saying "office" with such an air of modern efficiency. How I dislike being called *office!* If a minister wants an office, why doesn't he go to the church or in a business block on Main Street? I like to be plain, old-fashioned *study*. That name ought to be a conscience-troubler for the busy minister who flies hither and thither (mostly thither) with his watch in hand, serving tables (I guess that's what people call it). I like to be nicely furnished. A nice

desk, one desk chair, uniform bookshelves or cases, a few beautiful pictures. Excuse me from all reclining devices. I never like to play substitute for a bedroom.

Every time a new preacher comes to my charge I wish he would sit down to talk things over with me. I could tell him lots of things. A few of my choice, gentle hints on why his predecessor did or did not succeed might materially add to the effectiveness of his ministry. I would ask the new minister for Saturdays off. I do not like a minister to rush in frantically on Saturday afternoon and stamp around for Sunday sermons. It doesn't fit him for the day of rest. I wish several ministers' studies could get together some day for a convention. I wish churches looking for good ministers and strong preachers would come to us. We could tell them a thing or two. What stories the Study family could tell!

I like ministers—the ones who have occupied me have been pretty good fellows. I never like to hear them tell how busy they are. I can hardly stay in my place when they do. I feel like rising up, groaning and creaking, to say, "I beg your pardon, Doctor (most of 'em like to be called that), but have you forgotten the mornings you read current magazines and the daily paper and answered a few phone calls and called it a morning in your study?" I surmise that would set him thinking. I like to see my minister (no matter who he is, old or young, I'm loyal to him) work hard when he sits down in the chair by my desk. I like to see him sympathetic when callers come with their problems, seeking advice. But it does my soul the most good to see him get down on my refinished floor and pray as if I had become a Garden of Gethsemane for him—and sometimes he does. Then I know we are going to have a good day together, for after all, a growing minister's best friend is a useful study. A word to you, Mr. Layman and Mrs. Laylady: Never think the hours your minister spends in his study are wasted, but thank God he is trying to be a bigger man!

The General Conference Day by Day

Twenty-fourth Day, Saturday, May 26

Bishop Thomas Nicholson, skilled in parliamentary practice, occupies the chair. President J. R. Chitambar, of Lucknow, India, prays. Bishop F. B. Fisher, practical Christian, bases his compelling devotional address on the 77th Psalm. Title, "Songs in the Night."

Temporal Economy Report, No. 21, on "World Service Commission" was taken up. Bishop Hughes presented, which was adopted in this connection, "The Methodist Covenant of Advance." On the main report C. O. Holmes (Northwest Indiana), G. H. Spencer (New England), R. S. Cushman (Genesee), and Mrs. O. N. Townsend (Ohio) spoke, and after Mrs. Townsend's amendment, it was adopted increasing the number of women members to four on the World Service Commission.

MISSIONARY BISHOP ELECTED

Recess period now taken, was concluded as Miss Elizabeth Shipley gave a solo at the opening of the next session. A clear and interesting statement was given by Bishop Cranston, taking his departure from the seat of the Conference. It was a benediction.

Again the Episcopacy Committee has the stage. This time it recommends a "Missionary Bishop for Singapore." The balloting selected Dr. E. F. Lee, of Malaya Conference. After adoption of Report No. 2, of Committee on Pensions and Relief, providing for payment of claims to individual Conference claimants, the Secretary and Treasurer of the Conference Board of Stewards approving, the Conference session adjourned with benediction by Missionary Bishop-elect, E. F. Lee.

AFTERNOON SESSION

Observant, deliberate, Bishop A. W. Leonard presides. Rev. F. A. Miller, of Northern New York Conference, offers the prayer. Presented but not adopted, Report No. 3, of Committee on Pensions and Relief, was made Order of the Day for Monday. Substitute for both majority—and minority—reports, offered by T. S. Bock (New Jersey), was ordered printed in Daily Advocate.

PUBLISHING AGENTS ELECTED

Judiciary Report No. 26 restored Rev. J. P. Ingerslew to rights of membership in the Church and Annual Conference.

The Commission on Central Conferences was enlarged to twenty-five.

On motion of Secretary Arters, balloting was begun for Publishing Agents. The Conference adjourned till the evening session, with benediction by Bishop Leonard.

EVENING SESSION

Careful and considerate, Bishop E. S. Johnson presides. Following close of the prayer by Dr. E. R. Heckman, report of the ballot for Publishing Agents. It showed election of Doctors J. H. Race, G. C. Douglass, and O. G. Markham.

A BISHOP RESIGNS

On a privileged question, Bishop-elect E. Stanley Jones dazed the Conference when he got the floor and said, in anticipation of the approaching consecration service for bishops: "I hereby resign as Bishop-elect of the Methodist Episcopal Church." Then he prayed: "O Christ, keep this Conference under the tides of Thy Spirit, and under the touch of Thy plan."

Another dilemma had arisen. Chairman Fifer must find a way out. He calls his committee for a conference; they retire. A long-drawn-out debate ensued now on Report No. 8, of Committee on Temporal Economy, relative to Admission of Laymen to Annual Conference. Conference accepted resignation of Bishop-elect E. Stanley Jones. Report of Episcopal Committee now omitted Manilla as an Episcopal Residence, that field to be administered by the Missionary Bishop of Singapore as part of that Area. Then the Conference adjourned with benediction by Dr. Merton S. Rice.

Twenty-fifth Day, Sunday, May 27

CONSECRATION OF THE BISHOPS-ELECT

In a later issue this service will be featured separately.

Twenty-sixth Day, Monday, May 28

Bishop Fisher, dynamic, presides. The prayer is by the Rev. H. G. Smith, followed by the gripping address on "The Sin of Prayerlessness."

Two elections followed: Dr. D. F. Diefendorf to Contributing Editorship of the Advocates, and Harry E. Woolever to Editorship of The National Methodist Press.

CHURCH TO VOTE ON LAY ADMISSION

Report No. 8, Temporal Economy, was resumed and was adopted as against the minority report. As was also the necessary two-thirds majority to fulfill the constitutional requirements involved to become effective by the next General Conference. It admits laymen to Annual Conferences.

ADVOCATES REMAIN

Another big debate hinged upon Report No. 12, of the Committee on Book Concern, Dr. J. L. Hillman, Chairman. J. H. Lickert offered a substitute by way of a minority report. But the minority report, ably defended, was laid on the table and the majority report adopted. Its closing paragraph reads: "We commend the policy of the Publishing Agents, approved by the Book Committee as announced in their report to the General Conference, that 'economies be encouraged by the merging of Advocates wherever the best interests of the constituency should be thus efficiently served.'"

THE BROCK SUBSTITUTE WINS

After recess the Conference received Bishop W. T. Vernon, of the African Methodist Episcopal Church. The chief item remaining to be done by this morning session was to substitute the Brock Plan for Committee Report No. 3, on Pensions and Relief. It creates a Commission with power to act as soon as the plan may be perfected and receive the necessary guarantees. Dr. C. B. Spencer, Nestor of the Methodist Press, pronounced the benediction.

AFTERNOON SESSION

Judge Pollock claimed the floor to complete a report presented in the previous session. Bishop Waldorf could not consent. But the Conference adopted the report.

FORMING NEW DISTRICTS

Report No. 21, on Itinerancy, was adopted, making it possible for the bishop to form the districts of a Conference over which he presides, after consultation with the District Superintendents. Likewise that a

majority of the District Superintendents must give consent before a transfer can be effected into a Conference, this latter to become effective after May 1, 1932.

THE BOARDS SET UP

Conference confirmed the nominations of the Board of Bishops for membership on the Board of Home Missions, the Board of Pensions, the Board of Education, and the Board of Foreign Missions.

Several Judiciary Committee reports of importance were adopted: Nos. 21, 23, 32, 33, 34, 35. Certain inconsequential charges against several of the bishops were disposed of by Episcopacy Committee Reports Nos. 11 and 12.

ELECTING SECRETARIES

Resulting from the balloting for Corresponding Secretary for the several boards, the returns showed: J. R. Edwards and R. E. Diffendorfer elected for the Board of Foreign Missions; E. D. Kohlstedt for the Board of Home Missions; W. S. Bovard for the Board of Education. Conference adjourned to the evening session after taking a second ballot for Secretary of Board of Pensions.

EVENING SESSION

Bishop Richardson, legal minded, was presiding. Bishop Locke prayed.

Reports Nos. 27, 28, 29, relative to the situation in the Denmark field, occupied much time and finally referred to a special commission of nine for adjustment of the matters involved.

"No election" was the result of the second ballot for Secretary of Board of Pensions. A third ballot was taken. Meanwhile a live tilt on the floor came in debate of Report No. 18, on State of the Church. It proposed revision of the Apostles' Creed, the chief point being to change from "Holy Catholic Church" to another term. It was a battle royal led by Dr. J. M. Walker, of Indiana Conference, and the veteran, Dr. George Elliott, of Detroit Conference, who fought to retain the creed as it is. This minority report prevailed. The creed remains as it was only that instead of the term "Holy Ghost," we now must recite "Holy Spirit."

DOCTOR FARMER ELECTED

The Secretary of the Board of Pensions and Relief is now W. B. Farmer, as shown by returns of the third ballot.

A fine tribute of the General Conference was paid Doctor Hingeley for giving the church this monumental piece of work; and on his retirement from the secretaryship he was voted the confidence of the church and elected Secretary-Counsel of the Board. Sharing in the remarks was a fitting address by W. Scott Chinn, of Louisiana Conference. Doctor Hingeley's response was typical of the fine spirit of the man whom Methodism loves and singularly honors.

Provision was made for balloting for editors. Dr. John J. Wallace, able, efficient, and much esteemed as editor for twenty years of the Pittsburgh Christian Advocate, retires from that post. An affectionate tribute was paid him by his constituency and by the General Conference. After the ballot, recess was taken for ten minutes.

SUNDRY LEGISLATION

Then came eight reports, which were promptly adopted. These concerned better provision for administering the Wesley Foundation work, larger range for the Good Will Industries, and certain advance programs for developing the foreign-speaking work in the United States. Others

were Book Concern matters and resulted as follows: (1) Portland becomes a Depository; (2) the Book Concern continues in the commercial printing industry; (3) two-thirds majority of the Book Committee may sell real estate held by the Book Concern.

Bishop Richardson pronounced the benediction.

Twenty-seventh Day, Tuesday, May 29

Bishop McDowell, able, equal to every emergency, wields the gavel. Bishop Keeney, thoroughly spiritual, leads devotions. Amid the anxiety and activity of the sessions and of the hour, he would have the Conference tarry for the dynamic of the Holy Spirit; then go forth "to keep step with Jesus Christ as we hasten to the conquest of the world."

EDITORS ELECTED

Balloting for editors had disclosed the following elections: Methodist Review, Editor George Elliott; Christian Advocate, James R. Joy; Western Christian Advocate, E. C. Wareing; Der Christliche Apologete, A. J. Bucher; Northwestern Christian Advocate, D. B. Brummitt; Central Christian Advocate, C. B. Spencer; Pacific Christian Advocate, E. L. Mills; California Christian Advocate, E. P. Dennett; Southwestern Christian Advocate, L. H. King; Pittsburgh Christian Advocate, R. B. Urmey; Church School Publications, H. H. Meyer; Epworth Herald, W. E. J. Gratz.

On nomination by the bishops, members were elected on the following organizations: Book Committee, World Service Commission, and Pittsburgh Advocate Publishing Committee.

Conference refused to admit women as members of the Annual Conferences. Declined to authorize Annual and Lay Electoral Conferences to vote on term-tenure for bishops.

METHODISM AND DIVORCE

Marriage and divorce came in now for a spirited debate. The report as finally adopted writes into the law of the church a provision for recognizing a "full moral equivalent" for adultery, which, if clearly established in the mind of the minister, may justify him in solemnizing the marriage of such a divorced person. The law reads: No minister shall solemnize the marriage of a divorced person whose divorced wife or husband is living; but this rule shall not apply (1) to the innocent person when it is clearly established in the mind of the minister that the true cause for divorce is adultery, or its full moral equivalent, nor (2) to divorced persons seeking to be reunited in marriage.

Sec. 4. A divorced person seeking admission into membership in our church who manifests a proper spirit and satisfactorily answers the usual inquiries, may be received.

LET HIS PRAISE ARISE

Having passed other reports hurriedly the Conference then listened to the pointed closing address given by Bishop McDowell, now senior effective bishop of the church; and to the effective prayer of Bishop Welch; sang Hymn No. 5:

"From all that dwell beneath the skies,
Let the Creator's praise arise:
Let the Redeemer's name be sung,
Through every land, by every tongue."

Venerable Bishop J. W. Hamilton pronounced the benediction, which closed forever one of the most constructive, because far-sighted, courageous, and spiritual, General Conferences in Methodist history.

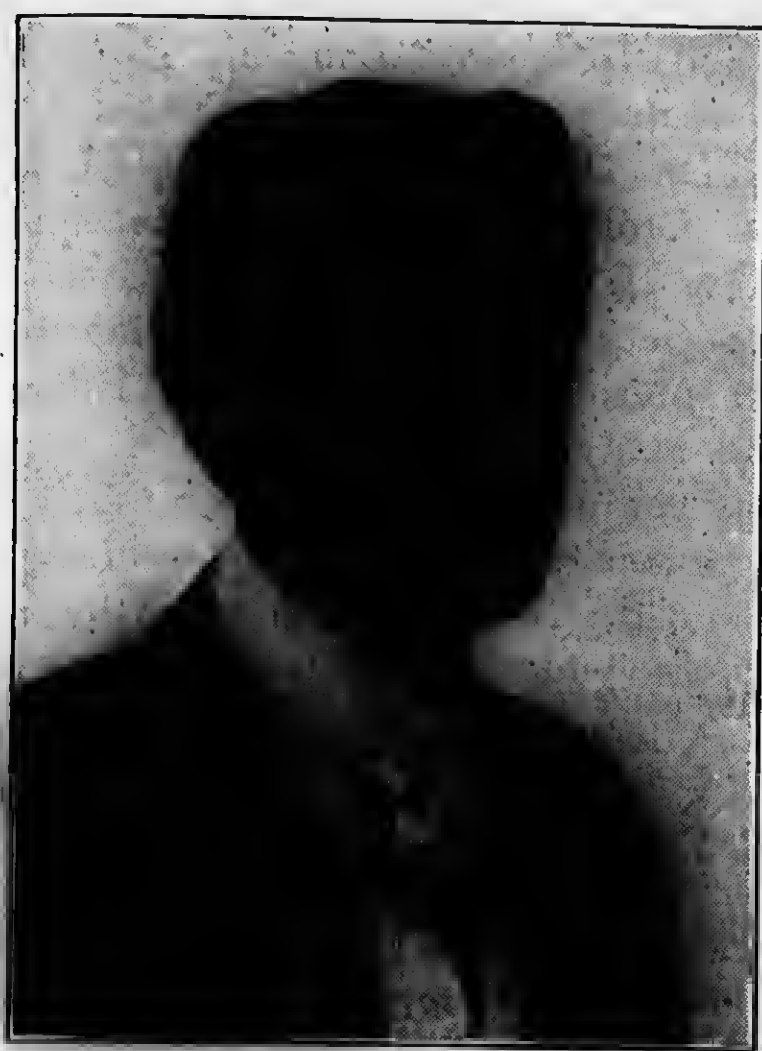
Administrative Changes

Continued from page 544

Morgan College was granted \$15,000, with the provision that this amount complete the fulfillment of the condition by which the college is to secure \$50,000 from the General Education Board, and \$125,000 from the State of Maryland.

Dr. I. Garland Penn reported that the General Education Board had acted favorably on the request of Wiley College for a contribution toward the Wiley endowment campaign, and the General Education Board had "authorized the executive officer in their discretion to commit the Board to an appropriation to Wiley College of a sum not to exceed \$300,000 toward \$600,000 for the endowment of the college of liberal arts."

THE NEW SECRETARIES



President Albert E. Kirk, who will be secretary of the Division of Educational Institutions, has been the head of Southwestern College since 1919. He is a graduate of Baker University, Boston University School of Theology, and Boston University Graduate School, and holds the degrees of A.B., A.M., S.T.B., Ph.D., and D.D.

For two years he was a college instructor in biology.

He held pastorates for fifteen years in the New England Southern and Southwest Kansas Conferences. He was Area Secretary of the Wichita Area during the Centenary.

Doctor Kirk was a delegate to the World Citizenship Conference at Portland, Oregon, in 1912; to the Methodist Ecumenical Conference, London, in 1921, and to the last four General Conferences of the church.



Rev. Merle N. English, secretary of the Division of Religious Education in the Local Church, is the son of Rev. Daniel W. English, for many years a prominent member of the Illinois Conference.

Doctor English is an alumnus of Illinois Wesleyan University, and has been honored by his Alma Mater with the degree of Doctor of Divinity.

He was also a student in Garrett Biblical Institute.

For four years he was superintendent of the Decatur District in the Illinois Conference. During his pastorate at the First Methodist Episcopal Church of Oak Park, he built one of the finest churches of Methodism.

Doctor English is a trustee of Chaddock Boys' School, Illinois Woman's College, Illinois Wesleyan University, Chicago Training School, and during the past quadrennium a member of the Board of Education and its recording secretary.

COMMITTEES APPOINTED

The following committees were appointed at the meeting of the Board of Education. The two newly created divisions of the Board consist of 25 members each.

Divisional Committees.—1. Division of Educational Institutions: Officers—Bishop Thomas Nicholson, Chairman; Bishop Robert E. Jones, Vice-Chairman; W. S. Ebersole, Secretary. Members—F. E. Mossman, D. L. Marsh, I. B. Schreckengast, F. C. Eiselen, Tully C. Knoles, J. H. Race, Cameron Harmon, M. W. Dogan, A. E. Kirk, C. A. Titus, T. F. Holgate, Mrs. E. L. Phillips, L. D. Baldwin, L. N. Gatch, Alfred Avery, G. W. Leighbody, W. C. Coffey, J. S. Fletcher, D. D. Jones, H. G. Goodsell, E. P. Bliss, F. L. Blewfield.

2. Division of Religious Education in the Local Church: Bishop Welch, Bishop Blake, F. C. Anderson, H. G. Goodsell, W. E. Hammaker, W. E. J. Gratz, W. H. Ford, F. L. Blewfield, S. W. Corcoran, M. N. English, R. H. Schuett, W. E. Gunby, E. P. Bliss, H. S. Magill, H. A. Chaffee, A. C. Monagle, V. E. Lewis, A. H. Phelps, Nellie M. Day, W. E. Carpenter, L. E. Van Osdol, F. C. Eiselen, Mrs. E. L. Phillips, I. B. Schreckengast, Andrew Warner.

Executive Committee.—Officers: Bishop W. F. Anderson, Chairman; W. E. J. Gratz, Secretary; W. S. Bovard, Ex-officio. Bishop Nicholson, Bishop Blake, T. F. Holgate, L. N. Gatch, F. C. Eiselen, W. E. Hammaker, H. S. Magill, A. H. Phelps, D. L. Marsh, J. S. Fletcher, D. D. Jones, W. H. Ford, W. S. Ebersole, Mrs. E. L. Phillips, I. B. Schreckengast, W. C. Coffey.

Finance Committee.—T. F. Holgate, W. E. J. Gratz, E. P. Bliss, F. C. Eiselen, Arthur Anderson (advisory), and Raymond G. Kimball (advisory).

Budget Committee.—Bishop Thomas Nicholson, Bishop Edgar Blake, W. S. Ebersole, W. E. Hammaker, Bishop W. F. Anderson, W. S. Bovard, Thomas F. Holgate, F. C. Eiselen, John H. Race, F. E. Mossman, I. B. Schreckengast.

Committee on Curriculum.—Bishop Anderson, W. S. Bovard, J. W. Langdale, Henry H. Meyer, W. E. J. Gratz, M. N. English, B. E. Kirkpatrick, Bishop Nicholson, Mrs. E. L. Phillips, F. C. Eiselen, Nellie M. Day, H. S. Magill, D. L. Marsh, and Foster C. Anderson.

Committee on Conference Course of Study.—H. F. Rall, Arlo A. Brown, F. W. Hannan.

Committee on Church Architecture.—G. W. Leighbody, H. A. Chaffee, D. L. Marsh.

Committee to Consider Relations with Board of Hospitals, Homes and Deaconess Work.—Bishop Nicholson, Foster C. Anderson, W. S. Ebersole.

Committee on Bi-Lingual Training.—Bishop Blake, L. N. Gatch, E. P. Bliss.

International Education Commission.—M. N. English, H. H. Meyer, W. C. Barclay.

Joint Committee on Foreign Language.—W. S. Bovard, H. H. Meyer.

Joint Committee on Religious Education on the Foreign Field.—Bishop Anderson, F. C. Eiselen, H. S. Magill, Bishop Welch, W. E. J. Gratz, J. H. Race.

Committee on Conference and Co-operation on Curriculum Matters.—Bishop Nicholson, W. S. Bovard, F. C. Eiselen.

SUB-COMMITTEES

Division of Educational Institutions.—Negro Institutions: Bishop Robert E. Jones, E. P. Bliss, Thomas F. Holgate, L. N. Gatch, David D. Jones, I. B. Schreckengast, John H. Race, Cameron Harmon, M. W. Dogan, Floyd L. Blewfield, Mrs. Ellis L. Phillips.

Colleges and Universities: Bishop Thomas Nicholson, F. E. Mossman, Tully C. Knoles, Albert E. Kirk, W. S. Ebersole, G. W. Leighbody, L. N. Gatch, John S. Fletcher, W. C. Coffey.

Secondary Schools: John H. Race, C. A. Titus, John S. Fletcher, I. B. Schreckengast, F. E. Mossman.

Division of Educational Institutions.—Theological Schools: F. C. Eiselen, D. L. Marsh, M. W. Dogan, F. L. Blewfield, W. C. Coffey.

Student Loans: Thomas F. Holgate, L. D. Baldwin, A. H. Avery, H. G. Goodsell, David D. Jones.

Wesley Foundations: A joint committee with the Board of Home Missions: Bishop Herbert Welch, Bishop Edgar Blake, F. C. Eiselen, W. E. J. Gratz, W. C. Coffey.

Division of Religious Education in the Local Church.—The selection of sub-committees and the personnel was deferred until the annual meeting of the Board.

COMMISSION ON MEN'S WORK

Members of the Board: Bishop Edgar Blake, Bishop Thomas Nicholson, W. C. Coffey, D. D. Jones, M. N. English, Vernon E. Lewis, Andrew Warner, E. P. Bliss, W. E. Carpenter, H. A. Chaffee, A. C. Monagle, H. S. Magill, H. G. Goodsell, W. E. J. Gratz, J. H. Race.

At Large: Edgar T. Welch, Branch Rickey, George W. Dixon, Dwight S. Ritter, Luren D. Dickinson, E. C. Harley, Frank H. Ryder, H. R. Snavely, Henry J. Allen, Lupton Patten, C. Ray Gates, R. B. Spencer, Howard S. Kennedy, II, Frank S. Wallace, M. S. Davage.

Atlanta District Sunday School and Epworth League Convention

BY B. F. BARKLEY

THE convention was held in Burns Methodist Episcopal Church, June 14-17, 1928. The devotions were conducted by Rev. J. W. Queen, district superintendent; Rev. C. L. Johnson, D.D.; Revs. H. E. Burns, J. H. Brandon, and Rev. R. T. Jackson, pastor. After devotions, the district superintendent in his usual manner presented Miss Sarah Kellogg, the efficient president of the convention, who made her annual address, using as a theme, "Taking the 'T' Out of Can't, Thus Making the Term 'Can.'" She electrified the entire audience in high peals of oratory.

The communion was administered by Rev. J. W. Queen, district superintendent, and the following pastors, Revs. Bridges, Holloway, and Jackson. Here the roll was called and most of the pastors on the Atlanta District, together with the district officials, were present. Each seemingly had a becoming anxiety to make this convention the best in its history. In the afternoon, devotions were led by the young people of Newnan Chapel. The following papers were read: "The Child's Place in Sunday School," delegates from Ariel Bowen, Franklin, Grantville, Marietta; "The Greatest Needs of My Sunday School," delegates from Battle Hill, Newnan, South Atlanta, Warren Memorial, Rockdale Park. The papers and discussions

were inspiring and very helpful. Music was rendered in the evening by Miss Sarah Saxton and others; welcome addresses from the African Methodist Episcopal Church, Presbyterian Church, and Burns Methodist Episcopal Church. Mr. Brown responded. Address, "The Worthwhileness of Citizenship," by Rev. S. M. Miller, was a rare treat.

Friday morning devotions were conducted by the young people of Central Methodist Episcopal Church. Papers read: "The Importance of Missionary Education in Church School," by delegates from Central Methodist Episcopal Church, Burns Circuit; "How Should the Sunday School Help the Community?" delegates from Hogansville Circuit, Hogansville, Lutherville, Newnan Circuit. Address, "What Should be the Christian's Attitude Toward Worldly Amusements?" by Rev. J. H. Bridges. Recreation was directed by Messrs. S. Hall, J. S. Hill and Rev. J. W. Moore. Addresses were delivered by Rev. J. A. Green and Deaconess Louvenia Russell. The following persons visited the meeting and brought greetings: Professor M. S. Davage, president of Clark University, Rev. N. J. Crolley, district superintendent Gainesville District; Rev. H. W. B. Wilson, D.D., sub-agency American Bible Society; Rev. J. J. Jones, Palmetto, Georgia; Mrs. Crolley, president The Woman's Home Missionary Society, and many others.

This convention was comprehensive and inspiring to all who attended the sessions, and under the presidency of Miss Sarah Kellogg and the co-laborers on the Atlanta District, the minds of the youth were lifted to higher planes of thought.

Rev. Fred D. Avant Passes

THE Rev. F. D. Avant was born in Oxford, Mississippi, November 17, 1869, and departed this life June 1, 1928. For many years he was a teacher in the public schools. He was converted at an early age and united himself with the Methodist Episcopal Church. He graduated from Rust College, Holly Springs, Mississippi. He was married to Miss Etta J. Null, at Alton, Illinois, May 18, 1904.

Brother Avant served acceptably the following charges: Fredericktown, Clarksville, Montgomery City, Troy, East St. Louis, Hannibal, Moberly, Louisiana, Armstrong, and Yates. For thirty years he served faithfully to the credit of the ministry and the church he so dearly loved. His efficient service on the various boards and committees at our district and Annual Conferences was always solicited. He reported to our last Annual Conference, April 18, 1928, and answered the roll call. He informed the district superintendent of his failing health and stated his desire to retire from active service, which was granted. Brother Avant then returned to his former charge at Armstrong, Missouri, where he desired to spend his last days among his many friends he loved so well and who were so faithful to him until the end. He was generous, benevolent in spirit, and dearly loved his brother ministers, his church, and followers. He was resigned to the will of the Master, and died as he lived—peacefully, quietly, as he entered into the abundant life. He is survived by wife, one brother, one sister, a daughter, and a host of friends. Funeral services were conducted at Armstrong, Missouri. Several ministers were present to show their esteem for the deceased brother. Rev. LeRoy Woolrich preached the sermon. District Superintendent E. W. Hannah was master of ceremonies.—REPORTER.

Smith and Robinson Lead Democratic Party

By Harry Earl Woolever

Editor, The National Methodist Press

AT HOUSTON, TEXAS, the Democratic National Convention put in nomination Governor Alfred E. Smith, of New York, for the presidency and Senator Joseph T. Robinson, of Arkansas, for the vice-presidency. Thus the chief contenders in the campaign to determine who shall head the greatest nation of the world are selected and for the next four months the contest will be on, the result of which will place either Herbert Hoover or Alfred E. Smith in the White House.

The Democratic party held its national convention in the South for the first time. The city of Houston not only constructed a great convention hall for the convenience of the gathering, but omitted no effort to give a most warm and complete welcome. On Sunday, June 24, the new building, named after General Sam Houston, was formally dedicated.

Bishop Samuel R. Hay, of the Methodist Episcopal Church, South, presided at the dedication, and representatives of other churches, both Roman Catholic and Protestant, participated.

As the delegates assembled in their places for the opening session, the natives of the Lone Star State saw the most cosmopolitan, as well as the most representative, group that ever gathered in the Southwest. Here were delegates and visitors from every section of the land. They were not just people, but representatives of the membership of the Democratic party as found in country, city, and village. In it were those who had been members of Woodrow Wilson's cabinet, former ambassadors, Government officials, governors, and members of Congress, as well as those from the "sidewalks of New York." Those who think that this convention was composed only of the Tammany and Brenanite brand of delegates are mistaken. In the delegations were some of the most capable men in public life, a number of whom would ably fill the office of the presidency. There was no lack of candidate timber, but rather, from opening to close, was there a marked lack of unity among the anti-Smith groups.

CHARGES OF CORRUPTION

The keynote speech was made by an outstanding New York newspaper writer, Claude G. Bowers, who, as temporary chairman, gave the challenge to the Republican party. He possessed a tactical advantage over the keynoter of the Republican party, as he was able to criticize and ridicule what had been done at the Kansas City convention. Mr. Bowers, who has a skill in short and picturesque sentences, failed not to use his art in attacking the Republicans at every vulnerable spot.

The speaker caught the attention of the convention in his opening sentence: "The American democracy has mobilized to-day to wage a war of extermination against privilege and pillage." He then went on to compare the governmental theories of Hamilton and Jefferson, pointing to the party assembled as the exponents of Jefferson's ideals and charging the Republicans with being corrupt and bureaucratic. He pushed hard the charge of corruption in public office. In fact, this charge was reiterated again and again, even though Tammany Hall was riding high throughout the convention. At this point it is interesting to note that the leaders of Tammany Hall endeavored to stay behind the scenes as much as possible throughout the early sessions. This organization had things so completely in its control, with its favorite son in a leading position for the nomination, that it seemed good policy not to offend any more than need be, the Southern and the Wilsonian Democrats with whom Tammany Hall is most unpopular.

The keynote speech failed to contain any

reference to prohibition and its enforcement and was therein a disappointment to the friends of this cause.

THE APPEAL FOR HARMONY

When Senator Joseph T. Robinson, of Arkansas, took the gavel as permanent chairman, he made a vigorous and challenging address. He assailed the record of the party in power and disputed their prosperity claim. He emphasized the need of relief for the farmers and the failure of any legislative enactment. He gave great praise to Woodrow Wilson.

Senator Robinson did not avoid the prohibition issue, but pled that no attempt at modification be made, as such a move would alienate great numbers of voters. His whole resources were poured into an appeal for harmony and unity. This appeal had as its background the days at New York in 1924, when the party was split on the Roman Catholic question.

The reception of Mr. Robinson's address revealed the feelings smoldering among his hearers, for when he appealed for so-called "religious tolerance," the backers of Governor Smith started a parade about the hall. They tried to force into the demonstration some of the delegations which were opposed to injecting the Roman question into the campaign. This resulted in a number of scrimmages on the floor which required the calling of police to restore order. Similar incidents occurred again and again on the floor of the convention.

THE PLATFORM ADOPTED

At Houston, as in New York four years previously, the nominations were made before the Committee on Resolutions had made its report on the platform. In fact, the choice for nominee became evident before the convention had adopted the platform upon which the candidate was to run.

In this committee a conflict of opinions was constantly in evidence. It was apparent that there was a wide divergence of opinion between the South and the Northeast seaboard from New York City to Boston, in which two sections resides the strength of the Democratic party. These are two sections which in all else are as different as any two to be found in the country.

It was evident that farm relief presented an opportunity which might be capitalized for the party's advantage, and a strong statement was included, but without the direct approval of the "equalization fee" for which the agriculture organization officials contended.

The platform is shorter than that of the Republican party. It has been remarked that if the references to the opposing party are taken out from each of the platforms they would read much the same. This is largely the case, except for certain earmarks which are handed down from convention to convention, for to-day the issues which formerly separated distinctly the parties are rather evaded by each side because of a division of opinions within each party.

PROHIBITION AND LAW ENFORCEMENT

In the Committee on Resolutions confusion often prevailed, and this turned to bedlam when the prohibition issue was under discussion. There were extreme differences on this subject. Governor Moody, of Texas, and former Secretary of Navy Daniels desired a plank approving prohibition and pledging the party to sustain it. The backers of Governor Smith demanded a plank calling for modification and the right of each State to fix the alcoholic content of liquor beverages. The latter stand was backed prin-

cipally by the New York City and the Maryland contingents.

Great excitement marked the two hours and a half of discussion on this subject. Bishop James Cannon, of the Methodist Episcopal Church, South, in pleading for a fairer opportunity for prohibition, opposed the State option idea, and pointed to New York and Maryland as "sore spots." The wet Senator Tydings, of Maryland, objected to the bishop's statement. The bishop continued, and the senator accused him of "compounding falsehoods." At this point, Senator Glass, of Virginia, shouted at Tydings that he had transgressed all rules of order by his treatment of Bishop Cannon. The Maryland senator sprang from his seat, pushing over chairs as he rushed at Senator Glass. In another instant he would have reached the seventy-year-old senator from Virginia had not Senator Blease, of South Carolina, blocked his way and persuaded him to be seated.

Another great protest was shouted when J. A. McSparran, a farm leader of Pennsylvania, stated that the wet sentiment did not come from the Democratic States, but "from the sidewalks of New York and Philadelphia, where they don't register or poll the votes, but estimate them." He was called to order by the chairman.

For hours the committee wrangled over this question, the dries endeavoring to place in the platform such a positive prohibition plank that Governor Smith could not take the nomination. Finally a compromise plank was arrived at which, after attacking the Republican party for its failure to enforce the laws, is as follows:

"Speaking for the national democracy, this convention pledges the party and its nominees to an honest effort to enforcement of the Eighteenth Amendment and all other provisions of the Federal Constitution and all laws enacted pursuant thereto."

This is the "middle of the road" declaration, and those desiring a plank favoring prohibition, led by Governor Moody, finally decided, for the sake of party unity, not to bring the fight to the floor of the convention. Senator Pittman, of Nevada, chairman of the Resolutions Committee, explained before the platform was read the contest which had been made on prohibition, and asked that the compromise plank be accepted. He stated that the declaration did not commit the party on the question of prohibition nor prevent the candidates from advocating modification or repeal of the present laws relating to prohibition. Thus the platform as adopted, except for the foregoing interpretation by the chairman, registered as strongly for enforcement as did the one adopted at Kansas City. However, the Republican convention in its platform used a significant word which was not included in the Democratic. It pledged its nominees to the observance of the Eighteenth Amendment.

NOMINATIONS FOR PRESIDENT

From the first day of the convention it was apparent that Governor Smith had the lead of those mentioned as possible nominees. The others, and especially those from the South, hoped to block his nomination, but they lacked leadership. They had the votes, but they failed to unite upon one individual. Soon the opposition commenced to crumble, and those who like to stand with a winner clambered upon the band wagon. However, when the States had been polled on the first ballot, Smith did not have the necessary two-thirds vote, but before the result was announced a sufficient number of delegates changed their ballots so that he was nominated.

It was soon agreed that Senator Robinson, of Arkansas, leader of the Democratic side of the United States Senate, should be the vice-presidential nominee. He received an almost unanimous vote on the first ballot.

THE ISSUE IS DRAWN

Two issues which tormented the Houston convention were an antipathy for Romanism and the wet and dry question. Both questions are sure to appear throughout the campaign as they did in the convention.

Governor Smith sent a telegram of acceptance which was read just before adjournment, and which quite upset the convention. The platform pledged the nominees to enforcement of all laws, but the head of the ticket took the interpretation of the platform into his own hands, as did Aiton B. Parker in 1904, and declared he would lead, if elected, in an effort to change the Constitution and the prohibition enforcement laws. This at once makes the presidential campaign of 1928 a wet and dry contest. The Southern Democrats, who never have relished Tammany Hall, and who are out and out for prohibition, immediately called a conference to meet in Asheville, N. C., to consider how best to meet the situation created by Governor Smith. Major political and moral issues are now before the country, and the citizens of the nation will be called upon to make momentous decisions at the ballot box on November 6.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

SAUL'S EARLY MINISTRY

THIRD QUARTER. LESSON IV. JULY 22

Scripture Lesson—Acts 9. 19b-30; 11. 19-30; 12. 25; Gal. 1. 15-18.

Two things had especially great influence on the early as well as the life ministry of Saul—his temporary blindness, and his temporary sojourn in the wilderness. These we will discuss in the present lesson.

The Importance of Saul's Blindness. Saul had heard of the miracles of Jesus, but did not believe them wrought by the power of God. And he had heard of the miracle of Peter in the name of Jesus, but did not believe that Jesus had anything to do with it. Through his conversion he had come to believe in Jesus as the ever-living Christ. But one may believe in Jesus without believing in miracles wrought by Him or in His name. And, as is the case with many otherwise fine Christians to-day, doubtless Saul's intellectual attitude rendered it somewhat difficult for him to believe in miracles of his day. One may easily explain away satisfactorily to oneself miracles wrought on others; but there is no gainsaying a miracle wrought on oneself in one's own dire distress and extremity. We recall a certain pastor of New Hampshire some years ago who had completely lost his voice. I understood that he had been in this condition for two or three years, during which time he had tried local physicians in vain. His wife read his sermons to the congregation. A certain member of his church tried to persuade him to try a certain faith healer who was at that time operating in Somerville, Mass. But he lacked the faith, and was not willing to meet the necessary expenses of the trip all in vain, as he thought. This good lady bore all expenses, and accompanied him. The following Sunday he was back and preached an eloquent sermon on "Miracles, Old and New." The healer anointed his tongue and prayed for him, and immediately he received his voice. He no longer doubted the power of God in the name of Jesus to heal in this day.

We said that one does not have to believe in miracles of healing to believe in the divinity and Saviourhood of Christ. But in Saul's day, if the minister was to be the most successful, he had both to believe in them and to be able to get results through his belief. The intellectual Saul was established in this faith by his healing through Ananias.

Moreover, his blindness served as a point of friendly contact between him and the Christians of Damascus. One may well wonder how such a contact could have been established without his having been rendered helpless. Barnabas vouched for his change of heart in Jerusalem; but this was relatively easy, because contact had already been established with Christians in Damascus. And even with this the apostles received him with proper caution. Had he made the first gestures toward friendship with Christians, no one would have believed his overtures other than a cleverly devised trap. But as it was, the Christians of Damascus, because of his utter helplessness, could safely make the first friendly gesture. And this they did only after having waited sufficient time to be sure that he was not feigning. And those Christians, and especially Ananias, cannot be too highly commended for the fine spirit they showed in coming to the relief of their former arch enemy. Even to-day some of us would consider such an affliction of an enemy a just punishment from God; and our emotions would hardly be those of sympathy.

Importance of the Arabian Sojourn. After Saul received his sight he went away for some years into the wilderness of Arabia. Whether this was before or after he had publicly introduced himself as a Christian we do not

know. The "many days" of Acts 9. 23 is hardly the phrase one would use in referring to the "three years" of the wilderness sojourn. Probably Acts is silent about this sojourn, as Paul himself was on another occasion (Acts 26).

He went into the wilderness to be alone with God so as to adjust himself to his new experience and to plan his future program. He worked out his theology. But his system of theological thought was not complete when he left the wilderness except in broad outlines. Worthwhile theology is not the creation only of reason; but it is the creation of inspired, reflective reasoning on the experiences in one's own soul, and which come from dealing with men. Though fundamental conceptions remained the same, Paul's theology was of a growth and development based upon the accumulation of experiences in his own life and in working with other men. He was a learner to the end of his life. But without the Arabian sojourn, where he could have time and convenience for pious reflection and meditation alone with God, Paul's theology would not have become distinctively Pauline as it did; and the uniqueness of his future ministry would not have been as it was.

Saul's Early Ministry in a Nutshell. After returning from the wilderness, Saul preached a few days in Damascus, and opposition of the non-Christian Jews became so dangerous that he was secretly sent away by night. He went to Jerusalem, where he was introduced to the apostles by Barnabas, and where he preached until opposition caused him to be sent home. In his home province and the adjacent one of Syria he spent the next ten or twelve years—a period of obscurity because we do not know his labors during this time. After Barnabas was put in charge of the church in Antioch he brought Saul there to assist him. Here he labored with Barnabas successfully until the first foreign missionary tour, a year later, which we shall study next Sunday.

SAMUEL HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, JULY 22, 1928
"And straightway he proclaimed Jesus"
 (By D. D. Martin, D.D.)

In our last lesson Saul was asking what he might do, and it was told him. In this lesson we find him at work. Saul, the persecutor of the church, soon became the powerful preacher. He became a missionary first to his own people and in the very places where as a boy he had been trained in the religion of his fathers. One should have a good standing at home and leave a clear testimony to the faith there if they are to get support with gifts and prayer from the home church as they go to other fields.

Paul's marvelous success was in the message he proclaimed. He preached Jesus. It is concerning Him the world needs to hear. The criticism on many modern missionaries is that they fail to make Jesus real as the living, personal Saviour. They preach the wisdom of this world as represented in Western civilization; Christianity as a creed or cult rather than "Jesus only," who men everywhere are longing to see. "If I be lifted up, I will draw all men unto me." Paul had met Christ and knew Him and could teach and preach Christ, making Him real. The church and the world needs only Christ now.

So effective was the preaching, and the Christlike living was so marked in those who became His followers, that in Antioch they were given the name Christians, and throughout the world followers of Christ have been known as Christians since. It was first given as a slur or jest, but soon gave dignity and influence to those thus called. To be worthy of this name should be the highest ambition of all. To be a Christian in our everyday living is the message of greatest value. That which, most greatly and most surely wins the non-Christian world is the faithful Christian living of the missionary in their midst.

Paul had enemies to meet, those who sought his life, and only with strategy did his friends protect him from harm. Jesus is the Prince of Peace, and should be thus proclaimed. The hatred of men is what causes trouble. So few understand the principles of peace. The spirit of the sword still lingers in the world and the gospel of love has not fully conquered. When all the kingdoms of this world become the kingdoms of our Lord, then shall wars cease among men and all will be safe under the protection of a common human interest. Then Jesus shall reign supreme.

OAMMON SEMINARY.

Epworth League Topic

JULY 22

By the Rev. J. W. Haywood, D.D.

BOOKS AND DRAMA OF THE SOCIAL AWAKENING

(Amos 5. 21-24; Matt. 5. 1-12)

I am going to list below a few books which I wish every Leaguer would read:

"Twenty Years at Hull House," Addams.
 "Christianity and the Social Crisis," Rauschenbusch.
 "The Meaning of Service," Fosdick.
 "Religion and Social Justice," Eddy.
 "The Reconstruction of Religion," Ellwood.

Here are five books. I might have made the list twenty-five. If at the July 22d meeting of the League the leader could arrange to have portions of these books read and discussed, the effect would be something like the old-time Methodist revival. These books are really something different. In these days, when most of the books one reads are trying to bolster up the social order, it is really thrilling to find books that dig at things and expose evils with something of the zeal and uncompromising courage of Jesus. These books are bold, confident voices for Christ's way of life in business, industry, race relations, and international relations.

In New York City, last summer, I went to see a drama called "Finger Prints." It is written by a man named Pollock. It is one of the finest possible studies in racial psychology. It reveals the deeper feelings which are experienced by Negroes and white people. Lots of the preachers will want to excommunicate me for the advice I am now going to give, but I am going to give it anyhow. If you get the chance to see a show like this, don't lose it. More and more plays are being written dealing with interracial themes. Get them and dramatize in the church; go to see them in the opera house if you can.

Now, instead of planning the usual program for the League for this date—a prayer meeting, or, instead of having a "special" program where someone will try to say a "reclamation" or squeak out a solo, let's try to get some of these books and have a real "pip" of a meeting. These books are pulsing with the new vigor of the Kingdom that is soon to be.

MORRIS COLLEGE.

Little Stories of Achievement

What the Churches Are Doing

Oxford, Miss.—"Onward!" is the motto of Burns Methodist Episcopal Church. The Sunday-school orchestra, recently organized, marks a new epoch in the history of our church. Mr. A. W. Berry, director, has this work well in hand, and is rendering fine service each Sunday morning. The Sunday school has greatly increased in attendance.—M. J. Stallings, Reporter.

Bellefontaine, Miss.—Easter Sunday was set aside for a rally for World Service over the Bellefontaine charge. The reports were as follows: Piney Grove, \$12.27; Bellefontaine, \$12; Jordan Chapel, \$6.80; Pleasant Ridge, \$6; raised for all purposes, \$38. We are going to stand by our pastor, the Rev. W. W. McCaskill, in putting over the program.—I. H. Arbichald, Reporter.

Glasgow, Mo.—The Children's Day program was carried out at Lewis Chapel Methodist Episcopal Church in fine shape. The church was beautifully decorated, and the children were, as well as the audience, in a happy mood. Much praise is to be given Miss Verona Savage, Mrs. Etta M. Roy, and Mrs. Naomi Emery for their patience and skill in drilling the children for the rendition of the most excellent program rendered.—H. T. Reeves, Pastor.

Arcadia, Fla.—On June 17, Sunday school was opened by Superintendent Geo. Jones at 9:30 A. M. The Sunday school was well attended, and the Rev. G. P. McKenney, Jr., gave a fine talk on "The Crucifixion of Christ." At the 11 o'clock hour, the Rev. McKenney, Jr., preached an inspiring sermon from Ezekiel 47: 12. At 8 P. M., the Rev. D. Joiner filled the pulpit and preached an able sermon. The visitors were made welcome. We thank the choir for the splendid music rendered; Miss E. J. Mack, organist. Collection for the day, \$12.—Rev. D. Joiner, Pastor; A. C. Jones, Reporter.

Houston, Texas.—St. Mark's Methodist Episcopal Church is still on the upward march under our most efficient and fatherly leader. He is truly a powerful preacher. Under his leadership success is ours. We are ready for Annual Conference now along all lines. Our membership has increased from ninety-five to one hundred and thirty-four. Since Conference at Galveston our revival netted us twenty-two persons in eight nights. The meeting closed out at a high spiritual mark. The Rev. E. W. Summers is the efficient pastor. We truly thank the bishop and his cabinet for this able leader. Our prayers go out for him and his devoted wife, who is now quite ill.—Dennis Williams, Reporter.

Pearlington, Miss.—We have just closed a great day in Herman Methodist Episcopal Church. Our beloved pastor, the Rev. J. H. Gilder, who was transferred from the Central Alabama Conference, was present. We all love him as a pastor and he is one of the best. His text at 8 P. M. was, "Let Us Have a Mind to Work, for God Wants Service." The captains reported as follows: Sisters V. Walker, \$21.30; M. Holmes, \$21.69; O. C. Peters, \$7.75; I. Wildan, \$7.75; A. Jiles, \$5.60; Brothers H. M. Swayne, \$5; S. L. Daniel, \$4.35; grand total for the day, \$78.44. We are proud of our church, which has been painted at a cost of \$215. The Rev. Gilder has organized a Play Club with forty-two young people. Miss Hattie Allen is president of the Girls' Club; Mr. A. D. Harris, president of the Boys' Club.—Reporter.

Darlove, Miss.—Cook's Chapel Methodist Episcopal Church: The Ladies' Aid president, Mrs. Lula May Dickerson, put on a financial drive on June 24. At 8 P. M. more than forty persons arrived by motor from Heads and participated in the drive. Prayer was offered by Bro. Walter McCain. A program was rendered by the people of Heads, conducted by John H. Huston, superintendent Sunday school, Baptist Church. A collection

of \$2.59 was taken. Remarks were then made by Bro. Ed. Russell, of the Baptist Church; subject, "One Cannot Laugh at the Other." A solo was rendered by the Rev. A. L. Anderson, who also preached a soul-stirring sermon from Josh. 24: 15; subject, "Personal and Family Religion." Remarks by Bro. G. H. Boyd, pastor in charge; subject, "Know That You Are Right, Then Go Ahead." Collection, \$2.05.—Sam Triplett, Reporter.

Meridian, Miss.—An excellent program was rendered at Tabernacle Methodist Episcopal Church in observance of Children's Day, on the third Sunday in June. The reports were as follows: Mrs. Hattie Smith, \$5.50; Mrs. Ella M. Colbert, \$5.08; Miss Bessie Brassfield, \$3.25; Mrs. Mary E. Davis, \$5; Mrs. Alberta Jones, \$4; Mrs. Harriet Cole, \$2; Mrs. Kizzie Austin, \$2.25; Miss Creola Smith, \$2.62; Miss Mary D. Young, \$5; public collection, \$1.35; total, \$36.27. Just as the doxology was called for on Sunday night, June 24, the service was interrupted by a storm, which blew in many pounds of choice groceries on and around the table. The storm was led by Mrs. Hattie Smith, and presented by Mrs. J. B. Brooks, of Columbia, Miss.; and Miss Bessie Brassfield, of Tabernacle Methodist Episcopal Church. At first the pastor suffered a sudden emotion, but soon discovered it meant good, and not destruction. May God bless these good, thoughtful sisters, and cause them to play the same game again.—I. R. Kersh, Pastor.

Brandywine, Md.—The Sunday schools of Gibbons and Asbury Methodist Episcopal Churches celebrated Children's Day on Sunday, June 10, at 11 A. M. and 3 P. M., respectively, while that of Zion Wesley Methodist Episcopal Church did likewise on June 17, at 4 P. M. The exercises, as a whole, were conceded to have been better than those of any previous year during the pastorate of the Rev. C. H. Toulson. The combined offerings amounted to \$47.24. Local Preachers'

Day was observed at Gibbons Church on June 24. Sunday school was held from 10 to 11 A. M., and class from 11 to 12 A. M., while at 3 P. M. Bro. Jas. A. Frederick, local preacher of John Stewart Memorial Methodist Episcopal Church, Washington, D. C., preached a soul-stirring sermon to a very large, appreciative audience. The offering was \$53.24. Bro. John H. Butler, one of the locals of this charge, was the master of ceremonies. Our new hall, adjoining Gibbons church, although not quite finished in the interior, is nevertheless very satisfactory, and we hope to dedicate it soon. A new roof has been placed on Asbury Church at a cost of \$235, all of which, except a very small sum, has been paid.—Reporter.

Cynthiana, Ky.—Ebenezer Methodist Episcopal Church: For one year this church was without a regular pastor. Naturally some of the members ceased coming to class and prayer meetings that were carried on regularly by a few of the faithful members. These faithful few kept up the payments on the new six-room parsonage, in which the present pastor and family now live. Cynthiana is not dead, as some have thought, but is much alive. From the Conference that met in Chicago two months ago, Bishop Clair appointed the Rev. Eugene M. Flournoy to this charge. With his good wife they have organized a choir; the Ladies' Aid has taken on new life; the Sunday school is growing, and the Epworth League was reorganized on Sunday evening, June 25. The trustees are having water into the kitchen; also concrete steps and walk have been built to the front porch. June 12 was our first Quarterly Conference. The Rev. L. E. Jordan, our district superintendent, was with us and preached a great sermon from these words, "The Love of Christ Constrains Us." The Holy Communion was administered to a large number. The Ladies' Aid had a social on May 4, clearing \$22. We are moving on under the leadership of our pastor, the Rev. E. M. Flournoy. On June 3 the trustees had a special rally for the parsonage debt, raising \$127.90.—Mrs. Jessie Crawford, Reporter.

District Activities

District Rounds

NEW ORLEANS DISTRICT

Fourth Round—Asbury, July 8; Hartzell, 8, 9; Franklinton Ct., 14, 15; Slidell, 29, 30; People's Church, August 5-8; Mallalieu, 5-7; Haven, 12-14; St. Matthew, 12-15; Trinity, 19-21; Mt. Zion, 19-22; Grace, 26-28; Thompson, 26-29; LaHarpe, September 2-5; Peck, 2, 4; Angie Ct., 8, 9; Bogalusa, 9, 10; First St., 16-18; Philip Memorial, 16-19; Williams, 23-25; Gretna, 23-26; Franklinton, 30; Mandeville, October 4, 5; Wesley, 7-9; Hartzell Mission, 7, 8.

My Dear Brethren: We have just closed one of the best District Conferences, according to your statements, that has ever been held on the New Orleans District. We want to thank the ministers, local preachers, auxiliaries, and all others who fell in line to help us make the Conference such a success. Now for the Annual Conference goal. We have made a rather poor showing when it comes to subscriptions to the Southwestern. The great question to me is, Why? Of course, I hate to think that it's a lack of interest or indifference on the part of our ministry. Yet, come along, let's bring up the rear. Remember, we are still behind in our area expense. Now don't fail to turn this in by August 1. Remember, we owe some World Service that must be paid. What about your conversions this year? Are you satisfied you've done your best? I want to thank you—one and all—for the fine co-operation which the district has shown me this Conference year. Your spirit has been all one could expect. Now we are drawing to a close, I want to ask that you keep the traces tight until the gavel sounds at Lake Charles.—Jesse D. David, District Superintendent.

SEDALIA DISTRICT

Second Round—Warrensburg, July 7, 8; Sweet Springs Ct., 14, 15; California Ct.,

21, 22; Versailles Ct., 24; Georgetown, 18; Windsor (morning), 29; Appleton City (evening), 29; Osceola, 30; Clinton, August 4, 5; Butler, 19, 20; Carthage, 26, 27; Newtonia, 28; Neosho, 29; Joplin, September 2, 3; Lebanon, 5; Marshfield, 4; Rolla, 6; Springfield, 16, 17; Greenfield Ct., 22, 23; Houstonia Ct., 30; Knobnoster, October 1; Chilhowee, 2; Holden, 3; Dresden, 4; Sedalia, 7, 8.

Dear Brethren: Our District Conference convenes at Warrensburg, August 8-12. Come with good reports on World Service, area budget, Southwestern Christian Advocate, and evangelism. Let this be the best year of our ministry. The Sedalia District must stay at the top, and every charge must be one hundred per cent at the Annual Conference.—E. F. Pate, District Superintendent, 213 W. Morgan Street, Sedalia, Mo.

SHREVEPORT DISTRICT

Fourth Round—Fairfield, July 22-24; Asbury, 22; Bonchest, August 5; Mansfield, 5-7; Grand Cane, 6; Frierson, 7; New Light, 11, 12; Johnson, 12-14; Jewella-Flournoy, 19-21; Keithville Ct., 25, 26; Thomas Ct., 27, 28; Vanceville, September 2; Belcher, 2, 3; Dixie, 4; Daniel-Round Grove, 9-11; St. James, 16-18; Curtis, 16; St. Paul, 23-25; Cedar Grove, 23, 24; Grand Bayou, 29, 30; Lake End Ct., 30-October 1; Arcadia, 3; Ada-Nelson, 4; Longstreet, 6, 7; Logansport, 7, 8; Minden, 10, 11; Bayou La Chute, 13, 14.

Dear Brethren: Ye have run well thus far; therefore let us strive with might and main to have a great ingathering of souls through our revivals and our personal work. There are some legislative changes that are to go into effect at the fourth Quarterly Conference—the Nomination Committee, etc., which I have written you about; so line up so we can have a lively annual meeting and the best Quarterly Conference of the year. Please plan and strive to go to the Annual Conference, October 17, at Lake Charles, with cred-

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itable reports on Episcopal Fund, Conference Claimants, General Conference expenses, Southwestern, Gulfside Association, New Orleans College, and a marked increase in conversions, baptisms, and accessions. Our Young People's Congress is to be held at St. Paul Church, Shreveport, La., Sunday, July 29, and Monday, July 30. You may appoint several promising young people of your congregation to attend this congress.—J. C. Calvin, Dist. Supt., 1836 Hotchkiss Street, Shreveport, La.

SOUTH BALTIMORE DISTRICT

Second Round—John Wesley, Baltimore, July 12; Weems, 14; Mt. Hope, 17; Church-ton, 18; North Point, 19; Atholton, 20; Davidsonville, 21; Mt. Zion, 23; Magothy, 24; Patapsco Park, 27; Glenburnie, 28; Gillis Memorial, Baltimore, 29; South River, 30; Brooklyn, 31; Waterbury, August 2; Nixon, 5; Ellicott City, 4; Broadneck, 6; St. Paul, 15; Eastport, September 6; Annapolis, 7.

Dear Brethren: District Stewards' meeting at seat of District Conference, Thursday, August 9, at 4 P. M. Be present with full delegation at District Conference, August 7-12, Broadneck charge, Asbury Church, St. Margaret's Road, four miles from Annapolis, Md. Remember, evangelism, World Service, Morgan College, and Aged Home rally at St. Paul, Baltimore, July 29, 3 P. M. Urge large attendance upon Epworth League institute at Morgan, August 20-27; school of religion, Princess Anne, Md., July 24 to August 3.—Wm. H. Dean, Dist. Supt.

WILMINGTON DISTRICT

Second Round—Crumpton, July 18; Millington, 18; Still Pond, 14, 15; Coleman, 14, 15; Port Penn, 20; Delaware City, 20; Galena, 21, 22; Sassafras, 21, 22; Poplar Neck, 22; St. Peters, 23; Seaford, 27; Laurel, 27; Bridgeville Ct., 28, 29; Bridgeville, 28; Clarksville, August 8; Nassaue, 4; Trinity, 4, 5; Lewes, 4, 5; Mt. Joy, 6-12; Haven, 7-12; Milford, 17; Lincoln City, 18, 19; Harrington, 18; Dover Ct., 31; Dover, 31; Cheswold, September 1, 2; Smyrna, 1, 2; Mt. Carmel, 3; Odessa, 7; Middletown, 7; Cokesbury, 8, 9; Port Deposit, 8, 9; Elkton, 10; Ezion, 16, 17; Buttonwood, 18; Newport, 21; Townsend, 22, 23; New Castle, 28-30.

Dear Brother Pastor: Let us make "The Christ, Passion for Souls," our slogan. May we depend on your assistance in aiding the district to accomplish its aim at Cecilton? Please forward to me amounts for summer school of theology and institute. The sixth Sunday School and Epworth League Convention to be held at Coleman may be the best if we will.—T. H. Woodley, Dist. Supt.

Quarterly Conferences

KENTON, TENN.

The third Quarterly Conference convened at Cason Chapel Methodist Episcopal Church, May 28, 29, with the district superintendent, Dr. J. O. Dixon, presiding. After devotions the Conference was opened for business. All officers rendered good reports. Dr. J. O. Dixon, on Sunday, preached two able sermons. Truly, he is an efficient superintendent. We raised his full assessment. We also succeeded in raising on church debt, \$30; World Service, \$16; pastor, \$10; total, \$56. We are asking the prayers of all that we may do better in our next report.—M. L. Johnson, Reporter.

OCEAN SPRINGS, MISS.

Our second Quarterly Conference was held June 30 and July 1. The Rev. A. L. Holland, district superintendent, presided. The business session was held Saturday, at 7.30 P. M., in St. James Methodist Episcopal Church. Nearly all of the officers were present with splendid reports. The district superintendent preached two excellent sermons: 11 A. M. at Gautier, Miss., and 7.30 P. M. at Ocean Springs. A spiritual feast was enjoyed by all who were present. The district superintendent was paid in full. Everyone was impressed so much by his brotherly manner that they resolved to live better lives, and will endeavor henceforth to do their bit for Christ and His Kingdom.—Rev. J. B. Campbell, Pastor.

VAIDEN, MISS.

Our second Quarterly Conference convened at Martin Grove Methodist Episcopal Church, May 26, 27, with the Rev. J. H. Wesley, district superintendent, in the chair. The Conference was called to order at 2.30 P. M., Saturday. Devotional exercise was led by our beloved pastor, E. H. Holmes. After many wholesome remarks by the district superintendent, we proceeded to business. Quite a number of Quarterly Conference members were present and rendered very favorable reports. On Sunday we had quite a crowd to listen and bear witness to the soul-stirring sermon delivered by our worthy district superintendent. Vaiden circuit has taken a stand for a great work during the year 1928. Amount raised during the Quarterly Conference, \$50.—W. H. Bailey, Reporter.

District Conferences and Conventions

WAYCROSS DISTRICT CONFERENCE

The Waycross District Conference (North-end), Church School, and Epworth League Convention held its twenty-eighth annual session, June 27 to July 1, at Warren Chapel Methodist Episcopal Church, Macon, Ga. The session was one of the best in the history of the district. Dr. D. R. Cooper, district superintendent, and the Revs. W. H. Odum and S. D. Bankston, superintendents of the Waynesboro and Savannah Districts, respectively, were present. The sacrament of the Lord's Supper was administered.

Organization was perfected, and the pastor and various auxiliaries made their reports. The reports were beyond the district superintendent's expectations. Friday, at 5 P. M., a great reception was given at the church for the delegates. Too much praise cannot be given to the Rev. E. T. Michael and his good people for the loyal way in which they cared for the Conference.

The following ministers preached for us during the session: A. W. Reaves, S. D. Bankston, J. W. Brown, T. M. Bush, D. R. Cooper, E. J. Kimball. Each of the above named ministers left with us an inspiring message. The Conference closed with a

spiritual meeting, to meet next year with Green Mount Methodist Episcopal Church, Barnesville, Ga.—P. L. Reaves, Reporter.

WOODBINE, GA.

Wesley Chapel Methodist Episcopal Church: The third Quarterly Conference convened at Oak Hill on Sunday, June 9 and 10. A soul-stirring sermon was preached by our district superintendent, the Rev. S. D. Bankston, to the delight of all. Sunday was a very high day for us. We paid our district superintendent \$28.25. On Children's Day a splendid program was rendered at Wesley Chapel. The amount raised for World Service on Children's Day for the White Oak and Jefferson charges was \$18.72. Our Epworth Leagues at Wesley and Clinch Chapels are progressing nicely. We are planning to call Wesley Chapel during this month. Pray for us that we may have greater success.—Marward Sullivan, Reporter.

EPWORTH LEAGUE AND SUNDAY-SCHOOL CONVENTION

The Epworth League and Sunday School Convention of the Greensboro District were held in Goshen Methodist Episcopal Church, June 6-8; Dr. J. P. Morris, D.D., district superintendent; Rev. A. S. McGowan, pastor; N. C. Clapp, district president. The welcome address on behalf of the Epworth League was given by Miss Revia McMurphy; on behalf of the Sunday school, Miss Ada Tonkins. At 9 P. M. an able sermon was preached by the Rev. N. M. Black. On June 7, devotions were conducted at 9 A. M. by the Rev. B. F. Gleaves; 9.30, organization and report of the district president. The following subjects were discussed by the delegates: "Why the Young People Should Be Interested in the Epworth League Work," Miss Mary Martin; "What Can Be Done to Interest Young People in Church Work?" Miss Maggie Hutton; "How Can Punctual Attendance of the Sunday School Be Secured from Young People?" Miss Mae Galloway; address, "How Can the Problem of Young Men Loafing on the Sabbath Be Dealt With?" Prof. T. W. Winchester; "How Can Young People Who Are Not in the Sunday School Be Interested and Secured as Members of the Sunday School?" Miss Ida Jones; "Should a Teacher Play Cards and Dance?" Miss Beatrice Pettiford; "Should Boys and Girls Be Placed Together in Sunday School?" Miss Madeline Miller; "A Community Survey," Miss Catherine Tatum; address, Prof. J. A. McRae, principal of the high school, Reidsville, N. C. At 8 P. M., sermon by the Rev. J. E. Brower, of Reidsville. On Friday, other interesting subjects were discussed; among them were: "How Can We Get Our Young People to Take an Active Part in Sunday School?" Miss P. Watlington; "Junior League," Miss G. Greenlee; "Should the Sunday School Do Anything Towards Helping Young People Select Their Life Work?" Miss Sadie Leake; "Purpose of the Epworth League," Miss M. Pattishall; "Does the Sunday School Help Develop the Christian Life of the Young People?" Miss E. M. Johnson. Other important subjects were discussed by the delegates, who were filled with enthusiasm.

The following ministers gave strong talks on the subjects: N. T. Shamborguer, B. F. Gleaves, N. M. Black, J. W. Hall, J. E. Brower, and A. S. McGowan. Address, "Fourfold Life: Spiritual, Social, Physical, and Intellectual," by Dr. S. A. Peeler, Raleigh, N. C. At 8 P. M. an address was given by Dr. R. T. Weatherby, pastor of St. Matthew, Greensboro.

The next convention will be held in St. Peter Methodist Episcopal Church, Oxford, N. C.—N. C. Clapp, Reporter.

Marriage

CALDWELL—McCREE. Miss Bertha McCree and the Rev. Fred. Douglass Caldwell were joined in holy wedlock Sunday, April 22, 1928, by the Rev. E. G. Newton, at the home of the bride's parents, Mr. and Mrs. John McCree, College Park, Ga. Their many friends wish them a long and happy life. The bride is a very active member of the church, serving as Sunday-school superintendent and other offices.—A. Hines, Reporter.

Roster of District Conferences for 1928 Season

We will cheerfully make any corrections or entries when necessary. A postcard request is all that is expected. District superintendents will kindly enter theirs as early as possible.

District	Place	Date	Supt.
Oklahoma	Oklahoma City, Okla.	July 10-15	J. H. Ellis.
Nashville	Nashville (Woodbine Sta.) Tenn.	July 11-15	W. B. Crenshaw.
Knoxville	White Pine, Tenn.	July 11-15	F. D. Johnson.
Bluefield	Northfork, W. Va.	July 11-15	B. J. Martin
Alexandria	Alexandria, La.	July 11-15	S. S. Earles
La Teche	Franklin, La.	July 11-15	H. Daniels
Chattanooga	So. Pittsburgh, Tenn.	July 11-15	J. A. Pickett
Winston	High Point, N. C.	July 11-15	J. A. Baxter.
Pulaski	Independence, Va.	July 12-15	A. Davis.
Topeka	Dunlap, Kan.	July 12-15	B. B. Booker
Marshall	Marshall, Texas	July 17-22	A. J. Newton
Dickson	Columbia, Tenn.	July 18-22	R. A. Dowell.
Gulfside	Pass Christian, Miss.	July 18-22	A. L. Holland.
Waycross (So. End)	Waycross, Ga.	July 18-22	D. R. Cooper.
Charleston	Monck's Corner, S. C.	July 18-22	C. C. Clark.
Wilmington	Johns, N. C.	July 18-22	G. M. Phelps.
Greensboro	Newport News, Va.	July 18-22	J. P. Morris.
Western	Forest City, N. C.	July 19-22	N. J. Pass.
Birmingham	Gadsden, Ala.	July 24-29	J. W. Thomas.
Navasota	Madisonville, Tex.	July 24-29	T. S. Pryor.
Murfreesboro	Liberty, Tenn.	July 24-29	J. T. Patillo.
Savannah	Alley, Ga.	July 25-29	S. D. Bankston
Montgomery	Wetumpka, Ala.	July 25-29	P. P. Wright.
Tuscaloosa	Mt. Sterling, Ala.	July 25-29	F. W. Williams.
Vicksburg	Bude, Miss.	July 25-29	J. R. Rosa.
Atlantic	West Palm Beach, Fla.	July 25-29	W. O. Bartley.
Brookhaven	Crystal Springs, Miss.	July 25-29	G. W. Coleman.
Lake City	Lake City, Fla.	July 25-29	J. W. Wesley.
Baton Rouge	Baton Rouge, La.	July 25-29	B. J. Reddix
Bennettsville	Chesterfield, S. C.	July 25-29	J. D. Whitaker.
LaGrange	West Point, Ga.	July 25-29	J. B. Maddux.
Orangeburg	Orangeburg, S. C.	July 25-29	J. B. Taylor.
Spartanburg	Chester, S. C.	July 25-29	L. W. Williams.
Waynesboro	Waynesboro, Ga.	July 25-29	W. H. Odum.
Greenville	Walhalla, S. C.	July 25-29	J. E. C. Jenkins.
Griffin	Fairburn, Ga.	July 25-29	D. H. Stanton.
Hattiesburg	West Enterprise, Miss.	July 26-29	E. A. Wilson.
Jackson	Jackson, Miss. (Mt. Pleasant)	July 26-29	J. S. Williams
Chicago	Indianapolis, Ind.	Aug. 1-4	P. T. Gorham.
Kansas City	Blackburn, Mo.	Aug. 1-5	E. W. Hannah.
Atlanta	Grantville, Ga.	Aug. 1-5	J. W. Queen.
Greenwood	Duck Hill, Miss.	Aug. 7-12	J. H. Wesley.
Durant	Goodman, Miss.	Aug. 7-12	C. V. Heffner.
Charleston	Cumberland, Md.	Aug. 7-12	E. A. Haynes.
Palestine	Fairfield, Texas	Aug. 7-12	W. R. Robinson.
South Baltimore	Broadneck, Md.	Aug. 7-12	W. H. Dean.
Palestine	Fairfield, Tex.	Aug. 7-12	W. R. Robinson.
Huntsville	Center Grove Ct., Ala.	Aug. 8-12	J. W. Whitfield.
Houston	Richmond, Texas	Aug. 8-12	J. S. Scott.
Monroe	Bastrop, La.	Aug. 8-12	C. Spears.
Opelika	Rocky Mount Ct. (Ala.)	Aug. 8-12	J. C. Chuman
Gulf	Orlando, Fla.	Aug. 8-12	J. S. Todd.
Sedalia	Warrenburg, Mo.	Aug. 8-12	E. F. Pate.
Memphis	Capleville, Tenn.	Aug. 8-12	J. O. Dixon.
Forrest City	Hunter, Ark.	Aug. 8-12	J. H. Hatchett.
Starkville	Columbus (Ct.), Miss.	Aug. 14-19	D. Green.
St. Louis	Springfield, Ill.	Aug. 15-19	G. D. Hancock.
Gainesville	Lawrenceville, Ga.	Aug. 15-19	N. J. Crolley.
Hannibal	Troy, Mo.	Aug. 15-19	C. S. Webster.
Shreveport	Vanceville, La.	Aug. 15-19	J. C. Calvin.
Little Rock	New Edinburg, Ark.	Aug. 16-19	W. S. Sherrill.
Beaumont	Silabee, Texas	Aug. 21-26	J. W. Gilder.
Clarksdale	Webb, Miss.	Aug. 21-26	C. W. Butler.
Tupelo	Okolona (Pleas. Val.), Miss.	Aug. 21-26	B. W. Wynn.
Meridian	Rosehill, Meridian, Miss.	Aug. 21-26	D. L. Morgan.
North Baltimore	Westminster, Md.	Aug. 22-26	C. Y. Trigg.
Holly Springs	Victoria, Miss.	Aug. 22-26	A. G. Cole.
Gainesville	Sanpulsaki, Fla.	Aug. 22-26	D. S. Selmore.
Fort Smith	Roland, Ark.	Aug. 22-26	J. L. Bryan.
Lexington	Paris, Ky.	Aug. 22-26	L. E. Jordan.
Ocala	Waldo, Fla.	Aug. 23-26	F. E. Welch.
Washington	Wayside, Md.	Aug. 28-Sept. 2	R. F. Coates.
Jacksonville	St. Augustine, Fla.	Sept. 6-9	H. W. Bartley.
Philadelphia	Merchantville, N. J.	October 2-4	W. C. Thompson.
Salisbury	Berlin, Md.	Oct. 9-11	J. E. A. Johns.
Wilmington	Chestertown, Md.	Oct. 16-18	T. H. Woodley

Martha Washington, Mr. Robert Washington.
—Rev. J. B. Campbell, Ocean Springs, Miss.

The Rev. J. S. Dickson wishes to thank the good people of Jordan Chapel Methodist Episcopal Church for the birthday party tendered him on May 29. This movement was led by Sister Rose Henderson, Janie Henderson, Bro. Will Henderson, Sisters E. Shelmire, E. Johnson, and others. A cash purse of \$85.85 was also presented. We wish also to mention the rally given by the stewards on April 29. This movement was led by the president, Mrs. A. Cyrus, Miss R. Henderson, Mrs. I. Thomas, Mrs. J. Henderson, and Miss L. Cyrus. I also wish to thank the Jordan Chapel Workers' Club, Bro. John Randolph, president, for \$17.50, which was raised and given to me on that day. We hope to prove to you by rendering faithful service that we appreciate all you do for us. May the Lord bless these people for their kindness.—Rev. J. S. Dickson, Baton Rouge, La.

Obituaries

ANDREWS—After a lingering illness of more than two years, on Sunday, June 10, death claimed Mr. Henry Y. Andrews. Bro. Andrews' patience and fortitude while nearing the mystic river were splendid indications of his unwavering faith in God. He was a lifelong member of Wesley Methodist Episcopal Church, and served faithfully and well in many official capacities; he was a steward and trustee at his death. Mr. Andrews was regarded as an outstanding citizen of this city, and a leader in the fraternal world, having been a member of most of the fraternal organizations in the State, and for twenty-four years the faithful and efficient secretary of District Grand Lodge No. 21, G. U. O. O. F. of the State of Louisiana. Despite the fact that he was unable to attend the recent Grand Lodge session of G. U. O. O. F., held in the city of Monroe in the month of May, he was unanimously elected for the twenty-fourth time to said position. The many beautiful floral offerings, telegrams of condolence, and eulogistic addresses were attestations of his genuine worth. We deeply deplore his passing, and our hearts go out in sympathy for his bereaved family. Many of the outstanding men and women of the State paid high tribute to his memory, prominent among whom were Messrs. W. M. Kelso, H. Y. Baranco, F. C. Alexander, M. Winfield, Attorney F. B. Smith, Dr. J. S. Clark; Mesdames Maggie Breaux, Ida Tropez, Betty Johnson; Revs. J. W. Washington, W. M. Taylor, S. J. Channel, W. Scott Chinn, M. R. Walker, J. A. Johnson, W. C. Haywood, J. M. Ellis, and T. A. Levi. Beautiful solos were sung by Mesdames E. B. Williams and E. Braxton. The Rev. J. A. Williams officiated.—J. A. Evans, Reporter.

BOOKMAN—On May 17, 1928, Bro. David Bookman was found dead. He was a member of David Chapel Methodist Episcopal Church, Shiro, Texas. He was born February 14, 1866, aged sixty-two years. Bro. Bookman leaves to mourn a wife, two children, and many relatives. A solo was rendered by Mrs. C. L. Tolbert; Scripture lesson by the Rev. I. L. Bookman. Pastor O. C. Tolbert delivered the funeral sermon from Job 14. 1. At the close of the service Mrs. M. E. Williams sang a solo.—Reporter.

JENNINGS—Edward Jennings departed this life on Wednesday night, May 9, 1928, in full triumph of faith. He was a faithful member of New Light Methodist Episcopal Church, a district steward, and trustee. He gave his life for the church and his place will be hard to fill. He leaves to mourn his departed life three sons, four sisters, four brothers, and a host of relatives and friends. We deeply regret the untimely passing of our friend and brother. His funeral was attended at his church, on May 11, by the Revs. J. Stewart, H. Steven, H. Jackson, J. R. Stewart, and R. E. Stewart. The ceremonies were conducted by the pastor. The remains were laid to rest in the New Light Cemetery.—The Rev. A. B. Venable, Pastor.

SMITH—Mrs. Christena Smith was born October 25, 1885, at Grenada, Miss. She was the oldest daughter of Dr. W. H. Golden,

Inquiry

I wish to inquire for my brother, Melvin May. Last seen in West Point, Miss., about twenty years ago. Any information leading to his whereabouts will be gladly received. He is a relative of the Rev. E. A. May.—Mrs. Jessie Turnipseed, care of Mr. R. C. Towns, Philipp, Miss.

Cards of Thanks

The pastor and wife take this method to thank the good members of Trinity Methodist Episcopal Church, Danville, Ark., for the storm given us June 11. We appreciate the nice groceries. We pray that peace and happiness and success will ever remain with these good people of Danville. You are welcome to come again.—Rev. and Mrs. A. L. Buchanan.

The Rev. T. H. Johnson, pastor at Lake Circuit (Miss.), takes this method to thank the very loyal members and friends of Union Chapel Methodist Episcopal Church, Lawrence, Miss., for the wonderful storm, consisting of ninety-five pounds of choice groceries, and a fine pair of shoes costing \$5.50, given at Union Chapel, June 16. Children's Day was observed on June 17. We raised at that time, \$24.—Rev. T. H. Johnson, Pastor.

The Rev. and Mrs. R. H. Moore, of Shiloh Methodist Episcopal Church, Brewton, Ala., take this method to thank the loyal members of Shiloh church for the nice storm that struck the parsonage on June 4. We wish the Rev. P. P. Wright had been there to see the nice selection of groceries. The party was led by Mr. and Mrs. James Murphy. We also want to thank the members of other churches who participated. God bless them; come again.

We take this method to thank the Rev. J. C. Gillespie and his armour-bearer, the Rev. F. L. Lawrence, for the saving of thirteen souls for the advancement of the kingdom of God. We also appreciate their faithful service toward us all this Conference year. We pray God that these two brethren will find a way possible to do even greater work before the Conference year is closed. We bid them Godspeed.—C. H. Lawrence, District Steward, Basin, Miss.

The Rev. A. L. Holland, district superintendent of the Gulfside District, and the Program Committee of the District Conference take this method to express their gratitude to the Rev. P. H. Rembert, Mrs. S. A. Rembert, and the ladies who so royally entertained us by giving us such a fine dinner after our business session. The following ladies served dinner: Madeline Alexander, chairman; Ellen Gore, P. M. Stallworth, Agnes Ellis, Inez Love, Emily Polk, Misses Rachel Nicholas,

who has served as district superintendent eight years in the Upper Mississippi Conference, and is now pastor of St. Paul, Tupelo. Sister Smith was converted and joined the church at Eupora, Miss., in 1894. She was reared in a Christian home, and was always under Christian influences. She was gentle and kind to all. Any time the church called on her to help in a financial way, she did so cheerfully. Her husband preceded her several years ago, and left a son for her to rear. During the month of January last she was stricken with influenza, from which she never recovered. At one time it was thought she would get well, but she relapsed, and lingered until June 21. At 5 o'clock A. M. the death angel came and relieved her of her misery. She was aware she could not get well, and talked freely of the life beyond. She admonished her son to be good, and gave up the ghost. She leaves to mourn, her mother, father, sister, two brothers, three aunts, two uncles, and a host of relatives and friends. The funeral was preached by the writer, and the body was shipped to Grenada, Miss., where it was buried in the family cemetery.—B. W. Wynn, Reporter.

Crescent City Note

Algiers, La.—On last Sunday the Sunday school was well attended. Instructions from the pastor and superintendent were very helpful. We were pleased to have the Rev. H. H. Dunn preach an inspiring sermon. The Epworth League is still progressing and doing wonderful work. The various clubs are still busy as bees. The pastor filled the pulpit at 7:30 P. M., and preached a wonderful sermon. The presence of the Holy Spirit was manifested clearly. We had an appreciative audience on Tuesday night, when our silver-tongued orator and efficient pastor, the Rev. A. L. Borinson, brought echoes from the General Conference. Everyone present enjoyed the meeting. The Ladies' Aid proved itself a charming hostess on Wednesday night, when a reception was given for the pastor. A pleasing and appetizing menu was served. An interesting program was rendered by the older members. The pastor had as his guests the Rev. G. McPherson and his members, who congratulated the pastor on his return. The members presented the Rev. Brown, assistant pastor, a bountiful box for his excellent service rendered in the absence of the pastor. All went home with the expression, "It was good to have been there."—Reporter.

Woman's Column

Flatwood, Tenn.—On June 26, The Woman's Home Missionary Society of Oak Grove Methodist Episcopal Church met at the church, with our president, Mrs. H. Harvell, and members. The pastor preached a wonderful sermon from the subject, "And She Was a Great Woman," which was enjoyed by all present. At the close of the meeting we realized \$1.60. We were proud to have as our visitors from Nashville Mrs. H. B. Mitchell and son. Mrs. Mitchell said many encouraging things concerning the work of The Woman's Home Missionary Society. On June 27, Miss Lizzie W. Matthew, vice-president, called the Ladies' Aid in meeting at the home of Mr. and Mrs. Henry Harvell. Prayer by Sister H. B. Mitchell, also Scripture reading. The opening address was given by the president of Howard circuit, Mrs. L. C. Maple; response by Mrs. B. L. Mitchell. After which the Rev. L. C. Maple and members discussed the plans for a supper in the near future. We hope for a great year's work under the leadership of our pastor, the Rev. L. C. Maple. Many spirituals were sung at this meeting. At the close of the meeting we realized seventy-five cents.—Miss Ora M. Harvell, Reporter.

The Gulf District Woman's Home Missionary Society, Florida Conference, will meet with the District Conference and Epworth League Convention, August 8-12, 1928. The following are the officers of the society: Mrs. Kate Meeks, 504 Pine Street, Orlando, president; Mrs. Janie Jones, St. Petersburg, vice-president; Mrs. Elizabeth McLeod, Orlando, corresponding secretary; Mrs. Fannie Ruiz, St. Petersburg, recording secretary; Mrs.

Mary Robinson, Orlando, mite-box secretary; Mrs. Rosa Robinson, 1611 Evans Ave., Fort Myers, Lenten secretary; Mrs. Bertha L. Stephens, Tampa, treasurer; Mrs. M. Todd McKenzie, Ormond, young people's secretary; Miss Cebell Perkins, Fort Myers, assistant young people's secretary; Mrs. G. D. Rogers, Bradenton, birthday secretary; Miss Josie Cooper, Winter Park, junior secretary; Mrs. James S. Todd, Jacksonville, missionary secretary; Mrs. Della Jackson, Bradenton, thankoffering secretary; Mrs. W. P. Pickens, life service secretary; Mrs. M. F. Hill, 825 Watson Street, Arcadia, evangelism secretary; Mrs. S. E. J. Rainey, 616 W. Lemon Street, Lakeland, educational secretary. A splendid program is arranged by the officers for the meeting. All reports will be made. Mrs. Rosa A. Bell, Conference secretary, who lives in the Gulf District, will be present, as usual.—M. Todd McKenzie, Reporter.

ITEMS FROM THE MEETING OF THE BOARD OF TRUSTEES

By Mrs J. LUTHER TAYLOR, Recording Secretary

At the April meeting of the Board of trustees in Cincinnati, only two members were absent: Mrs. Gambill, who was not sufficiently recovered from her recent illness; and Mrs. Brown, who was detained by the serious illness of her husband. Such bureau secretaries as had special matters to present to the Treasury Committee, were in attendance. Delightful luncheons were enjoyed, both in the beautiful new Esther Hall and in the newly located Friendship Home, giving opportunity for visiting these splendid institutions.

A special committee reported from their visit to our hospital at Rapid City, S. D., and the consideration given to the problems there with the local board. The completion of the third story was ordered, with arrangements for other financial assistance.

The secretary for hospitals, Mrs. Stewart, presented careful estimates for the new Brewster Hospital at Jacksonville, Fla., with the result that the appropriation was raised to \$200,000.

At Jesse Lee Home, Seward, Alaska, the father of one of the children gave most of the money for additional land that there might be separate housing for the tubercular children.

In accord with the policy of the society that all hospitals under their management must be missionary in character, The Woman's Home Missionary Society has relinquished all control of Graham Hospital at Keokuk, Iowa. An arrangement was approved by which this hospital passed under the control of a local board at Keokuk.

A committee from Marcy Center, Chicago, presented carefully considered building plans for the new building in the new location, asking for additional appropriation, which was granted.

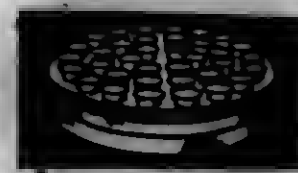
Plans were also approved for the opening of a new day nursery in Cincinnati. This is a part of the rearrangement of the work in that city. It is to be known as the I. D. Jones' Day Nursery because of the interest and financial assistance Dr. and Mrs. Jones have given to Mt. Zion Church, Walnut Hills, where this nursery will be conducted.

Mrs. Clarence D. Antrim offered her resignation in October as secretary of the Bureau for Spanish Work in Porto Rico and Santo

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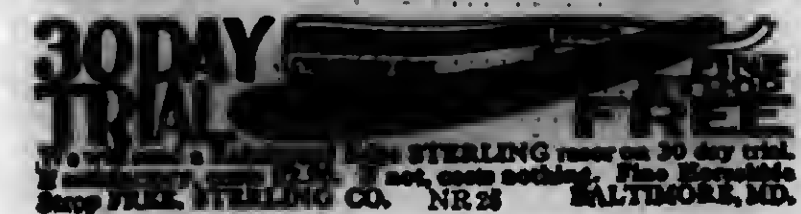
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Domingo; but at the request of the board had continued to administer the work until a new secretary should be secured. The name of Mrs. F. C. Reynolds, Washington, D. C., president of the Baltimore Conference, was presented in nomination, and she was elected to this bureau. Thus the work at Porto Rico drops from the hands of the Leonard family after a long succession of years. Dr. A. B. Leonard, father of Mrs. Antrim and of Mrs. May Leonard Woodruff, corresponding secretary of the society, was the first missionary secretary of our church to visit the island. Her brother, now Bishop A. W. Leonard, was the first pastor of our American Church in San Juan, while Mrs. Woodruff was the first bureau secretary; she was followed by Mrs. Antrim, who has administered the bureau in a very splendid way for many years.

Mrs. R. R. Fairchild, of Newark, N. J., was elected secretary of the Eastern and New England Bureau for Deaconess Work, to take the place left vacant by Mrs. John W. Lowe in October, when she accepted the office as general secretary of the deaconess department.

Much careful consideration was given to many items of the business connected with the institutions of the society and to jubilee plans. Future policy and plans for the work after 1931 also occupied much of the time, as in only too short a time will the jubilee be over, and it will be necessary to get a "running start" for the next fifty years.

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, JULY 19, 1928.

A Prayer for Christian Unity

*O Master of the Galilean Way,
Forgive us for the vows we fail to keep:
Forgive us that we so neglect thy sheep,
So idly waste this shining harvest day!
Forgive us for the stumblingblocks we lay
Along the paths by which men seek thee!
Sweep
From our small minds the strife that holds thee cheap
Break thou the bread of life with us, we pray!*

*What matter if we cannot understand
The mystery of Love that is Divine,
Nor pierce the veil! Dear Lord, our faith increase
To know that, since our hands may reach thy hand,
Our lives are made all powerful, through thine,
To heal a wounded world and bring it peace!*

—Molly Anderson Haley.

Personal and General

—Bishop Francis J. McConnell was recently elected president of the Board of Foreign Missions to fill the vacancy caused by the death of Bishop Luther B. Wilson.

—Bishop Matthew W. Clair announces that the date for the Tennessee Conference is changed from October 3 to October 17; the Little Rock Conference from December 5 to December 13.

—Dr. E. M. Jones, the successful representative of the Board of Pensions and Relief, passed through the city of New Orleans, en route to District Conferences being held in Louisiana and Texas. He is stretching himself full length to make as many conferences as possible during July and August.

—Miss Lillie Robinson, an active and faithful member of St. Paul Methodist Episcopal Church, Birmingham, Ala., of which Dr. B. T. McEwen is pastor, visited our office a few days ago, on return from the West. While on her trip, Miss Robinson visited the General Conference at Kansas City. She reports a pleasant trip.

—The Boys' Conference of the Griffin District of the Methodist Episcopal Church will convene, August 8-10, in Griffin, Ga. Dr. A. M. Wilkins, a member of the recent General Conference at Kansas City, is chairman of the local committee and is planning for the entertainment of five hundred boys. Dr. D. H. Stanton is district superintendent.

—Two of our men were signally honored at the fifteenth annual session of the Hampton National Interdenominational Ministers' Conference, meeting recently at Hampton Institute. The Rev. Robert M. Williams, pastor of Leigh Street, of Richmond Va., was unanimously elected vice-president, and Dr. N. D. Shamborguer, pastor of Robert E. Jones Temple, Louisville, Ky., was made a member of the executive board.

Savannah Conference Holds Successful Session

The twelfth annual session of The Woman's Foreign Missionary Society of the Savannah Conference was held at Haven Methodist Episcopal Church Waynesboro, Ga., June 21-24, 1928. The introductory sermon was delivered by the Rev. R. N. Nunnally, of Statesboro. The welcome addresses were delivered by Mrs. Annie V. Luke, of Thankful Baptist Church, and Mrs. Callie Williams, of Haven Methodist Episcopal Church. Mrs. N. B. Prothro, our Conference treasurer, responded to these welcome addresses. Thomas Grove Baptist Church rendered music on Thursday night.

Friday morning, the Lord's Supper was administered by the district superintendent, Rev. W. H. Odum, assisted by Dr. S. Bartley, the Revs. Pinkney, Melton, and the pastor, after which we were ready for business. The roll was called and all new delegates and visitors were introduced.

The following pastors made encouraging remarks: the Revs. S. Bartley, W. M. Melton, R. E. Nunnally, J. W. Tate, Iidden, and P. R. Debose. The president's (Mrs. L. L. Odum) annual address was full of inspiration and aspiration and, as usual, was enjoyed by all present.

Friday night, the Rev. Scott Bartley, of Asbury Methodist Episcopal Church, Savan-

Calendar of Methodist Events

October 23-28—Annual meeting of the General Executive Committee of The Woman's Foreign Missionary Society, Los Angeles, Calif.

November 13—Fall meeting, Board of Bishops, Atlantic City, N. J.

November 22-24—Annual session, Board of Home Missions and Church Extension for the year 1928, Philadelphia, Pa.

nah, left with us a message that will not be soon forgotten, followed by a demonstration, "The Group Idea," directed by Mrs. Amanda Smith, of Statesboro, Ga. Music was rendered by Thankful Baptist Church. Mrs. E. P. Walker, our corresponding secretary, made a wonderful report, better than ever before. Mrs. Mary Anderson, of Waycross, our Jubilee secretary, beautifully explained the Project Picture.

Saturday evening, the delegates had a delightful auto ride in and around the city, sponsored by the local auxiliary. On Saturday evening, a social was given in honor of the out-of-town visitors, after which a pageant was conducted by Mrs. Mayme Bankston, of Savannah, "The Missionary Rainbow," which was enjoyed by all.

The reports from the auxiliaries, corresponding secretary, and department secretaries showed an increase over last year's record, which was as follows: LaGrange District, \$67; Waycross District, \$112.90; Waynesboro District, \$219; Savannah District, \$219.53; total, \$618.55. Receipts (during convention), \$247.52; grand total, \$866.07.

The district banner was won by the Savannah District, making the largest financial report: Brunswick (Grace) won auxiliary banner. Reports as follows: Brunswick, Grace, \$48.78; (Haven) Waynesboro, \$48.

The following officers were elected: Mrs. L. L. Odum, president; Mrs. E. P. Walker, corresponding secretary; Mrs. Janarie Formie, corresponding secretary; Mrs. N. B. Prothro, treasurer; Mrs. Florence Story, second vice-president; Mrs. Juliette Bell, third vice-president; Mrs. J. B. Simpkin, fourth vice-president; secretary of missionary education; Mrs. Amanda Smith; secretary of junior department, Mrs. Mayme Bankston; secretary of young people's department, Mrs. Alyce Pinkston; secretary of evangelism, Mrs. Tweezer Williams; mitc-box secretary, Mrs. Ella Parkhearst; thank-offering secretary, Mrs. Janie Burns; jubilee secretary, Mrs. Redding; secretary of supplies, Mrs. Nina Davis.

The following ministers were present: Rev. Scott Bartley, of Savannah; Rev. J. H. Pinckney, of Pulaski; Rev. W. M. Melton, of Augusta; Rev. R. N. Nunnally, of Statesboro; Rev. P. R. Debose, of Millen; Rev. J. W. Tate, pastor of Thankful Baptist Church.

We had with us also Mrs. Overstreet, of Sylvania, president of Pilgrim Baptist Woman's Home Missionary Society; Mrs. Alfred, president of Woman's Home Missionary Society of Ebenezer Association; Prof. H. W. B. Smith, of Statesboro; Prof. C. J. Smith, of Sylvania; and Bro. Manior of Waycross, Ga.

Mrs. Mayme Bankston was elected as our delegate to national convention, which meets in October at Wichita, Kan.

The sermon was delivered Sunday morning by the Rev. W. H. Odum, district superintendent; Sunday night by the Rev. E. D. Giddens. Each left us with a brimming message. Haven church rendered music. Thus the convention adjourned, to meet next year at Waycross, Ga.—Mrs. Amanda Smith.

Special Notices

To the Meridian District: Local auxiliaries in every circuit and charge are asked to please note that we are in the last half of this Conference year, and we urge every auxiliary to report \$5 each by the harvest convention.—L. C. Hardy, Corresponding Secretary, Box 401, Philadelphia, Miss.

Those contemplating attending the Hattiesburg District Conference, which convenes on the West Enterprise charge, July 26-29, will purchase tickets to Pachuta, Miss., on Northeastern Railroad. The following trains stop at above station: No. 6, northbound, 11.56 A. M.; No. 8, northbound, 10 P. M.; No. 5, southbound, 8.25 A. M.; No. 7, southbound, 8.25 P. M.—C. M. Webb, Pastor.

Dear Pastors and Members of the Savannah District: On June 26, at the meeting of the Board of Trustees at Clark University, we were informed by President M. S. Davage of the urgent need of Clark University. Our new bishop, F. T. Kceney, was

elected chairman of the trustee board. A three-thousand-dollar drive was launched for the two Conferences. Our share is just a small amount over three hundred dollars. We hope to wipe out this small amount by District Conference. Let each pastor see to it that his full assessment is raised and reported at District Conference. Do this one thing for the next few days. Let nothing stand in the way of Clark during this drive; let not Clark stand in the way of any other claim; but if any cause suffer for Clark, don't feel ashamed. Let each pastor take census of his charge; see just how many members read the Southwestern and you will be surprised to know that nine-tenths of the members of the Savannah District do not subscribe for it. You will find that wherever the Southwestern is, there is a progressive church. Our motto is: "Six new Southwesterns on every charge." Bring three of these to the District Conference.—S. D. Bankston, District Superintendent.

To the Pastors on the Atlantic District, South Florida Conference: For several years we have had a very difficult task in solving the problem regarding the printing of the Journal of our annual sessions. That is to say, we were never prepared to come up with the cash, as individuals, with a few exceptions. I, your humble servant, have a remedy for that if you will just work the plan that I have in store for you. The plan will be explained at the next session of our District Conference, Sunday School and Epworth League Convention, which will convene at West Palm Beach, July 25-29. The Journal of the South Florida Conference for 1928 is now ready. But at present we have received only \$1.50 in cash. I am asking that every pastor come to the mid-year convention, as above mentioned, prepared to pay your prorata share, as I hope to have the said Journals at the convention. But in order to obtain yours, you must have the cash. I wish to express my heartfelt gratitude to you all for the way in which you have, and are yet, standing by me in putting the program over. Having had many years' experience of the pastorate, enables me to tell you never to wait until the last minute to raise your Conference benevolences. Adopt the plan of collecting on benevolences weekly, and at the end of the year the greater part of your task will be accomplished. I am asking that every pastor will see to it that at least five persons in his parish be brought to Christ. All other important requirements may be seen on the last page of our printed program of the said District Conference, Sunday School and Epworth League Convention. May I depend upon you as servants of the most high God to see to it that all assessments be raised, souls be converted, and membership on every charge be increased?—W. O. Bartley, District Superintendent.

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L. H. KING, Editor

DORR DIEFENDORF, Contributing Editor

July 19, 1928

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Unethical Preachers

A HIGH-SOUNDING title, perhaps, is this, but one descriptive of an attitude and practice among some ministers, sorely needing improvement. And such corrections as are necessary are not confined to any particular rank or grade of appointment or measure of influence in the denomination. Nor is the reference here made touching any specific denomination. We have observed this grievous fault among preachers of all denominations. And we have seen its detrimental effects spreading out in many ways and extending down through many years.

Here, we are speaking of the uncharitable and mischievous custom some preachers indulge in of meddling into the affairs of their successors in a given pastoral charge. When once they have served in a pastorate some pastors never leave it, but continue to hang on and tantalize the man who goes there as their successor. When a man leaves a charge as pastor, he ought to leave it for good; so that he will allow no consideration, either of a public or private nature, to interfere in any degree whatsoever with the man who has been appointed or called to administer the sacred interests of the kingdom of God as these pertain to the church in that community. In this respect all too many men fail and fall below the level of creditable conduct. So many men selfishly bind themselves up with communities so that they will not let go the congregations when they cease longer to be officially the shepherds of those whom others have been sent to lead and feed. Like most transgressors, these unethical preachers can, of course, always find extenuating circumstances which uphold their assumed right to cling to a congregation that has been excellent; but the purport of this writing is to point out the abuses of invoking such an excuse for conduct that is clearly unmanly and grossly unchristian. Even when some faint excuse can be claimed for hanging onto a former charge of his, that pastor should find therein no occasion for meddling with his successor in the affairs of that charge; and such conduct is unpardonable and wicked when both the conduct and the excuse have back of them motives of evil design.

Ex-pastors should not pay too frequent visits to their former parishes and parishioners. In the abstract and the concrete, human nature must be guarded by reasoned self-discipline. And the injunction of Paul to shun the appearance of evil is applicable to pastors in this regard. Visiting their former charges makes some pastors dreadfully susceptible to tuning in on the present pastor's administration of the affairs of the charge so recently left by the visiting pastor. In fact, we have known some preachers who conjured up business in their former charges in order to get an excuse to return—some, to preach baccalaureates; others, to perform marriages; still others, to deliver funeral orations and eulogies; others still, to look after property interests, etc. While there may occasionally be some fanciful request or whim or even custom-trend back of such service, in the last analysis there is but little basis of justification to be found in the actual necessities existing. And he who indulges in such service will-o'-the-wisps is heaping up trouble for that church,

for the other man, and certainly for himself. The best thing for a pastor to do when he is supposed to have gone from a given charge or church, is really to leave it.

Besides this preacher who manufactures excuses to return to his successor's field for plausible business reasons, there is the still more boldly unethical fellow who deliberately goes back and aggressively incites opposition to the man who succeeds him in the charge. Frequently he gets back on the ground before the new pastor arrives, or the ex-pastor's letter beats the new pastor there. He begins heartlessly to tear away from the shortcomings of the new man the mantle of charity. Glibly he talks about his failures, tells of his weak points, besmirches his reputation, builds up in the community an atmosphere of suspicion or aloofness toward this new pastor: "He can't preach," or "he is uneducated," or "his wife is officious," or "he is a poor administrator," or he is "dishonest with the funds of the church," or "does not pay his own personal debts," etc., etc., etc. The friends of the ex-pastor, within the church and in other denominations and in the community at large, are reached, even to the point of organization against the new man. Such friendships always loom bigger and are more aggressive when the preacher has gone than when he was officially connected with the charge. These all he arrays against the new pastor in order to make him fall short of the successes of the ex-pastor, even to the point, if possible, of complete failure.

Some ex-pastors feel that this is the sure way to magnify themselves and their worth in comparison with the other man. Motives? This ex-pastor reckons little of motive. He is simply opposed to the new man on general principles. It may be he was averse to giving up this charge for one not so good; or, possibly, he is simply envious that another man should have this good charge; or, probably, he still wants the congregation there to continue their illusions of his superiority over all comers. Even it may be that he really cares nothing for the kingdom of God and the welfare of the community, but is merely a hireling. Such an one dreads that the man succeeding him may actually be a success in the charge. Out of personal conceit this ex-pastor's importance swells to exaggerated proportions, so that he himself is wholly unconscious of any failures on his part during his remarkably "successful" and (maybe) long pastorate. It matters not that such may be his strategy of covering up his failures. Sometimes this unethical conduct of the ex-pastor is a matter of pure spite because he was sent to a charge about which he was not consulted. Whatever the reasons and the motives involved in his attitude and conduct under the circumstances, the ex-pastor, in the main, has a poor case for exhibiting his bad ethics in the situation when, having been legally shifted from a given charge, he continues to hang around, giving trouble to his successor.

Congregations should likewise beware of the new pastor who comes in to knock the other man who preceded him. The very attitude, whether disclosed or subdued, of the present pastor toward the character and administration of his predecessor is an accurate index to his own character and whatever else he will do. Look with suspicion

on one pastor who unethically knocks another. All too frequently it is due to sheer viciousness or jealousy or to strategy of approach, and does not savor of honesty in dealing with the congregation, but, on the contrary, is usually patronizing, and underrates the intelligence and moral stamina of the people on whom it is practiced. Congregations most assuredly should not lend the ear to the successor who criticizes destructively his predecessor; nor to the man who has gone, when he writes back or re-

turns to criticize the man who comes. Very likely it may possibly be discovered that both he who has gone as pastor to somebody else and he who has come as your pastor are men who, like their respective congregations, have some faults common to human nature. And it were well for us all not to magnify unduly and disclose needlessly the shortcomings of our neighbors. Much of this would be avoided if ex-pastors would cease to be unethical toward their successors.

World Service Getting New Hold

PURSUANT to Disciplinary requirement and in harmony with recent General Conference legislation, the World Service Commission met in annual session June 26-28. The Chicago Temple provided commodious quarters ample for all business transactions. Bishop E. H. Hughes presided, with Dr. Hugh Kennedy efficiently acting as secretary. This powerful benevolence machinery of the church appears about the same in essential lines of structure as before the General Conference, although frequent rumors had been circulated to the effect that the General Conference might junk the benevolence machinery or transform it into entirely new agencies. Practically as things were they continue. Legislation affected chiefly personnel and function of the Commission.

For the new quadrennium the composition of the Commission is: One layman and one minister from each Episcopal Area in the United States, nominated by the General Conference delegates of the respective areas and elected by the General Conference; six members at large; three ministers and three laymen, nominated by the Bishops and elected by the General Conference, and three Bishops, elected by the Bishops. The Commission shall be elected for the quadrennium. Vacancies in the Episcopal membership of the Commission shall be filled by the Bishops. Other vacancies shall be filled by the Executive Committee from the respective group or groups in which such vacancies occur. With the exception of the Bishops, no member of the World Service Commission shall have official connection with any of the Constituent Boards, or be employed in an administrative capacity by any institution or agency receiving financial support from a Constituent Board. The secretaries of the several boards, including the American Bible Society and two representatives each from The Woman's Home Missionary Society and The Woman's Foreign Missionary Society, make up the advisory members.

Touching the functions and activities of the Commission, noteworthy changes made by the General Conference concerned credits to be given for World Service receipts. Local churches will observe that they are to receive credit on apportionment for all regular budget or special gifts for World Service except for moneys received from bequests or estate notes, or for permanent funds or annuities. To insure promptness and regularity in receiving credits, legislation provides that: "When a Bishop or any General Officer or any representative of any Constituent Board shall receive money for the support of the work of the Board from the membership or Constituency or any local Church he shall be required to account for the same to the Board or to the Treasurer of the World Service Commission and shall issue a receipt for the amount to the donor or the donor's pastor, and when the amount shall have been duly accredited by the Board or the Treasurer of the

World Service Commission, a World Service Voucher shall be issued to the local church." Effort was made to relieve the financial stringency of any one of the boards in the future by the establishment of an Equalization Fund. It provides that the Commission "shall be authorized to set aside, if needed, out of undesignated moneys, an equalization fund for the relief of any Board which, through shortage of income, is suffering hardship, it being understood that such relief is for the purpose of meeting a bona fide necessity; such fund shall not at any time exceed two per cent of the annual undesignated income. Any unused portion of the equalization fund shall be distributed to the Constituent Boards at the end of each World Service fiscal year, in accordance with the established ratio."

The benevolence program of the Commission will, in the future, be administered by a co-operating staff, made up of the Secretaries of the several Constituent Boards. These will be responsible for field cultivation and education of the constituency at large, creating for the purpose such departments and devising such concrete plans as they themselves may determine. Emphasis, fortunately, is swinging back to the conviction that the best channels of effective approach are those regularly set up in the church officary—Bishops, District Superintendents, Pastors, and local church councils.

Leverage for lifting the load of World Service obligation successfully is very appropriately indicated in the following wise legislation, enacted and urged at Kansas City:

"There shall be a World Service Council in each District and local Church, to be constituted as the World Service Commission may advise or the District or Church may determine. In the District Council, Ministers and Laymen shall be represented in equal numbers. An Annual Conference Council may be organized where desired.

"Sec. 2. When the World Service Commission has fixed the total budget of the askings for the Constituent Boards, it shall inform the Area World Service Council, through the resident Bishop, what the proportionate share of that Area is, listing the askings separately for each Constituent Board. These amounts shall then be considered by the Area Council, and the amounts to be asked of each District determined. The District Council shall then fix the askings to be made of the several Charges, listing the askings separately for each Constituent Board according to the ratios established.

"The District Superintendent, at the next Quarterly Conference following his receipt of the askings for his District, shall request each Quarterly Conference to set a sum for the giving to World Service for the current year, urging

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The Contributing Editor's Page

Who Spoke of a Dead Line in the Ministry?

A MINISTER who, according to the calendar, has eighty-nine years to his credit, enrolled as a student in the summer school of one of our theological seminaries. When interviewed his comment was, "A man's education should never end." He needed to make no other comment. But ministers of any age and every age may profitably take notice.

In all too many instances education ends before it really begins. A man gets hold of a few stereotyped ideas and set phrases and then imagines that he is thinking when he shuffles these around and uses them on all occasions. Or he has the static idea of education. It is something that begins, runs a certain course and is then completed. The "finishing schools" frequently live up to their name. The diploma and degree of college and seminary certify that the work is done. One more person is added to the list of the educated.

Something inspiring, is there not, in the sight of a man more than four-score enrolling himself in the list of the learners, and perhaps listening to those who might profitably ask him to teach them lessons of life learned in the school of experience in which he seems to have done so well?

It might even lead to a revival of genuine religion in our Churches if our ministers generally, especially those who consider themselves best educated, would open some new paths in fields of intellectual inquiry and put themselves under such mental discipline as makes men fit to teach. Perhaps we have too many men in our pulpits and elsewhere in the service of the Church whose education is so complete that it cannot be improved. Some of these men are just out of college. Let us hope that long before they are eighty-nine they will get the viewpoint of the veteran who is still pioneering.

But let us not pass all this over to the ministers. The laymen have the right to follow the same good example. Do they ever realize how necessary it is for them to do some real thinking in these days of changing views and customs? If a growing mind in the pulpit deals with static minds in the pews the cause of truth is not greatly advanced. If laymen want to hear their preachers and teachers repeat over and again the views which have become their stock possession, what encouragement does a man receive, especially a young man, to develop any prophetic gift he may have?

The laymen frequently declare that one great need of the Church is better preaching. Yes, but better listening will produce better preaching. There is a double responsibility in this matter which can be met only as both preacher and listener humbly acknowledge that "now they know in part" and consequently keep themselves enrolled among the learners. Look out for the man whose "education" is finished. He is apt to know too many things that the world is trying to leave behind.

Widening Narrow Minds

PSYCHOLOGISTS make the astonishing statement that the average person uses only about one quarter of his brain-power. Whether or not this is to be taken literally, we are all probably willing to acknowledge

that our minds might profitably undergo a process of widening with great advantage to ourselves and others.

The average person dislikes mental activity. Intellectual indolence and laziness are so much more comfortable. They interfere so little with our traditions and prejudices. They do not disturb the inner content with which we regard our own cherished ideas. The coming of new thought with its consequences for character and action is an experience actually to be dreaded if we desire to find untroubled satisfaction in ourselves and our world.

Narrow-mindedness is undoubtedly responsible for much of the trouble in human society. It is not the case that man actually wants to do injustice nor that they want to help perpetuate injustice. The average man of intelligence wants to do the right thing in his human relationships. He is sure that he is doing the right thing. In fact, he is so sure that if any person suggests a different way of looking at things and a different course in action he is very apt to resent the suggestion as a reflection upon his integrity. Consequently his political views, his theological opinions, his social practices, his personal way of meeting and discharging obligation are as nearly what they ought to be as one man can make them.

The cure for this is free discussion and argument, the clash of differing opinion, the fullest and frankest exchange of thought, the application of the "open-forum" idea to the business of life. Our minds become broadened in and by this process. We become better citizens, better members of the Church, for we secure to ourselves that without which we can hardly qualify for efficient living to-day, the open mind toward growing truth in God's developing world.

Building Committees Please Copy

WHEN the imposing Epworth-Euclid Church in Cleveland was recently dedicated "all the artisans who worked on the construction of the new church were especially invited to the dedication services, including the afternoon guest service."

Some one says, "A fine gesture this." It surely was that, but far more than that. The gesture indicated a human interest such as the Church of Jesus Christ should always have, but which is all too often lacking even when the opportunity is pushed toward us. Let us interpret this action as indicating that in the services of worship and in the activities which are to be housed in this beautiful structure the same human attitude is to be maintained toward all those who are helping to build God's Temple among mankind.

D. D.

The days in which we live are shot through with the spirit of haste. Every one is in a hurry. The man of the hour is the man out of breath. . . . Half of the people you meet are just in the act of leaving something else which in turn will be left half done. All the more need, then, that every restless, inefficient soul should learn the meaning of that great word of the Lord: "In quietness and confidence shall be my strength! Be still and know that he is God! The Lord of Hosts is with us! The Eternal is our refuge!"

—Charles R. Brown: *These Twelve*.

Sketches from a Country Pastorate—I

Who's Who at the Crossroads

By H. Reynolds Goodwin

FOR seven years I was a country preacher in northern New England, and although my present pastorate lies on the edge of a city, I hope to go back to the country circuit some day, when the children are grown and educated and the need of a larger salary is not so pressing. The New England hills cast a spell over you which you never can quite shake off—and not the hills only, but the people whose homes are scattered through them.

The sketches that follow are not inventions, but portraits of country folks and incidents drawn from life, only the names being changed.

The Smith

"The smith, a mighty man is he," though you would not think so to look at him. You see him standing in his broad shop door, looking out with a philosophical eye on the village life as it passes, and he presents not at all the figure that you would be led to expect if your idea of village smiths has been taken from Longfellow's poem. He is a French Canadian—short, squat, a little bent from the terrific labor of years. His face is swarthy and lined with the record of toil and sorrow. A fire that seemingly never dies burns in the bowl of the stubby little pipe that he holds clenched in his teeth. Not at all a striking figure, but, if you know him well, a very likable one. There is a kindliness in his brown eye that belies the blistering invectives he will hurl at an unruly horse, for in reality he loves horses. With lurid profanity he will express his opinion of some village enemy, and yet even that enemy is sure of kind treatment at his hands in the day of adversity.

While I was pastor of the church in this man's village I learned some deep lessons under his tutelage. He was a lover of his work, his family, his village. He would stand by his glowing forge, one hand on the—no, not on the handle of the ponderous bellows of older days, but on the button that controlled the modern electric blower—the other holding a pair of tongs or curled around his pipe, his gaze lost in the Mahoosuc Range miles away, and tell of his years in the logging camps, or spin yarns of the village life, plentifully sprinkled with bits of wisdom which he had ripened in his mind through many a meditative hour.

He was a true craftsman, loving his trade. Many a time with true regret he has told me that no young men are learning to be blacksmiths nowadays, seemingly unable to understand why it should be so.

"Don't you get tired," I asked him once, "of shoeing



THE SMITH

"You see him standing in his broad shop door, looking out with a philosophical eye on the village life as it passes. Not at all a striking figure, but . . . a very likable one."

horses day in and day out, and feel as though you would like to pitch all your kit into the middle of the road?"

His eyes took on that far-away philosophical look as he replied: "Why no, I don't feel that way about it. I like to shoe horses. I like to see how good a job I can do, and every horse that comes in here gives me a chance to see if I can't do better."

Yet he has been at it now for over forty years. A true craftsman, surviving from a by-gone age.

He is an Odd Fellow—though not by any means an odd fellow—holding some minor, thankless office year in and year out, always faithful, never able

to understand why his brother members are not as true as he.

A friend to everyone down in his heart, though unsparing in his criticism of any who incur his blame. Always willing to sit up all night with a sick man, even after a grilling, sweating, back-breaking day with heavy work-horses. All in all, a unique character, greatly to be missed when death shall leave his shop door empty.

The Fighter

T. B. got him in the city. He had a wife and several children, and could not afford to die. Besides, he was not the kind to succumb without a fight. So he came to the country to have the battle out on a lonely farm back in the hills. Like the smith, he was a tough, gritty French Canadian, and he toiled at his poor farm, and fought off the deadly disease year after year, playing a losing game, but not ready to surrender until he could fight no more.

A week before he died, Bill Jones, the clerk in the village store, called at the house to bring provisions. Bill was not only clerk, but man of all work, and in the winter, when his employers were conducting logging operations, drove their tote-team. The consumptive, knowing that he would never leave his lonely farm alive, looked up with a game smile and said farewell.

"Well, Bill," he remarked, "I'll never see you again up here, but next winter I'll be up there by the little church, and I'll see you going by, and I'll say, 'There goes that poor Bill Jones, still toting for Martin Brothers.'"

And now Bill himself sleeps quietly on the same little hill opposite the church, not far away from the fighter's grave.

"You will like my Bill," said Mrs. Jones, his mother,

when I first arrived in the town. "All the preachers have liked him."

I did, too; and when, a few weeks ago, I stood by Bill's open grave and read the impressive burial service, it was with a stern effort that I kept my voice steady and held back the tears that wanted to dim my eyes.

The Humorist

He was loved, I suppose, by everyone. As clerk in the store he knew everyone in the village and on the surrounding farms, and in his former years as river-driver he had made the acquaintance of nearly all the folks up and down the river. His stories, which bore a strong resemblance to the famous yarns of Abraham Lincoln, his amazing smiles and his incredible laugh were known the length of the valley.

In his fifty years he had heard and remembered all the stories which village life breeds; and how he did love to spin those yarns to anyone who would listen! Not always were they printable, but they were natural—they smelled of the soil; they were of that coarse, homely material that life out in the New England hills is made of. But even if they were edited to suit the fastidious eye, they would not read as funny as they sounded. They needed the advantage of his inimitable manner of telling them.

I spoke of his smiles. We were discussing pretty girls one day, always a favorite topic with him, not to mention myself, when he called my attention to the fact that in one family which we knew well, though all the girls but one were rather nice-looking, that one was "as homely as a windrow of bull-dogs." A windrow of bull-dogs! It took my breath. And he did not realize that he had said anything at all unusual. A windrow of bull-dogs! My, what a gift!

Fully as vivid was the expression I once heard him use in speaking to his son. "Henry," he remarked, in a gloomy, hopeless sort of tone, "you've got a complexion like a burnt-land toad."

We were sitting, he and I, one night in the bare, barn-like lodge room over the store, waiting for the hour of opening to arrive. Outside the temperature was ten below zero, and a high wind, almost a gale, was howling ferociously over the roof above our heads. It would have been a wicked night out on the road. To the east of us stretched the great north woods, where six miles away on a narrow logging road a crew of lumber-jacks were at that moment resting in Pete Gosselin's camp from the labors of the day. Westward ran the hill road, swept by the blistering wintry wind, over the summit of Johnson's Hill, twelve miles away, and off to the wide world. Came a more than usually terrific blast of the gale, making the fire in the big box stove roar up the flue in reply, and Bill spoke in a meditative tone:

"I don't love my wife enough," he said, "so that if I was over to Pete Gosselin's camp to-night and she was on Johnson's Hill, I'd go over and call on her."

It was a heaven-born gift, that's all. I repeated that story to his widow three days after his death, and in spite of the bitterness of her grief she laughed aloud. Who wouldn't?

Town Meeting

This northern town is divided into two sections by a high ridge, and so consists of two distinct villages seven

miles apart, as hostile to each other as though they were separate towns. Town meetings and elections are held alternately in one village or the other. So every year the farmers and villagers on one side of the ridge hitch up their teams and sleighs and cross the hills, taking as many as they can along with them.

It is a great mistake to have the town meetings of northern New England in the early spring, or rather the late winter. All winter long the people of village and farm have been more or less "denuded-up," as their woodsy phrase has it, with comparatively little to do, going nowhere, seeing no one, their principal amusement taking the form of unending arguments in the store over some question upon which they never can come to an agreement. The bitter cold and the monotony wear on their nerves; rheumatism and colds awaken the cantankerousness of the New England temper. Then, when the winter has done its worst, comes town-meeting. Is it to be wondered at that in the old days this was the occasion for a general fight between the two villages, a fight prepared for and looked forward to for months? That is of the past, however, and the pugilistic champions of that day are at peace forever, let us hope; but with that deadlier weapon, the tongue, the fights still rage, for town-meeting is still a safety-valve for the pent-up ill-nature of the winter months.

There was the year we tried to get a two-year high-school course for our village. About the middle of December we began to discuss it pro and con, mostly con. The few educated people of the village were for it, as were most of those who had children in school. Our cause seemed a just one, too, for the other village had a railroad, and could send their children back and forth to the city in comfort, while we had no connection with the city eight miles away but the road. Still the antis thought it unfair to the rest of the town, or they contended that it would raise taxes, the most furious contender for this point being one of the wealthiest women in the village.

At last, when the contention had almost sundered life-long friends, the day of decision arrived. Two teams started out, loaded with people—one crowd of antis, the other of pros. The team of antis, by the way, was driven by a man whose boy was toiling desperately to get a higher education, and who was putting every obstacle in the boy's way that his ill-nature could suggest.

The Pythian Hall was prepared for the occasion with roaring fires, and thick sawdust on the floor for the convenience of tobacco-chewers. Downstairs a committee of busy women toiled hard to get ready the "town-meetin' dinner" of baked beans and coffee. (And oh, what baked beans!)

The meeting opened. Those most interested clustered in a dense mass about the moderator's table, the rest scattered about the room, or sat on the long settees that lined the walls. The town officers were elected, other matters attended to, and then at last came up the school matter.

No need to go into details. The educated few had no chance whatever. The calm arguments of the school superintendent were fiercely swept aside by the vociferous attacks of his furious opponents. Of course we went down to inglorious defeat, and the town was safe from the degrading influences of higher "education." But year after year the better families moved away from that

town, and those that remain wonder why.

The Chief of Police

Incredible he may be, yet he is real. I knew him well, and broke bread at his house. His town adjoined ours, a town without a village, made up of scattered farms. It has few inhabitants, and it is hard to find incumbents for the town offices. It was not hard to fill the office of police chief, however. Andy Hawkins was glad to accept that.

Andy is of the average height, but of more than average girth. Years of "taking life easy" have padded him well with a cushion of adipose tissue. It is said by those who know, that Andy cuts his fire-wood one log at a time. When one log has been consumed, he fares forth with his team and his wife, cuts down another tree, trims it, "twitches" it out of the woods, and cuts it up for the stove. I do not vouch for this. However, knowing Andy as I did, it seems quite credible.

Andy's office is a source of great satisfaction and pride to him. He loves to display his supply of warrants, his revolver, his badge. With great pride he will



THE CHIEF OF POLICE

"Andy's office is a source of great satisfaction and pride to him. He loves to display his supply of warrants, his revolver, his badge."

show you the correspondence course he is taking in finger-prints.

They tell with glee of his attempt to round up a gang of moonshiners. He had got word of their operations, and knew where to find them. Full of importance he enrolled a posse of brave men, strictly enjoining complete silence on every one. He set the date of the raid, and made the plans carefully. But his pride of office betrayed him. He simply could not refrain from telling his plans to everyone he met. Consequently when at the head of his posse he crept up the river bank with drawn revolver, the quarry were far, far away, and he returned empty-handed and disappointed.

When I knew him, Andy was an enthusiastic Ku Kluxer, though the few Catholics in his town are a very peaceable and neighborly crowd, far more desirable as citizens than some other

families of different faith or none at all. I shall never forget the picture of big Andy with his red face and silver badge, strutting up and down the line of parked autos outside a Klan meeting with a revolver in each hand, looking for the fierce emissaries of Rome who never materialized.

The Album and the Bible

By Karl Reiland

I CAN see them now how they used to repose in conspicuous dignity on the parlor table—these two large books, the family Bible with its records of births, marriages, and deaths, on the blank sheets bound between the Old and New Testaments; and the family album with its photographs of relations, friends, and acquaintances, arranged according to where they best fitted the matted spaces on each thick leaf. Between these two books there is a similarity and a distinction to be observed.

In the album is a photographic record of people like ourselves, but very differently posed and clad. The baby with a long dress reaching a yard below the tiny feet, the strange hats, gowns, and jewelry of the women, the loose and lengthy clothing of the men, with hats and cane, feet crossed, and fingers of one hand caught in a large watch chain or resting under a lapel of the coat—all are to be found in the old treasury of faces. On Sundays and rainy days this art exhibit furnished a desperate attempt at diversion. But the family album is no more as of old, and the inexorable fickleness of fashion has finished its honorable career. Faith, like fashion, has moved more slowly, but in some particulars not less inexorably than its spiritual companion on the parlor table. No one in those days thought of change in reference to the Bible, and yet to-day we know that the changes have taken and are taking place.

Read an old Bible with its captions, its dates, its wood cuts, and its cursive explanations, and you will see how it became an act of devotion to open it at any chance

place and read an inspired message for the day. The difference is reading with unquestioning faith and reading with an understanding of the facts; and that difference is very great and significant. Like the clothing in the album, the thinking about the Bible has sustained change, and we no more think the thoughts of our ancestors than we wear the cut of their garments. Thus there is an analogy between clothing and thinking in every age, and we suppose most people will agree that we are better dressed physically and mentally to-day. The point is that there was not finality then, and there is not finality now, in our religious thinking. It is not easy for some minds to accept this, but it is true, and our security lies in flexibility, in an open-minded readiness to receive new and improved ideas.

To say we seek the truth of things is to confess that we expect change. To admit that we know only "in part" is to declare that more knowledge must qualify the part we know. We have not all truth, nor are we acquainted with all the parts, and as we grow and work and think, we are inevitably changing the fashion of our mental clothes. We shall remain the same human spirits, but the fashion of our thoughts will change and should improve. Yes, they will change as has the fashion of pose and apparel among us changed from the photographic records among the now strange faces and figures we used to meet Sundays and rainy days in the big book with the gilt clasps, on the family table—the family album.

The Minister Seen from the Pew

By George S. Hawley

President Bridgeport Gas Light Company

THE minister's lot is hard enough without adding criticisms to his burdens. Think of having from one hundred to one thousand bosses, each with a different idea as to what the minister should and should not do, and how he should and should not do it! And what a task it must be to preach and act and dress like Fifth Avenue with Main Street facilities and salary!

I am assuming the possession of all of the essentials, those spiritual qualities, without which no minister can be truly effective, certain natural gifts, adequate training, a warm and pleasing personality (you remember that someone called preaching "truth through personality"), and the practice of constant study and preparation. There is space only to speak of some of the less essential but very important matters which have to do with the minister and his congregation.

People go to church from various motives, and the purpose of the service is to see that each class receives the greatest possible benefit. Remembering that men are affected in different ways, it would be wise to have a well-ordered service, each part fitting into every other part, and cumulative in its effect.

The minister has some theme around which everything should center. Suppose the one chosen is "Worship." Sunday morning arrives, and the service begins with the organ playing Handel's beautiful "Largo." That worshipful piece may carry the message to some hearts without a word being spoken. Walter Damrosch has been giving some concerts with his New York Symphony Orchestra over the radio and making appropriate comments before each number. A while ago he said this: "Last week I gave what I called the mystery number, without comment or announcement, and I asked you of the radio audience to write me what emotions were stirred as you listened. I have received many hundreds of letters, and every one of you said the same thing—that to you it meant peace, tranquillity, rest, quiet, evening; and that is exactly what Schumann intended to convey when he wrote his beautiful 'Evening Song.'" "It would be a pity," said he, "if we simply were entertained by these weekly concerts and did not receive something deeper and better."

So with the church service. It should be not entertainment, but something deeper and better.

Values in the Ritual

The ritual is a beautiful part of the service, and I wish that there might be more of it. We can with profit study the services of other churches, and John Wesley's suggestions as to what they should be.

And how helpful the reading of the Scriptures may be! Very few can read them beautifully, perhaps one man in one hundred; but every man can read them naturally and unostentatiously, and bring out the interpretation which he desires to emphasize.

Long Prayers

Prayer is most important. It is in an unfortunate place. It should be as near the sermon as possible. As a rule I think it is too long. May I give two reasons?

During the prayer the latecomers are arriving. They soon become restless, and so do the ushers, and finally those in the congregation. I have seen fully half of the people uneasy during the latter part of the prayer because of the people waiting outside and the few who had come inside. The other reason is that the minister is in a comfortable position, while the people are in awkward positions, with the head against the wooden railing in front, or crouched over on one side or the other, and before long physical discomfort makes it difficult to listen. Would it not be well to pray to the theme of the service and then stop, leaving out some of the more conventional objects of petition?

Notices ought not to be given from the pulpit, but I suppose that it is practically impossible to avoid it. Why not put them near the beginning, say after the opening anthem? And what a fine thing it would be if the outside ten-minute speakers could be placed at the very opening, right after the organ number, rather than in the middle of the service, where they so often mar the impression already created, and make it difficult for the minister to effectively launch his sermon.

Oh for a Natural Voice in the Pulpit!

I wonder what would happen if on next Sunday morning every minister should carry into the pulpit the same charm of manner and voice which characterizes him in his personal contact with his people? What a delight it would be, and what an effect it would have on his message! But it seems impossible in many cases. He is charming in conversation, his voice registers his feelings, surprise and delight and regret; but once let him ascend the steps of the platform, and he draws down his larynx, pulls down his face, becomes solemn and sorrowful in his looks and ponderous in his manner. Why is it? And I refer to all public speakers, not alone ministers.

A man, not a minister, after speaking to an audience for some time, suddenly stopped and said, "There is a man asleep over there; you next to him wake him up."

"Wake him up yourself," said he, "you put him to sleep." If he did, I know how: by the monotony of his voice. It makes no difference whether he talks in a loud, high tone, or in a quiet, low tone; the effect is the same. We have all had the pleasure of reclining in the orchard in the good old summer time, where we enjoyed the fragrance of the apple blossoms and listened to the hum of the bees—and how drowsy we soon felt! The same effect is produced when a speaker dines on one note; the hearers feel drowsy and soon lose interest.

It believe that you and I, without saying a word, but by the use of the voice alone, could depict joy, sorrow, anger, all of the emotions; but I defy anyone to tell whether the average speaker is registering sorrow or joy or some other feeling.

Henry Ward Beecher said: "What a speaker most needs is to strengthen his ordinary conversational voice without giving it a hard quality; that is, without destroying its flexibility and power of adaptation to every mood."

When you are speaking, imagine yourself in conversation with your friends, being careful to enunciate clearly, increasing the volume of the voice but slightly, without forcing it.

Slovenly Speaking

I would like to say a word about enunciation, and I suggest clear speaking for a different reason than that usually given. Slovenly speaking puts an added burden upon the hearer. It makes him listen and think not only in the present, but the past and future. I know that this is true. I have listened to many thousands of arguments and speeches, and the careless speaker is the most difficult to follow.

A speaker throws out a sentence in a careless way. The hearer does not catch anything except the last word, which is the key word. Then he thinks to himself: "Oh, yes, now I know what he said." That is, he has heard the key word, he thinks back and recalls the rhythm of the sentence, and then puts it together and makes his guess; and while he is doing this he is also trying to listen to what the speaker is continuing to say; but it cannot be done by the average listener, and he soon gives up in despair.

The minister should give his message a chance. It should be clothed in good language, not flowery, but short, simple words, clearly spoken, with a voice that does not irritate, and in a manner that does not repel. Otherwise a serious handicap is put upon the message.

What Is a Sermon?

As to the kind of a sermon, what shall I say? It seems fashionable to say, "Preach the gospel and nothing else." Of course, that is the duty and privilege of the minister, and I agree with it; but I do not agree with the ordinary interpretation given to that phrase. Is it not so that when one says "preach the gospel" one means a modified funeral sermon, an amplified prayer meeting evangelistic talk, a glorified old-fashioned Sunday-school lesson? I agree with that definition so far as certain occasions are concerned, which each minister must select for himself, but I say in addition that it is not only the right but the duty of the minister to make use of every proper, safe vehicle which will carry him to his destination, which is the hearts of his people.

Lindbergh crossed the Atlantic Ocean. What an opportunity to preach on aviation and its fascinating history! What made aviation possible? The faith of two men. People laughed at them, spoke slightly of their mental equipment, but on they went with unwavering faith. They started with a feeble thing, flying a few feet and falling; again and again they fell, but each time they arose to new effort, and each time they flew further, until now man has practically conquered the air. Then suppose the minister had turned to his people and said, "Brethren, that is the story of the development of Christian character; undying faith, unceasing works, always striving to reach higher, arising after each fall, until finally as on wings of eagles he soars above the difficulties that so easily entangle. Is not that a gospel sermon in essence?"

When the greatest Example of all time was asked, "Who is my neighbor?" He could have said, "Why, Elisha was neighbor to the woman whose boy he restored, and Abraham was neighbor to his nephew Lot when he gave him the beautiful plains and he took the barren hills,

therefore a man's neighbor is anyone in need and whom he can help." No, He gave a graphic newspaper account of a highway robbery, and all He said at the conclusion was, "Which of the three was neighbor to the man who fell among thieves?"

He could have described the character of His Father in theological terms, but instead He gave the life history of a young libertine, and then portrayed the devotion of his loving father, who watched and waited and finally welcomed him home.

Here is something which I think of great importance. Quite often the minister reaches his climax before he expects it. At twenty minutes he feels that magnetic something which tells him that he has reached the hearts of his people; and yet, because he has prepared more he goes on and finishes what he has prepared. I have heard many sermons spoiled in this way. I have seen scores of cases in court lost because of failure to stop arguing when the jury had been won. The people do not know that you have prepared more, and they do not care. Why not stop when the climax is reached, say a prayer of not over fifty words, twenty-five would be better, and dismiss with the benediction? The people will not chide you because you have finished ten minutes ahead of time, and they will go away with your message written on their hearts.

And that brings me to my last suggestion—to close the morning service with a twenty-five-word prayer and the benediction; no hymn. The hymn is selected ahead of time, and it may or may not fit. Whether it does or not, if you have impressed your people, most of them prefer to remain quiet. They do not want to try to sing four, five, six, or seven verses of a hymn, or even one verse, except perhaps on occasions where the theme is joyous, or where deep enthusiasm which seeks expression has been aroused. And incidentally I may say that usually it is so late that most people are thinking not of the hymn, but of the clock, or Sunday school, or dinner.

Have I time to say a word about the minister? I did not choose this topic. It was given to me. I do not believe in criticisms except on rare occasions. I do not believe very much in suggestions unless they are requested. I should much prefer to commend the minister rather than suggest to him. He is probably more highly educated and cultured than most or all of his congregation. He loves the good things in life the same as any other man, but he must deny himself. He is anxious to give his family the luxuries and advantages of life, higher education and travel; yet how often must he forego them. He is the giver of cheer and comfort and strength to others; but what layman ever thinks of cheering and comforting him? He is maligned and scoffed at and wickedly underpaid, yet he goes on his way doing his duty as he sees it. He is a man, more than a man; I say that he is a hero of real life (and some day the world will realize it), for he chooses to live his life of self-denial in order that he may do his Master's work. But the layman envies him, for his vocation and avocation are the same. He is doing constantly the things which the layman can do only occasionally, and wishes that he might do more often. He remains, in all circumstances and conditions, where he can minister to others and follow the paths which the Master has trod. He is God's minister, giving his life for others that all may know Christ as their Lord, and men on earth as brothers.

Birmingham District Sunday School and Epworth League Convention

THE Sunday School and Epworth League Inspirational Convention convened at Wright's Chapel, Acipo, Birmingham, Alabama, June 7-10. Devotions were conducted by Rev. J. W. Wright, who by request of the president, served as district superintendent, owing to Dr. J. W. Thomas, our efficient district superintendent's absence. After which the meeting was turned over to the president, Professor J. H. Redrick, who read his annual report, which was highly enjoyed by those who heard it. The following officers were elected: Professor J. H. Redrick, president; Mr. Leon Kennedy, vice-president; Mrs. L. L. Vann, secretary; Miss Annie Belle Brown, corresponding secretary; Mrs. Esmer Collins, Miss Martin, Mr. Hill, Miss Gaddis, and Miss Ayers, committee on finance; Rev. G. B. Morgan, statistician; with Miss C. Edmonson, assistant.

The reports from the Sunday Schools and Epworth Leagues showed that these organizations were spiritually and financially alive. Communications were read from Dr. W. M. Jones, Superintendent of Sunday Schools, New Orleans Area, stating that he could not be present until a later hour, and suggesting that Mr. Leon Kennedy, Mrs. B. E. Moore, or Rev. J. C. Carson would do creditable service until his arrival. Rev. J. C. Carson and Mr. Leon Kennedy discussed the program and work of a modern Sunday school in a very helpful way. On Friday Doctor Jones arrived. After being introduced, he spared no pains in bringing to us the plans and need of a modern Sunday school. He was given ample time each day to instruct us along all lines of Sunday-school work. On Saturday, he outlined a test that may be used in the Sunday schools to show how we may better understand and meet the needs of the boys and girls of to-day. The district superintendent brought greetings from the General Conference.

It afforded us much pleasure to listen to the welcome addresses: In behalf of Sunday school, Miss L. Miller; Epworth League, Mr. S. M. Zeigler; for the church, Miss G. Davis; Mrs. Esmer Collins responded in behalf of the laity, and Rev. J. J. Harrison in behalf of the ministry. We were favored with a beautiful solo by Mrs. L. Jenkins. Miss Katie Mae Rush was organist. The Wright's Chapel choir and glee club rendered excellent music. Quite a number of well-prepared papers were read and discussed during the convention. Dr. B. T. McEwen, of St. Paul, offered a suggestion which will give new life and inspiration to our convention if it is carried out. He suggested that the Epworth League be given more time or some place on the program. He also emphasized the need of more instruction in the Epworth League work, so that the interest in Epworth League work will be increased to the extent that the various charges will be able to keep them alive.

Another interesting feature of the convention was the strong sermons. On Wednesday night, Rev. G. B. Morgan preached to the delight of his hearers; Thursday night, Rev. Chas. Coleman preached from Matt. 7. 24, 25; Friday night, Rev. N. H. Redrick preached from Psalms 129. 29. On Sunday, at 11 A. M., Dr. W. M. Jones delivered wonderful sermon. Rev. Luther Jenkins and his good members and friends will long be remembered for the loyal entertainment given to the members and friends of the convention. The young people deemed it quite a

privilege to have the following ministers and laymen present during the convention: Revs. N. H. Redrick, J. W. Wright, R. H. Cox, J. W. Thomas, J. C. Carson, T. H. Hamm, J. C. McGee, J. W. Martin, C. L. Dunn, James McAdory, E. Mixon, B. T. McEwen, L. Jenkins, J. A. Harris, Chas. Coleman, G. B. Morgan, J. J. Harrison, Dr. Walter Brown and Brother M. K. Jackson. The program committee will determine the seat of the next Sunday School and Epworth League Convention.—Mrs. Lottie Lovie Vann, Reporter.

World Service Getting New Hold

Continued from page 564

each Charge to make its goal a reasonable advance over the giving of the previous year.

"Sec. 3. The Local Church World Service Council, in harmony with other local Church organizations, is urged to arrange for an Annual Every-Member Canvass for the World Service budget, after it has conducted a thorough campaign of education, covering the needs of the Constituent Boards. *The collections shall be remitted monthly to the Central World Service Treasury.*

"Sec. 4. It shall be the duty of the Area, District, and Local Church Councils to promote the program of World Service, in co-operation with the other organized agencies of the Church. These Councils shall represent the needs of the various causes of the Constituent Boards."

Primarily, the new legislation was enacted, not to perfect machinery as an end, but as a means to the end of arresting the alarming decrease-trend in World Service giving of the past and to turn this into an upward tide of larger receipts during the current quadrennium. Methodist Episcopal Benevolences are far in excess of pre-Centenary levels, but far below the level of our possibility and obligation as those to whom the Head of the Church has entrusted so large a part of the responsibility of serving the world's needs. Treasurer Auman reported total receipts for the past year of \$7,046,002.24, exclusive of more than \$614,000 "Specials." But as compared with the previous World Service year, even this splendid showing suffers, as the following table of percentage losses shows:

AREAS COMPARED BY PERCENTAGES OF LOSS IN THE FOURTH WORLD SERVICE YEAR

Areas	PAID ON APPORTIONMENT		Loss	Per Ct. of Loss
	3rd World Service Yr.	4th World Service Yr.		
New York.....	\$600,572.91	\$584,172.93	\$16,399.98	2.73
Indianapolis.....	456,491.95	437,605.19	18,886.76	4.14
Covington.....	37,751.69	36,152.77	1,598.92	4.24
Philadelphia.....	680,820.53	650,234.01	30,586.52	4.49
Detroit.....	409,931.61	391,486.73	18,444.88	4.50
Boston.....	324,900.65	305,111.55	19,789.10	6.09
Buffalo.....	543,272.89	505,359.05	37,913.84	6.98
Saint Paul.....	229,578.42	213,488.62	16,089.80	7.01
Denver.....	133,501.54	123,307.94	10,193.60	7.64
San Francisco.....	418,249.52	386,303.21	31,946.31	7.64
Helena.....	71,649.59	65,168.21	6,481.38	9.05
Cincinnati.....	796,351.62	723,650.04	72,701.58	9.13
Pittsburgh.....	586,761.23	532,724.04	54,037.19	9.21
Washington.....	608,533.32	544,613.01	63,920.31	10.50
Kansas City.....	465,401.86	401,509.01	63,892.85	13.73
Chicago.....	523,084.88	448,160.27	74,924.61	14.32
Portland.....	151,913.04	124,533.09	27,379.95	18.02
Chattanooga.....	53,099.98	41,681.20	11,418.78	21.50
Omaha.....	460,174.70	351,378.64	108,796.06	23.64
Atlanta.....	83,583.77	63,098.64	20,485.13	24.51
New Orleans.....	89,204.81	62,003.04	27,201.77	30.50

Taken by individual Conferences, the picture is less encouraging. Only twelve Conferences and Missions in the entire church made increases in the fourth World Service year, says the Treasurer's report. It is heartening to our colored membership to realize that three of these banner Conferences are colored Conferences—the Lincoln, the Little Rock, and the Central Missouri—and that, *Lincoln Conference stands at the very top of the entire list of Conferences in Methodism* for the fourth World Service year, with a gain of 33.68 per cent.

Explaining the decrease in giving for the past year, Treasurer Anman cites the general economic depression; the fact of a General Conference year, which always registers low, and "an apparent lack of a genuine and sincere conviction on the part of the church as to the importance and necessity of making effective in the world the Christian order of life"—an analysis and grouping of causes which, we suspect, is not far from accurate. But more hopefully he continues his report:

"The World Service receipts on apportionment for the four years of the quadrennium amount to the total of \$30,787,956.55. The 'Specials' gifts for the same period total \$2,364,197.57, making a grand total of World Service gifts for the quadrennium of \$33,152,154.12. While all would desire a larger support for our World Service enterprises, yet this is, after all, a significant amount which the people of our Church have laid upon its altars for the propagation of the Christian gospel and the establishment of the kingdom of God."

It was an earnest Commission, facing up devotedly to the task of guiding the benevolence instincts and contributions of a great Protestant denomination. Its composition was of such complexion as to assure the church that wisdom and experience of an unusual order from every section of the church are, through this Commission, focused upon this difficult problem. Thus should be allayed the fears and silenced the criticism of those who are neither conversant nor sympathetic with the benevolent purpose and program of the church. And it is hoped that the years also have brought gains in the educational process of Christian stewardship, to which there seems to be a settling down. Not response to a type of machinery, but fulfillment of Christian obligation, must be the moving power in our membership. And this must be the outgrowth of a persistent educational process, supplemented by spiritual experience. The personnel of the Commission, the sense of compelling Christian obligation of our constituency, and the sore need of the world to be served, make a formidable array of forces that will surely register success in our World Service endeavors this new fiscal year.

Nevertheless, everybody missed the indefatigable Executive Secretary, whose presence in these meetings was always synonymous with the note of victory. He is now absent as Bishop Wade. The new position of Secretary of the Co-operating Staff, created by General Conference, is to be filled by Dr. Ralph Ward, thoroughly competent, former Centenary leader, and for years one of our most successful missionary leaders in China. Among the missing faces of our group were: Reverends E. M. Jones, J. B. Redmond, H. L. Ashe, and Mrs. C. W. Caldwell. Taking their places for the new quadrennium are: Reverends S. E. Grannum, K. W. McMillan, R. W. Winchester, D. H. Hargis, and Mr. S. J. McDonald. Messrs. L. H. Lightner and R. H. McAllister are continued for another quadrennium.

Creditable indeed has been the Centenary and World Service record of giving of our colored Conferences. That

level will be maintained by all means. Which means that of the one-million-dollar increase fixed by the Commission as a reasonable advance this year over last year, the colored Conferences of the church will be impelled by their Christian pride to assume and contribute their proportional share. This laudable desire is shared by our Bishops, District Superintendents, and pastors alike as those to whom responsible leadership of our group has been entrusted. Thousands of our loyal and far-sighted laymen also, seeing the vision, will co-operate to the limit for realizing this goal set by the church for this new fiscal year. We all now say heartily, "Let World Service move forward with increasing success, with advance all along the line, each member giving at least as much for others as for ourselves."

What the Woman's Home Missionary Society is Doing for the Negro

By Mrs. J. S. Beale

THE close of the Civil War gave to four million Negro slaves their physical freedom. But it left us slaves to ignorance and superstition. We were without homes and many personal comforts, and as lost sheep in a wilderness, not knowing what to do nor where to go.

Later, when many of us attempted to purchase homes of our own, we had no idea of making a real home, because of our many disadvantages. Seeing these conditions, our blessed Master touched the hearts of the women of the Methodist Church, to say, "As our fathers and sons gave their lives to free the Negro from the chains of bondage, so we will organize ourselves to free him from the chains of sin and ignorance." And in order to systematize their labors, The Woman's Home Missionary Society was organized in 1880 in the city of Cincinnati, Ohio, for the purpose of soliciting Christian women to come South to establish schools and industrial homes for Negroes.

The work was begun in New Orleans by Dr. and Mrs. J. C. Hartzell, now bishop. Since then this Society has founded and equipped many industrial homes and schools and hospitals. We are not putting into The Woman's Home Missionary Society what we are getting out of it. Let us remember that when we do something that will be a benefit to our race, something ennobling and endearing, something to elevate manhood to noble virtues, upright lives, our life will not have been lived in vain.

These thoughts must be impressed upon the humblest of the race. Success comes not by waiting for it. If the Afro-American is to continue to rise, and is to hold a prominent place in this nation, there must be stern effort. Empty wishes carry us nowhere.

It is no matter of pride when we think of the fact that our white brethren of the North, and especially those of our church, have given, and are still giving, their thousands for our uplift, and we hesitate to give so little as \$1.20 membership dues once each year to help ourselves. We are anxious that the women of the Mississippi Conference shall wake up to the call of their duty:

"America and the world for Christ!"

—District President of the Meridian District of The Woman's Home Missionary Society.

The Greatest Business in the World

By Mrs. Daisy Bulkley Taylor

THERE is no more responsible, challenging and yet fascinating job to-day than being a parent.

Newell W. Edson says: "Science centering on the child has brought to us as parents a wealth of information, observation and method to make us more skilled in preparing him for the complex life of to-morrow. Consequently the child's health was never better guarded. New devices are at hand for developing his brain power and training his talents, through ingenious technics the arts are made familiar to him, citizenship is stimulated, character training is made a practical possibility, and even the social graces are provided for, but in this preparation very little thought is given to the spiritual training of the child." Few educators have viewed the child from a spiritual standpoint soon to take over our job as leader and trainer of children. Many of us have failed to realize the paramount importance of the spiritual training and development of the child. Frequently we hear the expression: "Plenty of time" and "Such training belongs in adolescence." But it belongs in adolescence no more than in childhood. Like all other training, its roots should start in early years and this start should not be vague and uncertain but definite and sure. We should no longer say, "Wait until the child understands." The child learns, consciously and unconsciously, much earlier than most of us imagine.



MRS. D. B. TAYLOR

Frequently we orate and write and grow enthusiastic over our sporadic attempts to give spiritual training through poorly organized and poorly equipped Sunday schools, daily vacation Bible schools, Junior Leagues, and other

organizations. We have all too long tried to fit the child to the school which is, as a rule, the product of poor vision, poor equipment and an inefficient teaching force. But the day has arrived when every effort must be made to fit the school to the best interests and needs of the child. The major emphasis, however, must be given in the home, where the primary responsibility rests.

Parents must realize their stewardship of the child. Every mother or woman with the mother-heart should know child psychology that she might have the right approach to this all-important and vital subject so that the training may be given naturally and normally. The child should be taught to think of God, not as an austere monster living in some remote part of the universe who may be summoned to punish the naughty little one, but rather as the tender, loving, heavenly Father who gives life and light and all that He is and has, and that his life is as dependent upon His life as he is dependent upon father for bread and as the moon is upon the sun for its light. When the child sees a flower, a bird, the falling snowflake, the soft, pattering rain, the sun, moon or stars or any of the other created things, he should be taught to think of the Creator as well as the created. He should be taught that God lives in him and speaks and works through him and that he must never become detached from Him.

One writer has said: "The aftermath of the great war

has brought a tendency to immodesty, a loosening of the family ties, a lowering of moral ideals, a lessening of church influence, a desecration of the Sabbath, a lack of business integrity with its spirit of the gambling mania, a coarsening of moral fibre as indicated by the dirtiest books that ever issued from a press, the filthiest scenes that were ever seen upon a stage and hundreds of thousands of people rushing to see slackers slug each other, who become rich in an hour through the expenditures of a coarsened populace who are as anxious to see bloodshed as the brutalized populace of Mexico to see bullfights." And as I look toward the future of our land I seem to see an age needing the ideals, the moralities, the intensities and fervors of our Christian religion. Therefore, it is to be deplored that words and the printed page cannot transmit to parents and all women interested in children, and to mothers' clubs especially, the importance of their spiritual training and development. Every man and woman ought to be in some way connected with assisting the younger generation to make good.

Frank Crane says the greatest business in the world anywhere and at any time is the business of educating and training the young. Just as the household centers about its children in all its hopes and plans, just as for them the father works and the mother sacrifices, so in the case of a nation everything should turn about the improvement of its young people. On them and on their fitness rests the future safety of the nation more than on any plans or schemes or institutions which their fathers may set in motion. Always the character of a people has more to do with the success of a nation than the institutions or the defenses which it may possess.

It would be wise for mothers in the home and in mothers' clubs and women who are in any way interested in the spiritual training of children to take an intensive, progressive course of reading including such studies as "The Abingdon Religious Education Texts," catalogue of which may be secured from The Abingdon Press, New York City, New York. "Children's Prayers, Recorded by their Mother," published by the Pilgrim Press, 14 Beacon Street, Boston, Massachusetts, \$1.25 each. This book describes the experiences of a mother in the religious education of her four small boys. It is extremely well written and will be very useful. At the end of it is a book-list of helpful suggestions. "Childhood and Character," written by Hugh Hartshorne, and published by the Pilgrim Press, cannot be too highly recommended. Mary T. Whitley's "Study of a Little Child," "Study of a Primary Child," and "Study of a Junior Child," published co-operatively by several denominations for somewhat less than a dollar apiece may be secured from The Methodist Book Concern, 150 Fifth Avenue, New York.

Since physical, mental and spiritual training should go hand in hand, I am also including this bibliography, which may be helpful to many:

For the Young Mother

- I. *Physical Care of Baby and Mother-to-be.*—1. Van Blarcom, "Getting Ready to be a Mother," Macmillan.
2. Slemons, "The Prospective Mother," Appleton.
3. Kenyon, "For the Mother-to-be and the Baby-to-come, Series I," nine letters from Good Housekeeping, West

40th Street. 4. Guyer, M. F., "Being Well-born." 5. United States Children's Bureau, "1. Pre-Natal Care" (free), Department of Labor, Washington, D. C. 6. Maternity Center Association of New York, "Pamphlets on Pre-Natal Phase." 7. Cady, "The Way Life Begins."

II. *Physical Care of Baby*.—1. Smith, Richard and Green, Mrs. Henry, "The Baby's First Two Years," Houghton, Mifflin Co. 2. Kenyon, "The Baby's First Year, Series II," Good Housekeeping. 3. United States Children's Bureau, "Infant Care," Department of Labor, Washington, D. C. 4. American Child Health Association, "Baby in House of Health," 15 cents, 370 Seventh Avenue, New York City. 5. Holt, "Care and Feeding of Children."

III. *Mental Training of Baby*.—1. Fenton, "A Practical Psychology of Babyhood," Houghton, Mifflin. 2. Gesell, "The Pre-School Child."

IV. *Child from Two Years Up* (Physical and Mental Care).—1. Thom, "Child Management." 2. United States Children's Bureau, "Child Care and Child Welfare." 3. American Child Health Association, "The Runabout in the House of Health." 4. Lucas, "The Health of the Runabout Child," Macmillan. 5. McCarthy, "The Healthy Child from 2 to 7," Macmillan. 6. Rose, "Feeding the Family," Macmillan. 7. Merrill-Palmer School, "Nutrition in Elementary Grades," Detroit, Michigan. 8. Holt, "Food, Health and Growth," Macmillan.

V. *Agencies Worth Acquaintance*.—1. American Social Hygiene Association, 370 Seventh Avenue, New York City. 2. Maternity Center Association, 370 Seventh Avenue, New York City. 3. Women's Foundation for Health, 370 Seventh Avenue, New York City. 4. New York Diet Kitchen, 370 Seventh Avenue, New York City. 5. New York State Board of Health (ask for all pamphlets). 6. New York City Board of Health (weekly or monthly bulletins). 7. American Academy of Medicine, 17 West 43rd Street, New York City.

ORANGEBURG, SOUTH CAROLINA.

To Pastors of New Orleans Area

Dr. E. M. Jones, Representative

Dear Brethren: Here is an important notice. Please read and heed it. Your District Conferences will meet in a few days. That means that about half of the Annual Conference year is gone and you are meeting to make your semi-annual report of your success and achievements. Perhaps you have done well and will make a creditable report of your church activities.

If half the year is gone, you should at least report half of your Conference Claimants at the District Conference. Some of the pastors whose hearts are burdened with the care of the old veteran preachers may have raised their full apportionment, but all the pastors should be able to report at least half of their assessemnt for Conference Claimants at the District Conference. By reporting half of your collections at your District Conference, it will be a fine indication that your full apportionment, on the basis of five per cent of ministerial support, will be raised by the Annual Conference.

The Conference Claimants Need an Increase

No argument is necessary to establish this fact. Turn to the record of your last Annual Conference and see what each claimant received, and you will be convinced beyond the shadow of a doubt that all of our retired ministers, widows, and children should receive more than

they do. While each Conference, year by year, is growing more liberal toward its claimants, the increase is entirely too small for their support and comfort.

I will be present. I am planning to reach every District Conference possible or have a representative there. Many of the Conferences are meeting at the same time. However, we will stretch every inch of our strength to meet you at your District Conference. Anyway, come prepared to make a good report.

Don't fail the old preacher to-day, and some preacher will not fail you to-morrow.

Bishop and Mrs. Clair in Nashville

THE last week in June, Bishop and Mrs. Clair spent two days and nights in Nashville, Tennessee. One night a great banquet was given in their honor at Clark Memorial Church, Dr. J. A. McMillen, the distinguished surgeon and physician, master of ceremonies.

More than twenty-five members of the Tennessee Conference, including all the District Superintendents, were present to welcome the leadership of this brotherly Bishop and his queenly wife.

A short program was rendered, which consisted of music furnished by the Methodist Episcopal Churches of Nashville, and short addresses by Dr. J. A. McMillen, Revs. W. E. Mitchell, R. A. Dowell, J. T. Patillo, J. O. Dixon, W. B. Crenshaw, District Superintendents; W. D. Hawkins, president of the People's Bank and Trust Company; Revs. H. P. Gordon, and Mrs. M. C. Chavis. The Bishop and Mrs. Clair responded feelingly to these words of esteem from these representatives of our Methodism. Every address breathed the spirit of joy and esteem for the leadership which the recent General Conference has placed over the Tennessee Conference.

Bishop Scott was present, and in a real way joined with the members of the Tennessee Conference in their hearty welcome to our distinguished guests.

In the basement of the church, at the close of the program, a fine supper was served by all the Methodist Episcopal Churches of the city and the pastors, Mrs. G. H. Martin and Mrs. Hardiman, hostess.

Tuesday night, at the charming home of Dr. and Mrs. H. H. Walker, a reception was held, at which time Bishop and Mrs. Clair met many of the people of the city who were not of our church.

During the Bishop's two days in Nashville he visited many of the homes of our people, dined with them, visited every church of ours in the city, looked in them, visited the schools, visited Hubbard Hospital, and prayed with Rev. J. B. Booth, a pioneer of the Tennessee Conference, who has been sick practically all the year. Bishop Clair plainly showed himself a brother indeed, and has, at the beginning of the quadrennium, endeared himself to the hearts of the ministers of Tennessee Conference and the laymen as well. "Bishop Clair is not a Bishop," said a good old sister, "but a big brother."

Bishop and Mrs. Clair were domiciled with Dean and Mrs. H. H. Sutton at Walden College while in Nashville. The Dean and Mrs. Sutton made it real pleasant for their distinguished guests, Mrs. Sutton driving Mrs. Clair to many of the places of interest in and around the city.

The Bishop and Mrs. Clair rested at the home of Dr. and Mrs. Walker after the reception Tuesday night until their train left early Wednesday morning for their home in Covington. A new era has arrived for the Tennessee Conference.—G. W. LEWIS.

Personalities and Facts In the Presidential Campaign

Advocate Readers' Question Box—No. III

By Harry Earl Woolever

Editor, The National Methodist Press

THERE are occasions when an unusual number of letters of inquiry are received by The National Methodist Press from readers throughout the country. The national party conventions seem to have been among those events which stimulate the spirit of interrogation and, as many of the letters indicate, a general desire to clear certain points, answers will be given on this page to such questions as space will permit. It is the purpose of this Press to remain absolutely non-partisan where questions have a bearing on political parties or candidates, but this will not prevent a statement of facts concerning any group or individuals who are related to the public interests, no matter whom or what it hits. There are great moral issues involved in the present national campaign. For the Christian church or any of its agencies to remain silent when great issues having to do with the welfare of mankind are at stake, would be disloyalty to the church of the past and to the Christ. It is, therefore, with favors for none, but with a desire that the truth may be known on such questions as a number are asking, that the following answers are given:

OF THE QUAKER HOUSEHOLD

From Brazil, Ind.—*"Is Mrs. Herbert Hoover a Catholic? If not, to what faith does she hold?"*

We understand that the writer is asking if Mrs. Hoover belongs to the Roman Catholic Church. All believers in the faith of Jesus Christ are Catholics in that they are of the universal faith. Methodists and Congregationalists are just as much of the catholic faith as could be the priests and the pope at the Vatican. "Roman" is the distinguishing characteristic, no doubt, in the mind of the questioner.

Mrs. Herbert Hoover, wife of the Republican presidential nominee, before her marriage was a communicant of the Protestant Episcopal Church. Since her marriage, she has been a member of the Quaker Church and an attendant upon the services of the same.

ACCOUNTS DO NOT ALL AGREE

From Fort Wayne, Ind.—*"Is the inference in the enclosed clipping, referring to the Kansas City Convention, true? It appeared in a local paper."*

The clipping reads as follows: "All accounts agree that the Kansas City convention was in all of its convivial aspects the greatest since the bone-dry days came. Trains of trucks were needed to cart away empty bottles from the hotels each morning."

The statement is an absolute misrepresentation which characterizes many of the wet newspapers of to-day. Some of these publications are so disconcerted by the growing success of prohibition that they overstate their ideas upon this question to an extent which not only makes them ridiculous, but raises a question as to the reliability of any statement in their columns.

GOVERNMENTAL INTERFERENCE

From Auburn, N. Y.—*"What is the significance of the statement made at a recent banquet by Mayor Walker, of New York City, in referring to the New York governor, who is now a candidate for the presidency, as quoted in a number of the New York City dailies?"*

We quote the substance from one of these: The mayor said: "A friend from one of the bucolic districts asked me if it were not a fact that all my public acts were dictated from Rome. I said no—I had to be honest with him—they were not, but more's the pity. 'Then he said to me, 'Now, really, don't you know that if Al Smith is elected President he will take his orders from Rome?'"

"And I answered him, 'I hope to God he does,' because of the patriotism and the love of country in my heart. I tried to show him that during all the ages the church of Rome has ordered nothing against civilization, and I almost got him to concede that it would be for the good of the country to have a direct connection with Rome."

Cardinal Hayes paid this tribute to Mayor Walker's speech: "If what you said to-night would only reach the ears, the hearts, and the souls of the citizens of New York, and also of our great country, they would be made to realize that the United States has no better friend than the Holy Mother Church."

The statement of the mayor was a surprise to many, as it seemed impolitic to raise this question. However, it is up now, and for the sake of fairness and justice to all. It is bound to reappear, and even in the national convention at Houston it gained foremost attention for a time and divided the delegates. Already, organized Roman Catholic women have made a house-to-house canvass in certain sections of New York City, asking support on a basis which the majority of citizens deplore. But Mayor Walker, before a group of his fellow church members, has brought the subject to the front in a very striking way. This, doubtless, will result in clearing the atmosphere so that the facts may be seen. *The question is not one of religious toleration.* Let that be said at the outset. This is a governmental issue which concerns all citizens, irrespective of race or creed.

In the present national campaign, the terms "religious prejudice," "bigotry," and "intolerance" will be used frequently in an ignorant and unfair manner. Already these terms are used to cover up a matter of greater concern to Americanism than the religious group to which a man belongs. The anxiety in this land—a fear which has been active since the early colonial days—is not one pertaining to religious power, it has to do with a foreign political influence which has manifested itself in many places in the world. See the addresses of the Father of the Revolution, Samuel Adams, as indicative of an identical concern in the middle of the eighteenth century. The fear is not that of Catholicism, but that of "Roman temporalism." Every Christian of whatever creed desires that the largest success in interpreting Christ may be the reward of the spiritual forces which look to Rome for leadership, but most of those outside of the Roman Catholic fold are apprehensive of the political activities of a foreign political power which in the past has disturbed the governmental peace of the world and which still claims the authority to interfere with the national allegiance and oaths of citizens in this country and to dictate to certain citizens of this nation concerning matters which Americans hold are of a temporal nature. Modern Romanist authorities, even in the Capital City of Washington, are still teaching this political doctrine which most Americans hold to be an interference with modern democracy.

The American people have ever resented domination of public officials by any foreign political power. During the war, if any suspicion of a foreign influence, even a cultural one, were noted, it was resented. That same spirit obtains regarding the temporal, not the spiritual, influence of the head of the papal states, in the governmental affairs of the United States.

Mayor Walker speaks of its being "for the good of the country to have a direct connection with Rome." That statement implies the very political influence concerning which Americans are anxious, and no citizen may justly be called a "religious bigot" who takes exception to such foreign interference.

As for the political force of the church of

Rome in the advancement of civilization on this continent, there is a wide difference of opinion. One needs only to inform himself on the illiteracy records of the countries long dominated by Romanism or as to the war which has recently raged to the south of us as Mexico has sought to free herself from Romanist political influence, to appreciate that the mayor has been misled. Let religious intolerance be condemned everywhere, but at the same time, for the sake of truth and justice, do not permit the clever use of the terms of bigotry to be employed as a smoke screen to mislead honest people who befriend all creeds, but hate political deception.

A VICE-PRESIDENTIAL NOMINEE

From Boise, Idaho.—*"What is the religious affiliation of Senator Robinson, the vice-presidential candidate on the Democratic ticket?"*

Senator Robinson is a member of the Methodist Episcopal Church, South. He holds his membership in a church of this denomination at Lonoke, Ark., a little village of less than two thousand inhabitants, where he began the practice of law. His secretary states, however, that in later years, while living in Little Rock, he has attended a church of his denomination in that city. His ability and leadership have been signally recognized in the United States Senate.

WASHINGTON, D. C.

McKendree College

One of the outstanding features of the celebration of the centennial of McKendree College was the publication of a centennial history. The volume has been distributed to the subscribers, and is proving eminently satisfactory. Indeed, the mechanical art in which it is produced is of the highest quality. It is bound in leather, embossed with gold, large in size, and produces the feeling to the hand that it was wrought to be a permanent library deposit. The book is highly illustrated, and the contents printed on the best of supercalendered paper. The cuts have been selected with great care, and present the most artistic and appealing side of that institution both in buildings and campus.

The volume is first devoted to short biographies and characterizations of the members of the present classes and of the literary and historic and journalistic organizations of the institution. These are all of such high quality as to command the respect of the reader. Indeed, the personnel of the student body is such as to acquaint him with one of the most intelligent and cultured to be found in the Middle West.

The section devoted to the centennial history of the institution will be read with considerable interest, beginning in the year 1828. The early period of education in America is reviewed, into which the beginnings of Methodism are set with careful thought, while the stories of Bishop Asbury and Peter Cartwright and Bishop McKendree and Peter Akers are carefully and inspiringly retold. Pictures of the original buildings are given, and other matters of interest which make this volume of great historical worth. The story is brought down through many changes, many leaders, and many periods of stress and strain, until the present hour is reached in which Cameron Harmon occupies the position of president.

The historical section is well written and sufficiently exhaustive to give it permanent value. The writers have devoted much time and research to every biographical section, while the general survey of education is such as to make it highly informative and instructive. The sections given to the consideration of the outstanding men of different classes will prove to be especially valuable as a biographical source. One hundred years covers a large section of time. Especially is this true during the modern era. A century during the life of Methuselah meant little, and was not counted minute by minute nor hour by hour. For this oldest institution of Methodism to have come forward from the pioneer days, during one of the most expansive and aggressive periods in history, is something worth our most careful consideration, and at the same time merits our highest encomiums.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

THE FIRST FOREIGN MISSIONARIES

THIRD QUARTER. LESSON V. JULY 29

Scripture Lesson—Acts 13. 1-52.

Who Is a Missionary? A missionary is a person sent out to serve others without having been employed by them for this service, and without depending on them for his material support as a full remuneration for his service. All the great prophets in distinction from the priests were missionaries. The Master was a missionary, and the apostles were missionaries, even though He got His material support and expected them to get theirs from the people whom they served as partial reward for their service. The professional or business man, the Sunday-school and church officers who serve the community or the church gratuitously, simply for the good they may do, are rendering missionary service, even though they may be employed for such service. This is home missionary work. And whoever is called to be a Christian is called to be a missionary in this sense. Such free-will service, based upon love and desire to do as much good as possible, is fundamental to Christianity. The foreign missionary is sent to a foreign country to render such service. Not everyone is called to this kind of service.

The First Christian Foreign Missionaries. Jonah was doubtless the first foreign missionary among the Jews. On two occasions our Lord went into a foreign country and rendered helpful service. But it does not appear that this was His purpose for going. When He first sent His disciples out He forbade their going among foreign peoples; but His farewell commission to them was that they should make the salvation of the world their objective. When persecution drove the Christians from Jerusalem, some of them went to foreign countries and took the story of the gospel with them. But Saul and Barnabas were the first foreign missionaries sent out by the church. When Saul was sent to work in Cilicia, and when Barnabas was sent to Antioch, he was sent to a foreign field. But their foreign work in a special sense begins with our lesson to-day.

That the church in Antioch should have been the first to have taken the initiative in sending out the first men specifically to evangelize people on a foreign field is an enviable record. The day when it reached that decision fixed its place secure in history, and marked the beginning of a new epoch in the history of the Christian church. The story of the church before this is the story of its infancy and youthful preparation; while its story after this is the story of it entered deliberately upon its life's work. Before this the church was feeling its way, but after this it made or achieved its way in the world. Why should this Antioch church, the daughter, rather than the mother church in Jerusalem, have taken the initiative in such an important matter?

Why Antioch Became the Home Base? One reason is that this church was on a foreign field, and was therefore removed from the center of Judaism, which always tended to check the aggressiveness of the Christian church in its midst. But the most important reason is that Saul was in this church. The Holy Spirit spoke first to Saul and Barnabas before He spoke to their church. We may be sure that Barnabas would not have given up the direction of the work in Antioch for work elsewhere without having consulted the apostles who had sent him there. Doubtless he and Saul consulted them on this foreign project during their recent visit to Jerusalem, whence they brought Mark to accompany them (11. 30; 12. 25). We believe the idea to have been original with Saul. His naturally pioneering spirit made him restive under confinement to a church and longer

which could well take care of itself without his immediate assistance. This pioneering spirit had driven him from Jerusalem to persecute the Christians on foreign fields. And from the time of his conversion he was convinced that he had been called to be the apostle to the Gentiles, while the others were to be apostles to Jews. What a large field he accepted for himself alone!

Barnabas and Saul, and Saul and Barnabas. He had to have assistance, of course. And on the first foreign missionary tour Barnabas was regarded by the church as the official chief. The church had agreed to the project with the understanding that he direct it. So everywhere we read *Barnabas and Saul* rather than *Saul and Barnabas*. He was head of the Antioch church, and the apostles had greater confidence in his level-headedness and ability for safe leadership as a spokesman for Christianity than in Saul, whose aggressive liberality usually incurred the antagonism of stand-patting Jews. And Barnabas was older than Saul. But as a matter of fact it was *Saul and Barnabas*. Saul took all the initiative, it seems, while Barnabas was his companion.

The church is sponsoring this first foreign missionary project. All the others in which Paul was engaged were conducted by him more or less independently of the auspices of the church. And no one of his numerous epistles was written to a church established by Barnabas and him during this first tour or to a man sent out by the church and associated with him on it. Those independently established churches gave him his greatest joy, and were the cause of his greatest anxiety to the end of his life. Upon them he was willing to stake his entire future reputation. They were his, and he was their apostle. We shall have more of this first tour in our next lesson.

SAMUEL HUSTON COLLEGE.

Epworth League Topic

JULY 29

By the Rev. J. W. Haywood, D.D.

WILFRED T. GRENFELL

(Matt. 8. 1-17; Matt. 4. 19)

For the next few weeks we shall be studying the lives of a few of the pioneers in Christian adventure. We begin with Dr. Grenfell, the good samaritan of the Northland.

In these days when there is so much of sordid self-seeking, so much of the disposition on the part of the great majority to ask, "What's in it for me?"—in times like these, it is valuable, beyond words, to have a character like Grenfell fall across our way. For well-nigh a half century this man has poured his life into needy, bleak Labrador. In this land, where want and suffering is the rule, where actual starvation lurks always around the nearest corner, this man has literally been meat and drink to the people. In addition to healing the diseases that afflict the people of this inhospitable land, Dr. Grenfell has established co-operative stores, saw mills, industrial schools, everything, to bring the more abundant life to Labrador. The annals of self-sacrifice contain no finer, more thrill-

ing epic than is furnished by the story of Grenfell in Labrador. It would be infinitely better for our young people if our newspapers and magazines said less about the captains of business and industry, who amass millions by shrewd, conscienceless bargaining, and more about the Grenfells who sell all they have and follow the Christ in glorious service.

Dr. Grenfell travels from place to place in a hospital ship. On the pilot wheel of that ship are written these words: "Follow me, and I will make you fishers of men." Fitting sentiment for this unique servant of the Master. King George of England recently made Dr. Grenfell Knight Commander of the orders of St. Michael and St. George. Nothing which might be done by even the kings of this world could in any real sense confer honor on this man. Already he was a Knight Commander in the holy order of service of which Jesus Christ is the head.

MORAN COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, JULY 29, 1928

"We turn to the Gentiles"

(By D. D. Martin, D.D.)

Paul began his ministry among his own people, and persisted in preaching in the Jewish synagogues until his popularity made the Jewish leaders jealous. They stirred up sentiment against Paul and his companions among the Jews, which rendered their work difficult, and because of this they turned to the Gentiles, where they were received with gladness. The very people on whom they had a social claim turned against them. It was so with Jesus.

Some of the happiest of human fellowships have been created between the missionary and the native in the land to which he has gone to preach Christ. The only power which will bring the nations together is the power of Christ. This work is so difficult that only the best available should be sent as foreign missionaries. The church at Antioch chose Paul and Barnabas because it was evident they were the chosen of God for this work. God and His church usually see alike in the matter of human qualification. God's elect are quite sure to have been discovered by His church for any important work.

Any call to the mission field includes a vision of the needs of the field. Dr. Moffatt saw the smoke of a thousand villages which needed Christ, and David Livingstone heard the call and gave his life for Africa. A student in the mission classes at Gammon Seminary heard the call of a native king in Liberia as he asked for missionaries, and he said, "Here am I, send me." No real missionary, knowing the darkness of this world without Christ, can fail to turn toward the nations in darkness. This is the best move in the life of Paul, and it is the day of greatest decision when any called of God become missionaries of light to the Gentiles.

Paul found the Gentiles ready listeners to the word which he brought, and churches were established in western Asia, eastern Europe, and northern Africa. Paul transformed an empire, and changed the whole current of human life for centuries when he turned to the Gentiles. So did Morrison when he went to China, and Cary when he went to India, and Melville Cox when he went to Liberia. The missionaries have worked the miracles of the centuries since Jesus went by turning to the Gentiles and preaching the living gospel.

GAMMON SEMINARY.

Roster of District Conferences for 1928 Season

We will cheerfully make any corrections or entries when necessary. A postcard request is all that is expected. District superintendents will kindly enter theirs as early as possible.

District	Place	Date	Supt.
Marshall	Marshall, Texas	July 17-22	A. J. Newton
Dickson	Columbia, Tenn.	July 18-22	R. A. Dowell
Gulfside	Pass Christian, Miss.	July 18-22	A. L. Holland
Waycross (So. End)	Waycross, Ga.	July 18-22	D. R. Cooper
Charleston	Monck's Corner, S. C.	July 18-22	C. C. Clark
Wilmington	Johns, N. C.	July 18-22	G. M. Phelps
Greensboro	Newport News, Va.	July 18-22	J. P. Morris
Western	Forest City, N. C.	July 19-22	N. J. Pass
Birmingham	Gadsden, Ala.	July 24-29	J. W. Thomas
Navasota	Madisonville, Tex.	July 24-29	T. S. Pryor
Murfreesboro	Liberty, Tenn.	July 24-29	J. T. Patillo
Savannah	Ailey, Ga.	July 25-29	S. D. Bankston
Montgomery	Wetumpka, Ala.	July 25-29	P. P. Wright
Tuscaloosa	Mt. Sterling, Ala.	July 25-29	F. W. Williams
Vicksburg	Bude, Miss.	July 25-29	J. R. Ross
Atlantic	West Palm Beach, Fla.	July 25-29	W. O. Bartley
Brookhaven	Crystal Springs, Miss.	July 25-29	G. W. Coleman
Lake City	Lake City, Fla.	July 25-29	J. W. Wesley
Baton Rouge	Baton Rouge, La.	July 25-29	B. J. Reddix
Bennettsville	Chesterfield, S. C.	July 25-29	J. D. Whitaker
LaGrange	West Point, Ga.	July 25-29	J. B. Maddux
Orangeburg	Orangeburg, S. C.	July 25-29	J. B. Taylor
Spartanburg	Chester, S. C.	July 25-29	L. W. Williams
Waynesboro	Waynesboro, Ga.	July 25-29	W. H. Odum
Greenville	Walhalla, S. C.	July 25-29	J. E. Jenkins
Griffin	Fairburn, Ga.	July 25-29	D. H. Stanton
Hattiesburg	West Enterprise, Miss.	July 26-29	E. A. Wilson
Jackson	Jackson, Miss. (Mt. Pleasant)	July 26-29	J. S. Williams
Chicago	Indianapolis, Ind.	Aug. 1-4	P. T. Gorham
Kansas City	Blackburn, Mo.	Aug. 1-5	E. W. Hannah
Atlanta	Grantville, Ga.	Aug. 1-5	J. W. Queen
Paris	Rosser, Texas	Aug. 2-6	J. H. Anthony
Greenwood	Duck Hill, Miss.	Aug. 7-12	J. H. Wesley
Durant	Goodman, Miss.	Aug. 7-12	C. V. Heffner
Charleston	Cumberland, Md.	Aug. 7-12	E. A. Haynes
Palestine	Fairfield, Texas	Aug. 7-12	W. R. Robinson
South Baltimore	Broadneck, Md.	Aug. 7-12	W. H. Dean
Palestine	Fairfield, Tex.	Aug. 7-12	W. R. Robinson
Huntsville	Center Grove Ct., Ala.	Aug. 8-12	J. W. Whitfield
Houston	Richmond, Texas	Aug. 8-12	J. S. Scott
Monroe	Bastrop, La.	Aug. 8-12	C. Spears
Opelika	Rocky Mount Ct. (Ala.)	Aug. 8-12	J. C. Chuman
Gulf	Orlando, Fla.	Aug. 8-12	J. S. Todd
Sedalia	Warrenburg, Mo.	Aug. 8-12	E. F. Pate
Memphis	Capleville, Tenn.	Aug. 8-12	J. O. Dixon
Forrest City	Hunter, Ark.	Aug. 8-12	J. H. Hatchett
Sumter	Lynchburg, S. C.	Aug. 9-12	B. F. Bradford
Starkville	Columbus (Ct.), Miss.	Aug. 14-19	D. Green
St. Louis	Springfield, Ill.	Aug. 15-19	G. D. Hancock
Gainesville	Lawrenceville, Ga.	Aug. 15-19	N. J. Crolley
Hannibal	Troy, Mo.	Aug. 15-19	C. S. Webster
Shreveport	Vanceville, La.	Aug. 15-19	J. C. Calvin
Hot Springs	Bengon, Ark.	Aug. 15-19	W. C. Rivers
Little Rock	New Edinburg, Ark.	Aug. 16-19	W. S. Sherrill
Beaumont	Silsbee, Texas	Aug. 21-26	J. W. Gilder
Clarksdale	Webb, Miss.	Aug. 21-26	C. W. Butler
Tupelo	Okolona (Pleas. Val.), Miss.	Aug. 21-26	B. W. Wynn
Meridian	Rosehill, Meridian, Miss.	Aug. 21-26	D. L. Morgan
North Baltimore	Westminster, Md.	Aug. 22-26	C. Y. Trigg
Holly Springs	Victoria, Miss.	Aug. 22-26	A. G. Cole
Gainesville	Sanpulaski, Fla.	Aug. 22-26	D. S. Selmore
Fort Smith	Morrilton, Ark.	Aug. 22-26	J. L. Bryan
Lexington	Paris, Ky.	Aug. 22-26	L. E. Jordan
Ocala	Waldo, Fla.	Aug. 23-26	F. E. Welch
Washington	Wayside, Md.	Aug. 28-Sept. 2	R. F. Coates
Jacksonville	St. Augustine, Fla.	Sept. 6-9	H. W. Bartley
New York	Brooklyn, N. Y.	Sept. 25-27	M. A. Thompson
Philadelphia	Merchantville, N. J.	Oct. 2-4	W. C. Thompson
Salisbury	Berlin, Md.	Oct. 9-11	J. E. A. Johns
Wilmington	Chester, Md.	Oct. 16-18	T. H. Woodley
Easton	St. Michaels, Md.	Oct. 23-25	J. W. Jefferson

always glad to have him with us. Our pastor, the Rev. J. W. Manning, is working hard with his members, getting ready for Conference. We ask the prayers of all the readers of the Southwestern that we may continue to be faithful to the cause.—Lillie R. Gammon, Reporter.

Baldwin, La.—On the night of June 26, after a very soul-stirring class meeting at Trinity Methodist Episcopal Church, the pastor and his wife, Rev. and Mrs. A. M. Taylor, had just retired, when the sound of a cornet aroused them. The parsonage was invaded, and 306 pounds of choice groceries, fresh vegetables, and a cash purse were left. In a few well-chosen words, the pastor expressed his profound gratitude, and invited them to call again. The project was led by Sisters Alice Gibbes, Mary Alexander, and others.—Mrs. C. O. Johnson, Reporter.

Marion Ala.—Sunday, July 1, was dedication day at Oak Grove Methodist Episcopal Church. The church was dedicated to God, and a host of friends were there to witness the ceremonies. At 11 A. M. the pastor, Rev. Z. K. Jackson, preached a soul-stirring sermon, and every heart was made to rejoice over the completion of the new church. At 3 P. M. the Rev. Crews, of Hopewell Baptist Church, preached a wonderful sermon. God surely was with us during the day. Oak Grove and its loyal members are trying to stand out and do something worthwhile.—Mrs. Osceola C. Jackson, Reporter.

Minter City, Miss.—Easter Sunday was a high day at Minter City. Each church played well its part under the supervision of the Four Kings' contest. Minter City church: John Monroe, \$11.35; A. J. Jackson, \$17.57; I. T. Simmons, \$20; C. L. Vassa, \$20.50; Sunday-school collection, \$1.07; total, \$70.49. St. Mary: E. K. Bailey, \$7.30; J. B. Bullox, \$12; E. D. Douglass, \$9.65; R. L. Marsh, \$8; public collection, \$1.52; total, \$38.47. Hopewell: Peter Thompson, \$21.31; P. Williams, \$21.37; N. A. Smith, \$17.22; Q. C. Cooper, \$25.70; public collection, 65 cents; total, \$86.25; grand total, \$200. Q. C. Cooper having won the contest at Hopewell, was escorted to the platform and crowned king of the earth, while the defeated kings bowed at his feet.—P. A. Lemon, Reporter.

Sassafras, Md.—Three months after the close of the annual session of the Delaware Conference, the communicants and friends of John Wesley Methodist Episcopal Church shrouded themselves with honor, on Sunday, July 1. At the close of the evening service, which terminated a rally of eight weeks, \$216.50 was placed on the table to be disposed of by the trustees, who, under the leadership and judgment of our pastor, the Rev. F. C. Kershaw, have extended our church sixteen feet longer and twenty-two feet wider, giving us a gallery, lecture room, and annex, to be used for social affairs and grading the Sunday school. A new pulpit set has been added to the furnishings of the church, and a choir box placed on the side, instead of to the rear of the rostrum. The parsonage has been renovated within and without; a new roof placed on it. "The Lord hath done great things for us, whereof we are glad."—Raymond Ringgold, Reporter.

Pachuta, Miss.—Children's Day was celebrated at Clark Chapel, June 10. Reports were made as follows: L. McCarthy, \$4.15; M. Reid, \$4; L. Johnson, \$2.45; R. Nickson, \$2.25; G. Hamilton, \$1.37; L. Allen, \$1.02; grand total for all purposes, \$25.78. Mt. Nebo: L. Campbell, \$4; B. Campbell, \$1.50; total, with other collections, \$13.92. At Coke Chapel, the institute was a great success. Welcome address by Brother A. B. Coleman; discussions by T. Parker, H. Collins, J. McKnight, A. B. Coleman, M. McCarthy, L. Campbell, and S. Campbell. Response by G. W. Houze and Prof. E. H. Chapman. A splendid Children's Day program was rendered at night. Reports were made by the following: L. Coleman, \$6.25; L. McCarthy, \$1.73; F. Parker, \$1.50; B. McCarthy, \$1.48; total with other collections, \$62.06; grand total, \$101.76. The work on the Pachuta circuit is in fine shape.—Rev. J. McCree, Pastor; F. Parker, Reporter.

Little Stories of Achievement

What the Churches Are Doing

Philadelphia, Miss.—Steven Chapel Methodist Episcopal Church: The Rev. T. A. Tyson conducted a great revival here, and five souls were added to the Kingdom. Dr. Tyson is a great power in the pulpit. Song service was conducted by our pastor, the Rev. W. L. Mills. The church was revived. We raised \$40.10.—Rev. W. L. Mills, Pastor; L. C. Hanly, Reporter.

Dublin, Ga.—Howard Chapel Methodist Episcopal Church: We are proud to say we have a splendid Sunday school under the direction of our superintendent, T. M. Howard. On Children's Day, June 10, a splendid program was rendered by the children under the supervision of Miss Minnie Mae Robinson. Collection, \$15. We are traveling slow, but sure, asking God to head us on our journey through.—Rev. J. W. Watkins, Pastor; Della Howard, Reporter.

Enondale, Miss.—July 1 was a great day at Keys Chapel Methodist Episcopal Church. The Children's Day program was rendered, and the service was enjoyed by all present. The Rev. Williams preached an able and inspiring sermon to the children from the text found in Rev. 3, 12, "I write unto you a new name." The amount raised for

World Service was \$13.64; amount for pastor, \$12.36; total, \$26. We are standing by our pastor.—Josephine Cotton, Reporter.

Smithville, Miss.—Sunday, June 24, was a high day at Spruile Chapel. The Sunday school presented a Children's Day program, which was second to none in this town. We were graced with several selections by the quartet from Amory's and New Prospect's glee club. Just after the program, each child responded liberally in the educational rally. We raised \$20.80. Spruile Chapel is doing great work under the leadership of Rev. S. Houston.—P. H. Sartor, Reporter.

Paw Paw, Va.—Sunday, June 24, Children's Day was observed, with a splendid program rendered by the children. Mrs. Mary Brown presided at the organ; Brother Edward Fields sang "Somebody Knows." Bro. Fields is a fine singer as well as a bandmaster. Our pastor, the Rev. L. A. H. Moore, made a fine address to the school and preached a fine sermon at night. Sister Moore has been quite ill for the past few weeks. We hope she will soon be able to be with us again.—Mrs. E. Fields, Reporter.

Gary, W. Va.—July 1 was a high day at Gary Methodist Episcopal Church. Our district superintendent, the Rev. B. J. Martin, was with us at 11.30 A. M. and preached a soul-stirring sermon. At 2.30 P. M. the Lord's Supper was administered. We are

Epworth League Institute Dates

San Antonio, District, West Texas Conference, San Antonio, Texas, July 16-22.
 Marshall District, Texas Conference, Marshall, Texas, July 16-22.
 Austin District, West Texas Conference, Austin, Texas, July 23-29.
 Rust College, Upper Mississippi Conference, Holly Springs, Miss., July 23-30.
 Lexington Conference, Dayton, Ohio, July 23-30.
 Gulfside, Mississippi Conference, Waveland, Miss., July 31-August 5.
 Bluefield District, East Tennessee Conference, Bluefield, W. Va., August 6-12.
 Chicago District, Lexington Conference, Chicago, Ill., August 6-12.
 Lincoln Conference, Wichita, Kans., August 6-12.
 Dallas District, West Texas Conference, August 6-12.
 Florida State, Florida and South Florida Conference, Daytona Beach, Fla., August 12-19.
 Waco District, West Texas Conference, Waco, Texas, August 13-19.
 Morgan College, Washington and Delaware Conference, Baltimore, Md., Morgan College, August 20-26.
 Atlanta, Clark University, Atlanta, Ga., August 27-September 2.
 Little Rock, Philander Smith College, Little Rock, Ark., September 24-30.

Goliad, Texas.—Fannin Street Methodist Episcopal Church: We have just closed one of the greatest revivals in the history of the church and town. The Rev. Mrs. Ludesta Baskett, who was born and reared in Africa, educated in Oxford College, England, and who now lives in California, conducted the meeting, which was a wonderful success. Sister Baskett seemed to have been at her best each night during the two weeks' meeting. This was a meeting where everyone seemed to have forgotten denomination and served God in spirit and in truth; and by so doing, forty-two souls were brought to Christ. The afternoon services got the people in an attitude of prayer, which is so essential in the saving of souls. Everyone seemed spiritually alive and filled with interest to give aid toward the success of the meeting whenever and wherever they could. The meeting was enjoyed by all who came to hear Mrs. Baskett, and they came from far and near.—Rev. R. W. Allen, Pastor; Earlene Sapenter, Secretary.

Morrilton, Ark.—We were assigned to this work from the last session of the Little Rock Conference. We found the church practically a wreck. Most of the leading members had passed into the beyond, leaving only a few to advocate the cause, and yet fearlessly and prayerfully we entered upon duty with a hope to succeed. The good women of the church got together and beautified the parsonage, and installed some furniture therein. Pleasant Hill, Solgo-hachia, is also connected with this work. On Easter Day, at this place, we raised for World Service \$17; at Morrilton, \$4; raised at Pleasant Hill, Children's Day, \$8; Morrilton, \$7. We are already in advance of last year up to the District Conference. We are planning a full report by the District Conference, with some new subscribers to the Southwestern Christian Advocate. The following persons paid one dollar: Rev. Lee Brown; Rev. Miles, pastor of the African Methodist Episcopal Church; Miss Lavada Brown, F. G. Green, W. K. White.—G. A. Hall, Pastor.

Ellicott City, Md.—The Children's Day services were held at Mt. Zion Methodist Episcopal Church, June 10. They put over the program of the church, which was quite a success, and sent \$10 to the Board of Education. The annual rally was held at the same church, June 24. Mothers' Day service was held at West Liberty Methodist Episcopal Church, May 20. The pastor, Rev. Chas. A. Johnson, preached a soul-stirring sermon to the mothers at 11 A. M. A special program was rendered at 3 P. M. Receipts

for the day amounted to \$47.13. The annual rally was held on July 15. The first annual track and field meet and outing of the South Baltimore District, sponsored by the Ellicott City charge, Mr. Richard A. H. Johnson, son of our pastor, director, was held at Brown's Chapel Methodist Episcopal Church, Dayton, Md., June 30, and was very much enjoyed by all. The Mt. Zion Sunday school won the loving cup. The Rev. J. W. Harriday is superintendent of that Sunday school.—Rev. Chas. A. Johnson, Pastor; Mrs. Bertha H. Gray, Reporter.

Rio, Miss.—Sunday, June 24, was a high day at Liberty Methodist Episcopal Church. A Children's Day program was rendered to a packed house, entitled, "The Best Day," with Mrs. H. B. Evans as leader, and Mrs. Leo Pollock and Mrs. Lillie O. Williams, organists. Mrs. Evans has the young people at heart. At the close of the program, Mrs. Williams responded in behalf of the program rendered and the Children's Day Fund. The Rev. Williams has the junior church well organized. The Junior Club girls headed the list, as follows: Miss Naomi Evans, \$3.30; Miss Celeste Pollock, \$10.06; Miss Omeria Riley, \$3.91; Misses Levie and Essie Pollock, \$2.50 each; Miss Queenie E. Alexander, \$2.70; Miss Geanie Cole, \$2.50; Miss Dulcie Pollock, \$1.50; Miss Mary E. Clark, \$1.30; total, \$31.01; public collection, \$7.35; total for the day, \$38.36. The pastor preached an able sermon. On Saturday night, June 16, the auxiliaries of the church, with the pastor, gave a jubilee war bazaar, which was enjoyed by all present. Collection, \$2.27. We cannot see anything but success with Mrs. Evans and the Rev. and Mrs. Williams as leaders.—Velma Donald, Reporter.

Children's Day at Camphor Memorial, Scotlandville, La.—"Gretchen's Wondrous Adventure," a Children's Day fantasy, was presented at our church on Children's Day under the direction of Mrs. Ruth G. Carter, with splendid success. It was claimed by everyone who was present that this was the best Children's Day play ever given in the community by anyone. The play consisted of fifty characters. Mrs. Carter, who is well trained in pageantry, made a wise selection of each character representing the parts of the play. The most attractive features of the program were the beautiful costumes worn by the children and the artistic decoration of the auditorium. The children were so well trained, and played their parts so well, that the audience was held spell-bound to see the children of our community present such a wonderful pageant. All were eager, even before dismissal, to congratulate Mrs. Carter and the children. It was also requested that "Gretchen's Wondrous Adventure" be presented in the auditorium at Southern University. Mrs. C. L. Amacker, one of our teachers, presided at the piano and added much to the success of the occasion. Our Sunday-school superintendent, Mr. James Bradford, paid high tribute to Mrs. Carter for the high type of instruction

which was brought out in the play. The pastor, who is ever interested in the training and elevation of our younger set, was elated and highly gratified at this standard of work in the religious field.—Reporter.

Shreveport, La.—June 29 was a high day at Johnson Chapel Methodist Episcopal Church. Our pastor, the Rev. S. C. Williams, closed a ten days' financial drive with the co-operation of all officers and members of the church. When all reports were made, the sum of \$146.35 was raised in ten days. All debts have been paid, and the church is now alive once more. We thank Bishop R. E. Jones for sending to us this great pastor and leader. Under the Rev. S. C. Williams' leadership, in two months we have secured a lot adjoining the church lot, and are now ready to build on it a \$2,000 parsonage, and will have it finished by the Annual Conference. The people love him, and our church is crowded at every service. Three converts have been baptized and received into the church since the arrival of Rev. Williams, who was sent to us from the Angie circuit, New Orleans District, two months after the death of our pastor, Rev. Cornelius Johnson. And we must say that our church has never been in better shape than it is now. We are asking the return of our pastor before the Conference meets, and we ask your prayers for our continued success.—Miss Grethren Lewis, Reporter.

Opelika, Ala.—Our accomplished pastor, the Rev. J. W. Patillo, has done a great work in the upbuilding of the church and the erection of a new parsonage since he came to us, on the new property bought on Fourth Street and Avenue "D." The parsonage has four rooms, front and back porches, valued at \$1,500. The Ladies' Aid has installed some nice furniture, which adds to the beauty and comfort. The new parsonage is quite an advantage to the pastor and family, as they were renting. A new church is much needed, and that will be the next effort if the bishop sees fit to return him, which we hope he will. The Rev. Patillo and family are very popular with the people. He is a splendid pastor, and Mrs. Patillo is an untiring church worker, working side by side with her husband in the various organizations of the church. On a recent Sunday we had with us Dr. E. M. Jones, who preached an excellent sermon, which everyone highly enjoyed. After having raised a nice collection for our pastor, Dr. Jones asked for \$3 for the cause he was represented, and was fortunate to get \$6. The services came to a close with some very encouraging remarks from Dr. E. M. Jones relative to the new church which we hope to be able to secure in the near future.—Mrs. H. N. Brown, Reporter.

Marion, Ala.—Zion Chapel Methodist Episcopal Church has added a few improvements, and is still making progress. Our pastor, the Rev. I. B. Points, is proving himself the man for the task. Water is being put in the parsonage. The ladies of the church are working splendidly. The pastor has organized them into four groups. No. 1, Mrs. Liz-



CHILDREN'S DAY AT CAMPHOR MEMORIAL

zie Sims, chairman; No. 2, Mrs. Lena Griffin, chairman; No. 3, Mrs. Belle Clark, chairman; No. 4, Mrs. Maggie Shamberger, chairman. Each group meets three times a month in its district, and all meet the fourth Friday at church; Mrs. Willie M. Thomas, president. The ladies have bought a new stove for the parsonage. A room has been added for community activities. A playground has been organized, under the influence of the Sunday school, for the children and young people of Marion. The Rev. F. W. Williams held his third Quarterly Conference, which was very good. He preached a great sermon at 3 P. M., and left to attend a business meeting in Gadsden, Ala. He has proved himself a big brother to the men of the district. The Sunday

school is making great strides in progress under the leadership of the superintendent, Mrs. Anna Lewis. It has been organized into two parts by the pastor, and is declared to be the best here in fourteen years. We have just closed a great revival, with thirteen conversions. The Rev. Laurence Dennis, of the African Methodist Episcopal Church, preached for us. He is a great preacher. The Epworth League is moving on splendidly under the leadership of Mr. Caleb Underwood. A neat sum has been paid on the indebtedness of the church. Mrs. I. B. Points and her three children have arrived, and everyone is happy to have them here. Several storms have passed the parsonage during the last month.—Miss Velma Young, Reporter.

District Activities

District Rounds

GULFSIDE DISTRICT

Third Round—Merrill and Vernal, July 31 to August 1; McLain, 2, 3; Richton, 4, 5; Lumberton, 10-12; Picayune, 11, 12; Bonds and Wiggins, 17-19; McHenry, 18, 19; Waveland, 21, 22; Bay St. Louis, 24-26; Kiln, 26; Gulfport, St. Mark, 31 to September 2; Gulfport, Haven, 1, 2; Biloxi, 7-9; Handsboro, 8, 9; Pass Christian, 11, 12; Escatawpa, 14-16; Moss Point, 15, 16; Ocean Springs, 18, 19; Basin, 22, 23

Dear Brother Pastor: This brings us to the third round of the Conference year. Thus far we have run well, and it is my most sincere prayer and wish that we continue this very fine spirit of loyal devotion to the ideals of our blessed Christ. This round will bring us to the District Sunday School Convention at Handsboro. We are expecting that each auxiliary of the district be represented and report \$10. Let us do our best for Haven Teachers' College, for the Board of Pensions and Relief, and Episcopal Fund. We are also reminded of our obligation to the Southwestern Christian Advocate, which we must not fail to fulfill. I am very grateful to each pastor, officer, and member of the district who helped to make the District Conference the success that it was. This spirit of mutual helpfulness characterize each delegate present. If I can be of any service to you at any time in putting over your program, feel free to command me.—A. L. Holland, District Superintendent.

HATTIESBURG DISTRICT

Third Round—Laurel, Wesley, August 2, 3; Mallalieu, 4, 5; St. Paul, 8, 9; Sumrall, 11, 12; Hattiesburg, Bentley, 14, 15; St. Paul, 17-19; Ellisville, 18, 19; Paulding, 21, 22; Bay Springs, 23, 24; Heidelberg, 25, 26; Enterprise, 28, 29; State Line, September 2, 3; Waynesboro, 5, 6; Shubuta, 7, 8; Shubuta Ct., 9, 10; DeSoto, 12, 13; Quitman, 15-17; Salem and Morgan Hill, 16, 17; Pachuta, 19, 20; West Enterprise, 23, 24; Mossville, 27, 28; Hattiesburg Mission, 30 to October 1.

Dear Brethren: Remember that the Annual Conference is to convene December 12, and that we have a short Conference year. Therefore we need to put forth the most strenuous efforts to raise our claim in full, so that no cause we represent will suffer on this account. We can put it over if we are determined enough to do so.—E. A. Wilson, District Superintendent.

KANSAS CITY DISTRICT

Second Round—Armstrong, July 28, 29; Blackburn, August 1-5; Glasgow, 11, 12; Slater, 18, 19; Glasgow Ct., 19; Gilliam, 20; Marshall, 25, 26; Centennial, September 2, 3; Lexington, 8, 9; Independence, 8, 9; Clark Chapel, 16, 17; St. Mark (3 P. M.), 16; Malta Bend, 22, 23; Wellington (8 P. M.), 23; St. Joseph, 29, 30; Des Moines, Iowa, October 7, 8; Marshalltown, Iowa, 13, 14; Mason City, Iowa, 19-21; Sioux City, Iowa, 23.

Dear Brethren: On to the District Conference. Every charge is requested to make a report, including World Service, and subscribe for our Southwestern Christian Advocate. Our District Conference bazaar will be open, and please send at least \$5 to be applied on our district parsonage fund. Push

the program of evangelism and Christian education.—E. W. Hannah, District Superintendent.

NEW YORK DISTRICT

Second Round—John Wesley, July 22, 23; Jersey City, 22-24; White Plains, 29, 30; Ossining, 29; Englewood, August 5, 6; New Rochelle, 5; Newman, 12, 13; Yonkers, 12; Burlington, 19; Mount Holly (8 P. M.), 19; Spring Lake, September 2, 3; Newark, 9, 10; Trenton, 10-16; District Conference, John Wesley Methodist Episcopal Church, Brooklyn, N. Y., September 25-27.

Our mid-year stock taking will be at this Conference. If we have secured half of our Conference askings at this time, we may reasonably expect the other half to be forthcoming by the time our new bishop, E. G. Richardson, calls us to report at the annual session. The new administration will mark us both for our excellencies and defects. World Service, church aid, summer school of theology, and Epworth League institute claims are all welcomed. Rise, let us be going!—Moses A. Thompson, District Superintendent, 846 Lafayette Street, Elizabeth, N. J.

Quarterly Conferences

CARY, MISS.

On June 30, our second Quarterly Conference convened in Clark Chapel Methodist Episcopal Church, and proved a great success, with our efficient district superintendent, Dr. J. R. Ross, presiding. After the devotions and remarks by Dr. Ross, the regular business of the Conference was taken up. The pastor's report showed that the church is moving on in a progressive way. Local preachers and all officers followed with splendid reports. Several visitors were present, and a splendid dinner was served to all. Among those visitors who made inspiring remarks were Sisters Josephine Martin and Annie White. Sister Hattie Watson and father, B. J. Jones, Sr., both loyal members of the church, spoke very inspiringly to the Conference. On Sunday the district superintendent preached two soul-stirring sermons. One joined the church. The Lord's Supper was administered to about thirty persons. We were able to pay our district superintendent in full. Collections were as follows: Class No. 1, David Mixon, leader, \$4.25; No. 2, W. M. Chester, \$3.55; No. 3, George Jones, Sr., \$3.25; Lynch Chapel, \$7.10; solicited by J. C. Martin, \$7.10; brought forward from first quarter, \$4; public collection, \$27.51; total, \$32.—J. C. Martin, Reporter.

CRAWFORDSVILLE, ARK.

Our Quarterly Conference was held in our new church, June 9 and 10. The Rev. J. H. Hatchett, district superintendent, presided. The Rev. Fletcher Smith was present, also his wife. The work showed much improvement. The members and friends are always glad to meet the Rev. Hatchett and hear him preach. Despite the rainy season at that time, the Rev. Hatchett preached to a large audience. Total collection, \$17.12.—A. L. Green, Recorder.

MICANOPY, FLA.

On June 14-17, one of the greatest sessions of the Sunday School, Epworth League, and World Service Convention, was held at Red-



*In warm July I like to find
A cool and shady spot
In which to sew, if I'm inclined,
Or read, as like as not.
In warm July I'd rather do
Some quiet task the whole day through.*

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dick, Fla., under the leadership of the Rev. F. E. Welch, district superintendent of the Oscala District. The people at Reddick put forth every effort to entertain this great convention with the plans set by the pastor, Rev. A. Miles. Many visiting ministers were present from other districts. The Rev. D. S. Selmore, district superintendent of the Gainesville District, beautifully addressed the convention. The Rev. S. B. Wilson and our own delegate to the General Conference, Prof. W. W. Sullivan, brought greetings to us. Sunday was a great day in Reddick, when the Rev. F. E. Welch delivered his annual sermon at 11 A. M., followed by the Rev. R. H. Debose at 3 P. M., and the Rev. A. Williams at 7.30 P. M., who preached with power. One person came forward and joined the church. This session will be long remembered by all who attended.—A. C. Kelly, Reporter.

RIO, MISS.


The second Quarterly Conference was held at Liberty Methodist Episcopal Church, June 30 and July 1, with the district superintendent presiding. Most of the officers were present with written reports. Paid superintendent \$22.50. On Sunday the district superintendent preached an able sermon from Prov. 4. 23.—Rev. J. A. Williams, Pastor; V. M. Donald, Reporter.

District Conferences and Conventions

LAKE CHARLES DISTRICT CONFERENCE

The twenty-second session of the Lake Charles District Conference was held at Leesville, La., June 27 to July 1, 1928. The Rev. W. J. Hampton called the meeting to order. Prayer by Rev. H. L. Clark. The Holy Communion was administered, followed by the organization. The Rev. T. J. Bridgett was elected secretary; Miss Gladys Williams, assistant; the Rev. H. L. Clark, statistician; the Rev. J. D. McCain, assistant; the Rev. J. E. Rolax, reporter. A very inspiring sermon was preached by the Rev. T. H. Hayes. "Ministerial Support" was ably discussed by the Rev. W. M. Caldwell. Discussion on

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World Service by the Rev. J. E. Rolax. Sermon by the Rev. W. S. Robinson. Welcome address on behalf of the Mount Zion Church, Miss Thomas; on behalf of the Baptist Church, the Rev. J. P. Brown; on behalf of the African Methodist Episcopal Church, the Rev. T. H. Kling; on behalf of the business men, C. E. Gill; secret societies, Mrs. Ella Simms. Introductory sermon by the Rev. T. J. Bridgett.

Thursday morning, message by the Rev. T. A. Bailey. The district superintendent's report showed that the district was progressing in many lines. Discussion, "Tenure of Bishops," by the Rev. W. M. Caldwell. "Gulfside, and Its Relation to the Negro," led by the Rev. T. J. Bridgett. Discussion,

"Is the Minister of the Gospel as Highly Honored To-day as Men of Other Professions?" by the Rev. J. E. Rolax.

At 8 P. M., missionary sermon by the Rev. J. E. Rolax. Morning message, Friday, by the Rev. J. D. McCain. Sermon by the Rev. I. H. Large. At 2.30 P. M. The Woman's Home Missionary Society and other auxiliaries held their meeting. Mrs. W. J. Hampton, district president. Mrs. Amelia Turner, State president, presided with much dignity, and gave a timely address. Mrs. Callie Lewis also addressed the meeting.

The educational sermon was preached by the Rev. W. M. Caldwell. The morning message, Saturday, was delivered by the Rev. W. H. Jones. Sermon by the Rev. T. H. King. Saturday evening, recreation hour and sight-seeing.

A model Sunday school was conducted by the Rev. J. E. Rolax, and love feast was conducted by the Revs. George Thomas and A. W. Johnson.

At 11 A. M. the annual sermon was preached by the district superintendent, Rev. W. J. Hampton. The sermon was rich with thought and spirit. The closing sermons were preached by the Rev. P. M. Jones and W. S. Robinson, which will be remembered long for good in the town of Leesville, La.

The District Conference drafted a resolution endorsing the return of Bishop R. E. Jones to the New Orleans Area, and will make it further known in the home-coming reception at the Annual Conference within its bounds, October next.

There was an increase in conversions, accessions, and World Service. Thus closed one of the greatest District Conferences in the history of the district.—J. E. Rolax, Reporter.

DISTRICT AND CHURCH SCHOOL CONVENTION

The District and Church School Convention opened June 27, with the Rev. D. R. Copper presiding. On Wednesday night the Rev. Reeves, our pastor from Barnesville, preached an able sermon; and on Thursday night the Rev. S. D. Bankston, district superintendent of the Savannah District, preached as never before. We were favored with a sermon on Friday by the Rev. T. M. Bush, and at night our pastor at Forsyth preached.

Woman's Column

Paw Paw, W. Va.—The Ladies' Aid held their regular monthly meeting, June 12, with officers and members present. After the business session, we had a fine talk by Bro.

W. T. Alridge, of the African Methodist Episcopal Church of Carlsile, Pa. Brother Alridge did not forget to open his pocket-book with a good donation. May God bless him, and we trust he will come again.—Mrs. F. Hamilton, President; Mrs. E. Fields, Reporter.

Jefferson, Texas.—The Woman's Home Missionary Convention met at St. Paul Methodist Episcopal Church, June 20-24. This is the first convention of The Woman's Home Missionary Society, Marshall District, Texas Conference, to convene at Jefferson. We must take off our hats to the district president, Mrs. J. A. Reese Hants, for her strong effort to undertake this task, with the support of our new district superintendent, Rev. A. J. Newton. They put the program over. Deaconess Simpson was on the grounds with her big heart to work, and we were all pleased to have her present. We were benefited by her address to the ladies on the first day. Mrs. J. O. Williams addressed the women on the evening of the first day, and we were wonderfully blessed by her address. The women saw the work better than ever before, for we had time to explain and dig out the points of The Woman's Home Missionary Society. Little Miss Carrie Johnson made a wonderful welcome address to the delegates and other visitors; response by Mrs. L. D. Smith, of Marshall, in chosen words. Deaconess Brown spoke very pointedly on foreign-missionary work. Mrs. F. N. Luster is president. The service of the Ladies' Aid Society, Mrs. M. D. Holland presiding, was carried out in a wonderful way. The sermons that were preached by the Rev. Lamb, the Rev. J. O. Williams, and the Rev. K. S. W. Henry will never die in the hearts of the people. A point brought out by the Rev. J. O. Williams, "A dead rail fertilized, but yet it lies dormant," will never be forgotten. Much praise is to be given the Rev. J. A. Hants, pastor, who stood by the convention to make it a success. Most of the officers were re-elected: Mrs. J. A. R. Hants, president; Mrs. A. L. Crowe, secretary; Mrs. R. E. K. Norville, reporter and corresponding secretary.

Obituaries

JOHNSON—Mrs. Elcy Johnson died May 15, 1928. She was a member of Mt. Olive Methodist Episcopal Church, Yazoo (Miss.) circuit, and was very faithful and loved by all. She was forty-one years of age at her death, and the mother of ten children. The funeral was conducted by her pastor, the Rev. E. J. Millsap. She leaves to mourn, besides her children, many grandchildren and a host of friends.—Reporter.

LEMONS—Mrs. Millie Lemons, of Opelousas, La., departed this life February 23, 1928. She was a member of St. Mark Methodist Episcopal Church for twenty-eight years. She was a loving wife and a Christian at heart. She leaves a husband, one daughter, and many relatives to mourn her passing.—T. A. Bailey, Reporter.

SEYMORE—Mrs. Estella Seymore died May 15, 1928. She was a member of St. James Methodist Episcopal Church, Yazoo circuit, Yazoo City, Miss. She leaves a husband, mother, ten children, and a host of friends to mourn. The funeral service was conducted by the pastor, Rev. E. J. Millsap.—Reporter.

Marriage

NASH—CONNOR. On June 12, 1928, the Rev. J. G. Nash, of Dayton, Tenn., and Miss Leona J. Connor, of Prospect Dale, Va., were happily united in the holy bonds of wedlock at the bride's home. The bride entered with Mrs. J. F. Bently, her sister, who was also matron of honor. The groom was attended by Mr. A. H. Connor, brother of the bride. Miss Annie Connor and Mr. Wagner were the other attendants. The Rev. R. D. Washington, the bride's pastor, officiated. Mrs. Nash is a member of Mt. Tabor Methodist Episcopal Church. The groom is a prominent pastor of the Methodist Episcopal Church of Dayton, Tenn. Several days after the marriage, the Rev. and Mrs. Nash left by motor for Dayton, Tenn. We wish for them a long, happy, and prosperous life.—Reporter.

Garrett Biblical Institute
Evanston, Illinois

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, JULY 26, 1928

AWARENESS

BY MIRIAM TEICHNER

God—let me be aware.

Let me not stumble blindly down the ways,
Just getting somehow safely through the days,
Not even groping for another hand,
Not even wondering why it all was planned,
Eyes to the ground unseeking for the light,
Soul never aching for a wild-winged flight,
Please, keep me eager just to do my share,
God—let me be aware.

God—let me be aware.

Stab my soul fiercely with other's pain,
Let me walk seeing horror and stain,
Let my hands, groping, find other hands,
Give me the heart that divines, understands,
Give me the courage, wounded, to fight,
Flood me with knowledge, drench me in light,
Please, keep me eager just to do my share,
God—let me be aware.

FROM "Quotable Poems."

Outstanding Issue of Campaign

How Will the Wet Votes Count?

By Harry Earl Woolever

Editor, *The National Methodist Press*

WASHINGTON in recent weeks has been the scene of many conferences bearing upon the Presidential campaign. These conferences included cabinet members, governors, senators, congressmen, industrial leaders, agricultural leaders, bankers, lawyers, prohibition and anti-prohibition leaders, and representatives of many other groups which have any considerable volume of votes. They have made surveys of the possible trend of sentiment regarding the parties and their candidates. They have perfected plans of campaign, chosen leaders, and made pronouncements of what is or is not the dominant issue to be stressed.

Many inquiries reaching *The National Methodist Press* seek an expression as to the outstanding issue. For instance, this question is typical: "What, in your opinion, is the most important issue before the country in the present national Presidential campaign?"

It is very evident that this is a question on which there might be a difference of opinion, but to one familiar with the earnest, persistent, and sacrificial efforts of the Protestant churches to free this country from the tortures of the liquor traffic there is one outstanding issue. It does not matter so much to what party a candidate happens to belong, what his name may be, his residence, nor his ancestry. What he stands for upon great moral and social issues which have to do with the happiness and well-being of men, women, and children does count tremendously and fundamentally, and is, therefore, of concern to every Christian citizen.

NO TIME FOR PARTISANISM

The liquor interests, with a doughty leader to champion their cause, have stolen in broad daylight—a practice now common in large cities—the machinery of a great national party. They make no secret of their purpose to destroy that which the American church people have given time, money, and life to establish. Why should those citizens who believe in prohibition fear or hesitate to denounce and oppose those individuals who declare against them and their unselfish efforts to save millions of American youth from the clutches of alcoholism?

The day has come when those who long for the time when "we can put a foot on the brass rail again and blow off the froth" cannot truly represent the majority of the American citizens. A sober America is necessary if there is ever to be a Christian America—an America with prosperity and happiness.

He who will scuttle principles for the sake of any partisan standard is not worthy of the privileges which this enlightened and free land offers to her true and devoted sons and daughters. Tariff or no tariff, State rights or federal rights, international alliances or national isolation, will play no such part in the future prosperity and happiness of the people of this country as will the choice between the return or the continued repression of the traffic in alcoholic beverages. This fact is evident to those who know the social conditions in this country, past and present, and in other countries where intoxicating liquors are still freely consumed. The foreign business and manufacturing interests which have to compete with the products of the better paid and sober American workers know that American prohibition is a great factor in American prosperity.

This is not a time for the citizens of the United States to be partisan, but rather must they stand true to their highest ideals for the nation. Whichever party wins in the November elections must depend upon the support of a great independent vote. The wets and those who want the return of the legalized liquor traffic, support that candidate whom they believe will cater most to their desire. There must be in this great Christian na-

tion an even larger number who have caught sufficient of the social vision of Christ to raise themselves above partisan traditions and to hold up the hands of whichever candidate gives the greatest assurance of holding the ground gained in this great moral crusade. A dry administration means more to the nation than any other administration, by whatever name it may be called.

The defeat of the moral forces in their fight to establish the ideals and principles of prohibition would result in the most harmful and costly consequences that could come to America and the world as the citizens face the ballot boxes in November. It would bring with it most disastrous results, not only to the social and moral life of the nation, but also to the economic and industrial fields upon which rests so much of our national prosperity and well-being.

THE ELECTORAL VOTES DECIDE THE ISSUE

The failure of Congress to reapportion the representation of the various States according to present distribution of the population of this country may possibly affect the outcome of the Presidential election. This apportionment should have been made following the federal census of 1920. The number of Presidential electors from each State is equal to the number of senators and representatives in Congress to which the State may be entitled. The electoral votes of each State are cast as a unit. However, some citizens' ballots count more than others, as the relative population of the States has changed very materially since the last basis of electoral representation was adopted by Congress.

The failure to reapportion the electoral

votes among the States might make a world of difference in a closely contested election. However, in the present century there has been but one closely contested election. In all other cases, one of the candidates has had a majority of considerably more than a hundred. Woodrow Wilson, in the three-cornered contest of Taft, Wilson, and Roosevelt in 1912, received the largest electoral majority cast during the past thirty years. Mr. Wilson in his second election received the very small majority, as they run, of twenty-three. So close was the popular vote that on the evening of the elections the thirteen electoral votes of California were generally credited to the Republican candidate. The final count placed these in the Democratic column. This comparatively small bloc of thirteen votes would have changed the results of that election.

STATES HAVING LARGE VOTE

Inasmuch as the electoral vote granted each State is based upon population rather than citizenship, those States in which reside great groups of aliens have a vote in the selection of a President which is unfair to the American citizens in other States. For instance, the States having the largest votes are: New York State, 45; Pennsylvania, 38; Illinois, 29; Ohio, 24. Each of these States has a large alien population in certain of its cities and mining and industrial centers. Other States, such as Arizona, Delaware, New Mexico, and Wyoming, have only three electoral votes each.

ESTIMATING THE VOTE

Because of the varying weight, the States will have in swinging the balances when Congress meets in joint session, according to the Constitution, on the second Wednesday in February next to canvass the electoral votes cast by the various States, the political wise-ones, as they gather in conference, are considering the relative strength of each State rather than the number of States which either candidate is likely to carry.

It is very evident that, with the few large States named above having over a fifth of the total electoral vote, the candidate who carries these States has a great advantage. However, the Hon. Charles Evans Hughes received the support of the first three of these States in 1916, but his opponent won the election.

ALL EYES TURN TO NEW YORK

New York State will play an important part in the election of 1928. It is a State in which the wet-and-dry issue will be bitterly fought. It has its large cities which have strong wet groups—especially New York City—and it has its teeming smaller cities, its villages, and rural communities which are dry. It has had contests upon this subject time after time. It has fought the dry issue in various ways, one result of which was the defeat of United States Senator

(Concluded on page 600)

Personal and General

—During their stay in Nashville, Tenn., Bishop and Mrs. M. W. Clair were pleasantly entertained in the lovely home of the Rev. and Mrs. H. E. Erwin, 911 First Avenue, S., Nashville, Tenn.

—Bishop M. W. Clair, resident bishop of the Covington Area, gives notice that changes have been made in the dates of the following Annual Conferences: Tennessee Conference, October 17, instead of October 8; Lincoln Conference, October 31, instead of October 10; Little Rock Conference, November 28, instead of December 5. The places remain the same.

—The election of Dr. Orwyn W. E. Cook as assistant professor of political science in the University of Southern California is announced. Receiving the Yale scholarship at the University of Southern California, he later took his degree at Yale. He was a missionary in Mexico for eleven years, and has just been released after a pastorate of three years at the Union American Church in Manila. In the spring of 1922 the University of Southern California conferred upon him the degree of LL.D.

—The following changes have been made in the Episcopal Plan of Visitation since the adjournment of the board of bishops: Southwest Kansas Conference, Dodge City, Kans., October 17 instead of October 10; Oklahoma Conference, Tulsa, Okla., October 24 instead of October 17; Central Northwest Conference, Minneapolis, August 22 instead of August 23; Rock River Conference, Morgan Park Church, Chicago, October 3 instead of September 26; Holston Conference, October 17 instead of October 31, and the place should be Sevierville, Tenn., instead of Sevierville, Pa.; Alabama Conference, November 7 instead of November 8 (the place should be Tarrant Church, Birmingham, Ala., instead of Tarrant, Ala.).

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She Ruined His Ministry

MANY a minister's prospect of large success in a given pastoral field, and even of his entire ministerial career has been wrecked by the vagaries and extravagances of a too officious wife. Of quite a few ministers it has been said concerning their wives' activity in the affairs of the local church, "She ruined his ministry." Of course the number of exceptional cases are far in the majority, but enough cases of the "officious" wife are on record to warrant calling attention to the insidious results of the conduct of such a type in the parsonage.

She is frequently criticized for undue prominence in the official activities of the charge when she conducts herself as though she were the pastor and her husband were the assistant or subordinate. Most of those who do so are simply overzealous for the speedy triumph of right and righteousness, and their instinctive feminine impulse to get things done by the direct and immediate method lures them unwittingly into the position of seeming leadership.

Moreover, some pastors' wives are led on by a justly zealous and sometimes overzealous desire for their husband's success. They see an open gap; they rush in, little suspecting they will be criticized by the public, since they themselves are aware of wholesome motives back of their conduct. But such eagerness for the speedy bringing about of right and for the success of one's husband not infrequently leads to extravagant exercise of an apparent marital authority in the preacher's official duties which the people are slow to admit. In fact, more often than not the people are displeased with that type of pastor's wife who acts as though she were pastor and her husband an assistant of hers. Out of deference to the pastor's family, they cautiously keep silent about it, but are nevertheless thinking about it, and there is rankling in their hearts concerning it. It is interesting to note that though most congregations want and welcome the services of the minister's wife, they do not want that such service shall be performed by her as though she were the principal in the situation. Much of such dislike is certainly due to the traditional mental bias against the activity of women in public affairs, a part of the primitive idea of keeping woman subordinate in society; but not all of it can be lodged here. There is just and convincing reason and warrant for the leadership of the pastor rather than that of his wife in the official activities of his parish, though the wife's co-operation is in place and very much desired. While the pastor's wife should exhibit a reasonable show of interest in all that goes on in the sphere of her husband's ministry, she should by all possible means exercise tact in fitting herself into every situation arising which requires her services and co-operation.

Being the pastor's wife does not automatically make her the head of any movement or auxiliary in the church. Only by official appointment or suffrage of the electorate

of the church does she hold office and then, not to "lord it over" the heritage, as some few are accused of doing. Perhaps it is fortunate in well-regulated churches that the tendency is less marked to make heavy drafts for church work on the pastor's wife in any capacity. When this tendency becomes the custom, it will relieve much of the tension and complaint occasioned by the presence in the parsonage of the occasional official preacher's wife. Still in many places and instances the participation of the preacher's wife in church affairs is one of the necessities of the situation. Only when it is thus necessary should it be done, and then not in an officious or bossy manner.

The officious minister's wife can find in the sphere of her household duties sufficient opportunity to exercise her officious instincts, if she must give vent to them. The church is certainly no place for such; certainly the official meetings and activities of the church are not. Outside of the sphere of homemaking, what more does the preacher's wife need to challenge all the initiative and resourcefulness at her command? If she is prone to do good beyond the pale of the home, there are a thousand ways in which she can make her good intentions and influences felt without seeking to be officious in the church. To welcome the responsibility of making the home and the character of its inmates what these should be, instead of desiring to shape the church according to her liking, should be her ambition. Surely when nothing else is able to do so, womanly modesty, the sense of propriety, ought to restrain this type of parsonage lady from officious interference in the administrative affairs of her husband's church.

In many a church it would make for smoothness in relationships and for more effectiveness in administration if some ministers' wives would keep out of the councils of the congregation. Then it could not be said of any given one, "She ruined her husband's ministry."

—Love means life.

—Work and grow.

—Goodness is always spare.

—Do not marry too young, for sometimes life is pretty long.

—God is always within reach of the man who calls upon Him.

—You will never be happy by doing right simply because you have to.

—The man who fails to respond to things of beauty is inwardly dead.

—The man with a persecution complex thinks the world is against him.

—If you find the devil inactive in your life, it is because he has come to the conclusion that he does not need to worry about you.

Open Fires

By John C. Wright

THEY are rapidly disappearing along with other long-cherished relics of what we are pleased to call the old-fashioned home and family life. It is not by accident that the hearth has persisted for generations as the symbol of the home. Around and before it the whole varied drama of human life has been enacted. Birth and death mingled strangely there. Prosperity and want, laughter and tears, bitterness and joy, love and hate, all have had their hour and abided there. Strangers, foot-sore and weary, have seen its flickering gleam through the darkest night, and followed it to warmth and succor. The prodigal, cold and penitent upon the dunghill of his wasted years, recalls its glow and feels the urge of outraged manhood return.

There is that about an open fire that warms both within and without. Its protecting roar, its joyous crackle, its cherry glow, and its mad, leaping ecstasy melt the iciest of hearts and loosen the most silent of tongues. It is hard to be a grouch in front of an open fire. There is something about it that constantly reminds of the goodness and providence of God. Those fagots, glowing and crackling upon the irons, have been storing up the sunshine for ages so that they may give it forth in the long, cold, gloomy days; and the bleak and stormy nights when man's habitation would be cold and lifeless without it. Nothing, in my opinion, that modern building science and construction have yet offered in "improved" heating facilities can take the place of the open fire place or grate. The room in the modern homes in which one may still be found is usually the gathering place of the family—the scene of their most sacred and intimate musings. It is the playground of childhood; the trysting place of youth; the council table of middle age; and the shrine of our declining years. And no more beautiful picture could be painted than that of all these periods in human life gathered around the family hearth, each using it for the purpose peculiar to his age without interfering with any of the rest. Then when the long night wanes, evening prayers have been offered up, good-night said, and the circle breaks up, each going to his chamber for the boon of slumber, what an invitation to reverie and to excursions into the unknown do the fading embers give! How many of the world's greatest ideas were born in the mind of some silent dreamer—alone in the dead hours of the night before an open fire. It warms the blood, soothes the spirit, softens the heart, unleashes the imagination, illumines the vision and releases the soul to roam and explore in the unknown.

How can we estimate the debt that poetry, art, invention, music, religion and statecraft owe to the open fire. How would Lincoln have learned those figures and mastered that grammar if that cabin of his had been heated by steam? And would we have had the steam engine if James Watt had had an oil burner in his cellar? And I wonder if the sage of Chelsea could have smoked his pipe in peace and silence while "chunking" coal upon a "heatrola." All these modern contrivances for heating houses may have their merits, but I submit that they are at best but poor substitutes for a real fire—one that you can see and hear as well as feel; one that does more than heat a room; one that warms human hearts, draws them closer together and makes them larger and more sympathetic; that sends its beckoning glow far beyond the

portals of the house to the dark, uncertain, dusty road beyond, proclaiming that within there dwells one who would "be a friend to man." I wonder if the kingdom of love and good-will and brotherliness will not be hastened among the sons of men when more of our steam-heated and heatrola-warmed hearts go back to the old open fireplace of real human sympathy with its frank, open welcome; its freedom of sham and artificial adornments; its truth to nature and its leaping, upward reach to nature's God.—Tuskegee Institute, Alabama.

Gulf Side School a Success

THE ministers of the New Orleans Area must all admit that not enough honor and praise can be given to Bishop R. E. Jones for the splendid school which we have at Gulfside. And especially do the ministers of the Rural and City Pastors' School (which has just closed its session) wish to express their thanks to him and wish for him long life, good health, and much happiness, for we feel that we should give to him some of the flowers now, while he can see them, enjoy them, and know the donor.

The school at Gulfside for rural and city pastors for the year 1928 has just completed a very successful course of study under the able leadership and efficient direction of Bishop R. E. Jones and Dr. Gammon Morris.

Ministers from several States were present. There were ministers from Mississippi, Tennessee, Georgia, Alabama, and Louisiana, all ready for work, with minds open for the helpful information which was given out during the session.

Professor T. B. Echols, of Austin, Texas, who taught religious education, spared no pains in trying to get a program in the minds of the ministers. Professor Echols is of a type of teacher who naturally inspires men to want to do great things.

Professor Dean, who taught rural and city problems, also gave us much helpful information regarding our daily problems, such as must confront every pastor, whether in the city or out in the rural district.

Rural economics, taught by Mrs. Z. E. Marquis, of Louisiana, was fine. All of the ministers seemed delighted to have had Mrs. Marquis as their instructress and expressed their desire that she return to Gulfside again next year.

Home economics, taught by Mrs. Bell, of Memphis, Tennessee, was well emphasized, and economy was stressed as never before.

Sunday, June 17, dawned a beautiful day. Sunday school, which opened at nine-thirty o'clock, was conducted by Prof. T. B. Echols. All the ministers were in the chapel on time, and every one enjoyed a pleasant hour discussing the lesson.

At eleven o'clock the annual sermon was delivered by the Rev. G. W. Brown, of Alexander City, Alabama. Rev. Brown took for his subject, "The Homeless Christ," and in his discourse he brought home to us the fact that in most of our lives we exercise too much selfishness, because in many instances when we fail to put over a good program we are leaving Christ out of our homes and our churches.

After the sermon a free-will offering was taken and donated to the school.

Last, but not least, on Thursday night, June 20, we were royally entertained with a banquet given by the faculty, which was followed by a bonfire. Every one enjoyed the program to the highest.

The Contributing Editor's Page

Freeing the Human Spirit

WHAT is happening to the human spirit in the modern world? If the spirit that is in a man is thriving he is indeed prosperous. If the spirit is languishing there is no compensation. To be free in spirit is to possess the world and to long for greater worlds to conquer. To be bound in spirit is to be captured and dragged in the dust of defeat.

It may have escaped our notice that there are mighty influences in the modern world which work toward the freeing of the human spirit. True, there are influences that work towards the devitalizing and enslaving of the human spirit. But to a careful observer it will appear that those working towards the enfranchisement of the spirit of man are the stronger and more effective.

Possibly we have become accustomed to the opposite view. There is a vast amount of depression, cynicism, indifference to ideal values in the minds of men and women. If we are honest, many of us will confess that we know enough of all this in our own experience to be able to understand what is going on in the hearts of many around us. Here is the man who is always telling us that "human nature never changes and cannot be changed." Another insists that he is a machine, and that all his friends are machines. Ideals are counted as useless as star-dust for the practical business of life. Some of us have taken such views at their face value, and have then experienced that hampering and cramping of the spirit that always result when God's truth for life is denied.

BUT the fact of surpassing importance is that in this modern world, where so many are bound by fears and falsehoods, half-truths, and false philosophies, powerful influences are working towards the enfranchisement of the human spirit.

There is a strong trend in science towards the freeing of the human spirit. This may be said in full view of all that science has done in recent years to fetter and imprison the human spirit. For to-day the central fact with which the scientists are dealing, the fact to which they return repeatedly, is mind, consciousness, what the New Testament calls soul. They are discovering, those of them who are not so bound by their own theories that they miss the significance of the very facts and so-called laws with which they are concerned, that there is something at the heart and center of life which cannot be caught within and explained by their theories and formulas, unless full recognition be given to man's spiritual nature. The mind itself is active in every theory that seeks to explain life and interpret the universe. Science is establishing mind as the central factor in every activity and operation by which man seeks to banish ignorance and lessen mystery.

This helps to lift the dead weight of materialism from the human spirit and set it free to do its creative work throughout the whole field of human life.

There are signs that literature is turning in the direction of renewed faith in life and belief in its spiritual value. The realists have not carried their realism far enough to capture the factor in human experience which is the "most real" of all, namely *that within a man which struggles to realize the ideal*. Countless books and magazine articles have denied this, because their authors were

themselves under the dominance of a view of life which subordinates the human spirit to the material and tools with which it works. But the change in outlook of many modern-minded scientists is bound to have its effect upon those who describe human passions and purposes through the medium of literature, and presently we shall see the human spirit emerging from its imprisonment and reasserting itself as the primal power of mankind working towards creative ends.

THE religion of Jesus Christ is and has been ever since it made its appearance in the earth the strongest force working towards the freeing of the human spirit. This religion as men have misinterpreted and misused it has often fettered the free spirit of man with chains that held him in hopeless servitude. But the pure religion of Jesus Christ works to-day, just as it has always worked, to make men free. In fact, if those who live it and proclaim it and teach it are themselves free spirits, it then becomes the mightiest force in human society for the enfranchisement of the souls of mankind. No man can so much as be touched by it without experiencing its spiritual potency to set him free from anything and everything that enslaves him and makes him less than the master of himself and of circumstances in his struggle towards the Christ ideal.

Completely to trust the insight of Jesus Christ as to the freedom of the human spirit, to live by that insight, to stand up and say that we trust it is to go a long way towards gaining that sense of spiritual independence which a man must possess if he is to be something more than a hireling or a money-grubber in the world's great workshop.

To Vacationists

THE summer is more than half gone. Many people have had their vacations, many are yet to have them. Unfortunately some do not know what the word means. Others who might know refuse to learn, and thereby miss something out of life. A vacation is a good thing, and every one who can should, of course, take one.

Once some vacationists came into a small town where there were a small church and a young pastor. They were not taking a vacation from church attendance, and so they were present every Sunday and took an interest in what was going on. They contributed of their time, talent, and money to the enrichment of the services. They gave more than they received. Some plans were made and enterprises started during the summer weeks which were carried out to the good of the church and the community in the months that followed.

Once another group of vacationists went to a seashore town. There were a little church and a struggling pastor in a rather poor community. When Sunday came they said they were taking a vacation and so would not bother to go to church. One of the number was sure that such people as they were could not possibly find anything of interest in that little church with its undistinguished pastor. However, the members of another great communion who were also taking a vacation in that little town did not fail to attend the services in the little church. Sometimes even on a vacation we have the opportunity of discovering new values in that human fellowship which is so large a part of sincere worship. D. D.

Sketches from a Country Pastorate—II

Who's Who at the Crossroads

By H. Reynolds Goodwin

THERE is a strange pathos about a funeral out in the hills that I have never felt in the city. Probably it is because such an occasion brings out the loneliness and bitter discouragements of these folks in the country.

Imagine yourself a country preacher, summoned to conduct a funeral service off on some back road. The undertaker calls for you perhaps, or an obliging neighbor takes you along with him and saves you the trouble of hitching up your own conveyance. You travel up over the hills to the lonely farmhouse, and there you find the kitchen crowded with suffocating men in their unaccustomed and uncomfortable Sunday clothes, talking in subdued tones. The only activity is the bustling around of some efficient neighbor, arranging flowers and chairs and relatives. The hour of the service arrives.

You take your station in the little dark entry so as to be heard in all parts of the house, and read the opening sentence: "I am the Resurrection and the Life, saith the Lord." There is a stifled sob from the front room where the immediate family of the deceased are seated. A quartet from the village choir sings "Asleep in Jesus," and the sobbing increases. A poor starved soul, lonely and discouraged, is finding a sweet relief in thus pouring out her troubles in tears.

The weeping one's story is a common one, and a pathetic one. Not many years ago she was a pretty girl, and a bright girl. Given an opportunity to go out into the world and study, she could have made a comfortable place for herself, and, had she chosen, married well. She is still young, but opportunity was denied her, and she is married to a poor farmer who is now an invalid; she has seven children, and her talents are hopelessly buried under a crushing weight of toil and sorrow. That is her mother in the casket. No one now remains to whom she can pour out her heart's secret longings. She must face the rest of a bitterly hard life alone, so far as any real sympathy is concerned, for these New England husbands are slow and reluctant to express the tenderness they feel, and what do children know of a mother's troubles?

The quartet finishes its hymn, and you make what remarks you can, suitable to the occasion, but there is an ache in your heart at the thought of the bitter grief that no word of yours can assuage, that hopelessly buried life destined to wear itself out in a few years more of thankless toil.

At last the service is over. The men get into their fur coats and go out to get sleighs ready for the trip to the cemetery. A little knot of mourners hangs over the casket. The mother of seven children is hysterical. The procession starts for the grave. Everyone is sober, for there are not many people in these hills, and to lose even one makes a great empty place, not soon filled. Soon the last service will be read, the casket lowered, the men will scatter to their farms to get back into working-clothes and tackle the chores, the city relative will start for the distant train. And one poor soul will return to her stuffy little kitchen with an ache in her heart that only death will relieve.

The Listener-In

When the telephone first invaded our village it must have been a great blessing. To see what a great part it fills now in bringing the lives of those lonely farm-folk together makes one wonder how they ever managed to exist without its friendly wires.

They use it to the full, these folks. John starts for the city for a load of grain, and is perhaps three miles from home when his wife suddenly recollects that she wanted him to go around by Mrs. Hawkins' to get a pattern. She immediately calls Central, whom she addresses not as "Central" in the manner of city folk, but as "Lizzie." Will Lizzie please stop John when he goes by and give him the message? She will be glad to, and that is attended to with the least possible trouble.

Or you call up your friend Joe Simmons. You don't bother to give his number, but just ring up the obliging Lizzie, and ask, "Do you know if Joe Simmons is home?"

"No," she replies, "I don't think he is, George. He went to the city this morning with a load of potatoes. His wife is home, though, if you want to speak with her." Now that is real service!

Then there are the general neighborhood visits over the wire. You hear a friend's number ring, and you say to yourself, "I'll bet that's Mandy Dale calling up Susie about them chickens."

You take down the receiver and listen. Your surmise was correct, and at the first lull in the conversation you break in with a cheery, "Hello, Mandy, is that you?" and the neighborly conference is on. Perhaps two or three more will be in it before it closes.

But to come to our listener-in. She is what we New Englanders call a "character." Those who do not like her say she is nose-y. Let us be charitable and say that she is only a lonely soul whose life has held little enough that is romantic or beautiful, and who tries in her pitiful way to fill the void by taking a more than legitimate interest in the affairs of her neighbors. If you are on her line, you may be sure that all your conversations over that wire have at least one interested listener.

The line used to contain a certain subscriber who was rather a hypochondriac. Just give her a sympathetic listener and she would pour out her troubles by the hour. On one occasion, either feeling worse than usual, or else having a more than commonly compassionate auditor, she was enlarging on her symptoms with great detail. Suddenly out of the silence came the familiar voice of the listener-in, standing faithfully to her post: "For heaven's sake, Ella, if you feel like that why don't you see a doctor?"

The Backslider

He was a Methodist, and presumably had once been a fairly loyal one, but as our colored friends say, he had "jes' naterally chilled down." He stopped going to church, and gradually fell into very un-methodistic conduct. On one fateful occasion he was working at the village saw-mill, running the carriage which travels back and forth

with the log. A lever controls this carriage, and must be handled skilfully or the carriage will run off the end of its track, causing great delay and some hard work in getting it back. That was what happened on this occasion.

My friend looked sadly at the derailed carriage, and then sought his employer in the mill office.

"Frank," he remarked laconically, "your carriage has gone to hell."

Frank looked at him calmly, unruffled at the catastrophe.

Suddenly the older man felt a twinge of conscience. The mill office was silent, and his profanity had sounded too loud somehow. Frank was a faithful Christian and never swore. He felt ashamed of himself. The famous New England conscience began to work within him, and years afterward, when I knew him and heard him tell this in prayer meeting, he was a quiet, lovable old gentleman, with whom one would as soon associate piracy as profanity. A strange conversion? Not if you know these folks as I do.

The Pessimist

"I tell you, Mr. Goodwin," he used to say, "I don't like the way things are going. It's the beginning of the end. Even the stars are acting queer. Now I was saying to Willie the other day that we never saw the Big Dipper before in the place it is now. It used to be right over that chimney, but now, if you'll notice, it's over those maple trees in the cemetery. The Bible says there shall be signs in the stars; it's the beginning of the end."

He had never learned the rudiments of astronomy, that was all. Also he was unhappy and lonely, and his unhappiness colored his outlook on the world. He was greatly worried about the doings of a certain much-maligned religious body, and would tell me the most impossible tales of their plots and schemes for overturning the government. I think he enjoyed his pessimism. It gave him something to think about in the long, lonely days, and it afforded a sort of inexpensive excitement, so that while I comforted him in his sorrows, I never tried to convince him that all was well with the world. It would have disappointed him.

The Bookworm

He met me as I came down from the pulpit on my first Sunday in the town. He was a short, rather withered man, his eyes squinting a little from over-much study, and he was whirling a pair of glasses at the end of a black cord. My sermon had been entitled "The Mystery of God," and the first thing he said by way of greeting was, "When you get a chance, you look up the mystery plays of the Middle Ages."

"A bookworm," I thought, and so he was. He had spent a good part of his life in a large public library, and had a perfectly amazing acquaintance with books. So absorbed had he been in the pursuit of knowledge that he had lived in a kind of literary world, apart from reality. He did not marry until late in life, though he became a very devoted husband.

Strangely enough, in his relentless attempt to absorb all the book knowledge that a human brain could hold, this man had passed by entirely that great English classic—the Bible. It had never spoken its mighty messages to his soul, and as he had got from his beloved volumes no such steadfast hope as this one might have given him, he was severely wounded by the death of his wife, and had no armor to turn aside the shaft.

I can still see him on the day of the funeral, his head clutched in his hands, the very picture of helpless despair.

"Do you believe in a future life?" he asked me, with a strange lack of humor, excusable under the circumstances.

I assured him that I did, while he listened with the tearful eagerness of a child, and then his frame shook with sobs, and he fell to muttering over and over again, "Oh I hope it's so; I hope it's so." Poor, helpless soul, he has found out for himself long since.

Frank

What I like best to recall about him is his quick wit. We were working one day in his sugar orchard: he and an older man and I. The elder man had a bad cold and was coughing hard.

"Well there's one thing sure," he remarked, "twenty years from now I shan't be coughing."

"Doesn't brimstone make you cough?" asked Frank quietly.

The Dumbbell

This gentleman I never knew, but I heard his story, and he stands out in my memory as though I had met him.

He came to the parsonage to get married. The minister's wife made him and his prospective bride comfortable in the best room, and hurriedly stuffed some paper into the stove and lighted it, as the room was chilly. Instantly the room began to fill with smoke. This escaped the notice of the preacher's wife, however, as she had left the room to get more paper. On her return, finding the atmosphere thick, she threw open a window and tried to remedy matters by manipulating the drafts. It was of no use. Then she glanced up and discovered that her husband had, without her knowledge, removed the length of pipe which connected with the chimney. She extinguished the fire as rapidly as possible, apologizing to the waiting couple.

"Waal," spoke up the swain, "I noticed that there pipe warn't connected, but I thought I wouldn't say northin'."

The Kicker

He sat in the store opposite the town hall, his feet on the stove.

"Ain't you goin' over to the school meetin'?" he asked me as I entered.

I had completely forgotten it, and said so.

"Well," he remarked gloomily, "you don't need to go over. Wilson's over there and he'll run it all right. This is gittin' to be too much of a one-man town."

I went to the school meeting with my voice and vote. He remained in the store with his—and kicked.



THE "LISTENER-IN"

If you are on her line you may be sure that all your conversations over that wire have at least one interested listener.

The Family Who Ran the Town

They came from a different town, and that was their first offense. They bought a store with which several others had failed, and made a success of it; that was their second. They took over another little business which had utterly failed, and made it pay big dividends; that was the third. They—but to make it brief, they came into the village and made a success of everything. They gave the town a better store than it had ever had, a flourishing industry to the farmers; they added, in fact, greatly to the prosperity of the town. Their reward to be spoken of with bitterness as "those Roberts" who try to run the town."

The Compliment

I was not born on a farm, nor even in the country. I know little of farming. But a country preacher has to learn many things besides theology, and many a time he must lend a hand with some farmer's work. We were haying one day, and two men who had grown old at such work stopped in the road and watched over the fence. I was packing the hay into bundles to be pitched on.

Said one man to the other, "I can't jest make out who that young feller is, but he certainly knows how to bundle hay."

I shall always love the memory of that man.

Keeping Faith in China

By Rev. Paul G. Hayes

WE CONSIDER ourselves very fortunate in being among the few families which our church is returning to China this year.

Our faith in China's future has not been even slightly dimmed during the momentous events of recent years. Our Chinese fellow Christians have proven themselves true to their trust and faithful to their responsibilities under the most difficult circumstances imaginable. We are proud of them, and happy to go back and help lift the load with them.

These Christian leaders see clearly that they cannot rest their hopes for China's salvation upon the success of Nationalist aims. They insist that those goals will be achieved only when the whole level of their national life is raised by the widespread acceptance of the spirit of Jesus. They are urging this point of view upon their compatriots, Christian and non-Christian alike. They are willing to suffer any persecution in order to contribute to the spiritualization of their national life in terms of the religion of Jesus. One of our dearest friends, a delegate to our recent General Conference, was threatened with looting, ignominious exposure on the streets of Nanking, and possibly worse, but his answer was, "Christ suffered more than that for me, and I am willing to suffer for Him." The result was that this Chinese pastor, Rev. Handel Lee, so discomfited his tormentors by his courageous stand that he was unmolested. We return to keep faith with him.

American Church Keeps Faith

We rejoice that the church as a whole is determined to keep faith with China. Consider the new level of the missionary enterprise as exhibited at Jerusalem, with its outspoken declarations against all kinds of imperialism, political, religious, and economic; with its declarations against war and racial discrimination.

Consider our own General Conference, recently adjourned. We have listened to the memorials from the mission fields, China not the least among them. By tremendous majorities we have made it possible for the churches on the field to exercise increased local powers, even to the extent of electing their own bishops (as soon as the Conferences vote on the proposed amendments). We have done what we could to influence the government at Washington to permit the missionaries of the Prince of Peace to separate themselves from all the implications

of the American naval and military units in China, emissaries of the god of war.

We have critically evaluated the great Chinese Nationalist movement, and, in the address of Bishops Birney and Grose, have come to see the Nanking outrage and the death of dear Mrs. Hobart as incidents—horrible and uncondonable, to be sure—but as incidents that do not determine the trend and nature of that movement. As Bishop Birney has well said, the aims of the Nationalist movement are laid deep in the heart of Christianity. Regrettable deeds have been committed, but Nationalist leaders have repudiated those deeds, and have sought to prevent their recurrence. We therefore continue to support those Nationalist aims: a unified democratic government, a square deal for labor, and new treaties with all foreign powers eliminating the discrimination of past decades. Let us keep faith in China and keep faith with China.

American Government Keeps Faith

And we are happy that the Government of the United States is keeping faith with China. Scheming vested interests have sought to involve us in a plan of military intervention in the land of our adoption, but Washington has turned a deaf ear. Our government has not done all that some of us wish it to do in removing all the possibilities of misunderstanding and ill will, but the direction of our national policy has not changed. We are moving in the direction of mutual understanding and lasting peace with China. We must do even more than that. As the chief incentive of the democratic aims of the new China, we ought to make the largest positive contribution toward that end possible under the circumstances. In this connection we missionaries return not only as ambassadors of Jesus Christ, but as coworkers with our Chinese Christian colleagues in working out the problems of international good will and helpfulness. We return to help our nation keep faith with China.

The Rev. Paul G. Hayes and family, missionaries in Wuhu, China, have been on furlough in the United States for the past year. They sail for Shanghai on September 6, 1928.

—There is great danger that we shall estimate the size of a man by the importance of the office he holds.

—It is all right to call a spade a spade, but there are a good many spades that do not need to be kept in the parlor where everyone can discuss them.

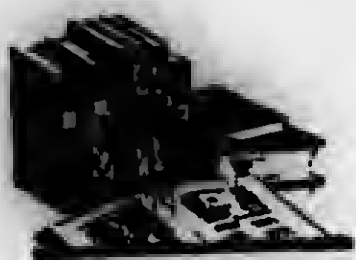
Fashionable Pessimism

A Blind Alley and the Way Out

By P. W. Wilson

WHEN I was a boy, there was no doubt about the novels that would sell the best. It was optimism that pleased the people.

Life was a battle between the good and the evil. Of the good, the hero was champion; opposed to him was the villain; and in their combat, the prize was the heroine. Never did the hero fail to win the prize. It was the rule that they be married in the final chapter, and, when married, they lived happily ever after. Every story had to be a love story.



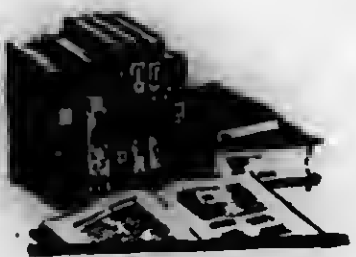
Today that kind of drama is out of date. The novelists and the playwrights tell us that it is not what happens. There are, so they say, no heroes, and certainly no heroes in history, without a taint of villainy. There are no villains without a touch of heroism. And like Helen of Troy, the heroine usually has lived a private life.

As for life culminating at the matrimonial altar, it is a myth. In real life, a wedding is a mere incident. Nor do husbands and wives live happily ever after. On the contrary, they often seek a divorce.

From Pollyanna to Babbitt

To put the case in a nutshell, the former optimism was all Pollyanna. The man you meet on Main Street is Babbitt. To observe this actual world is to become a pessimist. A best-seller must be cynical.

It is to people who actually read these books that the preacher has to address his sermons. The men and women in the pew come to church with minds nurtured not by Isaiah and St. John, but by Sinclair Lewis and Mencken and the numerous biographers whose aim it is to remove George Washington and Queen Victoria from their pedestals. Indeed, this gospel, based on the indignity of man, is supported by that school of scientists in which evolution is so interpreted as to reduce our race to an intimate kinship with the gorilla.



Pessimism is supposed to be corroborated by biology. Crime itself is no longer held to be criminal. Like everything else, it is "a point of view." A criminal is a subject for psychology. He merely acted according to his kind.

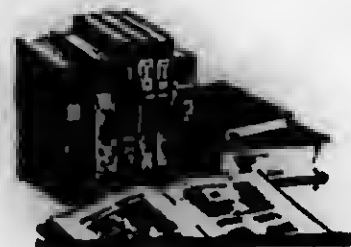
To me, at any rate, there is not one thing in this literature of despair that the preacher who knows his Bible has to fear. On the contrary, the decadents, truly interpreted, are to be put under subpoena as star witnesses for the faith. Without knowing it, they are rewriting the Scriptures. They are proving the essentials on which the

prophets and apostles, indeed our Lord Himself, insisted. They are preparing a highway for our God.

It was not Galsworthy who invented the Forsyte Saga. The idea of following the fortunes of a family from one generation to another was first applied to Abraham, Isaac, Jacob, the sons of Jacob and their children. Nor was it ever in the Bible that marriage was treated as inevitable bliss. To St. Paul, it was the husband and the wife and their children who presented the problem to be solved. In so far as the novelist has brought romance into the clear common sense of Scripture, he has done good. It is by no means to be regretted that there should be so strong a secular testimony to the failure of ill-considered and unconsecrated unions. The more fully it is realized that marriage is the most exacting of all tests of personal character on both sides, the better will it be for all concerned.

Where the Novelist Backs Up the Bible

That there should be the same secular testimony to the inward sadness of society, is yet another undesigned evidence that, all along, the Bible, whether read or unread, has been dead right. Glance again at the book of Ecclesiastes. It is the first and the greatest description of what the Declaration of Independence calls the pursuit of happiness, and in the phrase, vanity of vanities, there is summed up once for all the result of life in which the objects are pleasures of body and mind, including art and knowledge and power and wealth and success and luxury in all their forms.



That satire should show us the failure to win happiness, merely by pursuing it, is quite as it should be. No happiness will ever be won except by the pursuit of happiness for others. The truth that a man may gain the whole world and lose his own soul, that if he be without God in the world, he must be without hope, is inescapable. If you refuse to find it in the Bible, where it is stated early in Genesis and late in the Revelation, you have it hammered into you by a score of cynics who have indeed no other lesson to teach.

Nor have we any reason to complain if the hero is removed from the limelight. I doubt if he has ever deserved it. When H. G. Wells probes "the secret places of the heart," he is a plagiarist. "The heart," said Jeremiah, thousands of years before Mr. Wells was evolved by natural selection, "is deceitful above all things and desperately wicked." "For out of the heart," as Jesus added, "proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." And, as he added, "they defile the man." H. G. Wells is only too accurate in his indictment of human nature. It should be capable of the best, but, in fact, it is only capable of a second best, and

only too often it descends from the second best to the worst.

When, therefore, the novelist tells us that, among his characters, there is none righteous, no not one, that Elmer Gantry is sensual, that to every cup there is an inside, he is not to be denounced as a heretic. There never was proclaimed from any pulpit a more absolute Fundamentalism. It is the very quintessence of the strictest Pauline theology. It is romance rising to the tremendous argument of the epistle to the Romans. It is modern literature shouting from every bookstall that there is none righteous, no not one, that before the judgment seat of truth all men and all women have come short of the glory of God; that, as St. Paul twice insisted, there is no difference. As he cries, "O wretched man, who shall deliver me from the body of this death?"

The Message of Wesley the Theme of the Theatre

What we have called pessimism in modern literature is thus neither more nor less than a paraphrase of what, when we find it in the Bible, we are constrained to call inspiration. Writers who have no use for the church are discovering by actual observation of the world in which we all have to live that the gravest of truths committed to the church, namely sin, stares even literature itself fairly in the face. The fall of man, which used to be the message of Wesley and Whitefield and Moody, has become the theme of the theatre, the burden of the library, the problem of the university, the despair of the statesman, and the jest of the comedian.

But is the fall of man to be regarded as his final fate? Having fallen, is it impossible that he shall rise again? That is the real question, and with that question literature has not the courage to deal. Any fool can scoff and sneer and scintillate over sin. But it takes a man, a woman of utter valor to believe also that there is salvation.

Hence, if you ask the novelist for a remedy, he replies that remedy is not his business. What he has to do is merely to report the case. He is a doctor whose only duty is diagnosis. Let the patient die; he will put a name to

the disease and do a little epigrammatic gloating over the more painful and discreditable symptoms.

Yet what is wanted in the world is surely something more than a mere exposure of evil. Anyone can condemn. Not only is condemnation the cheapest of all literary luxuries; it may be the most lucrative. Many an apostle of pessimism started poor and became rich by his writings. One man started rich and became poor. On redemption, publishers pay no royalties.

Salvation is thus the province of the preacher. There literature leaves him a clear monopoly. He has something to offer, of which the novelist has nothing.

Let us see how the case can be put from the pulpit. A question might, perhaps, be asked, assuming that life, supported merely by wealth and art and work and all the rest of it, is hardly worth the living—is that the whole of the story? Was there given to man any other life except that which he has found it impossible to reconcile with a genuine happiness?

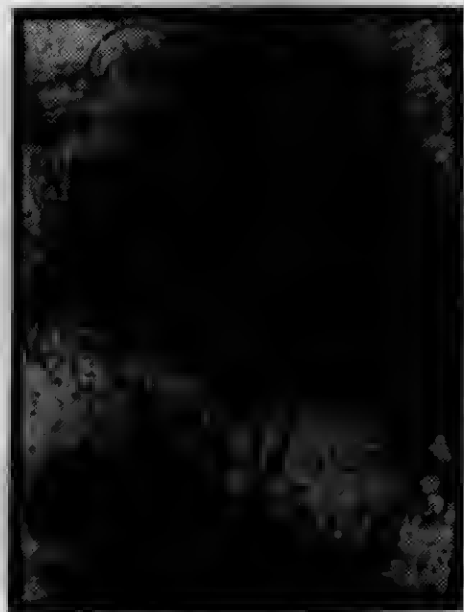
From such an inquiry, it follows inevitably that the need of the world, so ruthlessly exposed in literature, is a reason for Christ. It means that, if God is love, the Son of God had to come among us and vindicate the brotherhood of man. If He was divine, it is because love is divine. If He was omnipotent over body and soul, it is because love is omnipotent. Life is a love story. In telling us that, the old best sellers of a former day were right. But the love in the story is not merely the love of man for maid, nor even of mother for child. It is the love of God in Christ for man and maid, for mother and child, for sinner and for saint, for hero and for villain.

Eliminate this love from life, and you are left with no more of life than the novelists have been able to discover. Add this love to life, and life becomes daily more abundant. The chief of sinners, as St. Paul used to call himself, emerges as one whom Paganism itself hailed as a champion of Western civilization.

The pessimism of the playwright and the novelist is thus the opportunity of the preacher. To a world in want, he has that to offer for which the world is waiting. Great indeed is the Gift.

My Prayer

BY MARK GUY PEARSE



I kneel to pray,
But know not what to say:
I cannot tell
What may be ill or well:
But as I look
Into Thy Face or Book
I see a love
From which I cannot move:
And learn to rest
In this—Thy will is best:

Therefore I pray
Only have thine own way
In everything,
My all wise God and King.
Grant me the grace
In all to give Thee place:
This liberty
Alone I ask of Thee:
This only gift,
Have Thy way perfectly.
Amen.

The Sunday School and Epworth League Convention at Palatka, Florida

LEETE METHODIST EPISCOPAL CHURCH at Palatka, Fla., was the seat of the annual Jacksonville District Methodist Episcopal Sunday School and Epworth League Convention, June 20-24, 1928.

At this gathering twenty-four charges were represented: namely, Armstrong, Bowden Memorial, Cosmo, Clarkesville, Crescent City, East Palatka, Bunnell, Ebenezer, Green Cove Springs, Hibernia, Hastings, Hogan, Greenland, Lone Star, Fernandina, South Jacksonville, Palatka, St. Joseph, St. Augustine, Switzerland, St. Mark, West Jacksonville, Wrightsville, and South Fernandina. The first session opened Wednesday night, June 20, at eight o'clock. The Rev. G. W. Williams delivered the sermon; also the ministers present were introduced. Thursday morning, June 21, the session was opened at nine o'clock; devotional service was conducted by the district superintendent, Rev. H. W. Bartley, followed by the administration of the Lord's Supper, assisted by the Revs. S. P. Pratt, T. W. Williams, and W. A. Mitchell.

The convention was organized. The officers elected for this convention and the convention of next year were:

Mr. J. B. Williams, of Palatka, president; Mrs. Mabel Crumady, of Palatka, vice-president; Misses Lua Stewart Bartley, of Jacksonville, secretary; Naomi Williams, of St. Augustine, assistant secretary; Eulalia Bryant, of Jacksonville, treasurer; Anna Belle Clemmons, of Jacksonville, organist; Lillie Mae Jackson, of Jacksonville, local newspaper reporter; Edna Davis, of Jacksonville, reporter to the Southwestern Christian Advocate.

The members of the convention were enrolled and committees were appointed: namely, the executive committee, which consisted of the following: the Rev. H. W. Bartley, district superintendent; the Revs. S. P. Pratt, T. W. Williams, N. J. Curinton, Mr. J. B. Williams, Miss R. L. Darby, and Mrs. C. L. Bartley. The program com-

mittee: Mrs. Mabel Crumady, Mrs. J. B. Cook, Miss Inez Brown, Mr. D. A. Riley, and Mr. G. H. Butler. The committee on resolutions: Mrs. T. W. Williams and the Rev. R. M. Thomas.

The remaining sessions were carried out in order. Splendid programs were rendered at the afternoon sessions by the young people. Each charge rallied to its duty and everything went over the top.

On Thursday night, at eight o'clock, we were graced with the presence of Madam Bethune. She was the principal speaker of the evening. Madam Bethune drew a beautiful picture of the young people and their surroundings at Bethune-Cookman College, and all who were present enjoyed her wonderful speech.

The Rev. Colyer, of Daytona Beach, Fla., was also present and spoke in behalf of Bethune-Cookman College.

The Rev. Williams, pastor of Bethel African Methodist Episcopal Church of Palatka, Fla., assisted Leete Chapel in entertaining the delegates by rendering some wonderful vocal numbers and a short but interesting talk. The Rev. W. D. Bartley, superintendent of the Atlantic District, was also in our midst. He gave us a wonderful sermon which stirred the soul of everyone present, Friday night, June 22. The Rev. Mack, of Palatka, spoke to us on the same night in behalf of the Baptist churches of the city. We also had present with us the Rev. T. H. B. Walker and his son, Mr. Thomas Walker. The Rev. Walker gave us a short talk on his trip abroad last summer. Other visitors were present, among whom were the Rev. Pickins, from the Atlantic District, and Mrs. J. B. Williams, wife of Prof. J. B. Williams, president of the Jacksonville District Sunday School and Epworth League Institute.

The convention ended Sunday night, June 24, with a successful report. All of the delegates who attended declared that they had an ideal time.

"The Fifteenth Annual Meeting of the Ministers' Conference of Hampton"

By the Rev. Robert M. Williams
Pastor of Leigh Street Church, Richmond, Va.

BEAUTIFUL Hampton Institute was the host, for the fifteenth time, of the National Interdenominational Ministers' Conference, June 25-29. The campus was beautiful in its fresh green garb, with its smiling flowers and the courteous and cheerful teachers and attendants. There trudged from seventeen States of the Union four hundred and forty-five black preachers of every denomination. These men have learned and heard of this wonderful week which ministers of every communion spend together in perfect amity. They have heard of the outstanding lecturers, who lecture each summer, and the unsurpassed recreative faculties. Yes, they came in larger numbers than any previous year, due to the un-

tiring labors of Dr. Lawrence Fenninger, the capable executive secretary. Here are Baptists in the lead numerically, with the Methodists as a second; here are Christians, Congregationalists, Disciples, Holiness, Lutherans, Presbyterians, Protestant Episcopal, Reformed Zion Union Apostolics, Seventh Day Adventists, and, would you believe it, one Dutch Reformed. Some came in beautiful chauffeured automobiles, wearing an affluent look; others showed the poverty in which they lived and the biting sacrifices they make for the sake of the gospel. There were among this group scholars of the first magnitude—men of the schools who had come to learn at the feet of more distinguished scholars. There were those

of less school advantages, who drank convivially with their brothers of better school advantages. Between lectures and after sessions, cliques could be seen around the campus, with a center man or hub around which lesser lights revolved. They were discussing the lectures, lectures on the Einstein theory of relativity. Frequently, Dr. W. R. A. Palmer, our pastor of Buffalo, N. Y., and Dr. N. D. Shamborguer, our pastor of Louisville, Ky., played this rôle.

The lecturers and lectures were uniformly good above those of previous years. The faculty was unusually strong. Arnold E. Gregory, professor of theology, Talladega College, gave four lectures on "Jesus and His Way of Life," which were interesting, informative, and spiritual. Dr. Gregory was the favorite of the men. Our own Dr. P. O'Connell, professor of history, Morgan College, gave four lectures on "Our Church," which were up to his high standard. In his last lecture, "Its Ministry," he led us into the field green with spiritual advice, showing us our temptations, the allurements that strew our pathway, and in a marvelous, pathetic, and touching voice he cried, "Run, men, run like Joseph."

Dr. Milton T. Stauffer, secretary of the Foreign Missions Conference of North America, gave four lectures on "Christian Missions." Dr. Stauffer was fresh from the Jerusalem Conference and the Near East, and gave us fresh knowledge of the mission fields and what the people are thinking and doing. Said he: "The mission field is expecting of us better object lessons of Christ's way of living than we have furnished them; they are saying, 'Live your Christianity or keep it at home.'"

Dr. Floyd W. Tompkins, rector of the Holy Trinity Episcopal Church, Philadelphia, Phillips Brooks' Church, gave four lectures on "Homiletics." How refreshing, how spiritual, how inspirational these lectures were! They came directly out of a wide experience. One rather expected from the rector of this great church a set of highbrow-skyscraping lectures, but one with this expectation was disappointed because Dr. Tompkins brought us straight from his storehouse of experience those things which will be of practical usefulness in our ministry.

Dr. Harry F. Ward, professor of Christian ethics, Union Theological Seminary, was with us the last two days of the conference. He spoke on "The Minister and Social Problems." Dr. Ward gave us his unusual viewpoint on the great social issues and the relation of the minister thereto.

Dr. Charles H. Wesley, professor of history, Howard University, addressed the union meeting of teachers, who were there one thousand strong in summer-school session, and the ministers in beautiful Ogden Hall. Dr. Wesley is a brilliant speaker and was at his best in this address in which he told of some of the problems the minister and teacher must face unitedly.

The conference will go down as one of the best, from every angle, that Hampton has had. Drs. Lawrence Fenninger, executive secretary, and James H. Dillard, president of the Jeanes and Slater funds, are due unstinted praise and thanks for making these great conferences possible for the ministers of the Negro race at practically no cost.

Asbury Mourns Death of Brilliant Men

By S. W. Wysinger

DEATH has plucked from the membership of Asbury Methodist Episcopal Church two of its most promising young men, the two whom the whole community loved, honored, and respected. We were looking forward to the day when these two, along with many others, would make and keep the name of Asbury as a great beacon light for its people.

The first plucking was the late W. H. Gilliam, Jr., who died June 9, 1928, aged twenty-two years. Mr. Gilliam was the son of the Rev. and Mrs. W. H. Gilliam, Sr., who are both faithful and loyal members of the church.

W. H. Gilliam, Jr., was a senior in Rust College, 1928, and would have received his A.B. degree had he been able to attend school during that session, as he was the brightest student in his class during his junior year. But, taking ill at the close of his junior year, he was never able to attend school during the term of 1927-28. W. H. Gilliam, Jr., stood high in Christian ideals and Christian living, holding many offices in his church among the young people's organizations. His school record was not surpassed by anyone. Gilliam, Jr., leaves a father, mother, two brothers, and a host of friends to mourn his passing.

The last plucking by death was the late Richard Henry Bynum, son of the late Virginia Roxey Bynum and of the Rev. J. H. Bynum, our pastor at Durant. Richard, as he was called, was a graduate of Rust College, receiving his A.B. degree in the class of 1926, and had spent two years in the study of the ministry in Gammon Theological Seminary, Atlanta, Georgia, where he was promoted to

the senior class of 1929, but he passed to the beyond June 19, 1928, aged twenty-nine.

Rev. Bynum was one young man who lived a life well to be the guide for other young men. Beginning in early youth at Asbury Methodist Episcopal Church, where he worked faithfully in the League, Sunday school, and church work in general, holding and taking the leading part in the young people's organizations. Such a promising young man no doubt would have led many to Christ.

His record at Rust College will long be remembered, because Richard as a student was an ideal one. He was a natural-born orator and won a name in that field. In Atlanta Richard was still a promising student, where he was studying for the ministry. His record was good and he was loved and respected by all of his schoolmates and honored and praised by his teachers.

Mr. Bynum leaves a father, sister, two aunts, and a host of friends to mourn his loss; but, holding to the faith of our fathers, that the "Lord giveth and the Lord has taken away. Blessed be the name of the Lord."

So the members of Asbury Methodist Episcopal Church will ever cherish the lives of these two young men. And to their parting we say:

"Asleep in Jesus, blessed sleep!
From which none ever wake to weep;
A calm and undisturbed repose,
Unbroken by the last of foes."

Holly Springs, Mississippi.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

PAUL IN A PAGAN COUNTRY

THIRD QUARTER. LESSON VI. AUGUST 5

Scripture Lesson—Acts 14. 1-28.

Following the Blazed Trail. We are still studying the first foreign missionary tour as it turned out to be. When the missionaries left the home base in Antioch, however, they probably had not planned a missionary itinerary to different places in rapid succession, but work on one missionary field for an indefinite period. Persecuted Christians traveled from Jerusalem to Phoenicia, Cyprus, and Antioch (of Syria), preaching the Word. (11. 19.) Phoenicia was between Antioch and Jerusalem, while Cyprus was an island off in the Mediterranean Sea. Barnabas and Saul had labored so successfully among the Christians of Antioch that they had developed into a very flourishing community, and had become not only self-supporting, but able to contribute to the support of the Christians of Jerusalem. They, the apostles consenting and co-operating by sending Mark also, sent Barnabas and Saul to Cyprus, where persecuted Christians, as they themselves, had already blazed the trail, with hope that they would repeat on Cyprus their success in Antioch. What a fine spirit of unselfishness toward former friends of a common interest!

But Cyprus lacked the close contact with Jerusalem that Antioch and Phoenicia had; and Christians migrating there lacked apostolic supervision and encouragement. There was no Barnabas or Saul among them. So when the missionaries did come they found the trail once blazed by fleeing Christians practically grown up. The field there did not look very promising as a missionary station. So they made an itinerary of the island, then moved northward, back to the continent.

The Non-Pioneering Missionary. They came to the second place on the continent without finding any Christians. Here Mark deserted them and returned to Jerusalem. Why he did this is not certain; and opinion is divided. Some think he was discouraged by hardships; others that he was disappointed by the meager success of the work on Cyprus. It seems to us that there is truth in both these opinions. But the whole truth probably is that when he left Jerusalem to join the missionaries he had "signed up" for stationary work on a definite field, as Barnabas had done in going to Antioch, and not for itinerary work on fields in general. There is usually more and greater hardships connected with the latter than with the former kind of work. But Cyprus was not yet ready to become a missionary station. So when he returned home it was with no compunctions of conscience for having violated any agreement reached with the church. And when he went out for foreign work again he started to churches already established, but finally returned with Barnabas to Cyprus. He did not feel called to pioneering itinerary work in founding churches, but to station work in building up churches already founded.

Seeking a Missionary Base. When they left Cyprus the missionary tour proper began. The purpose hereafter was to found and build up churches rather than to build up churches already founded. They passed through Attalia and Perga without preaching. The hope was to make Antioch of Pisidia a base for missionary excursions to other cities of Galatia, as Ephesus was later made for Asia. They were quite successful in Antioch; but hostility cut short their stay and made it impossible for this city to become a center for their further activities. Similarly Iconium and Lystra, where our lesson to-day finds them. Thus force of circumstances made them missionary tourists.

Paganism and Judaism. In Lystra they came in contact with some of the most culturally backward among the Greeks. Because of a miracle which Paul wrought, these Greeks were scarcely restrained from sacrificing to them as two of their gods. Howbeit, it was not long before Jews from Antioch and Iconium came and through their influence had Paul stoned as if to death. What a contrast! To-day he is almost worshiped as the messenger of the gods; to-morrow he is almost killed as a messenger of the devil! This was one instance in which paganism was more commendable than Judaism. We unhesitatingly condemn those murderous Jews; but we pity those naive Greeks. Suppose they had learned the true God; and suppose they had seen Jesus' miracles. They would have accepted His divinity—a thing which relatively but few Jews ever have done.

To Christ the Glory. Paul was not the messenger of the gods; but he was a messenger of God. And, though it was a pardonable neglect, he himself was responsible for divinity being ascribed to Barnabas and him instead of to Jesus, whose representatives they were. Had he only been as thoughtful as Peter was on a similar occasion (8. 6) to command the congenital cripple to arise and walk "in the name of Jesus Christ," the divinity would have been ascribed to Jesus Christ, and not to His missionaries. Certainly, had Paul the slightest suspicion that he would have attracted glory to himself which belonged only to Jesus, he would have been scrupulously careful about the formal phrasing of his command to the cripple. And, as far as we know, after this experience whenever he performed a miracle through a command he was careful to make the command "in the name of Jesus Christ." (See especially Acts 16. 18; 19. 11-18.)

SAMUEL HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, AUGUST 5, 1928

"And bring you good tidings"

(D. D. Martin, D.D.)

The Gospel is "Good News." The missionary bears good tidings to those who have not the gospel. Paul and Barnabas had come to a section where Christ had not yet been made known. They were in the midst of heathen conditions, and human wretchedness to be relieved, as is always true with missionaries in the dark places of earth. Paul was attracted to the lame man, and the cripple was attracted to Paul. A sense of need soon discovers the source of help, and as they looked one at the other new life came to feeble and dwarfed limbs, and the lame man leaped and walked.

The message of Paul and the miracle which he wrought made a great stir among the people. They felt that they had been visited by the gods, and that these men possessed the power of the deities. It requires some time to make men know the power of Christ, whose lives have been altogether strange to His gospel. Paul and Barnabas were compelled to rend their clothes in dismay, to impress the people of Lystra that they were only men, and that it was Christ in them who was doing the work of healing.

Missionaries of our day secure a hearing through the work of healing. Miracles for the body are in no sense strangers to the mission fields. Throughout the tropics of Africa and India there are torturing sores to be healed, and the fever-stricken ones to be rescued. The missionary's station is often crowded with the sufferers who are seeking relief. Just to see them is to excite the pity and help of these representatives of the great Physician.

The best word of cheer that can be brought is the message of healing. It is to them "good tidings" and brings great joy. The hospitals in the heathen world as well as in our own land are the gate of heaven to the oppressed with disease. Here the message of hope is delivered in terms not only of physical healing, but of spiritual help. The whole life is redeemed where the full gospel is preached. No faithful missionary can do less than offer hope to the whole man, in the gospel of healing and of saving. The medical missionary was never more in demand than just now.

OASION SEMINARY.

Epworth League Topic

AUGUST 5

By the Rev. J. W. Haywood, D.D.

FRANCES E. WILLARD

(Born 1839. Died 1898)

Frances E. Willard, The Woman's Christian Temperance Union, National Prohibition; that's about the way one's thoughts run when he hears or sees the name of this woman.

In 1873 there was in Ohio a woman's crusade against the open saloon. In bands, the women went to the saloons, sang, read the Scripture, and prayed. This was their method of protesting against the liquor traffic. Miss Willard, who was the dean of the Northwestern University College for Women, resigned her post and refused the flattering offer of the presidency of a college in New York State and cast her lot with this movement which soon became the W. C. T. U. She was at first the corresponding secretary; later she became the president. This latter office she held from 1879 until her death in 1898.

The name of Frances E. Willard is connected inseparably in our thinking, with organized efforts against liquor and the open saloon. What are we to consider her, a benefactor or a misguided nuisance? In these days we are hearing a good deal about conditions being worse under prohibition than they were when we had the saloon. There is a strong effort made to convince us that it is

better for the country to have the open saloon. The natural implication of this position is that those who oppose the saloon prejudice the weal of the country. They tell us that we now have more whiskey, worse whiskey, and more people drinking it. The first answer to an argument like this is that it is an unwarranted generalization. Who has taken the pains to count the people who drank whiskey before prohibition and the number of people who drink it now? That is the only way one could get the facts to prove a statement like the one above. If it is true, further, as they tell us, that one can get more whiskey now than he could before prohibition, why do the whiskey swiggers howl so much about prohibition? The trouble is, to use an expression of Billy Sunday, these old buddies get so dry these days they have to be primed so they can spit. They tell us, also, that prohibition does not prohibit. Dr. Twitmyer, of the Department of Psychology at the University of Pennsylvania, made a statement in one of his classes that is a striking confirmation of the benefit and effectiveness of prohibition. He said that since prohibition became effective in Philadelphia, it is difficult for the medical school of the university to get dead bodies

for the medical students to dissect. Before prohibition, bodies were plentiful. Hear now the parable of the dead bodies: when we had the open saloon, men not only drank themselves to death but drank their families into such poverty that there was not money to bury the drink victims. Hence, the potter's field and the medical school got the bodies. Prohibition has changed that situation. Let the wide-mouthed babbiers give us some such concrete facts as these.

Frances E. Willard, The Methodist Episcopal Church, saloonless America; thank God

for all three. I have two boys, one is in his twenty-first year and the other is in his nineteenth. Neither one of them has ever seen a saloon. We lived in Texas in their early life; and Texas, although she has her faults, had wiped out the saloon when I was a boy. When we moved to Baltimore, the nation had put the ban on this debaucher of the young and the old. Thank God for saloonless America! May she soon become caste-less, lynch-less America!

MORAN COLLEGE.

\$26.10, speaker, the Rev. L. L. Love, of the Carrollton charge Colored Methodist Episcopal Church. We wish to heartily thank these faithful men for their assistance, and glad to report the total raised for the day, \$82.82.—The Rev. M. L. Ross, Reporter.

Marion, Ala.—Zion Chapel Methodist Episcopal Church has added a few improvements and is still making progress. The Rev. I. B. Points is proving himself the man for the task. The ladies are working wonderfully. The pastor organized them into four groups, each meeting three times each month. District No. 1, Mrs. Elizabeth Sims; No. 2, Mrs. Lena Griffin; No. 3, Mrs. Belle Clarke, and No. 4, Mrs. Maggie Shamberger. They all meet once a month at the church. They have purchased a stove for the parsonage. The third quarter was a success. The Rev. F. W. Williams is a big brother to his men. He preached a great sermon at three P. M., after which he left for Gadsden, Ala. We have also just closed a two weeks' revival. It resulted in thirteen converts. The Rev. Dennis, of the African Methodist Episcopal Church, Seima, Ala., preached for two weeks and showed himself a great preacher in God's work. Everybody heard him with delight. The Sunday school is proving itself one of the greatest factors of the church. It is said to be the best in fourteen years. Mrs. Anna Lewis is superintendent. The Epworth League is doing splendid work with Caleb Underwood as president. Several storms have passed the parsonage within the last month, leaving many pounds of choice groceries. A community center has been arranged. The Sunday school has opened a beautiful playground for the children of Marion, Ala. Everything points to a greater year's work.—Miss Velma Young, Reporter.

Blackshear, Ga.—Scott Chapel Methodist Episcopal Church: July 8 marked a high day for our pastor, Rev. P. B. Gibson, who preached a wonderful sermon from Rev. 2. 10; text, "Be thou faithful unto death, and I will give thee a crown of life." Prayer was offered by the Rev. Williams, of Waycross, Ga. Last month a band of members, led by Mrs. Pearl Tingle and Mrs. Cornelius Richardson, went to the parsonage and left a nice lot of groceries and a little purse. The pastor and wife highly appreciated such an act and extended many thanks to those who donated. On July 1 the Ladies' Aid president, Mrs. Emma Robinson, and The Woman's Home Missionary Society president, Mrs. C. I. Richardson, heeded a matter brought to them by the pastor and donated a large sum for current expenses of the church. Remember our Sunday School and Epworth League Convention to be held at Waycross, Ga., King Solomon's Church, the week ending the fourth Sunday. The following delegates are expected to be present with full reports: Mrs. C. I. Richardson, Mr. Lonnie Thompson, Mr. J. P. M. Lee, Mrs. Ophelia Jacobs, Miss Lorene Wesley, Mrs. Emma Robinson, Rev. Jackson, and Rev. Sam Allen. Don't forget to read the Southwestern Christian Advocate. It is full of wholesome thoughts.—Mrs. Ophelia Jacobs, Reporter.

Little Stories of Achievement

What the Churches Are Doing

Pleasant Grove, Fla.—Sunday, July 15, was a high day with us. The pastor, Rev. B. H. Debose, preached a most wonderful sermon, and started the fire burning in our hearts. We had many visitors, and extend to them a hearty invitation to return, as we are always glad to have them. We ask your prayers for our church, the pastor, and his wife.—F. B. Kelly, Reporter.

Pineville, Fla.—Pineville Methodist Episcopal Church: The month of June will long be remembered. It was the best we have had in five years. The Rev. R. S. Tyer just closed a soul-stirring revival. Raised \$50 World Service, \$9 Children's Day. Ten persons were added to the church. The Rev. R. S. Tyer is the right man in the right place. We love our pastor. The district superintendent was on the job when he sent us a man like the Rev. Tyer.—H. S. Wilkerson, Reporter.

Pearlington, Miss.—Our church is moving along fine with our new pastor. Since March 15, we have raised \$311. Of this amount, \$150 has been spent for church improvement, \$177 pastor's salary, \$22 World Service, \$5.15 for Gulfside school, and \$17 for district superintendent. Saturday night, July 7, the pastor was given a storm, led by Sister Viola Walker, assisted by members of both churches. Sixty-five pounds of choice groceries and a small purse were presented him.—Cecelia A. Peters, Reporter.

Starke, Fla.—Sunday, July 8, was a high day at Mt. Moriah Methodist Episcopal Church. Sunday school was conducted at 9.30 A. M., and at 11.30 A. M. love feast was conducted by the Rev. W. M. McCloud and Sister D. Keller. At 3.30 P. M. the pastor, Rev. R. H. Debose, preached an able sermon, and the Rev. W. McCloud preached the evening sermon. Our hearts were made to feel glad. One soul was added to the church. Raised for the day, \$16.72.—Rev. R. H. Debose, Pastor; Damon Bell, Reporter.

Dover, Tenn.—Carter's Chapel Methodist Episcopal Church: Despite the unfavorable conditions of the weather, we are still able to find some place to worship the true and living God. Sunday, July 8, we had a wonderful Sunday school. The subject, "Stephen's Influence On Saul," was discussed thoroughly by the class. The Rev. E. T. Erwin preached at 11 o'clock. The Rev. B. Polite spoke for us at our regular Thursday night prayer meeting. We are always glad to have him with us, because he always has something uplifting to tell us.—Mrs. L. B. Skinner, Reporter.

Donovan, Miss.—Merrill circuit, Cowans Chapel Methodist Episcopal Church: Our pastoral day was a grand one. Sunday school was opened by the superintendent, A. L. Mosely, all teachers present. There were many good thoughts on the lesson which started the fire to burning. Prayer service was conducted by Bro. Jim Williams and Sister Sarah Mabins, a member of New Hope Baptist Church, Willmer, Ala., after which Scripture lesson was read by the pastor. The gospel message was delivered by the Rev. A. P. Mosely. This sermon was enjoyed by all present. A collection of three dollars was taken. We were then favored with another wonderful sermon by the Rev.

J. A. Bryant. Another collection was taken amounting to \$3.25. The meeting then adjourned for dinner. At two-thirty the congregation assembled again with devotional services conducted by Bro. J. A. Bryant. After prayer service our beloved pastor delivered an inspiring message. Another collection was then taken amounting to \$3.25, which makes a grand total of \$9.50 for the day. We are asking the prayers of every individual that we may continue to press forward to the goal.—The Rev. J. A. Tatum, Pastor; A. L. Mosely, Reporter.

Sealy, Texas—Sealy circuit is still holding her own. She is doing her best to keep the Navasota District on top in every way. Our third Quarterly Conference was held July 14 and 15 with great success. Raised for the quarter, \$84; superintendent paid in full, \$35; Wiley, \$15, and area expense, \$6. We are getting ready for our District Conference, which meets July 24-29. Sealy circuit not only went over the top in finance, but there has also been an increase in the family at the parsonage, little A. A. Frank, Jr., born Tuesday, July 10.—The Rev. A. A. Frank, Pastor; M. E. Garland, Reporter.

Bristol, Tenn.—John Wesley Methodist Episcopal Church: Just a few years ago John Wesley Methodist Episcopal Church put in a modern heating plant, costing \$2,200. We are looking forward to lifting the last note of the steam heat indebtedness on August 12. We bow our heads in sorrow over the loss of one of our oldest members, Mrs. Josie Goins. Mesdames E. H. Forrest, Alva Guthrie, the Rev. Randolph, and Mr. John Carter have just returned from District Conference at Independence. Mrs. E. H. Forrest has also brought us echoes from the General Conference.—E. B. Brown, Reporter.

North Carrollton, Miss.—Sunday, July 15, was a high day at Vincent Chapel Methodist Episcopal Church. The church was divided into clubs and began work on July 1. As a result they reported as follows: Club No. 1, \$24.60, the speaker, Rev. J. W. Wimbush; No. 2, \$18.62, the Rev. C. H. Standsberry, of the M. B. Church; No. 3, \$8.50, speaker, the Rev. R. L. Calmon, of the Colored Methodist Episcopal Church, Greenwood; No. 4, \$10, speaker, the Rev. Baymon, of the Colored Methodist Episcopal Church; Nos. 5 and 6,

District Activities

District Rounds

BATON ROUGE DISTRICT

Fourth Round—Deerford, August 11, 12; Jordan, 12; Rylander, 13; St. Peter, 14; Asbury, 15; Macedonia-Pine Grove, 16; Mt. Carmel, 18, 19; Clinton-St. Paul, 20, 21; Wilson-Norwood-Zachary, 23; St. Luke, 24; New Roads, 29; Lettsworth, 31; Lobdell, September 6; Neely, 9-11; Andrews, 12, 13; Springfield, 14; Wesley-Wilson, 15, 16; Lottle, 18, 19; Marlingouin, 20-23; Melville, 23, 24; Wesley-Baton Rouge, 25-30; St. Mark, 30 to October 4; Port Allen, 2.

Dear Brethren: Those not listed will be notified by postcard. We are nearing the end. Let each one who is concerned in the forward movement of the church apply himself to conditions and do his best to make

a round report at Lake Charles. World Service in full, Pension and Relief, General Conference Expense, Episcopal Fund, district superintendents in full, New Orleans College, and all others. Some have done the best they could, while others have done nothing. You are known by your ability to do. Let us close these six years with success. Don't forget that you are the agents for the Southwestern Christian Advocate. Its success depends upon you. Play your part well.—B. J. Reddix, District Superintendent.

BIRMINGHAM DISTRICT

Fourth Round—East Thomas, August 9-12; Wright's Chapel, 10-12; Enon, 16-19; Sayreton, 17-19; Mt. Moriah, 23-26; Scott's Chapel, 24-26; Brownville and Irondale, 30 to September 2; Bradford's Chapel, 31 to

September 2; Mason City, 6-9; St. Paul, 7-9; Jasper and Oakman, 15, 16; Anniston, St. John, 19-23; Anniston, Rising Star, 20-23; Anniston, Haven Chapel, 21-23; Heflin, 29, 30; Ashville and Springville, October 5-7; Ragland and New Hope, 8, 9; Village Springs, 12-14; Oneonta and Altoona, 14, 15; Attalla and Collinsville, 18-21; Center, 26-28; Cedar Bluff, 28, 29; Gadsden, November 2-4; Gadsden, 8, 4.

Dear Brothers: This is the last quarter of 1928. I am looking to you and depending on you, and I do not believe that you will fail me in this crucial hour. The Southwestern is your best ally; patronize it. Complete your World Service, Pensions and Relief, Episcopal Fund, and ministerial collections, and thus make a round report at the Annual Conference. God bless and prosper you in all these things.—J. W. Thomas, District Superintendent.

DICKSON DISTRICT

Fourth Round—Lawrenceburg, August 5, 6; Lexington, 12, 13; Clifton and Howard, 18-21; Mount Pleasant, 25, 26; Mansfield and Springville, September 1-5; Paris, 8, 9; Dover, 11, 12; Dickson, 15, 16; Cumberland Furnace, 17, 18; Franklin and Spring Hill, 22-25; Columbia, 26, 27; Lewisburg, 29, 30; Farmington, October 2, 3; Shelbyville, 6, 7.

Dear Brethren: In order to make my fourth round before the Annual Conference, I will have to double with some, and come to some in the week. The summer theological school for the area will be held in St. Louis, Mo., August 21-31. All undergraduates and those desiring admission on trial in the Annual Conference, are required to attend. For particulars write Bishop M. W. Clair, 1040 Russell Ave., Covington, Ky. Our assessment for the area budget is one per cent of the estimated pastor's salary. Please raise this amount and forward to area headquarters, 1040 Russell Ave., Covington, Ky., on or before August 15. We are on our home run; let us play safe by making one strong pull for World Service, Episcopal Fund, Pensions and Relief, and the Southwestern. Come to the Annual Conference at Shelbyville, Tenn., October 17, prepared to report one hundred per cent. Praying that your fourth Quarterly Conferences may be great meetings, and you may have a successful closing, I am yours in His name.—R. A. Dowell, District Superintendent.

JACKSON DISTRICT

Third Round—Benton, August 4, 5; Brandon, 10; Morton, 11, 12; Pelahatchie, 18, 19; Lillian, 24; Forest, 25, 26; Jackson-Pratt, 31 to September 2; Jackson Ct., 1, 2; Canton Ct., 8, 9; Canton, 9, 10; Jackson-Central, 14-16; Lampkin, 21-23; Craig, 22, 23; Yazoo City Ct., 29, 30; Yazoo City-St. Stephen, 30 and October 1; Compare, 6, 7; Carthage, 18, 14.

Dear Brethren: Please do not allow the trust that has been committed to your care to lag. Just snug up and embrace it, and put the program of the church over. With God as your helper, you can do it. Please catch up on all delinquent lines at the District Conference.—J. S. Williams, District Superintendent.

LAKE CHARLES DISTRICT

Fourth Round—Briggs, August 4, 5; Crowley, 11, 12; Lake Arthur, 18, 19; Welch, 25, 26; Eola, September 1, 2; Oakdale Ct., 5, 6; Leesville, 8, 9; Oliver Ct., 12, 13; Jeanette, 14-16; St. Martinsville, 22, 23; New Iberia, 23, 24; Lafayette, 25; Washington, 29, 30; Opelousas, 30 to October 1; Spring Creek, 2, 3; Palmetto Ct., 4, 5; Lake Charles, 7, 8; Cade, 11, 12.

Dear Brothers: We have done well. Rush your Conference Claimants, Pensions and Relief, Gulfside, and don't forget to come to New Iberia, August 8 and 9, to report your Area Council money and your subscriptions for the Southwestern Christian Advocate. Let every man put forth special effort to keep the Lake Charles District up. Hold revivals, bring souls to the Kingdom. We don't want the flag of the New Orleans Area to trail the dust. May God bless each one of you.—W. J. Hampton, District Superintendent.

MONTGOMERY DISTRICT

Fourth Round—Tensaw circuit, August 4, 5; Chickasaw, 11, 12; Wesley, Mobile, 10-12; Theodore, 17-19; Warren, Mobile, 24-26; Pensacola, Fla., 31-September 2; Brewton, Pollard, 7-9; Castleberry circuit, 14-16; Evergreen circuit, 21-23; Troy and Aberfoil, 29, 30; Union Springs, B. Grove, 28-30; Montgomery, October 5-7; Booth circuit, 12-14; Eclectic circuit, 20, 21; Wetumpka circuit, 27, 28.

Dear Brethren: Let us do our whole duty to God and man. Make full proof of our ministry.—P. P. Wright, Dist. Supt.

NAVASOTA DISTRICT

Fourth Round—Navasota Ct., August 18, 19; Navasota Sta., 19, 20; Anderson Ct., 25, 26; Bedias Ct., September 1, 2; East Hempstead Ct., 8, 9; Hempstead Sta., 9, 10; Bellville Ct., 15, 16; Madisonville Ct., 22, 23; Brenham Ct., 29, 30; Brenham Sta., 30 and October 1; Brookshire Ct., 3-5; Sealy, 6, 7; Caldwell Ct., 13, 14; Hufsmith, 20, 21; Stoneham, 27, 28; Millican, 26-28.

Dear Pastors: This round marks the closing days of this Conference year. Now may I ask every pastor of the Navasota District to close up with a round report? We must answer roll call at Marshall, Texas, October 31. May God's choicest blessings rest on each one of you.—T. S. Pryor, District Superintendent.

ROME DISTRICT

Third Round—South Rome, July 28, 29; Rome, First Church, 29, 30; Cartersville, August 4, 5; Summerville, 4, 5; Cave Springs, 11, 12; Cedartown, 11, 12; Bremen, 18, 19; Adairsville, 18, 19; Villarica, 25, 26; Cohutta, September 2.

Dear Brethren: We have done well thus far, even against some unfavorable circumstances. However, we have a great deal more to do if we close our year's work creditably. The cause demands that everyone do his best. The District Conference, Sunday School, and Epworth League Convention will be held at Temple, Ga., August 22-26, 1928. Pastors, please come prepared to pay Episcopal Fund, minute money, General Conference expenses, and as much for Clark University as possible. Let every pastor please bring at least five new subscribers to the Southwestern Christian Advocate. We hope to have Dr. L. H. King, the editor, with us some time during the Conference.—J. F. Demery, Dist. Supt.

ST. LOUIS DISTRICT

Second Round—Webster, July 29, 30; Peoria, August 5, 6; Howard Place, 12, 13; St. Charles, 12, 13; Springfield, 18, 19; East St. Louis, 26, 27; Jacksonville, 26, 27; Union Memorial, September 2-4; Samaritan, 9, 10; Poplar Bluff, M. D. Giles, 9, 10; Festus, 15, 16; Farmington, 16; Fredericktown, 17, 18; Prospect Hill, 20; Asbury, 23, 24; Kinloch, 23, 24; Netherlands, 25, 26; Malden, 27; Bernie, 28; DeSoto, 29, 30; Lovejoy, October 7; LaSalle, 7, 8.

Dear Brothers: We are in the second quarter of the Conference year; this is the season when you should be putting your best effort forward. Don't fail to present every claim of the church, because we want no blanks. Remember our major task is to save someone. Give the church a first-class business administration and note the improved results. Buy regular Quarterly Conference and church records. Now if you have none, how can you keep the record of the church without the proper record book? The St. Louis District is on top; help keep it there. Come to the District Conference with a full report. District Conference meets August 15, at Springfield, Ill.—G. D. Hancock, Dist. Supt.

Quarterly Conferences

LAKE, MISS.

Our third Quarterly Conference was held at Pleasant Valley Methodist Episcopal Church, July 7, 8, with our beloved district superintendent, the Rev. D. L. Morgan, presiding. The pastors and officers were pres-



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ent with good reports. On Sunday morning the district superintendent preached from Prov. 4. 28. His sermon was inspiring and soul-stirring to those present. He also administered the Lord's Supper to sixty-three persons and baptized nine children. Paid the district superintendent in full, \$32.50. Raised during the quarter, \$54.—R. E. Gray, Reporter.

LONGSTREET, LA.

Our second Quarterly Conference was held at Pleasant Grove Methodist Episcopal Church, Longstreet, La., March 31-April 1, with the Rev. J. C. Calvin, our new district superintendent, presiding. All officers were present with written reports. Saturday night, at 7.30, the district superintendent gave a lecture on co-operation to more than a hundred persons, after which our pastor put over a recreational program which was enjoyed by members and friends. The Rev. Calvin spoke in high terms of the work done under the leadership of our new pastor, the Rev. Ephraim Freeman. Sunday, at 11 o'clock, our beloved district superintendent, preached a constructive sermon to a large audience. His theme was, "Life's Best Investments." He held his hearers spellbound. Bishop Jones made no mistake in appointing the Rev. Calvin district superintendent of the Shreveport District. He was paid in full, \$22.50.—S. M. Ogilva, Reporter.

LOUISVILLE, KY.

The first Quarterly Conference of R. E. Jones Temple in the new year began Sunday morning, July 15. The district superintendent, Rev. G. W. Tindull, being somewhat indisposed, the pastor, Rev. N. D. Shamborger, preached in his stead and seemed to have been at his best. There was a full congregation out, and everyone manifested deep interest and much inspiration.

The Woman's Home Missionary Society served dinner up in the church dining room, which made it unnecessary for anyone to go home for dinner.

The communion services began at 8 o'clock in the afternoon, and there were twelve or fourteen visiting ministers of the city present, including the Rev. G. Adams, of Paris, Ky. Several hundred members communed,

besides visitors, from other churches. The collection totaled over \$100.

The business session of the Quarterly Conference began Monday night at 8 o'clock, with the Rev. G. W. Tindul, district superintendent, presiding. The pastor's report evidenced much progress and hard work, despite the fact that a great deal of his time has been taken from the work by the Annual and General Conferences; also the Ministers' Institute, which met in Hampton, Va. The membership is realizing more the value of his leadership and deep interest in the church.

The various auxiliaries made exceptionally fine reports, and especially the Willing Workers, a newly organized group, headed by Mrs. Ida King, who has a gift of persuading people to work in the Master's vineyard. Miss Emma Kay, one of Louisville's representative school teachers, who has charge of the choir, but finds time to render services for the church, is always foremost in raising large sums of money.

The financial reports from all the auxiliaries for the quarter approximated around \$1,400. Under the leadership of this optimistic district superintendent, the Rev. G. W. Tindul, and resourceful pastor, the Rev. N. D. Shamborguer, the success of R. E. Jones Temple is assured.—J. A. Emerson, Trustee.

MACON CIRCUIT, MISS.

Our second Quarterly Conference was held at St. Michael Methodist Episcopal Church, July 14, 15, with the Rev. D. Green presiding. After devotions the Conference was

called to order by the district superintendent, after which he made some splendid remarks regarding the last session of the General Conference. The Conference was largely attended, and most of the officers were present with full reports. On Sunday we had a large crowd to testify for Jesus in the good old-fashioned way. The district superintendent remarked that it looked more like a District Conference than a Quarterly Conference. He preached an excellent sermon from Matt. 17 and part of the fifth verse. It was enjoyed by all who heard. Money raised during the quarter, \$110. We wish to thank the good people of St. Michael for the way in which they took care of the Conference.—Mrs. M. A. Frierson, Reporter.

SHELLMOUND, MISS.

Our third Quarterly Conference was held July 14 and 15, with Dr. C. W. Butler presiding. We had more officers present with written reports than at any previous Conference of the year. Every interest of the church was carefully looked after. Dr. Butler was at his best on Sunday. He preached two soul-stirring sermons to the delight of all who heard him. Our officers and members are on the upward march. Our rule here is, every member pay \$1 in the quarter. I am glad to say that we had more members to pay this amount than ever before. We have one of the most loyal groups here of any charge I ever served. Raised in the Conference, \$122.50; raised for all purposes, \$1,750.80; accessions this quarter, 4; Southwestern subscriptions taken, 1.—D. D. Shelly, Pastor.

The Friday morning business session included the selection of a place for the next District Conference. Bank's Chapel, on the Springfield circuit, was the choice of the body. The Rev. H. H. Jones was chosen as ministerial delegate, and Dr. W. L. McKissack was chosen as lay delegate to the Area Council. The Rev. J. D. McCord preached the educational sermon.

The afternoon session was in charge of The Woman's Home Missionary Society, Mrs. Bessie Brooks presiding. A paper was read by Mrs. Exie McKeever, and a general discussion followed. "The Relation of The Woman's Home Missionary Society to the Church" was the topic of discussion. Mrs. J. D. Chavis, Mrs. W. D. Hawkins, and Mrs. W. B. Crenshaw led in another discussion of "The Relation of the Church to the Youth."

At the evening session, Dr. G. W. Lewis presided, and introduced Dean H. H. Sutton, in charge of Walden College, who spoke in the interest of the school. Dr. Lorensa H. King, editor of the Southwestern Christian Advocate, spoke twice. While giving a very masterful and eloquent address on "Silent Forces," the vast audience was held spell-bound to catch every word that fell from the lips of this matchless orator. The Southwestern was one of the "silent forces" stressed by Dr. King. The Conference pledged their support to the paper, and gave him some cash subscriptions as good faith.

The Conference closed Sunday morning with a sermon by Bishop I. B. Scott. The Rev. J. W. Wade is the energetic pastor of the Mt. Pisgah charge. A great spread was enjoyed each day on the spacious lawn. Brentwood, Nolensville, and Pisgah furnished dinner in the order named.

The Rev. J. D. McCord and Dr. C. W. Lewis were in charge of recreational activities, in which all joined, both old and young. It was a great Conference, and many prominent visitors were present. Among those present were Dr. J. D. Chavis, of the East Tennessee Conference; Dr. G. M. Kendrick, of the Colored Methodist Episcopal Church, Nashville; the Rev. R. C. Barker, African Methodist Episcopal Church, Hartsville, Tenn.; and the Rev. J. W. Holloway, of the Congregational Church.

Reports of District Conferences

KNOXVILLE DISTRICT

The forty-eighth session of the Knoxville District Conference was held at White Pine, Tenn., July 11-15, and was a great success in every respect. The Conference was well attended by ministers, church officials, delegates, laymen, and visiting friends. The reception given to the Conference by the good people of White Pine was royal. The mayor, Hon. R. C. Bell, gave a cordial welcome and turned over the keys of the city to the pastor, Rev. H. S. R. Dykes. District Superintendent F. D. Johnson presided in a masterly and brotherly way, which thrilled his people through and through. All reports showed great improvement over last year. The technical and critical statistician gave some interesting figures relative to the increase in membership and finance.

Editor L. H. King gave a masterful address on Wednesday evening. Dr. King spoke regarding the Southwestern Christian Advocate. He urged the ministers to be active factors in boosting our official journal. No home should be minus of this paper, as it brings to you thoughts from some of the greatest minds and general activities of the church.

"Youth" was discussed in reference to the tangible problems and possible solution of same. "Spiritual Problems," by the Rev. W. A. Webber, "Moral Problems" by the Rev. C. Hurd, "Intellectual Problems," by the Rev. A. F. Shockley and Mrs. Mamie Dwinny, and "Physical Problems" by DeWitt S. Dykes. Many interesting points were brought out on each of these topics, and many true solutions offered.

Dr. J. C. Sherrill gave a synopsis of the great program of the church and the importance of competent and consecrated leaders. Moreover, he portrayed how Methodism had been a moral, intelligent, and a spiritual asset and uplift to the church. Dean Hunter, of Morristown Normal and Industrial College, spoke on "Moral Education." He announced that Morristown College has added two more years to the college department.

The Ladies' Aid Society gave a very interesting program on Friday afternoon. Mrs. Nora Frasier was elected district superintendent.

The Woman's Home Missionary Society gave a wonderful demonstration. These aux-

iliaries are indispensable factors to the church.

Saturday evening the banquet was held. Delegates and local talent gave a "star program." Sunday marked the close of the Conference. The Rev. S. A. Downs preached a soul-stirring sermon at the 11 o'clock hour. At 2 o'clock the Rev. J. A. Tinner delivered an address, and at 8 o'clock the Rev. J. S. Guest delivered the message. The next session of the District Conference will be held at Greenville, Tenn. Let us look forward to wonderful accomplishments for the Master's kingdom.—D. S. Dykes, Reporter.

NASHVILLE DISTRICT CONFERENCE

The Nashville District Conference opened Wednesday morning, July 11, at Mt. Pisgah, Woodbine, Tenn. The Rev. W. B. Crenshaw, district superintendent, presided, and sounded the keynote of evangelism to the Conference. The sacrament of the Lord's Supper was administered to the large gathering of delegates present. After the morning business session the Rev. J. H. Johnson preached the opening sermon. In the afternoon an address on "World Service" was given by the Rev. J. W. Satterfield, and a general discussion followed. The welcome address was given by Mrs. Callie Hill, and responded to by the Rev. M. S. Johnson. The Rev. H. H. Jones presided over this service, and introduced the Rev. R. D. Granville, who preached a soul-stirring sermon. The meeting closed in a real revival.

The second day's session was opened with the Rev. S. T. Miller presiding in the absence of the district superintendent. The Rev. S. W. Carthron preached the morning sermon.

The Epworth League and Sunday School Convention held their services in the afternoon, with Dr. W. E. McKissack presiding. "How to Keep an Epworth League Going" was the topic of discussion. The young people joined in heartily, and splendid papers were read by delegates.

At the evening session the Rev. W. E. Mitchell, the Rev. W. C. T. Travis, and Dr. G. W. Lewis gave brief addresses on "Pension and Relief." The Rev. J. H. Johnson introduced the Rev. H. H. Jones, who preached the sermon. At the close of this service two young ladies gave themselves to Christ.

Obituaries

AMOS—The Rev. W. L. Amos, aged seventy-three years, departed this life July 3, 1928. Having joined the Louisiana Conference in 1895, he successfully traveled without murmur or complaint for twenty-seven years, retiring in 1921. Thence he returned to his home church, Wesley Chapel, Booneville, La., where he served loyally and faithfully for seven years, doing whatever he could to build the Master's kingdom here in this community. The church and community will feel the loss of this noble personage, a Christian gentleman and gospel minister for many years. Old and young of both races greatly lament his sudden demise. He leaves five daughters, three sons, three sisters, a sorrowing wife to mourn their loss, together with a host of grandchildren and sons and daughters-in-law. The interment took place Friday, 10 A. M. The pastor, Rev. J. A. Lindsay, was assisted by the Rev. W. J. M. Price, who gave a concise record of his ministerial life for thirty-two years. Prof. W. J. Thomas spoke of him as a citizen and Christian gentleman. Short sermons, appropriate and consoling to the bereaved, were delivered by the Rev. J. W. White, H. Grumble, and P. Hayward, of the Baptist Church. The closing sermon was delivered by the pastor, Rev. J. A. Lindsay, from 2 Cor. 5: 1. Appropriate hymns were sung by the Wesley choir. The body was in charge of the Masonic fraternity, who gave him the honors due a member of the craft, he having been a life-long member. Fully five hundred persons attended the funeral.—J. A. Lindsay, Reporter.

ANDERSON—Bro. Charlie Anderson, a faithful Christian member of Union Springs Methodist Episcopal Church of the La Grange District, Savannah Conference, born in the State of Georgia in the year of our Lord, 1866, died June 2, 1928. He was

Roster of District Conferences for 1928 Season

We will cheerfully make any corrections or entries when necessary. A postcard request is all that is expected. District superintendents will kindly enter theirs as early as possible.

District	Place	Date	Supt.
Birmingham	Gadsden, Ala.	July 24-29	J. W. Thomas
Navasota	Madisonville, Tex.	July 24-29	T. S. Pryor
Murfreesboro	Liberty, Tenn.	July 24-29	J. T. Patillo
Savannah	Alley, Ga.	July 25-29	S. D. Bankston
Montgomery	Wetumpka, Ala.	July 25-29	P. P. Wright
Tuscaloosa	Mt. Sterling, Ala.	July 25-29	F. W. Williams
Vicksburg	Bude, Miss.	July 25-29	J. R. Ross
Atlantic	West Palm Beach, Fla.	July 25-29	W. O. Bartley
Brookhaven	Crystal Springs, Miss.	July 25-29	G. W. Coleman
Lake City	Lake City, Fla.	July 25-29	J. W. Wesley
Baton Rouge	Baton Rouge, La.	July 25-29	B. J. Raddix
Bennettsville	Chesterfield, S. C.	July 25-29	J. D. Whitaker
LaGrange	West Point, Ga.	July 25-29	J. B. Maddux
Orangeburg	Orangeburg, S. C.	July 25-29	J. B. Taylor
Spartanburg	Chesnee, S. C.	July 25-29	L. W. Williams
Waynesboro	Waynesboro, Ga.	July 25-29	W. H. Odum
Greenville	Walhalla, S. C.	July 25-29	J. E. C. Jenkins
Griffin	Fairburn, Ga.	July 25-29	D. H. Stanton
Hattiesburg	West Enterprise, Miss.	July 25-29	E. A. Wilson
Jackson	Jackson, Miss. (Mt. Pleasant)	July 25-29	J. S. Williams
Chicago	Indianapolis, Ind.	Aug. 1-4	P. T. Gorham
Kansas City	Blackburn, Mo.	Aug. 1-5	E. W. Hannah
Atlanta	Grantville, Ga.	Aug. 1-5	J. W. Queen
Paris	Rosser, Texas	Aug. 2-6	J. H. Anthony
Greenwood	Duck Hill, Miss.	Aug. 7-12	J. H. Wesley
Durant	Goodman, Miss.	Aug. 7-12	C. V. Heffner
Charleston	Cumberland, Md.	Aug. 7-12	E. A. Haynes
Palestine	Fairfield, Texas	Aug. 7-12	W. R. Robinson
South Baltimore	Broadneck, Md.	Aug. 7-12	W. H. Dean
Palestine	Fairfield, Tex.	Aug. 7-12	W. R. Robinson
Huntsville	Center Grove Ct., Ala.	Aug. 8-12	J. W. Whitfield
Houston	Richmond, Texas	Aug. 8-12	J. S. Scott
Monroe	Bastrop, La.	Aug. 8-12	C. Spears
Opelika	Rocky Mount Ct. (Ala.)	Aug. 8-12	J. C. Chuman
Gulf	Orlando, Fla.	Aug. 8-12	J. S. Todd
Sedalia	Warrenburg, Mo.	Aug. 8-12	E. F. Pate
Memphis	Capleville, Tenn.	Aug. 8-12	J. O. Dixon
Forrest City	Hunter, Ark.	Aug. 8-12	J. H. Hatchett
Sumter	Lynchburg, S. C.	Aug. 9-12	B. F. Bradford
Starkville	Columbus (Ct.), Miss.	Aug. 14-19	D. Green
St. Louis	Springfield, Ill.	Aug. 15-19	G. D. Hancock
Gainesville	Lawrenceville, Ga.	Aug. 15-19	N. J. Crolley
Hannibal	Troy, Mo.	Aug. 15-19	C. S. Webster
Shreveport	Vanceville, La.	Aug. 15-19	J. C. Calvin
Hot Springs	Benglin, Ark.	Aug. 15-19	W. C. Rivers
Cleveland-Columbus	Lorain, Ohio	Aug. 16-17	S. H. Sweeney
Little Rock	New Edinburg, Ark.	Aug. 16-19	W. S. Sherrill
Beaumont	Silabee, Texas	Aug. 21-26	J. W. Gilder
Clarksdale	Webb, Miss.	Aug. 21-26	C. W. Butler
Tupelo	Okolona (Pleas. Val.), Miss.	Aug. 21-26	B. W. Wynn
Meridian	Rosehill, Meridian, Miss.	Aug. 21-26	D. L. Morgan
Florence	Claussen	Aug. 21-26	R. F. Harrington
North Baltimore	Westminster, Md.	Aug. 22-26	C. Y. Trigg
Holly Springs	Victoria, Miss.	Aug. 22-26	A. G. Cole
Gainesville	Sanpaulski, Fla.	Aug. 22-26	D. S. Selmore
Fort Smith	Morrilton, Ark.	Aug. 22-26	J. L. Bryan
Lexington	Paris, Ky.	Aug. 22-26	L. E. Jordan
Ocala	Waldo, Fla.	Aug. 28-26	F. E. Welch
Washington	Wayside, Md.	Aug. 28-Sept. 2	R. F. Coates
Jacksonville	St. Augustine, Fla.	Sept. 6-9	H. W. Bartley
New York	Brooklyn, N. Y.	Sept. 25-27	M. A. Thompson
Philadelphia	Merchantville, N. J.	Oct. 2-4	W. C. Thompson
Salisbury	Berlin, Md.	Oct. 9-11	J. E. A. Johns
Wilmington	Chestertown, Md.	Oct. 16-18	T. H. Woodley
Easton	St. Michaels, Md.	Oct. 23-25	J. W. Jefferson

married to Miss Dora Hubbard in 1889; to this union eleven children were born. Bro. Anderson was converted and joined the church when a boy, held every office in the church except pastor, and was loved by all who knew him. He was also a member of the Masonic Order and buried with Masonic honors. He served as Worshipful Master for several years. He was also a member of the U. B. A., and served as its president. His life was a life of service. He was an industrious, loving, and thoughtful father and husband until death. The funeral was conducted by his pastor, the Rev. R. R. O'Neal, at his church. He leaves to mourn their loss a loving wife, eleven children, seven grandchildren, two sisters, one brother, two uncles, four aunts, and a host of relatives and friends.—(Mrs.) S. L. Harrison, Reporter.

ASHFORD—Sister Bettie Ashford, one of the most loyal members of Samuel Methodist Episcopal Church, Itta Bena, Miss., died recently. We have also lost one of the oldest members of the church, in the person of Sister Beach. She was a member of the Eastern Star. Both of these good women were faithful members of the church. The funeral sermons were preached by the Rev. J. W. Winbush and the Rev. R. F. Berry, of the Baptist Church. Those assisting were the Revs. Brothers and Ross, and the Rev. Buckhannon, pastor of the African Methodist Episcopal Church.—O. W. Crump, Pastor.

COLBERT—Mr. John Lewis Colbert, a well-known young man of Enterprise, Miss., was called from labor to reward on June 19, 1928. A paper on his life was read by Mrs. Fannie Doby, also a letter of sympathy was read from Cleveland, Ohio, where

he had lived for a number of years. The Rev. C. M. Webb, pastor of West Enterprise; Dr. M. T. J. Howard, pastor of St. Paul, Meridian; the Rev. E. W. Rogers, pastor, and the Rev. Doby spoke on his life as a Christian. The Rev. N. Tool preached the funeral sermon.—Mamie McRay, Reporter.

CURRY—Forsyth and community mourn the loss of a truly great and good woman in the death of Mrs. Virginia Lane Curry, born in Bibb County, at Macon, Ga., March 23, 1874, she married Mr. Henry N. Curry, of Forsyth, January, 1893, and came to Forsyth, where she made many warm friends. Her pastor, the Rev. J. W. Brown, was in charge of the services, assisted by the pastors of the three churches. Mrs. Curry was a member of Kynett Methodist Episcopal Church, a true church member, and a deep thinker. Her charities, which were many, were done quietly and unpretentiously. Her passing was in harmony with her life; she often remarked, "I hope to sleep, and wake in heaven," and on Saturday, June 2, all that was mortal of her was gathered home. The home, the church, the friends can but linger here and await their summons to join her, awaiting our coming.—Mrs. L. E. Shannon, Reporter.

GAINES—Sister Betsey Gaines, a faithful member of Milam Grove Methodist Episcopal Church, Maysfield, Texas, departed this life June 29, 1928. Sister Gaines joined Milam Grove Church in 1882. Since that time she has been a loyal member, class leader, and steward. She was loved by all. She was a loyal Christian, lover of children, and a good citizen. We will miss Sister Gaines. The Rev. Esau Smith conducted the funeral.—Evans T. Smith, Reporter.

HARDY—Sister Amanda Hardy, a member of Center Ridge Methodist Episcopal Church, passed to her reward July 4, 1928. She took Jesus as her personal Saviour many years ago, and we can point to her as a true Christian. She will be missed in the home, church, and community. Sister Hardy was eighty-five years of age, and was the mother of one child, Mattie Hardy Cooper, the first wife of the Rev. B. J. Cooper, who preceded her to the beyond thirty-three years ago. Her funeral was conducted by the pastor, Rev. I. H. Hunt, and the Rev. Jim Simmons, of the Baptist Church. The remains were laid to rest in Liberty Cemetery, Rio, Miss.—Velma Donald, Reporter.

HEIDELBURG—Mrs. Esther Heidelberg departed this life June 11, 1928. She was a member of St. Paul Methodist Episcopal Church on the Shubuta Ct. (Miss.) for three years. After suffering for two days, she passed to her eternal home. She leaves to mourn her passing, husband, seven children, five sisters. She was thirty-two years of age at her death. The funeral was preached by the Rev. W. A. Wiggins, our pastor. The remains were laid to rest in St. Paul Cemetery.—Annie Avans, Reporter.

HOGAN—Bro. R. H. Hogan was called to his final reward Monday, March 19, 1928, at the age of seventy-eight years. He confessed Christ in his early life in the State of Alabama, where he spent his youth and early married life. He left his home State in early middle life, going West, stopping in Lake Providence, La., a few years; thence to Arkansas, and finally to Oklahoma, where he remained till his death. Several children were born to the first union. His membership has been continuance since he joined the church. He leaves to mourn his death a wife, several children, and a host of friends. His pastor, the Rev. LeRoy Fields, Muskogee, Okla., officiated.—Reporter.

JACKSON—It is indeed sad to report that death has taken from our midst and church Bro. M. E. Jackson, one of the stewards and trustees. He was one of the best members of our church. On May 29 the pastor talked with him, and on June 1 God called him home. He was ready and willing to go. Bro. Jackson was ready at all times to do something for his church. He leaves to mourn their loss wife, father, mother, several children, and other relatives.—The Rev. Eli T. Micheal, Pastor.

JACKSON—Bro. Benjamin Jackson was born September 15, 1839, in the State of New York, and died April 6, 1928, at his home in Muskogee, Okla. He came to Muskogee nearly fifty years ago and lived a Christian life for forty years. He served in the United States Army, doing a deal of frontier work in the opening of the West. His health began to fail him a little more than a year ago. Surviving him are his wife, two daughters, three sons, other relatives, and a host of friends. His pastor, the Rev. LeRoy Fields, officiated, assisted by his wife's pastor, the Rev. E. A. Crockett.—Reporter.

JOHNSON—Bro. Adam Johnson departed this life July 8, 1928. He was a member of St. Paul Methodist Episcopal Church on the Shubuta (Miss.) circuit for twenty-eight years. He was ill for two years. He leaves to mourn, five sons, three daughters, twenty-four grandchildren. Bro. Johnson was eighty-four years of age at his death. The funeral was preached by the Rev. W. A. Wiggins, visiting minister, Rev. A. Davls. The remains were laid to rest in Cooke Chapel Cemetery.—Reporter.

KNOX—Bro. Dave Knox, one of the founders of Zion Chapel Methodist Episcopal Church, Stonewall, Miss., fell asleep in Jesus, May 31, 1928. Bro. Knox was a member of the trustee board, and also served in every other capacity of the church. He was one of our best men in Clark County. The funeral was preached by the pastor, Rev. E. W. Rogers.—Mamie McRay, Reporter.

LAWRENCE—Felix Lawrence, the beloved grandson of the Rev. J. W. Wright, of Birmingham, Ala., was drowned July 4, 1928. He was a young man with a promising future. He graduated from high school in

January and had begun work to further his education. He leaves to mourn his going, grandparents, a sister, and a host of relatives and friends. The funeral services were conducted by the Rev. B. T. McEwen.—Reporter.

LEWIS—Mrs. Annie Wyatt Lewis, a faithful member of Webster Chapel Methodist Episcopal Church, Victoria, Texas, for forty-eight years, departed this life, June 20, 1928. She was born in Victoria County, January 9, 1866, and joined Webster Chapel Methodist Episcopal Church in 1880, in which church she remained a loyal member until her death. The funeral was held June 22. She leaves four brothers—Caesar, E. H., and Will, of Victoria, Texas; the Rev. M. L. Wyatt, of San Angelo, Texas; and a host of relatives and friends to mourn her passing. We extend our heartfelt sympathy in their sad hour of bereavement. The Rev. S. D. Moseley, pastor, officiated.—Reporter.

MOORE—Bro. Van Moore, of Lake, Miss., departed this life July 3, 1928. He was a faithful member of St. Paul Methodist Episcopal Church, Lake, Miss., of which he was a class leader, steward, and chairman of trustee board. He will be greatly missed in his church and town, and was loved by all who knew him. He leaves a daughter, two sisters, and a host of friends to mourn his passing. The funeral was conducted by the pastor, Rev. T. H. Johnson, assisted by the Revs. S. L. Harrison and M. T. J. Howard.—R. E. Gray, Reporter.

MOULTON—The Rev. J. W. Moulton, pastor of Brookhaven charge, member of the Mississippi Conference, who died recently, had been in ill health since last fall. He was reared on the Meridian District, and taught school for some time. He was married to Miss Mary Gully, daughter of Mr. John Gully, a member of our church at Tamola, on the Scooba circuit. The Rev. Moulton felt the call to preach the gospel, and entered Gammon Seminary, where he finished the prescribed course for preachers. He spent several years in the Texas Conference, was transferred to his home Conference by Bishop Jones, and served one year and six months at Brookhaven. There he suffered from heart trouble, and passed out quietly at the hospital. Those present at the funeral services were the Revs. G. W. Coleman, G. W. Smith, B. W. Robinson, M. Cooper, A. J. Thompson; Dr. Hutcherson, of the Baptist Church; L. T. Jones, W. L. Marshall, and Prof. Gullege. Sermon by the Rev. H. E. Morgan, Reporter.

MURPP—Bro. H. H. Murpp passed into the great beyond May 6, 1928. He was born in 1877. He was a member of the Methodist Episcopal Church, being a steward and trustee from the time he entered the church. Bro. Murpp was loyal to his church and his influence will live forever. He was confined to the bed for two weeks, and died at Morris Hospital in Macon, Miss. The church has lost a faithful member, the community a good citizen. He bore his illness with patience. He leaves to mourn his passing a wife, one daughter, two sisters, and many friends. Remarks were made by the visiting ministers. The Rev. W. C. Hilliard opened the service by reading the 71st Psalm; solo by Miss Murphy; funeral sermon by the Rev. E. D. Montgomery. The remains were laid to rest with honors by the Masons in New Zion Cemetery.—M. O. Cotton, Reporter.

PAGE—On Sunday, June 24, 1928, the funeral service of Miss Lela Page, of Trinity Methodist Episcopal Church was held at Lake City, Fla. Miss Page was the daughter of the Rev. T. P. Page. She was born and reared in Lake City, and has been a member of Trinity Church more than eighteen years, and lived a Christian life until death. Her good deeds, kind words, and friendship will never be forgotten. We as members and friends of Trinity have lost one of our best members. She served as organist and Sunday-school teacher for several years. Miss Page died June 18. She leaves to mourn her passing, father, sisters, and other relatives.—The Rev. D. L. Rivers, Pastor; Mrs. Ruby Taylor, Reporter.

REESE—Mrs. Ella Reese, of Paris, Texas, passed to the sweet beyond March 30, 1928, at 6.30 o'clock. She was born in Randolph County, Ala., September 18, 1865. Accompanied by a devoted husband, they came to Texas, December 1, 1900, and lived together until January 8, 1909, when death claimed him. She continued in faith until the death angel called her from labor to reward. She became a member of the Methodist Episcopal Church in 1895, and was a consistent Christian, a loyal member, a dutiful worker, a dear mother, and a highly esteemed citizen. The funeral services were held at Mt. Zion Methodist Episcopal Church of this city. Biography by the Rev. D. D. Dyer. Resolution by Miss Scruggs, representing the Eastern Star. Remarks by the Revs. Perry and McCraw. Principal funeral eulogy by her pastor, the Rev. A. C. Crawford. Closing remarks by the Rev. J. H. Anthony, district superintendent. She was laid to rest in the Fairland Cemetery. She leaves to mourn their loss, nine children, a host of grandchildren, other relatives, and a large number of friends. It is our loss, but heaven's gain.—Mrs. Jessie White, Reporter.

RICHARD—Little George Richard died May 29, 1928. He was born July 18, 1915. He was christened at the age of one year at St. Mark Methodist Episcopal Church, Gulfport, Miss.; was a member of St. Paul Methodist Episcopal Church, Birmingham, Ala., at the age of four years; and was buried from Chapel Hill Methodist Episcopal Church, Sandersville, Miss. He endured his sickness as a soldier. He sang during his hours, "Jesus Wants Me for a Sunbeam," and "Nearer, My God, to Thee," and then slept away.—J. B. Brooks, Reporter.

ROBINSON—Sister Marie Robinson, daughter of Mr. and Mrs. Frank Robinson, born December, 1902, died May 26, 1928, aged twenty-five years. She professed a hope in Christ in 1913 at the age of fifteen years, and united with Alexander Chapel Methodist Episcopal Church, Mason, Tenn. She was a loyal and faithful member as long as she was able to attend. She leaves a mother, father, six sisters, four brothers, and a host of relatives and friends to mourn their loss.—Samuel G. C. Cobb, Reporter.

SIMMONS—Death entered our ranks at Minter City, Miss., and claimed the following persons who died in the faith: Sister Mary Simmons, Hopewell Methodist Episcopal Church; Bro. Kid McLemore, Minter City Church; Sister Nellie Belle, who died in the hospital at Memphis, Tenn., recently was laid to rest in the cemetery at Minter City, Miss. Funerals were largely attended, and were conducted by the writer.—P. A. Lemon.

SPENCER—On February 26, 1928, the Rev. G. Spencer, a member of the Upper Mississippi Conference for thirty years, laid down his war tools to study war no more. Bro. Spencer was born in Starkville, Miss., about seventy-two years ago, and was converted when quite a young man. He was a man of conviction, a Bible student, and a great preacher. He served a number of appointments in the Upper Mississippi Conference, to which he gave perfect satisfaction. During his thirty years as a gospel minister more than one thousand souls were brought to Christ. On leaving the Conference that convened at Belzoni, Miss., January, 1927, Bro. Spencer's health failed him, but he continued his work until the last Annual Conference, held at Grenada, Miss., February, 1928. His courage and faith were strong to continue in his work, but the Conference thought it best to place him on the retired list. He was married three times. He was loved by all who knew him. The funeral was attended by the Rev. J. H. Wesley, district superintendent Greenwood District, in Duck Hill Methodist Episcopal Church, assisted by the Rev. G. M. Chisolm, of Grenada, Miss.; the Rev. Neighbors, of Grenada, and the Rev. S. S. Brown, pastor. He leaves relatives and friends to mourn his passing.—Patience Wesley, Reporter.

SPRIGGS—Sister Luvenia Spriggs departed this life June 5, 1928. Her funeral was attended by the pastor, Rev. E. J. Millsap, as-

Epworth League Institute Dates

Austin District, West Texas Conference, Austin, Texas, July 28-29.
Rust College, Upper Mississippi Conference, Holly Springs, Miss., July 28-30.
Lexington Conference, Dayton, Ohio, July 28-30.
Gulfside, Mississippi Conference, Waveland, Miss., July 31-August 5.
Bluefield District, East Tennessee Conference, Bluefield, W. Va., August 6-12.
Chicago District, Lexington Conference, Chicago, Ill., August 6-12.
Lincoln Conference, Wichita, Kans., August 6-12.
Dallas District, West Texas Conference, August 6-12.
Florida State, Florida and South Florida Conference, Daytona Beach, Fla., August 12-19.
Waco District, West Texas Conference, Waco, Texas, August 21-26.
Morgan College, Washington and Delaware Conference, Baltimore, Md., Morgan College, August 20-26.
Atlanta, Clark University, Atlanta, Ga., August 27-September 2.
Little Rock, Philander Smith College, Little Rock, Ark., September 24-30.

sisted by the Rev. W. M. Carter, of St. John Baptist Church. Sister Spriggs was one of the oldest members of Mt. Olive Methodist Episcopal Church, Yazoo City (circuit), Miss. She was seventy-three years of age at her death. She leaves one daughter, one sister, and a host of relatives and friends to mourn their loss.—Reporter.

THIGPEN—After many long months of suffering, Mrs. Emily Thigpen departed this life with sweet resignation, July 7, 1928. She was one of the oldest members of Little Rock Methodist Episcopal Church, Bridgeville Ct., Miss. She told her daughter that all was well with her soul. Those left to mourn her passing are five sons, four daughters, several grandchildren and great-grandchildren, and a host of friends. The funeral service was largely attended, and conducted by the pastor, Rev. B. J. Cooper.—Mrs. S. E. Rice, Reporter.

VAUGHNS—Death claimed one of our oldest members, Bro. B. J. Vaughns, on March 23, 1928. He was a member of Haven Methodist Episcopal Church, Winona, Miss., for forty-eight years, and was a life member of the trustee board. He loved his church, and gave generously of his means for the support of same. His funeral was largely attended and was preached by his present pastor, Rev. Z. T. Powell, and a lifelong friend, the Rev. Hayward, of the African Methodist Episcopal Church. The body was laid to rest in the city cemetery by the Masons.—L. R. Wadlington, Reporter.

WASHINGTON—The death angel came on June 20, 1928, and took from us Sister Sudie Washington, aged fifty-eight years. She was a faithful member of Pleasant Grove Methodist Episcopal Church, Longstreet, La., and a member of the Ladies' Aid Society. Sister M. Sample spoke on her life as a Christian; Bro. A. Collins, of the Baptist Church, spoke on her life in the community; and Sister Rosa Gibbs spoke of her as an S. M. T. She leaves a husband, ten children, seventeen grandchildren, one sister, and three brothers to mourn her departure. The funeral was conducted by her pastor, the Rev. Ephraim Freeman.—Mrs. E. Freeman, Reporter.

WHITE—On Tuesday, July 2, 1928, Calvary Methodist Episcopal Sunday school, Milford, Ohio, lost one of its brightest little scholars in the person of Gladys Louise White, who was killed instantly by a passing automobile. She was three years and eleven months old. The funeral services were held on the following Friday. The address was delivered by the pastor, Rev. W. L. Darius, assisted by the Rev. H. W. Tate, a former pastor. She left to mourn her loss a mother, father, a brother (two years old), a grandmother, a grandfather, an uncle, and other relatives and friends.—R. Carroll, Reporter.

Calendar of Methodist Events

October 28-29—Annual meeting of the General Executive Committee of The Woman's Foreign Missionary Society, Los Angeles, Calif.

November 18—Fall meeting, Board of Bishops, Atlantic City, N. J.

November 22-24—Annual session, Board of Home Missions and Church Extension for the year 1928, Philadelphia, Pa.

Cards of Thanks

The Rev. and Mrs. J. S. Dickson wish to thank the members and friends of Gordon Chapel Methodist Episcopal Church, Baton Rouge, La., for the storm given a few nights ago. The surprise party was led by Bro. Wilson Williams, of the Baptist Church. About fifty pounds of choice groceries were left. Call again, you are always welcome.—Rev. and Mrs. J. S. Dickson.

I wish to thank the good members of Cooper Chapel Methodist Episcopal Church, Richton, Miss., for the many pounds of select groceries given for the comfort of the pastor and family. This movement was led by Mrs. Frances White, Mrs. Hattie Lucas, Mrs. Lena Deloach, and M. White. May the blessings of God ever be upon you! You have a standing invitation to come again.—Paralee Ford, Reporter.

The Rev. I. E. Badie and wife wish to thank the members and friends of Thomas Chapel Methodist Episcopal Church, Mansfield, La., for the pound party given them on last Friday night, June 8, just after the board meeting. This movement was led by Bros. T. A. Thomas and M. Gant. May God's blessing rest upon these people! You are welcome to call again at any time.—Mrs. I. E. Badie, Reporter.

The Rev. and Mrs. F. Smith wish to thank the members and friends of Mt. Pleasant Methodist Episcopal Church, Gulfport, Miss., for the storm that arose on July 13. They left many pounds and a small purse on the table. Mrs. Lovie Jackson led the party. We thank her and all who assisted in making us happy. Another storm of the same kind soon followed from Haven Chapel, led by Mrs. Fannie Carter and Mrs. Arthur. We wish to thank you all. Come again.—Rev. and Mrs. F. Smith.

The Rev. and Mrs. Kershaw take this method to express their appreciative thanks to the members and friends of John Wesley Methodist Episcopal Church and Johnson Chapel Methodist Episcopal Church at Sassafras and Warwick, Md., respectively, for surprises tendered them recently. Words however appropriate and phraseology however choice are but weak vehicles with which to convey to another the deeper meanings of the heart, but back of this inadequate expression are hearts pulsating with love for all.

I wish to thank the members and friends of St. Peter Methodist Episcopal Church, Jeanerette, La., for the pleasant surprise given me May 31. The leading figures of this surprise were Miss Eola Gaines and Miss W. Gaines. Many pounds of good things were brought. A purse was also presented to the pastor for a pair of shoes. I also wish to thank the following committee for beautifying the parsonage on the inside: Sisters M. Decuir, E. Little, J. Barabin, R. Barabin, E. Edwards, S. Evans, M. Thompson, T. Landor, and a number of others. May God bless these good people.—T. P. Norris, Pastor.

We take this method to thank the good people of St. James who participated in the storm which struck the parsonage on May 30. The storm was led by the Rev. R. L. Yancy and wife, Bro. Haven Yancy and wife, who is a product of Philander Smith College and a splendid church worker; Mr. and Mrs. W. M. Jones, Mr. and Mrs. Dunn, Father Ell Moses, Sister Ida Alexander, and Mr. and Mrs. Moses. The latter two brought their supply a few days later. God bless these

good people. They are always welcome to come at any time.—The Rev. and Mrs. J. H. Henry, Lonoke, Ark.

The Rev. E. C. Ransom and children wish to thank their good members and friends of the Camp Ground circuit, Phelps, Texas, for their kind words of condolence and floral offerings on the death of their son and brother, Harry Ransom. We thank the Methodist and Baptist Churches of Pine Grove for the many pounds of choice groceries. Bro. T. Titus, representing the Methodists, and Deacon Ed. Winston representing the Baptists, made the presentations. Response was made by the pastor. The members and friends of this charge have been very loyal during our three years in their midst, and we pray God's choicest blessings upon each one of them.—Rev. E. C. Ransom and Children.

The Rev. and Mrs. W. L. Darius wish to thank the members and friends of Calvary Methodist Episcopal Church, Milford, Ohio, for the surprise of June 25. As the pastor was making the closing talk at prayer meeting, eight or ten members left the church and returned five minutes later with two baskets of groceries weighing about sixty pounds each. The party was led by a girl bearing a large bouquet of flowers, which she presented to the pastor as he was about to raise his hands to pronounce the benediction. After a few remarks by the pastor and his wife, one of the stewards presented an envelope containing a few dollars in cash. May God's blessing be upon the good members of Calvary!—Reporter.

On May 17, about 8.30 P. M., a storm, led by Sister Lue Fields and others, namely, Sisters G. Shelton, J. Miller, P. Walker, B. Moorehead, M. Lucas, A. Lucas, H. Fields, A. Mady, M. Johnson, J. White, C. Hanners, and Bros. I. Lucas, A. White, R. L. Miller, S. Moorehead, C. Wheeler, and W. Radd, struck the parsonage just as we were about to retire for the night. They came singing, and filled the table with many pounds of groceries. The pastor made a timely talk, assuring them that he appreciated what they had done, and that the latch string was on the outside. The supply lasted us for one month. We thank you all very much, and trust that you will come again. The undersigned are waiting for the next storm. Many thanks.—Rev. and Mrs. J. W. Terrell, Sweet Springs, Mo.

We take this method to thank the members and friends of Valena C. Jones Methodist Episcopal Church, Bay St. Louis, Miss., for the pound shower, June 19. The Rev. G. W. Carter spoke in our class meeting, and at the close of the meeting we went into the parsonage, where we were greeted by a crowd, led by Prof. G. W. Brown and Bro. W. A. Daniel, followed by Bro. D. Roberson and Sisters M. L. Brown, D. Fox, F. Morgan, I. Robinson, C. Dennis, M. L. Lee, E. Whories, E. Collins, B. Forconature, G. Gilbert, and Miss H. Holmes. Prof. Brown was master of ceremonies, and all expressed their willingness to stand by the pastor and the church. The Rev. Carter also made a talk, after which the pastor and wife responded. The party brought about one hundred pounds of choice groceries.—Rev. and Mrs. E. G. Webb.

The Rev. and Mrs. Z. K. Jackson, of Oak Grove Methodist Episcopal Church, Marion, Ala., wish to thank the many friends and the Ladies' Aid Society for the kindness shown them during the visit of their sister, Mrs. Hettie Jackson Daniel. On June 20, a surprise storm struck the parsonage and laid on the table many pounds of choice groceries. The following participated: Mesdames S. Allen, G. Williams, D. Wallace, A. Whitehead, W. Hill, L. Norfleet, M. Reed and family, I. Brown, E. Parker, S. Scott, S. Sanders, C. Evans, M. Carlie; Miss M. E. Cox and Mr. P. Banks. These loyal friends do not wait until a storm, but are always trying to make things pleasant for the pastor. We also thank Mr. W. L. Hatch, who cultivated our land around the parsonage without cost. He stands by the pastor in every need. May God bless these good friends, that they may live long to make others happy.—Mrs. O. C. Jackson, Reporter.

The Rev. R. B. Adams and family wish to thank the good people of the Ackerman charge, Ackerman, Miss., for the storm which came to the parsonage Tuesday evening, July 10. This was a great surprise. The storm was led by Mrs. Wm. Ashford, Mrs. Alice Seals, Mary Coleman, Sister B. Gladney, and a number of young people of the churches of the city. The presentation was made by Mrs. Wm. Ashford. The pastor responded, and asked that this lovely band return soon. Many things were left on the table, including socks, handkerchiefs, and groceries of many kinds. We wish also to thank the members of Rock Port Church for the hen rally on July 7. Thirty or more hens were contributed and sold, for which the sum of \$17.07 was realized. At the same time many other things were brought to the parsonage. The hen rally was the work of Sister Nannie Ashford, Bro. L. T. Murff, Mrs. Brown, and many others. Many thanks to these good people. May others go and do likewise.—Rev. R. P. Adams, Pastor.

Marriages

SMITH-PORTER—The Rev. William H. Smith and Mrs. Hazel M. Porter were united in the bonds of matrimony, May 22, 1928, at the St. Luke Methodist Episcopal Church, Columbia, Mo. The Rev. Smith is a member of the Central Missouri Conference and is now pastor of the St. Luke Methodist Episcopal Church. The bride is a member of the Methodist Episcopal Church. Her home has been, in the last few years, at Evanston, Ill., where she resided with her aunt, Mrs. Donnie Barber. The ceremony was performed by the Rev. McPike, of Columbia, Mo. We wish for them a smooth sail over life's sea.—Reporter.

WATSON—HODGE—Mr. Tommy Watson and Miss Lessie Hodge were united in marriage on July 15, in the presence of many friends. The groom is the son of Mr. Shedrick Watson, the district steward of Little Rock Methodist Episcopal Church, Crystal Springs, Miss. The bride is the daughter of Mr. and Mrs. George Hodge, members of Red Bone Baptist Church. Mr. Hugh Catchings was best man, and Miss Lucille Green was maid of honor. The ceremony was performed by the Rev. B. J. Cooper. Their many friends wish for them much happiness.—Mrs. S. E. Rice, Reporter.

Special Notices

The address of Rev. A. M. Taylor has been changed from Gary, La., to Box A, Baldwin, La. He desires all friends to address him accordingly.

The Summer Institute of the Corpus Christi District will convene in Kingsville, Texas, July 31, to August 5.—C. W. Franklin, District Superintendent.

The date of the Waco District Epworth League Institute, to be held at St. James, Waco, Texas, has been changed from August 13-19 to August 21-26.—Rev. J. W. Downs, District Superintendent.

To the Pastors of Sedalia District, Central Missouri Conference: Please send me at once the number of delegates from your charge to the District Conference.—Rev. E. M. Madden, 203 S. Warren Street, Warrensburg, Mo.

Don't fail to attend the revival at West End Methodist Episcopal Church, Cedartown, Ga., from July 22 to August 1. Preaching by Dr. John F. Owen, evangelist, Taylor University. Services, 7.30 P. M. Music by Sanders Twins. Welcome.—Wm. H. Bowman, Pastor.

All pastors and delegates who expect to attend the Clarksdale District Conference, Sunday School and Ladies' Aid Conventions, are asked to come in their cars, if they have them. Please don't forget this notice. The Conference meets in Rollin Methodist Episcopal Church, Webb, Miss.—Rev. D. D. Reid, Pastor.

To the Beneficiaries of the Conference Claimants of the Methodist Episcopal Church, Louisiana Conference: Please send

your address to the Rev. J. W. Turner, 4607 Loyola Ave., New Orleans, La. We have had considerable trouble in locating some of these beneficiaries. Please send your name and address, and your check will be sent direct to you.—Rev. J. W. Turner, Treasurer.

To the Members of The Woman's Home Missionary Society of the Hattiesburg District, Mississippi Conference: Remember that dues for young seniors and juniors must be paid in September. Our school of missions will begin at Gulfside, Waveland, Miss., August 7 to September 8. We are planning to visit each auxiliary this fall. Pray that God will bless our efforts.—Mrs. Lillian G. Coleman, District President; Mrs. Lena Blacklock, District Corresponding Secretary.

To Whom It May Concern: The Rev. J. C. Sammons was placed on the retired list at the last session of the Central Alabama Conference of the Methodist Episcopal Church. He was stricken with paralysis and is not able to serve himself and family. For forty-three years he answered the roll call of his Conference. He is in great need of financial assistance. Who will help this veteran of the Cross? Contributions may be sent to the home of the Rev. J. C. Sammons, Route 1, Box 900, Cleveland Avenue, Montgomery, Ala., or P. P. Wright, 606 South Jackson Street, Montgomery, Ala. Contributions will be acknowledged.—The Rev. P. P. Wright, District Superintendent.

Inquiries

I wish to inquire for my aunt, Mrs. Carolina Jackson. When last heard of she was in Inverness, Miss. Her sister's name is Hannah Adams, and her brothers are Ransom and Henry Ridgeway. I am known as Mary Steel. Name Sarah Walton, R. F. D. 1, Box 26, DeKalb, Miss.

I wish to inquire for my niece, Miss Ruth Douglass. Her married name was Mrs. Ruth Blackwell. Last heard from her, she had left Shreveport, La., for Gary, Ind. Any information regarding her whereabouts will be gladly received. She has been gone since 1918. I am her aunt, Mrs. Mary Garner, Rosedale, La.

I wish to inquire regarding the whereabouts of the Rev. S. R. Gipson, who pastored St. Paul, Montgomery, Ala., in 1907, or his dear wife, Mrs. Helen Gipson, who, when last heard of, was in Little Rock, Ark. Any information concerning either of them will be gladly received. Please write Robert S. Simmons, R. F. D., Box 1-A, Burton, S. C.

I wish to inquire about the whereabouts of my mother, Dora Lewis; father, Willis Lewis; and sister, Eunice Lewis. My name is Edward Lewis. When last heard from I was a small boy, and now I am forty years old. They were in Salt Lake City when last heard from. I was born in Marshall, Texas. I will be thankful for any news or information regarding them.—Edward C. Lewis, 2617 Decatur Street, Omaha, Neb.

Outstanding Issue of Campaign

(Continued from page 593)

James W. Wadsworth because of his championship of the wet cause. Governor Smith's campaigns in New York State as a wet candidate for the governorship give some idea of how the State is divided on the wet-and-dry issue. Commencing in 1918, Mr. Smith has been a candidate at each biennial election. He was known as a friend of the liquor traffic before this period because of his votes in the State legislature. Therefore, the record of the elections gives some idea of the wet-and-dry issue as between metropolis and country or between New York City and New York State outside of New York City.

In 1918, Smith carried only four counties outside of New York City, and his opponent came to the city line with a majority of 216,289, where the supporters of Mr. Smith had rolled up sufficient votes to overcome the up-State vote by 58,902.

In 1920, the dry forces rallied and up-

State New York sent down to the greater city line a majority of 393,491, which overcame the city vote and defeated Smith by 74,066.

In 1922, New York City rolled up a tremendous vote, and as the dries up-State were not enthusiastic in supporting the man they had helped to elect two years before, thirteen up-State counties went with the city and Alfred Smith went back to the executive mansion at Albany, with the largest majority he ever received, before or since.

In 1924, the dries, although they lacked a candidate who would come out foursquare on prohibition, rallied and sent Theodore Roosevelt, Jr., down to the New York City line with 410,407 majority, but the metropolis reported the largest vote in its history and overcame the up-State vote by 108,559. However, the only county outside New York City supporting the wet leader was Albany.

In 1926, the case was much the same, although the vote dropped off for the candidates of both parties and four of the fifty-seven counties outside New York City went to Smith.

These facts and figures give sufficient evidence that the coming campaign, as far as the wet-and-dry issue is concerned, is going to be largely a contest between the large cities and the rest of the country. If these cities are able to carry a majority sufficient to overcome the rest of the districts in their respective States, the electoral votes will be captured by them.

This is not a partisan contest as far as wets or dries are concerned. Prohibitionists and wets of the most outspoken type are found normally aligned with both major parties. The campaign for most Christian people has been narrowed down to one of principle rather than partisanship.

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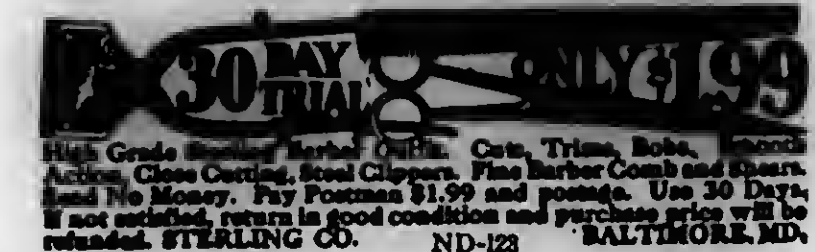
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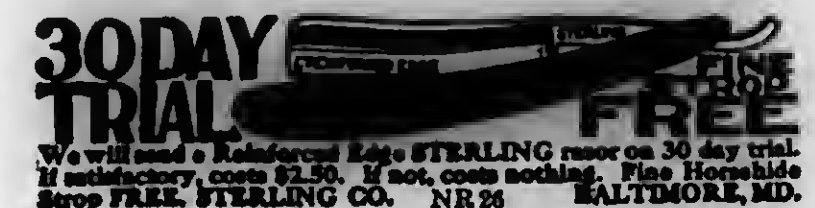


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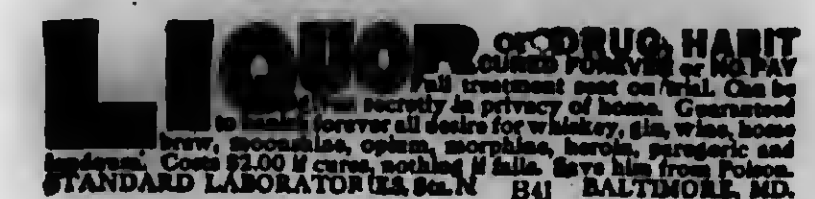
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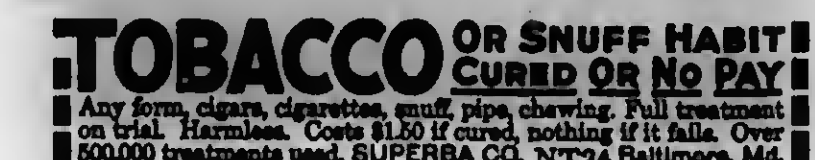
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THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, AUGUST 2, 1928

But When We Pray

But when we pray, say *our*—not *mine* or *thine*;
Our debts, *our* debtors, and *our* daily bread:
Before the thronged cathedral's gracious shrine,
Or in the closet's solitude instead,
Who'er thou art, where'er thou liftest prayer,
However humble or how great thou be,
Say *our*, thy brother man including there,
And more and more it may be thou shalt see,
Upon life's loom how thread to thread is bound;
None for himself, but man and fellow-man,
Or near or far, meet on one common ground,
Sons of one Father since the world began.
So shall God's Kingdom come in might and power,
When all can pray, not mine, or thine, but *our*.

Personal and General

—Wilberforce University recently conferred the honorary degree of LL.D. upon Bishop Matthew W. Clair, resident bishop of the Covington Area.

—The Rev. J. D. David, district superintendent of the New Orleans District, Louisiana Conference, and his two sons, are spending their vacation in Atlanta, Ga., and South Carolina with relatives and friends. They will return to New Orleans August 5.

—We have just learned of the sad death of Mrs. J. M. Kiah, beloved wife of our pastor of White's Chapel, Salisbury, Mo. The sympathy of our office, as well as of other many friends, go out to Bro. Kiah at this time of his bereavement.

—At its recent commencement, Wiley University conferred the degree of Doctor of Divinity on the Rev. M. L. Mackay, pastor of Centennial Church, Kansas City, Mo. This is a distinction well deserved, and Dr. Mackay will bear it with signal honor.

—The Rev. L. A. Greenwood, of Texarkana, Texas, was the baccalaureate preacher for the class of 1928 of the Washington High School. Bro. Greenwood is a firm believer in the value of education as a practical asset in community welfare, and delivered a sermon that was very helpful in this direction.

—The popular slogan of "five subscriptions" to the Southwestern Christian Advocate brought by every pastor to his District Conference, is being heard throughout the church, and pastors are vying with each other in their reports to the District Conferences. It is expected that this season will show the largest number of subscriptions ever gotten from the summer District Conferences.

—Mr. G. D. Rogers, who was a former delegate from the South Florida Conference to the General Conference, writes us that he has just completed his new funeral home in Bradentown, Fla., at a cost of \$10,000, and has purchased a new burial coach at a cost of \$3,500, thus making him one of the best equipped licensed embalmers in the entire State of Florida. This is an achievement of which our group in Florida is justly proud.

—News has come to us that Dr. George Mecklenburg, former extension secretary of the Board of Temperance and head of the Montana delegation to the General Conference, has been appointed by Bishop Locke to the pastorate of Wesley Church, Minneapolis. This is the big down-town church which is soon to begin the erection of their \$5,000,000 structure. This work will start this summer. Dr. Mecklenburg's pastorate begins September 1.

—We are very much aggrieved over the news that has come to us of the very slow recovery of beloved Bishop Hartzell from the brutal attack made on him by bandits several weeks ago. Visiting recently in Cincinnati, we called at the Christ Hospital, where he is yet confined, and he was too ill to be seen by us. However, hope for his recovery is still being held out, and this office, with his thousands of friends throughout the Methodist world, are praying for his full and early recovery.

—The printed program of the Charleston, W. Va., District Conference, Epworth League, and Church School Convention, is a beautiful piece of mechanical work. Besides the outstanding topics for addresses and discussions, the program is beautifully illustrated with cuts of leading pastors of the district, and with a cut of the entertaining church and pastor on the front cover page. The district superintendent is the Rev. E. Adolph Haynes, Ph.B., D.D. The entertaining pastor, Rev. Nathaniel Minor.

—The National Medical Association is to convene in Baltimore, Md., August 13-17. President C. V. Freeman is expecting the largest attendance in the history of the Association. At least 3,500 physicians, dentists, surgeons, and pharmacists will attend. Splendid arrangements are being made at Baltimore by the Association for clinical and scientific work at leading hospitals. A

special feature will be the post-graduate week in medicine and its allied branches. This feature aims to give the men valuable information that they may be better equipped in practical medicine when they return to their several fields.

—The Rev. F. G. Campbell recently wound up a very successful year as a graduate student in Garrett Biblical Institute. Brother Campbell was formerly a successful pastor in the Delaware Conference, but took leave of absence for additional preparation for his life's work as minister. He formerly graduated from Gammon Theological Seminary, and has proven his capacity for large leadership in the church. A local paper in his last parish spoke of him as a man "of more than average ability, and his work at St. John's as being of the quiet, steady kind, signalized by advancement upon all lines." Mrs. Campbell has been of great assistance to her husband in the local church.

—Dr. Appleton Bash, director of the Tennessee Wesleyan College Forward Movement, died on July 11, at the Knoxville General Hospital. Dr. Bash came to Tennessee the first of April, and through his organizing ability and appreciation of the South he made many friends for both himself and for Tennessee Wesleyan. Dr. Bash was a minister in the Methodist Episcopal Church and a member of the Pittsburgh Conference. For six years he was secretary of the Pittsburgh Area of the Methodist Episcopal Church, and for many years had been actively engaged in raising funds for church institutions. Prior to his coming to Tennessee he closed a campaign for Broadway Temple, New York, a \$5,500,000 project.

—Bishop F. J. McConneil has begun doing big things in the New York Area, of which he is the new resident bishop. Already he is backing an effort to secure \$250,000 from the Methodists of his area in supporting a \$750,000 financial campaign to complete the Broadway Temple, of which the Rev. Christian F. Riesner, D.D., is pastor. Bishop McConneil is not only a man of big mind, but of big heart and of big achievements. It is the earnest desire of our Methodist constituency that he will succeed in this notable undertaking. When completed, Broadway Temple will be a \$6,000,000 project, the bulk of which amount has already been provided. Methodists everywhere should respond to this challenging enterprise.

—The annual rally day for St. Mark's Church of Chicago, of which the Rev. J. B. Redmond is the efficient and beloved pastor, has been set for Sunday, October 21. The following men have been selected to guide this financial campaign: W. H. Higgins, M. R. Bates, R. J. Madison, Berry McKnight, J. Ernest Wilkins, W. L. Rhodes, P. L. Wilkinson, R. A. Crolley, Prince Turner. The object of the rally is to complete the raising of an amount sufficient to begin the new St. Mark, which is to be a structure costing at least \$500,000. Dr. Redmond has a reputation for doing big things. His dream of the new St. Mark's Cathedral, we are sure, will be realized, in which undertaking he has the good wishes of our total Methodist constituency.

—Among the interesting topics treated in his new book, "Christianizing Race Relations," the Rev. A. P. Shaw, pastor of our Wesley Methodist Episcopal Church, Los Angeles, Calif., discusses in a most interesting way such topics as these: "The Christian Attitude in Race Relations," "The Present Race Relations Situation," "Some Barriers Cleared Away," "The Progress in Race Relations," "The Present Problem," "Methods in the Solution of the Problem." Dr. Shaw's treatment of these subjects shows a keen insight into the problem gained by practical contact with all phases of it as it appears in its most acute form, particularly in the Southland and on the Pacific Coast. This little book of less than one hundred pages would pay one for its careful perusal. It is issued by the Wetzer Publishing Co., of Los Angeles, Calif.

—John W. Haywood, Jr., Bachelor of Arts, graduated in June from Lincoln University with Magna Cum Laude. He was also the

winner of the prize for excellence in classics. While at the university, young Haywood was student instructor in Greek. He follows closely upon the heels of his father, Dean John W. Haywood, of Morgan College, who himself is an alumnus of Lincoln, finishing his college work there in three years and graduating as valedictorian of his class with Magna Cum Laude. Dean Haywood has served as professor of Greek and dean of Wiley University in Texas, and has since been professor of education and dean of Morgan College. Besides John W., Jr., two other children of the family give promise of the same achievements as scholars. They are Randall, 18; and Violet, 16. The Haywoods are an asset to our racial group.

—Dr. John R. Mott, former secretary of the National Council of Young Men's Christian Associations, has tendered his resignation to that body for the purpose of accepting the presidency of the International Missionary Council. This last organization is a federation of the missionary forces of at least fifty nations, and it is only because of the large opportunity for greater service to the Christian church throughout the world that Dr. Mott has taken this step. Anybody who has kept informed as to the outstanding achievement and phenomenal growth of Y. M. C. A. movement will recall that for forty years this Christian statesman has been the inspiring genius and moving spirit in what has proven to be one of the greatest Christian movements of modern times. It is only because he enters into this larger field of missionary endeavor on behalf of the Kingdom that the public mind will consent to the release of Dr. Mott from this high position in the councils of the Young Men's Christian Associations.

—An instance of splendid attainment of educational preparation is evidenced by Miss Juanita O. Thompson, accomplished daughter of the Rev. W. C. Thompson, D.D., superintendent of Philadelphia District, Delaware Conference. Miss Thompson did her junior high-school work at Charleston, W. Va., after she had completed her grammar school work in Washington, D. C. From high school she entered the academy at Morgan College, Baltimore. She studied also at Howard High School, Wilmington, Delaware, and graduated later from the Normal School at West Chester, Pa. Upon this basis of solid training, she did her college work in the University of Pennsylvania, graduating from that institution in June of the present year with the degree of Bachelor of Science. Miss Thompson has also had special training in music, and has conducted choruses and choirs along with her regular school work for several years. It is interesting to know that much of the expense of educating herself was borne by her own efforts in paying her way through school. Dr. and Mrs. Thompson are to be congratulated on this singular honor that has come to Miss Juanita.

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Presidential Election Prospects

IT IS a fine thing that our nation adopted and has pursued the policy of requiring an intelligence test to qualify for the franchise. In our form of government that is necessary. It insures the best type of office-holders; it guarantees also on the part of our citizens a degree of understanding of the problems of citizenship, and their intelligent participation in the affairs of government. The leveling-up process of the intelligence of our citizenry promises likewise their larger contribution to the general welfare of the nation. All of which makes for strength, stability, and safe guidance of a nation in the times of stress and crisis.

The present period in our national life affords occasion for proving the wisdom of the national policy in this regard. Not within a generation have the currents of our national life been so crossed, the skein so tangled as in the present situation brought on by the prospect of the general elections to be held in November. At no time within the memory of us living has there loomed the prospect of such confusion and multiplicity of interests as is present in the impending campaign. The situation will demand on part of the voters all of the accumulated wisdom that has come to our American citizenry under the Government's policy of requirement of an intelligence test to meet the issues of national life in a constructive way.

Already a half-dozen issues in the present presidential campaign loom large. Five of these are: politics, priesthood, Protestantism, personality, and prohibition. Partisanship opinions on the part of the voter regarding any one of these issues will largely determine how he casts his ballot in the coming elections. It would be difficult to isolate in any election five issues more fruitful of argument, more capable of provoking conflicting attitudes, or more dangerously divisive of the electorate of the nation. In regard to the issue of politics, the bone of contention is corruption in the ranks, with which the partisans of each party indict those of the other. It is probable that no honest American would dare undertake the tedious task of discovering the marginal difference between the conduct of the major parties in this regard. But under the blinding delusion of "holier than thou," many a partisan will cast his vote against the other party, justifying his own party's conceit, glossing over his own party's guilt.

For our times, the campaign is about to prove the necessity of redefining the function of the minister in society as it relates to the politics of the nation. The question of the minister's attitude having been raised is cutting right through denominational life in at least three of the major religious groups of the country. Shall the minister enter actively into politics, or should he hold aloof therefrom? Is he a citizen of the other world or of the present? Will participation in the political struggle impair his influence or enhance his power for righteous social leadership? In the denominations, are not a few men and women who take sides directly opposing each other. So that the present campaign will dis-

cover many Methodists voting with Baptists; many Protestant Episcopalians voting with Presbyterians; many Catholics and Protestants even, like-minded. What must the laymen do when leading clergymen of their denomination say, "Stay out of politics," while other leading clergymen of the same denomination say, "Go into politics"? Confusion is evident.

Bitter and too largely unchristian are the attitudes being fostered on the religious issue of Protestantism versus Catholicism. Illustrative of that fact note this statement:

"When Protestants vote to put a Roman Catholic at the head of the United States, it is like the lamb that licks the knife that is to take its life."

And how are such sentiments to be reconciled with the Constitution's provision that:

"No religious test shall ever be required as a qualification to any office or public trust under the United States."

Many Protestants nevertheless will find, are finding, ways of bridging this chasm of religious opposites, and will vote for the Catholic devotee-nominee as though it matters not what the religious persuasion of a man, otherwise competent. Many patriotic Americans will reckon less with this question of religious intolerance than with several other of the issues involved. Significantly the President of the Atlantic Civic Council of Women, likewise of the State Law Enforcement Committee of Women, said, in addressing an important meeting of influential women of Georgia, the other day:

"I propose to vote the straight Democratic ticket. There is one thing that prejudices me in favor of Governor Smith instead of against him—despite his wetness—and that is that he is a Catholic, and I speak as a Methodist. We have had quite a spell of those who profess to be Protestants, and I'd like to try something different to see if we can't get a little improvement."

"The only fear I have is that Governor Smith may not be a really honest-to-goodness Catholic."

"Anyway, I will stand with my Democratic party, and with my good old Methodist, and with my W. C. T. U. denomination, against liquor."

"After all, we are striving for the same ends, and will arrive in due time even if we have to take different routes to get there. The public conscience is too well aroused to permit the liquor traffic to continue."

And a Protestant Tennessee newspaper says editorially, concerning those who would be Protestant religious bolters of the Democratic party:

"If they get out, let them stay out. Then everybody will be happy. The ultra-drys will have a party they can run to suit themselves, and the Democrats will be free of ecclesiastical domination."

From Georgia another "dyed-in-the-wool" Protestant editor says:

"Impartial history records that the Catholics have been just as loyal to this Government as the members of other churches. . . . We do not believe in a dictatorial priesthood, either Catholic or Protestant."

Certainly the religious issue, not more than that of priesthood or politics, will prevent many voters, particularly of the South, from casting their ballots for the Catholic nominee. Nor will personality. Thousands of Americans array themselves on the side of either of the candidates on the score of personal admiration. Both men are popular, being of pleasing personality. Both have been and now are distinguished public servants of

great power, rare leadership ability, and large usefulness in advancing the public good. On this score many friends of each will be found in the ranks of the party of the other, nor will either candidate enjoy unanimity of public opinion as to the superiority of his personal traits over those of his opponent in the political field.

Concerning the wet and dry issue and the attitude of both candidates thereon, the public mind is likewise unsettled. Writing in a well-known South Carolina daily the other day, a Southern woman referring to those prominent Democrats who declare their allegiance to the Republican ticket:

"I wonder what they are indorsing in the Republican party? What does Hoover stand for? Where does he stand on prohibition? Who knows? He says that he is not 'unfavorable to the Eighteenth Amendment'—that as an experiment it should be worked out 'constructively.' What does 'constructively' mean? If Mr. Hoover is elected, is it not almost a certainty that Mr. Mellon—ex-brewer millionaire—will continue to be the enforcing officer of the prohibition law?"

Many Democrats will not believe in the dripping wet accusations against their nominee. Even in the South large numbers are saying he is being misrepresented, and that, though wet, he would be able to effect but little, if anything, toward weakening enforcement, should he be elected. A Southern lady writes as follows about it:

"I'd rather have a wet, honest man at the head of our Government than one whose close associates, to say the least, are not honest. Then Governor Smith does not say that he is opposed to the Eighteenth Amendment. He says that he favors modification of the Volstead Act; but we all know that the President cannot change a law; can only recommend it. Then who knows that his idea of allowing light wines and beer would not be better than the law as it now stands? Prohibition has put the temptation of bootlegging in the way of thousands of young men, who otherwise would have remained law-abiding citizens. In our small county every court has some half-dozen or more young men up for bootlegging—good men until they thought they saw a chance of making easy money; we had nothing like it before. If allowing wine and beer will stop or lessen bootlegging, would it not be constructive legislation to modify the law to that extent?"

The writer of the above paragraph is a "dyed-in-the-wool" Southern Methodist woman; also the writer of this is a Southern Methodist steward:

"With the Eighteenth Amendment a part of the Constitution and a bulwark against the legal sale of whisky as a beverage, some of the dry propaganda is as foolish as was William Allen White's pro-Republican statement that the Supreme Court, if suitably composed, might set aside the Eighteenth Amendment as unconstitutional. Any one with common sense should know that the Supreme Court has no power to set aside the Constitution as unconstitutional.

"As a Methodist, I urge my co-religionists to vote for the nominee in spite of his being wet, if that is your only objection to him."

Thus the Democratic party is alarmingly divided upon every issue of the campaign. Party members will split upon all the questions herein discussed. This is evident to all who read their utterances.

But one issue remains. And when Senator Moses boastfully speaks of "cracking" the Solid South, he does not reckon with his host. Whatever the lines of cleavage may be, or the factors operative, the South will not be "cracked" on that other issue which the presidential election involves, namely, that of race. Let no one, neither politician, priest, nor prohibitionist, think the South will ever be "cracked." As far as this section is concerned, every other issue, whether Protestantism, priesthood, politics, prohibition, even piety, would sooner be sacrificed by thousands than that any ballot should be cast looking toward giving the Negro larger and juster consideration in American life. In the final showdown, the determining factor with the bulk of Southern Democrats will be to stand solidly together to conserve the Southern tradition on the relative social position of the two races in the country. Either candidate could "crack" the Solid South without the discharge of a single stick of political dynamite, should he simply let it be openly declared that

he was opposed to the claim of equality of the races, however wet or Catholic he may be. And, however dry and Protestant he may be, any candidate who expresses his support of the Christian doctrine of race equality would be spewed out of the mouth of democracy as quickly as the electorate of the South could be assembled.

Supporting this view, our Southern Methodist steward says:

"Would-be bolters in the South will do well to seriously and sanely ponder what they would get, if victorious, and what they would be espousing by deserting to the Republican party at this time. Among other things, they would be voting approval of corruption in government, of another season of privilege for pillagers, of a Nicaraguan foreign policy, and of non-segregation of the races tending to an overthrow of our Jim Crow laws. Some may be radical enough to deem it wise and expedient to follow such a course; but as for me, I mean to stand by the old ship of Democracy of our fathers, as long as she sails the sea of good government of, by, and for the people."

Similarly from the "dyed-in-the-wool" Methodist lady previously quoted come these sentiments castigating her church leaders who would bolt the party of the Solid South:

"I can see no insult to Southern Democrats in Governor Smith stating his position on the question of prohibition after his nomination, since this question had been so greatly stressed in and during the convention. He is honest, and states exactly where he stands—no chance of misunderstanding there—no pussyfooting. Can these Democrats (?), who are also Hooverites, tell where Mr. Hoover stands? Then all the talk about the nomination of Smith being done in opposition to the known dry sentiments of Southern Democrats is tommyrot. What constructive measure did they take to nominate a dry candidate? The two States that seem most rampant—South Carolina and Texas—did what? Think. To oppose a man's nomination gets you nowhere—you must offer something better. Did they do it? No, and now act like disgruntled small boys. But I have an idea they will be even more disgruntled when, after they have voted for Mr. Hoover, they find colored postoffice clerks appointed to work along with white boys and girls. I understand this is one of Mr. Hoover's convictions—equality."

I want them to know that all the women are not for Mr. Hoover—there are some here that prefer Governor Smith—and will remain loyal to the party and vote the Democratic ticket."

And another Democrat of the South, an editor, likewise reveals what is the uppermost consideration in the thought of Southern Democracy. He warns against the consequences of a "cracked" Solid South:

"Bishop Cannon is co-operating with the Republican party for the defeat of Smith and one of his grounds for deserting the Democratic party is that the governor of New York is 'Tammany's candidate.' Now come Northern Negroes declaring that enforcement of the Fourteenth and Fifteenth Amendments should be considered along with the Eighteenth and this reminds us that when the 'Force Bill' was a real peril to white supremacy in the South and was advocated by a large section of the Republican party with which Bishop Cannon has now fraternally locked arms, this same 'unspeakable Tammany' was the South's strong and effective friend when the South was weak and in dire need!

When the Southern white people needed friends, Tammany was their one strong supporter beyond the Mason and Dixon line. And despite its past record in politics, that fact we cannot forget. In honor to the not ignoble sentiment of gratitude, if we cannot unqualifiedly indorse we will at least be sparing in vituperative censure."

All political strategy and all reckoning to the contrary notwithstanding, the South is solid and will remain so until the grace of God grips the South sufficiently to convert her people to willing obedience to the high dictates of moral obligation to pursue that course of conduct which makes for realization of the noblest moral ideal in individual character and of social good. When the South shall cease to put race above religion and color above the cross, the values of personal worth and the collective good will rise to the dominant position in its social thinking and conduct. The Solid South will be cracked from within rather than from without. Many a political campaign will pass before that will be accomplished. Considerations of the race question will dictate how the South will vote in the coming presidential campaign. That is the major issue among the masses—not the wet candidate, but the race equality candidate will lose the Solid South.

The Contributing Editor's Page

Making the Effort to be Christian

WHO is to be the next President of the United States? One man gives his answer, another his guess, and all the people will reply in November. Just now the effort of the political managers and party leaders is to make the country Democratic or Republican. They are not leaving matters to work themselves out to their own conclusion. They are employing every available resource to produce a definite result. Men of great importance in the world of affairs are serving national organizations which exist for no other purpose than to win an election. They are not too busy with their own interests to take on these important duties and difficult responsibilities. They think it worth while to spend every ounce of energy they possess, every resource they control in the effort to make the country Republican or Democratic.

HENRY FORD, in one of his recent articles, takes the position that money is nothing but a tool to be used in making a better product than has ever before been turned out. Past accomplishments are nothing but points of departure for new achievements. Brain, muscle, iron, steel, money are the tools of industrial progress. Unceasing effort uses these tools to produce results.

The first of August is not just the best time of the year, if we look at the thermometer, to think of the effort we must make if we are to be Christian. But when we remember that no time of the year is quite so likely to make us utterly supine and indifferent to the interests of the Kingdom, then we realize this is just when we should be thinking of the absolute uselessness of effortless Christianity, and the imperishable value of even the least effort that a person of good purpose makes to help himself and to help society to be a little more Christian. For it takes an effort to be Christian. It takes much effort to make and keep the Church Christian, a little more Christian tomorrow than it was yesterday. It takes an incalculable effort to make society increasingly Christian. The politicians know that the country cannot be made Democratic or Republican without immense, unceasing effort. The manufacturers know that industry cannot be advanced, better products turned out, human needs met in the measure of their growing demand without unyielding effort. Christians know when they give the matter consideration that heroic effort is called for every day and hour of life if the ideals of Jesus Christ are not to be accommodated to the deadening environment of the world around us.

IT will take greater effort than has yet been made on the part of Christian people generally if the country is not to lose the moral gains which have been made in recent years in dealing with the liquor question. The opponents of prohibition are working day and night to bring about either the practical nullification or the repeal of the Amendment which if enforced safeguards the moral, physical and economic wellbeing of the nation. Their effort must be met with a greater effort to keep the gains already made, not to speak of advances. But the danger is that the individual man, the individual woman will fail to realize the value of the effort that each must make if the good of all is to be conserved.

Effort, costly and constant, must be made if the Church of Jesus Christ is to advance the causes and the ideals that

still give the church its central place in the highly developed, intricately organized social life of the time. Effortless Christianity is a blight upon social progress. When it takes on the air of special sanctity it becomes an offense in the sight of every toiler in the cause of the common good.

IT takes an effort, a mighty effort, to be Christian. But what progress might be made if we were all willing to make that effort. Men are ready to run a great political campaign. Why? Money and power are not the complete answer. There is the challenge of a great, surging movement that sweeps on to a goal, there is the joy of the struggle, the high reward that comes with the strain of doing a big piece of business in a big way, and there is undoubtedly along with all the rest the thought of a great patriotic service undertaken in the interest of the men, women and children of the nation.

Well, the Church is not like a political party, and the cause of Jesus Christ in the world is not like a national election, but just as soon as you and I and millions more like us begin to put more real effort into the great business of making ourselves, our institutions and our common life genuinely Christian we shall find that we have enlisted in as mighty a cause as ever challenged the intelligence and will of men who are determined to bring things to pass.

The Taste for Twists

G. A. BIRMINGHAM (CANON HANNAY), the novelist, is reported recently to have said that love stories are on the wane. "The public today wants twists, not kisses." He explains that "a story with a twist is one where the principal people or events turn out absolutely different in the end from what they look like in the beginning. Thus the bishop turns out on the last page but one to be a landscape painter composing, not a new Prayer Book, but a new hair dye. It makes the reader feel what a clever fellow he is."

But tastes are very apt to have their roots in human nature. If people want twists in their novels, may it not be because they have something within themselves that strongly insists that persons and events must turn out different from what they seem in the beginning? Is there not something in us that refuses to accept the dull, prosaic facts of life, the commonplace, self-evident interpretation of experience, something that keeps us believing in and looking for the surprise which is bound to come before the story ends?

Perhaps this taste for twists will lead us back again to the pages of the Gospel story. Here nothing turns out as it looks at first glance. The wayward boy is not at all what he seems to be. Yes, he goes off into the far country and lives wildly, and he certainly has the appearance of a fool and a failure. But "on the last page but one" we see him as he really is. He is the loving son of a great-hearted father, a hero not because he has sinned, but because his sin stirred up within him the undying divine spark.

There is Zaccheus, not at all the person he looks like when we first make his acquaintance. His fellow-townsmen do not know him. There are elements of moral surprise within his make-up which no one suspects. The "twist" appeared when the influence of Jesus touched him. The taste for twists seems to indicate a human interest which may turn for its deepest satisfaction to the story of the grace of God in Jesus Christ.

D. D.

Travancore

The Renaissance of an Ancient Christian Church

By Oscar MacMillan Buck

A YEAR ago if you had asked me, "What is Travancore," I should have answered, "The yellow blister on the heel of India." Now yellow on the map of India means a native state, governed by an Indian prince under the supervision of the British. This particular native state, whose official device is the conch-shell, has colored with its yellow India's southernmost tip, Cape Comorin.

A year ago a yellow blister. And now—Paradise. Such is the transformation wrought when eyes have seen and hands have handled. To an audience of twenty thousand men of Travancore sitting at my feet with eager, upturned eyes I put it this way: "Your Travancore is in my heart and I carry it away. I shall never forget your cocoanut palms. (They smiled.) Nor your pepper vines. (They grinned.) Nor your bananas and plantains. (They laughed.) Nor you. (They grew suddenly sober.)"

Stanley Jones had warned me, when I had almost left him, drawn by the beauty of the east shore: "Wait till you get to Travancore. You will stand on your head." The tourist has not discovered Travancore—thank God! Kashmir and Travancore are India's two beauty spots, and Travancore remains unspoiled.

In the heart of Travancore—seventy-six miles from the railhead—lies Maramanu, where every year the members of an ancient Christian church meet in convention. In the middle of the dry season when the river Pampa needs only half its channel, they borrow the dry sand and on it build a huge "pandal" of cocoanut palms. Four parish-churches are responsible for the building, to each a fourth. They turn out with all their membership, and in a day the "temple" of the Lord is built amid much laughter and good will, and without expense. When all is over, before the floods come, and the winds blow, and the rains beat upon it, this house built upon the sand is similarly removed.

Direct Descendants of the Apostolic Church

Who are these people, and what is their church? Let them tell you: "We are the Syrian Christians of South India. We go back to Thomas, whose surname was Didymus."

These are not mere men and women, but Indian Christians, whose ancestors were Christians while ours were worshiping the white bull and the mistletoe, and practicing human sacrifice in the forests of Britain. Follow my argument

as I build it up block by block, and you will see why we thrilled as we gazed into that sea of human faces.

An indigenous Christianity, built on the apostolic evangelical tradition, with no missionary overlords and superintendents, bearing no tribute to any foreign general assembly or general conference, with "Made in India" stamped on every yard of it, with an indigenous ritual, Indian methods, Indian architecture, Indian dress, Indian leadership, self-governing and self-supporting for almost nineteen centuries—surely this church has been preserved through the centuries in this distant heel of India for such a day as this. Has not God a missionary purpose for this church? Could this church, on some modern Damascus road or in a cocoanut-leaved "pandal" of Travancore, see a heavenly vision and hear the words: "You are a chosen vessel unto me. Behold, I have appointed you to bear my name before the Gentiles of India," then might we see the kingdom come with power in India in our generation.

I am a missionary by heredity, training, profession, and passion of soul. Never have I so prayed and preached and pleaded Christ's missionary purpose as in Travancore. There is no doubt that slowly but surely this church is moving out.

Let us take a typical day and live it over again. We wake early in our palm-leaf shed, where each has his cubicle. Before one is shaved, the children's missionary is on hand to take you to the other shore. He watches your desperate search for a place to hang a razor strop. (Palm-leaf sheds have no hooks or nails.) We cross the river in a "ferry"—a boat long and narrow, and with the prow and stern of a Roman trireme. The Malayalis of Travancore bathe twice a day, and wash their clothes daily in their wonderful rivers. We watched the sight as we crossed. Then to the children's meeting, where eight hundred youngsters were gathered together. Another

eight hundred gathered on the opposite bank—two meetings, lest any should be drowned crossing the Pampa. There are no brighter, more lovable children in the world than these trustful, affectionate, twice-bathed youngsters of Travancore.

Stanley Jones
Speaks to 25,000
People

The morning service in the "pandal" was the principal event of the day. At each of these Doctor Jones spoke through an interpreter specially reserved for him.



SYRIAN CHRISTIANS COMING FROM THE "PANDAL" AFTER THE MORNING SERVICE

Twenty-five thousand fill the "pandal" with singing and prayer as well as with the heat of their massed bodies. Soon Stanley Jones and Marmon, his six-cylindered interpreter, are under way. Jones is soon pouring out his soul and unconsciously patting the shoulder of his white-robed coadjutor. His face is drawn with his earnestness as he speaks of the Straight Gate and the Narrow Way. For an hour and a half no one moves, no sound is heard except Jones and Marmon in quick alternate succession. Then

Jones casts the net and calls for decisions. Slowly they come to their feet, one by one, without stampede. Then prayer—and I never heard such prayer. It is not spoken and it is not silent. It sounds like a great tidal wave beating against the heart of God. It is the muttered prayers of twenty-five thousand people. It is not noise, for it rises and falls like music. One is emotionally caught on its full current and dashed upon "Kartawe" (God). And Kartawe answers the fire of their simple hearts with fire.

Then comes the collection, rapidly taken by simple cotton bags tied to the ends of sticks. Formerly the collection was filled with Travancore cash, the smallest round stamped copper coins in the world. It takes eight of them to make an American cent. Many a man has gone to church in Travancore for a whole year and put in the collection bag every Sunday, and at the end of the year finds himself "set back" only six and a half American cents. We were eager for these attractive little coins, but the total week's collections brought in only fifteen cents' worth of them. Thus the Mar Thoma Church is discarding its smallest coin for religious purposes.

On a raised dais beside the speaker's platform sits the Metropolitan, His Grace Mar Titus II, in all his glory. His robe is crimson satin, his belt is gold, with a large gold medallion embossed with a cross; around his neck is a chain, on which a large and finely cut gold cross is suspended. His miter is black satin, embroidered with white crosses of Greek design. I saw him first a week before, when he was being escorted up a hill by his flock with singing and shouting and clapping of hands. A young English socialist standing near remarked, "Here comes their Lord God Almighty."

"His Grace" at the Auction Sale

"His Grace" is a kindly old gentleman, who is loved by his people for his quaint humor and good nature. I sat near him at the auction when they auctioned off the missionary offerings in kind. There he sat in all his ecclesiastical robes, bidding against his flock for chickens and eggs, for sugar cane and cocoanuts, for pineapples and plantains. They delighted in "raising" him. It was his prerogative to pronounce the word "sold" when the auctioneer had called the third time, and many a time he



THE "ACHINS" OF THE MAR THOMA SYRIAN CHURCH WITH DRS. JONES AND BUCK

bishop for a half-cent as for a half-dollar? But two days later on the Sunday morning I kneeled before His Grace to receive the Holy Communion from his trembling hands. Then it was solemnity itself.

Beside the Metropolitan on the next dais sits the suffragan, Bishop Abraham. Around his throne sit the "Achins"—the "Deacons"—the pastors. They are dressed in long white spotless robes with white sailor collars over their shoulders. Their heads are bare and tonsured. Their beards are long. They look like the elders about the throne, or rather like the twelve disciples of Jesus. Again and again during that memorable week I picked them out. I longed to be a painter. I could match the faces of Leonardo da Vinci. Here were the sons of Zebedee. This is Andrew, this Matthew, this Simon the Zealot. Simon Peter I had trouble in finding till he appeared two days later. They told me he was indeed a "rock." But most of them actually did carry the names of the disciples. Thomas and Matthew and James were turned over to me as my interpreters. Philip was called on to pray, for Philip was known to have seen the Father, and to have talked with the Father through a long lifetime. And it was Philip who came three times to say good-bye that last hour at Maramanu—a threefold benediction which will ever rest upon me.

The crowds come from the "pandal." The women are dressed in pure white, and the Syrian Christian women are all good-looking. Intelligence and modesty are written upon their features. They form a striking contrast to the other women of Travancore, who go about with breasts and backs uncovered. The Christian community in Travancore is prosperous, increasingly so. They hold a high social position in the community. It is certainly a unique experience in India to ride three days through a countryside by rail and motor and see no Hindu temple or Moslem mosque, but only great white Christian churches with "sunburst" fronts and large white crosses standing by the roadside, showing where to turn in and worship. It is an earnest of the days to come in India, when this condition now exceptional becomes familiar to all who are so fortunate as to travel through this far-away land. (Not that there are no Hindu temples in Travancore, for three-fourths of the people are Hindu, but they are inconspicuous, and as for Moslems, they are in Travancore almost non-existent.)

called it against himself. Then there would be prolonged laughter. The bidding went up by half cents, even quarter cents (American money). What American bishop would "waste" time thus—a whole afternoon bidding for three eggs at a time or a pair of cocoanuts or a garland made of black pepper seeds? But Travancore is not America. Here Efficiency has not as yet preached its doctrine of the complexity of life and the need for nervous haste. Is it not also as much sport to "rag" the

A Unique Communion Service

One of the most interesting experiences was the final communion service in the ancient church of Maramanu, conducted by the Metropolitan himself and some fifteen of the Achins. The Metropolitan, in his crimson-and-gold robes and his hood of rich orange-and-silver, looked like Aaron; the altar, covered with rich cloths of blue and brown and dark green; the tall crosses of both Greek and Latin design; the patten and the chalice, covered with white netting; the swinging censer, sending clouds of perfumed smoke into the air; the gold mace, with its hooded cobras darting forked tongues, and between them the angel and the cross; the gold Greek cross tied to a long lavender kerchief, with which the Metropolitan made the sign of the cross over the people and touched the foreheads of the white-robed Achins; the beautiful service, chanted in both the ancient Syriac and the vernacular Malayalam—all these were perfect and sublime. But why did someone not remove that dark-green bottle from the altar, and the umbrella and shoes from the corner in which stands the mace?

The service was long. After the consecration of the elements the Metropolitan communed, then the Achins, from his hand. When he came down to us the people were made to press back and make a narrow aisle down the center of the church. Then all faced in toward the aisle, the men on one side, the women on the other. The Metropolitan came to us with the bread—small cake made of rice flour on a small gold patten. Each broke off for himself a small piece with his fingers. Then from the Achin he took the common cup. There was a small spoon in the cup. I had watched the Achins and knew just what to do. I threw back my head and opened my mouth like a young robin in a nest. His Grace lifted a spoonful of the wine, and, holding it over my mouth, close but not touching, let it fall in. And so the next. It was beautifully done—with all the sanitation of the individual cup and with all the fellowship that comes from the common chalice.

It was my privilege that day to give the closing address of the convention. It was an appeal to this remarkable church with its long discipleship to pass, like Peter, from the defensive to the offensive. Christ is on the offensive to-day in India. His footsteps are everywhere to be seen. Shall we in this hour be taken up with the church as an end in itself, or with the church as a means to a larger

end? Is not that end Christ's purpose for this land? Bishop Abraham followed with a similar exhortation, Philip talked with God about it, and twenty-five thousand broke into a ringing hymn of victory.

The Future Evangelists of India

What does it mean? Much or little? Bishop Norman Tubbs, Anglican Bishop of Tinnevely, in India, says that the evangelization and Christianization of India will not be by the Syrians of Travancore, for the Malayalam race to which they belong is too mild-mannered and easy-going and gentle. Nature for centuries has dropped her fruits into their laps, and they have never known the discipline which comes by the sweat of the brow. He prophesies that the evangelizing "Kelts of India" will be the Tamils of the south, lying to the east of Travancore. They are aggressive and enterprising; they are outgoing people, a race of emigrants; they have long been the custodians of Dravidian culture, and are unexcelled in brain capacity; they are steadier and more reliable than the brilliant, volatile Bengalis, and Christianity is already strong among them. To the Tamil we must look for the spread of indigenous Christianity, according to the good Bishop.

That night I spoke to a group of one hundred and fifty Mar Thoma Syrian girls in a little chapel of the girls' high school at Tiruvalla. They were a most attractive group. They responded eagerly to the call to follow Jesus—too eagerly, in fact. For respectability is their lot in life, and respectability has too long been the curse of this Syrian Christianity in India. To a respectable following of Jesus they respond eagerly. Their bright, clean Christian womanhood shines like a light in this land, but it shines only in their own homes and churches. Now is the time for this church to lose its respectability and mingle with the outcastes and sinners and loathsome beggars of Travancore. *At this hour* one longs to see the drawn face of sacrificial self-giving rather than the sweet smiles of respectable Christian living. I saw it in one Syrian woman at Maramanu, and her face I carry in the album of memory. As I looked and looked at her, someone whispered to me: "She is a generation ahead of her people. She is losing her life for the Kingdom."

Can a respectable church lose its life for the Kingdom? That is the problem of Travancore. And I rather suspect it is the problem of America also.

May I be friend to all the trees,
To birds and blossoms and the bees;
To things that creep and things that hide
Through all the teeming countryside;
On terms with all the stars at night.
With all the playful beams of light;
In love with leafy dales and hills,
And with the laughing mountain rills,
With summer skies and winter snows,
With every kind of breeze that blows;
The wide sea and the stretching plain,
The tempest and the falling rain.

—JOHN KENDRICK BANGS: *Friends*.

To give a little from a shining store,
Is that to give? To give and feel no loss,
Is that to give as Christ gave on the Cross?
To share the crumbs of happiness we gain
With those who weep apart, to give our best
Of healing sympathy to hearts in pain,
To give our labor when we fain would rest,
This is the charity men knew when He
First breathed that word by starlit Galilee!

—WILLIAM F. KIRK: *His Service*.

I had a thousand questions to ask God; but when I met Him face to face I forgot them all, and it didn't seem to matter.—CHRISTOPHER MORLEY: *Inward Ho!*

A Hike to Heaven

By Professor John Wright Buckham

Pacific School of Religion, Berkeley, California

IT IS possible, though not easy, to reach heaven in the Sierra Nevada Mountains in an automobile—as we had done—but not the *seventh* heaven. That can be reached only by taking the trail. This we knew and resolved upon. Our first task was to secure a staid pack horse. We found one, y-cleped "Nevada," guaranteed not to desert with the pack. The packer of whom we hired him said that if we once got over Mammoth Pass we "could go all over hell"—by which, of course, he meant heaven. It was a long climb to the top of the Pass, though shaded by a fine forest of pines and firs, but having reached it we soon dropped down into one of the loveliest of mountain meadows—spanned by a sparkling brook and glowing with wild flowers whence trails branched in every direction, as far as the eye could see.

Our trail led first to "The Devil's Post Pile," a singular formation of columnar basalt, near the rushing waters of the upper San Joaquin River. Why do all the weird and striking places in nature bear his Satanic Majesty's name? Surely the devil never was here, unless some company of campers brought him, and he would have been ill at ease in such surroundings.

Leaving this interesting study in geology, we followed the rushing San Joaquin upward, parting from and returning to its banks, and ever with its pleasant music in our ears. Few rivers do a greater service to western America. It seemed to be hurrying to its refreshing task with joy, and we could see visions far down its course of fields of grain and acres of orchards, watered by its bounty and ripening in the California sunshine.

Forest grove and mountain meadow diversified our way. Silver streams ran laughing across the trail, the banks clothed with exquisite grasses and flowers. The varied coloring was a constant delight: Now a dash of flaming Indian paint brush; now a group of creamy mariposa tulips as charming as the butterflies that flitted over them; again a stately array of delphinium, blue as the sky above, or a cluster of fireweed or pink mimulus, and everywhere the gleaming gold of the yellow mimulus and buttercup, the exquisite tracery of Queen Anne's lace, radiant asteroids of mountain daisies, great masses of blue lupine, gay groups of scarlet buglers, and here and there an Alpine lily, the perfection of floral grace and beauty.

Greetings Along the Trail

The trail was far from populous, yet not deserted. We



Underwood & Underwood

EL CAPITAN, YOSEMITE VALLEY

encountered several pack trains, in which horses, mules, and donkeys all played a part. A fine-looking Indian passed us on a spirited horse. We met the chief forester of the Sierra National Park, looking for sheep herders whose flocks had passed the boundaries assigned. A lonely hiker, with bed and board on his back, whom we encountered, was plainly glad to meet trail fellows. He came from Yosemite Valley, and seemed hardly to know whither he was bound or on what day he had started. Being in heaven, why should he? And yet he didn't seem quite to know that he was in heaven—a common and sorry frame of mind. A little old shepherd came along the trail, looking as if he had just dropped from the fields of Arcadia or Thessaly, and greeted us with the question:

"Can you tell me what day of the month it is?" It required an effort to recall the date, for time seems to come to a standstill in these delectable mountains, or to run with the brooks and rivers too swiftly for note. Once we lost the trail—as one is apt to do on the way to a higher heaven—but recovered it and pushed on.

In the afternoon of the second day we reached the land of our dreams, Thousand Island Lake. The thousand islands are somewhat hyperbolic, but the impression was one of islands innumerable sprinkling the flashing waters. This was heaven indeed, the seventh heaven—9,800 feet in altitude, with an atmosphere so pure, a sky so blue, and mountains girding it of such majesty, that one could not but feel that he had entered a land far above all care and ill.

Weary though we were with climbing, we became eager and gay as children. With great glee we selected our camping place on a little granite point jutting out into the lake, carpeted with soft, grassy meadowlets and adorned with dwarf trees of white-bark pine, clinging to the rock like sturdy vines. Gaily we built our fireplace, gathered wood for our camp fire, chose a sheltered spot for our beds, and took possession of all in the name of the Most High, the Lord of happy hikers.

A brisk breeze was racing across the lake on our arrival, but toward sunset it yielded to the brooding spirit of evening and died away. The great cirque of gray mountains and cliffs, dashed here and there with banks of snow, seemed to draw nearer. A celestial calm settled upon the scene; the waters became an unbroken mirror. Such quietude invested us as only these high places know. We ate our evening meal of nectar and ambrosia—or was it

rice and tea?—bathed in sunset glory, and sat in the Alpine afterglow until moonlight and starlight established their serene reign. As the moon sank toward the west we built a boisterous camp fire, spread our blankets in the cheer of its blazing warmth, and slept—as much at home in this high and holy chamber of the hills as if shut in by four walls and guarded by four hundred policemen.

When we awoke, the sun was painting the cliffs of lofty Banner Peak and all the surrounding heights with roseate light. Silence reigned, deep almost as that of the night, but prescient with awakening life. Listen! The plaintive song of the white-crowned sparrow comes sweet and clear from the distance. The fascination of the scene again captivated us. We sang, and laughed, and photographed, and then stood in silence drinking in the freshness and glory that enveloped us.

The air of this high Sierra lake region is intensely ex-

hilarating. Strength and beauty are in these mountain sanctuaries—the strength of grim, indomitable granite, towering to massive height and majesty;—and everywhere beauty, pervasive, delicate, caught in lovely meadows sprinkled with flowers that seem to have dropped from Child Land, brooded by a sky so blue it could not be bluer, and bathed in sunshine more golden than gold itself.

The homeward hike revealed still wider panoramas, fresh flowers, new stream songs, and inexhaustible forest splendors. We reached camp in a lively shower, thunder crashing above us, lightning playing about us, and hailstones pelting us, and found our tent down, our clothing more than moist, and our firewood soaked. But dry wood was readily found and a hilarious fire soon roaring. A little later the sky cleared and evening fell—as usual in the Sierra in summer—serene and cloudless. Having been there—we know a heaven remains to the hiker.

“When My Ship Comes In”

By Lewis Thurber Guild

OUR hearts beat in systole and diastole, as if in rhythm with the tides of the ocean. Something within us seems deeply akin to the great sea. Maybe our ghostly seafaring ancestors flavored the rivers of our bodies with the ancient brine, or now stir within us; answering its call to adventure. Half forgotten phrases float unformulated and sometimes come up to consciousness. We scan the cloudy horizon beyond which our dream treasures lie sleeping, and say: “When my ship comes in!”

Antonio’s galleys flit proudly away, and the adventurous merchant returns to the Rialto to plan other enterprises, having committed his craft to the gods of fate and chance: “When my ship comes.” But alack, Antonio? For there is a port of missing ships—and some of us have sent many a fair galleon to that harbor which the flippant have called “Davy Jones’ Locker”—if they return no more? For in real life it does not always happen that some fair lady and noble friend come to the rescue just in the nick of time. Too many times “they return no more.”

We are unquenchable optimists; there’s something of the gambler in us all, else we should not take so freely the chances which Life offers us. The romance of new enterprises arouses fresh interest so that life never goes stale. We anticipate the universe to be kind, and when disappointment has befallen us, when our ships have gone down on some sunken reef we are always ready to turn over a new leaf; start anew; send out more ships—ready for hopeful beginnings.

For, in fact, we cannot always win; it is only in the motion pictures and in romances that the hero and the deserving always wins; often in real life he wins—disappointment; the loss of his ships. No man of mature years has done the things he planned to; no life has worked out as he expected it to. There’s a despotic government over us that somehow prevents us from doing as we please.

We are incorrigible optimists in youth; the very abundance of life pulsing in our veins makes us thus. Youth is unafraid, unable to reckon in terms of caution or of fear, only reaches forward to grasp. But youth and maturity alike find something hitherto unmeasured.

In algebra we were acquainted with “X”; “Let ‘X’ equal the Unknown Quantity,” said our instructor. And in life there’s just that Unknown, formidable, unmanageable thing—the “X.” Yonder where the ships went—

beyond the sunset, there are storms sleeping in the sunshine, in the sky; and then there are derelicts awash in the seas, floating—only floating.

Why? A great, silent whisper comes up from the deep, from “far away where the summers lie sleeping.” *GOD*. Something Unknown, beyond us. There was a man who figured all night long on his gains from his farms; as morning dawned he arose and said: “I will tear down my barns and build greater.” And something reached over his shoulder and wiped the figures out and a voice said: “Thou fool, this night shall thy soul be required of thee . . . then . . .?”

There is but one answer. A gentleman addressed the pupils in a deaf and dumb institute, by means of crayon on the blackboard. Much keenness, insight, even wit was shown in their replies. Finally he wrote: “Why has God made me to hear and speak, and you doing neither?” Heads went down; eyes were suffused. It seemed a cruel question. Then a lad wedged out of his seat and taking the crayon, wrote, “Even so, Father, for so it seemeth good in Thy sight.” What else to answer?

Experience, even of loss and deprivation puts experience into personality and thus brings understanding of each other, and of God. The attitude of the soul toward the experiences of life is greater than those experiences. The human soul is a great shock absorber with abilities to leave tragedies behind and begin afresh. This is Divine medication; thus Nature did in France where the wheat and poppies grow again.

Take a fresh start; send out more ships. Remember the dying words of the very aged man to his sons as they gathered about him for his final advice. “My sons, I have had many troubles in my life—most of which never happened.” Determine not to live in things but in invisible realities, and then when the ship goes down you will escape. Always begin new after a failure.

“Can a man be born anew when he is old?” asked a great Jew of a young teacher. The reply answered him. Anybody can answer him; “Certainly; that’s just the time to be born anew; make a fresh start after all your losses.”

Regrets for failures and mishaps? Surely. We are human. But hope for tomorrow and new ships to go out into the uncharted sea, and again we’ll climb the hills and watch.

Church School and Epworth League Meet

By Caleb W. Johnson

TUESDAY evening, the sixth annual convention began its sessions in Charles Wesley Methodist Episcopal Church, Centreville, Md., July 10-12, 1928. Beautiful for situation, nestling among the hills of Queen Anne County, its wheat fields and corn crops abounding, the valley town of the peninsular gave a hearty welcome to the delegates, pastors, and their wives who, notwithstanding the many thunder storms accompanying their journey, greeted each other with true convention smiles.

After the organization was completed, President J. O. Stanley, in his seventh annual address, paid tribute to the district officers, and concluded by giving the pedagogical aspects of the League and church school activities. Remarks were made by the first vice-president, the Rev. R. B. Thompson; the fourth vice-president, the Rev. O. H. Spence; the music director, Mrs. A. B. Stanley, and Dr. J. W. Jefferson, who stressed time, loyalty, brotherhood, and Morgan College Institute.

The evening session closed with selections by the Centreville quartet. Wednesday morning, 7 A. M., an hour with the Bible, characterizing Jeremiah, the Old Testament prophet, was given by the Rev. Caleb W. Johnson, Greensboro, Md. The Rev. R. B. Thompson, S.T.B., Cambridge, Md., addressed the convention on hymnology. His method was informal—a history of the Methodist Hymnal, the motive for hymn writing, and demonstration of hymns Nos. 98 and 100 were the principal topics in the lecture.

The subject of "Christian Citizenship," revealing the Fatherhood of God and the brotherhood of man, was efficiently rendered by the Rev. F. H. Quinn, St. Michaels, Md. Reports from the charges showed more than ever careful preparation, increased interest, a wider knowledge of church school and League work, numerical representation greater, a better quality of leadership and discipleship. Taken completely, the reports revealed the fact that the church schools and Leagues of the Eastern shore of Maryland have made tremendous strides.

Wednesday morning's session closed with the address on recreation by the Rev. O. H. Spence, Royal Oak, Md. It was full of wholesome facts, rapidly sketched, and humorously delineated; we all felt like going right out and playing. Greetings, accompanied by choice bits of oratory, conveying the status of the Wilmington District, was fittingly portrayed by the Rev. T. E. Randall, Pomona, Md. Actions speaking louder than words, all expressed a desire for dinner.

The afternoon session Junior League hour was under the direction of Mrs. R. S. Johns. Paper by Mrs. Mayme P. Johnson on "Place of the Catechism in the Junior Church" was inspiring and full of helpful advice. Junior church demonstrations and institute songs were ably rendered by the director of music, Mrs. A. B. Stanley.

Charges represented in the junior hour: Roma Quinn, St. Michaels, three and one-half years old, solo; quartet, Trapp; junior church chorus, Ridgely; little Ruth McDowell, Church Creek; Junior League methods and pag-

eantry, Church Hill; Mme. H. Brown, L. Walker-New-some, dramatic soprano and reader, author of musical drama, "The Soul of Black Folk," rendered classic selections and spirituals to the delight of her audience. The Rev. A. E. Martin, McDaniel, Md., made a very fitting response to this remarkable rendition in reading and song.

Wednesday evening's welcome on behalf of the church and community, by Mr. J. T. Rozier, was responded to by Mrs. Gertrude Mosley, Ridgely, Md., who referred to many historical characters, of whom the convention members would do well to emulate. The educational period was the order of the day, Mrs. Pearl Spence presiding. After an introduction by the Rev. R. B. Thompson, Dr. J. W. Hayward, dean of Morgan College, Baltimore, Md., said my subject is this, "Our Obligation to the Institutions That Are to Conserve and Develop Our Young People." The obligation to Morgan College was amplified. His address was an inspiration and a challenge.

Prof. T. H. Kiah said Princess Anne Academy had one of the most successful years in its history. Dr. J. E. A. Johns, district superintendent, commended the order and work of the convention. High in spiritual ardor, the evening session closed.

Thursday morning at 7 o'clock young Methodism gathered for "An Hour With the Bible"; lecture by Dr. J. W. Jefferson, district superintendent; subject, "The Holy Spirit: He has come to stay in the church; we must recognize His presence." This is the centrodynamic of the church. The value of the summer institute, starred in the greetings, by Miss Dorothy Moore, Chester, Pa., on behalf of the Philadelphia District; Mrs. Stella Gordy, on behalf of the Salisbury District; Dr. M. A. Thompson, telegraphic greetings on behalf of the New York District.

Royal Oak, Easton, and Cambridge were in nomination for the next meeting place. Cambridge received an overwhelming vote, which was made unanimous. Election of officers were as follows: President, J. O. Stanley; first vice-president, R. B. Thompson; second vice-president, Verdie Mosley; third vice-president, L. Matthews; fourth vice-president, O. H. Spence; recording secretary, Mayme P. Johnson; corresponding secretary, Pearl Spence; Junior League, Elizabeth Johns; treasurer, A. Chase; director of music, Annie B. Stanley.

Thursday afternoon brought the convention to a joyous climax, when the Boys' and Girls' Conference, in charge of F. H. Quinn and Lula Matthews, came to the decision period. When J. W. Jefferson gave the invitation to accept the Lord Jesus, nine boys and girls gave their lives to Christ and many hearts were made happy. Thursday evening's closing sermon was delivered by the Rev. C. T. Covington. It was an inspiration to all. Very efficient and courteous accommodations were afforded the three hundred delegates, pastors, and wives attending the convention. We tender our hearty thanks to the Rev. L. D. Beecham and his splendid corps of workers.—C. W. Johnson, Catherine Murry, Lucille Spence, Publicity Committee.

GREENSBORO, MD.

Bishop and Mrs. William Frazier McDowell Given a Hearty Reception

Members of Washington District Carry Out Splendid Program

By Thomas S. Tildon

WITH hearts full of joy and gladness to pay a tribute of honor to those whose unique services in the interests of the advancement of Christ's kingdom merits the highest appreciation of all, the members of the Washington District of the Washington Annual Conference, under the leadership of their district superintendent, the Rev. Robert F. Coates, assembled at Asbury Methodist Episcopal Church, Washington, D. C., Tuesday, June 26, at 8 P. M., and in company of a large body of laymen, representing the respective churches of said district, together with other friends and invited guests, gave to Bishop and Mrs. William Frazier McDowell a hearty welcome in honor of their return to the Washington Area. The program of the evening was as follows:

Master of ceremonies, Dr. Julius S. Carroll; music by the male chorus of Asbury Methodist Episcopal Church; invocation, Dr. R. W. S. Thomas; opening remarks—Master of Ceremonies—Dr. Julius S. Carroll; solo, the Rev. M. L. McKenny; welcome addresses: on behalf of the ministers, the Rev. Robert F. Coates, district superintendent of the Washington District; on behalf of the laymen, Mr. George Beason, of Mount Zion Methodist Episcopal Church, Washington, D. C.; organ recital, Mr. Julius S. Carroll, Jr.; presentation address, Mrs. Jennette Jenkins; response, Bishop and Mrs. William F. McDowell; short addresses by Bishops Hamilton and Bristol.

The reception given in honor of Bishop and Mrs. McDowell was indeed a great occasion. It represented, among other things, as was emphatically expressed by the ministers and laymen present, a great love and appreciation for true efficient leadership, as well as the desire, on the part of our good bishop of the Washington Area to give, through the loyal assistance of Mrs. McDowell, the very best in their power for the advancement of the kingdom of Jesus Christ through the promotion of Methodism.

This occasion enters into the history of the Washington District as the introduction of a new social feature which is promising of having a far-reaching influence in establishing a happier relationship between the bishop, laymen, and ministers of the district.

In the welcome addresses on behalf of the ministers and laymen, respectively, Bishop McDowell was highly praised for his good work on the Washington Area and for the valuable contributions which he has made in the interest of the Methodist Episcopal Church in general.

As a prominent author, as a strong and fervent preacher, as a successful organizer of men, as a man of exceptional executive ability, as the outstanding hero in the General Conference at Des Moines, whose wisdom, in a large measure, brought about the election of two colored ministers to the office of bishop in the Methodist Episcopal Church, and as a Christian, Bishop McDowell

was, amid great applause, cheerfully greeted and heartily welcomed to again, through the assistance of Mrs. McDowell, head the Washington Area and continue the good work which for twelve years he has so successfully directed.

Mrs. McDowell, however, claimed, deserved, and received an honorable share of the praise which was given in the welcome addresses in appreciation of the successful episcopal leadership on the Washington Area. "By their fruits ye shall know them" was a truth which had its full application when the zealous sacrificial labors of Mrs. McDowell in The Woman's Foreign Missionary Society was referred to. This wholesome fruit, the product of the faithful labors of Mrs. McDowell in The Woman's Foreign Missionary Society, has been observed with grateful hearts by all active Methodists on the Washington Area, and it was the emphasizing of this outstanding feature of the work of Mrs. McDowell which brought to a climax the applause of the happy audience who assembled to give a visible expression of the joy in their hearts in being honored to receive as their leaders those whose Christian work had been so far-reaching and elevating in its application.

On behalf of the ministers and laymen of the Washington District, Mrs. Jennette Jenkins, in a very well-prepared address, presented Bishop McDowell with a handsome brief case, and Mrs. McDowell with a beautiful handbag. In response to the presentation address, Bishop and Mrs. McDowell, amidst great applause, expressed their high appreciation for the token of love and good will shown on the part of the district, and said it should be their aim and good pleasure to continue, throughout life's mission, the rendering of Christian service for the welfare of humanity.

At the conclusion of the program, through the instruction of the master of ceremonies, 125 of those present retired to the lecture room of the church, where, through the kindness of the pastor of the church, Dr. Joseph H. Jenkins, under the supervision of Dr. Charles E. Hodges, a delicious banquet was served by one of Washington's most popular caterers. After an hour of feasting and the exchange of friendly greetings, this social feature was brought to a close through a short address by Bishop McDowell, who spoke in the highest terms of the love and good will which had been manifested on behalf of the ministers and laymen of the Washington District in welcoming, through a splendid reception, the new bishop and his family to the Washington Area.

The honored guests were: Bishop and Mrs. William Frazier McDowell, Bishop John W. Hamilton, Bishop Frank H. Bristol, Dr. and Mrs. Woolever, Miss Battelle, Dr. and Mrs. William H. Dean, of the South Baltimore District, and Dr. and Mrs. C. Y. Trigg, of the North Baltimore District.

Largest Business Concern The United States Government

How Your Money is Manufactured, Collected and Spent

By Harry Earl Woolever

Editor, *The National Methodist Press*

HERE were in President Washington's administration five cabinet officers, half the present number. At the beginning of our National Government, the State, Treasury, War, Justice, and Post Office Departments were created. Since then five others have been added, and before Congress is a bill for the creation of a Department of Education. In addition to these units of the administrative branch of the Government many independent boards and commissions have come into existence to meet the multiplicity of problems of this era.

The small number of federal employees of Washington's day was added to until at the time of the armistice there were on the Government pay roll 917,760 employees, excluding the legislative and judicial branches and the military and naval forces. These had been reduced by 320,000 in 1921, after which time the decrease was more gradual until a state of normal fluctuation was reached. Of the present force of 554,000 approximately 61,500 are employed here in Washington. Forty thousand new employees are required every year to care for vacancies caused by deaths and retirements and resignations.

THE TREASURY DEPARTMENT

The Treasury Department will serve as an example of what a tremendous business organization the United States Government is. To describe even in brief the ten executive departments would require a book.

The first Secretary of the Treasury was Alexander Hamilton, a man who gained lasting fame as a cabinet officer and occupies an outstanding place in American history. His vision of a national system of finance and his ability to bring his plan to realization put this Government on a solid foundation, which has saved it in times of crisis. The yearly appropriations for meeting the nation's expenses were at that time around \$10,000,000, and the foreign and domestic indebtedness amounted to \$52,114,464. These are small sums compared to items of national finance to-day, but under the circumstances of that time, Alexander Hamilton faced a serious problem, upon the solution of which the fate of the new nation largely depended.

If figures can represent growth, those given by President Coolidge and General Herbert M. Lord, director of the Bureau of the Budget, at the recent meeting of the business organization of the Government, are significant. In 1917, the year we entered the World War, we spent through Government channels \$1,977,681,150, of which \$885,000,000 were for foreign loans. In 1919 these expenditures had jumped to \$18,522,894,705, and the public debt reached \$26,576,701,648. Our estimated expenditures for 1929 are \$3,801,000,000. Approximately this amount is required annually to run the governmental machinery. This comes of necessity out of the pockets of the people, and while we have been carrying this load, the Government has managed to pay off over \$8,084,000,000 of the public debt which was so increased by the war. There are billions for the people yet to pay as a result of wars. When we learn to war no more, over eighty per cent of the burden of taxes will be lifted from the people.

LOOKING AFTER OUR MONEY

The management of the national finances devolves upon the Secretary of the Treasury, who is assisted by a personnel of 62,700, of whom 14,000 are on duty in Washington. The secretary is required to plan for the improvement of the revenue and for the support of the public credit. Much is involved in these duties. He makes recommendations to Congress on tax laws, superintends the

collection of all revenue, and accounts for all money coming in and going out of the treasury, which pays all the bills of the Government, makes loans and investments, and looks to the distribution of currency through federal banks and loan systems established by Congress. The pocketbook of the Government is constantly being filled and emptied. No organization in the world handles as much money as the United States Treasury Department. In one year during the World War it collected \$5,400,000,000, by a system and with a guarantee which made it safer for the individual citizen to invest in a Government bond than to keep the money in his own pocket. In recent years nearly thirty nations have borrowed money from the United States Government, totaling in round figures \$13,000,000,000.

OTHER DUTIES OF THE SECRETARY

Congress alone has the power to authorize the expenditure of Government funds. The treasury head carries out the mandates of Congress and pays the bills of the other departments in accordance with the appropriations made. The Treasury Department operates the Bureau of Engraving and Printing and the Government mints. In the former it manufactures all paper money and certificates, and in the latter all the metallic money is coined. It controls the administration of laws which bear directly or indirectly upon revenue, and therefore the Secretary of the Treasury has charge of the enforcement of the prohibition, narcotic, and tariff laws. The Public Health Service is a division of the Treasury Department because originally its expenses were met by customs fees.

THE DOLLAR SPENT BY THE GOVERNMENT

Even though the Treasury Department manufactures each day paper money averaging \$5,270,000 in value, it has in its spending purse only that which is paid into it. The source of the dollar which is being used to meet the expenses of the Government in 1928 are as follows:

Income and profit tax.....	55.4	cents
Miscellaneous revenue.....	15.08	"
Customs revenue.....	15.95	"
Interest, premiums, and discount.....	4.25	"
Fees, fines, forfeitures...	0.86	"
Repayments of investments	1.89	"
Trust fund receipts.....	2.47	"
Other receipts.....	4.10	"

Total.....100.00 " or \$1.00

It is seen that more than half of this dollar comes from the income and profit tax. This amounted to \$2,174,000,000 during the fiscal year, which ended July 1. There were no federal income taxes until 1913, when the income tax amendment to the Constitution was ratified. This proposal had been before the States since 1909, the first year of the federal profit tax on corporations. More than 4,000,000 individuals are assessed under the income tax law, and in 1926, 228 of these showed incomes of a million dollars or more.

THE BUREAU OF THE BUDGET

The budget system was adopted under an act of Congress in 1921. Its director is immediately responsible to the President, who each year transmits to Congress, with a message, the budget estimates of expenditures. Before this plan was in operation, each head of a department and often bureau heads went before the appropriation committees of Congress to state the sum of money wanted for the respective offices. Each asked for more than he hoped to get, and Congress

allowed for this fact and usually gave much less than the amount sought. It was a guess system on all sides, and no account was taken of the resources in the treasury with which to make payment. To-day Congress follows the budget estimates in making its appropriations. The Presidents claim that this budgeting of federal expenditures has saved since 1921 over \$2,000,000,000 of the people's money. The hit-and-miss plan has gone. The change has revolutionized the work of Congress in making appropriations. It is through the budget that President Coolidge directs his efforts for economy in administration.

After the money is appropriated, its disbursement from the treasury to the various units is supervised by the Comptroller General of the Treasury, who will allow no claim, large or small, unless it is for a purpose definitely specified by law. The holder of this post is appointed for a period of fifteen years and represents the eye of Congress on the federal purse.

THE MANUFACTURE OF MONEY

Up to the time of the Civil War, this nation had no federal paper money, and coin was the chief medium of exchange in circulation. Now 5,000 employees are engaged in the Bureau of Engraving and Printing in making paper bills, national bank notes, postage stamps, bonds, and certificates of various kinds. Great precaution is taken in the manufacture of this money because individuals are yielding constantly to the temptation to make counterfeit bills. The linen paper on which the bills are made is guarded. Except for the border design, the engraving of the plate is done by hand, and by more than one individual. By machinery, duplicates are made of the original plates, and the paper money is made from these. The process is intricate, and it takes twenty days to get a piece of paper money ready for circulation.

The coinage of hard money takes place at the Government mints located in Philadelphia, San Francisco, and Denver. The number of the different coins made in any one year fluctuates. During the war, when there were numerous penny taxes, the mints had to run on a twenty-four-hour schedule to supply the one-cent pieces demanded.

To detect and suppress counterfeiting, the Treasury Department has a secret service unit. This force keeps informed of all illegal processes, and with the co-operation of bank tellers, who are quick to discover counterfeit bills, the amount of such money which gets into circulation is very small. There is found only about one dollar of bad money in a million and a half dollars in circulation. It is from this secret service group that the officers who protect the President and his family are chosen.

HOW MONEY GETS INTO CIRCULATION

On the first day of June of this year there were \$4,744,074,316 in circulation, or \$40.12 for each person living in the United States. Of this amount, \$3,929,836,822 was in paper currency. After the money has been made at the Government's engraving and printing plant, it gets into circulation through the federal reserve system, which functions through federal reserve banks that connect with national and State banks and trust companies. The reserve banks are holding about one billion dollars in paper, and half as much in gold money. The total of paper money in the country is over \$5,000,000,000, and the sum in gold and other coins is nearly the same.

PROHIBITION BUREAU

Among the other duties for which the Secretary of the Treasury is responsible is the enforcement of the prohibition law. This, however, with the activities of the Coast Guard and the Revenue Service, is a story in itself, and has a marked relation to the presidential elections.

Sufficient has been given to indicate something of the dimensions of the business operations of the United States Government. It yields like any other business to periods of depression or prosperity, and much depends upon the ability and vision of those who are at the helm of the Ship of State.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

THE COUNCIL AT JERUSALEM

THIRD QUARTER. LESSON VII. AUGUST 12

Scripture Lesson—Acts 15. 1-36; Gal. 5. 1-15.

The Missionary Report. The first foreign missionary tour ended with the establishment of four or five churches on fields previously untouched by the Christian message. These churches were composed for the most part of Gentiles. The length of time spent on this tour is uncertain. It is sometimes estimated at three years, though it may have been longer or shorter. The missionaries have returned home and made their report to the local church. Doubtless they had planned to go also to Jerusalem and report to the apostles. And they did go; but another mission hastened to send them.

A Doctrinal Controversy. A controversy arose in the local church concerning the status of Gentile Christians who did not keep the law of Moses, and especially the law of circumcision. It was started by certain pharisaic Christians from Jerusalem. Why they raised the question at this time we do not know. This church was composed of Jews and Greeks, and had been in existence for many years without any controversy. Either the Gentile Christian had been proselytes to Judaism or the Jewish Christians were liberal enough not to require circumcision of them. And either there were Gentile Christians who were not keeping the law and were considered to be in good standing in the church, or those self-appointed teachers wanted to challenge the thoroughness of the work which the missionaries had accomplished on foreign fields. The latter supposition is not entirely fanciful; for as soon as the missionaries made their report to the church in Jerusalem some of those pharisaic Christians began to question the genuineness of their work (15. 5). In the controversy Paul and Barnabas stood for Gentile freedom from the law of Moses. Deep down in his heart Paul believed that Christianity freed even the Jew from this law. There could not be different conditions of salvation for different peoples he thought. The pharisaic teachers held the same. But they held that the keeping of the law was necessary for the salvation of the Jew, and therefore also of the Gentile; while Paul held that it was not necessary for the Gentile, and so also not for the Jew.

The Church Decides. But the leaders of the church in Jerusalem were not controlled in their decision by such severe logic. Their decision was dictated more by prudence. In the first place, the apostles had great confidence in Barnabas, whom they had put in charge of the work in Antioch, and had released to head up the foreign missionary expedition. He had worked with Gentiles for several years. And the apostles were not disposed to ignore his recommendations concerning Gentile Christians. Had he not recommended a liberal policy, Paul's convincing logic would hardly have been decisive, even though he had worked with Gentiles longer than Barnabas. In the second place, Peter had himself witnessed the reception of the Holy Spirit by Gentiles who had not been proselytes to Judaism. This had made it clear to him that Judaism was not a necessary prerequisite of Christianity, for Gentiles at least. The Jews who became Christians were already followers of Moses; and since following the law was no evil in itself and a social custom with them, it was not necessary to tell them that they did not need to keep the law. It is always unwise to teach people that they should not do a thing to which they are devoted unless this thing is an evil in itself. Better to teach them what they should by all means do, and let them do whatever else they desire as long as it is not evil, even though it may be valueless.

This is the way the Master did with respect to the law of Moses. And this was the attitude of the council as far as the relation of Jewish Christians to the law was concerned. The decision was not concerned with the abstract question concerning the intrinsic relation of Christianity to Judaism. Jewish Christians were left free to hold whatever opinion they wished on this matter. It was concerned with the concrete question of the relation of Gentile Christians to Judaism.

The Fourfold Provision. The church decided that Gentile Christians should be admitted into full connection, provided they be subject to four regulations. The first of these probably meant to assure a complete divorce from idolatry. If they could eat meat sacrificed to idols, the force of long-established habit would offer a strong temptation for them to continue to sacrifice to them, just as Jewish Christians continued practices of the Jewish religion, even though they had become Christians. The two middle rules had no such practical purpose. The Jews believed the blood to be the seat of life and, therefore, that it was evil to eat it. An animal strangled would accordingly be unfit to be eaten because he died with his blood in him. The fourth rule is genuinely moral and social. The first and last of these rules—abstaining from idolatry and from sexual immorality—are held as binding for us to-day, and will always be so. The others have long since been outlived by Gentiles.

Importance of the Decision. This first council was one of the most significant ones in the history of the church. (1) It wisely took a middle ground and made it possible for it to remain a unity and at the same time bid for both Jewish and Gentile membership. (2) But its greater significance lies in the fact that, instead of Judaism being either the first step toward Christianity, or a rider tagged on to Christianity, it made Judaism and Christianity rival religions among the Gentiles. In the competition Christianity easily gained the advantage by

its greater reasonableness—an advantage which has made it a world religion, while Judaism sank back into a purely racial one. SAMUEL HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, AUGUST 12, 1928

"They caused great joy to all the brethren"

(D. D. Martin, D.D.)

Nothing interests the church more than the reports from the missionaries. Paul and Barnabas were returning missionaries from the field, and all ears were open to what they had to say of their success in the spread of the gospel. It seems quite like a chapter from modern church history, for they were on their way to a counsel at Jerusalem concerning the proper interpretation of some of the traditions that had come into the teachings of the church. The church in that day was slow to understand that Jesus came not to the Jew only, but also to the Gentiles.

A serious mistake in modern missions has been to try to get people of other habits of thought and language to see things as the missionary sees them. The great object should be to present Christ so that He will be recognized as the Friend of all people of every race. Paul and Barnabas were committed to this work, and they not only had the Gentile nations to convert, but the church at home, to this thought that Christ came to all alike. Unchristian attitudes in the home church is often a great hindrance.

These workers had been embarrassed also by certain who visited their fields undertaking to dissuade the converts from adhering to the teachings of the missionaries, but offering an arbitrary solution of the questions of difference, thus discouraging these who had been brought to believe in Christ. All mission fields have been more or less disturbed by such representatives of dogma demanding conformance to method and institutions rather than to Christ.

The only hope of a world Christianity is in offering to all races and conditions a Saviour suited to their needs, and a brotherhood which will embrace all in its holy fellowship, and that counts holiness of character more than the forms and doctrines of any sect or group of believers. We will never be real glad in the work until we are saved from race bigotry and sectarian forms, and are all lovers of a living Christ, and of all whom He reaches by His grace. When we come to this, then there will be great joy everywhere, and all will be brethren.

GAMMON SEMINARY.

Epworth League Topic

AUGUST 12

By the Rev. J. W. Haywood, D.D.

BOOKER T. WASHINGTON

(Born, 1858. Died, 1915)

My fingers tremble a bit as I begin writing on this topic. I have made it my practice for some years now to read "Up From Slavery" at least once a year. Booker T. Washington is a personality whose contemplation always gives me an indescribable thrill. His life story reads like one of the legendary tales of ancient Greece or Rome. It seems to me, when all the facts are taken into account, it is perfectly conservative to say that Booker T. Washington was the greatest man America has yet produced. He not only overcame the handicaps which men like Benjamin Franklin and Abraham Lincoln overcame, but overcame the greatest American handicap—that of being a Negro. It seems to me that two or three things stand out in Booker T. Washington's character.

"Common Sense." Somebody has said, "Common sense is the most uncommon kind of sense." Everybody knows what kind of sense is referred to when one speaks of common sense. It is the kind of sense which

books cannot give at all. If one is not born with it, he can never come up on it by going to school. The present-day psychologists call it "intelligence." It is the inborn power to solve a practical problem that confronts one. Common sense was one of the supreme possessions of Washington. He was not the man to spin fine, cob-web theories. His feet were always on the ground, and his ideas were always those which fit the actual facts of the work-a-day world. No man ever faced bigger problems than the bulder of Tuskegee. Tuskegee, it must be remembered, is raised up right in the midst of the people who have serious misgivings about giving anything to the Negro except a hoe or a spade or a washboard. Washington was, therefore, always face to face with the problem of the prejudiced, treacherous, white Southerner who live around Tuskegee. Besides this, he was always face to face with the problem of the Negro who suspected his leadership. Tuskegee itself bears testimony to the rare wisdom, the matchless tact, the

uncommon common sense of this unique man.

Faith. Washington was a man of unconquerable faith. He believed in folks. In spite of all the multiplied evidences of the hostility of the Southern whites towards the Negro, Washington persisted in believing and saying that the white South was the Negro's friend. He often tried our patience by his persistence in the utterance of this belief. But he worked on in the strength of this kind of faith in the Southern white man. He repeatedly said that when the white South understood the motives and aspirations which, as a free man, the Negro was actuated by, when the South was convinced that its best interests and those of the Negro were identical, the problem of the races would be solved. Without such faith in folks, Tuskegee could never have been built.

Tolerance. I suppose no Negro was so genuinely and universally abused as was Booker T. Washington. Certain of our high-brow Negro leaders who lived serenely and safely removed from the problem which Washington faced every hour, certain of these so-called Negro leaders whose relation to the real problem and whose knowledge of it were entirely academic, constantly be-

labored Washington for all that he did and said. With respect to these gentlemen, Washington was in the Irishman's dilemma where he was "damned if he did, and damned if he didn't." So far as I can recall, Washington never took time to answer these critics. Like Nehemiah building the walls of Jerusalem, Washington was engaged in a work from which he could not come down. His attitude and behavior were always characterized by patience, forbearance, tolerance, Christlikeness. As I read the story of Washington, this always strikes me as the most eloquent testimony to his real greatness.

"Up From Slavery." Every young Negro in America ought to read this book. Here is a man who was born less than a human being—a slave—who walked a hundred miles in quest of knowledge, who slept in the streets on the ground because he was too poor to hire a bed to sleep on, but who climbed up out of gross ignorance, out of abject poverty, out of the foul pit of slavery to blaze new trails for the world in education. If any Negro can read this story and not have new Promethean fires kindled in his soul, he had better have the theologian or the psychiatrist to examine him to see if the soul is not absent.

MORGAN COLLEGE.

Little Stories of Achievement

What the Churches Are Doing

Friendship, Tenn.—Mays Grove Methodist Episcopal Church: Children's Day service on July 1 was a great success. Our district superintendent, Dr. J. O. Dickson, preached for us from Dan. 23, 24, 25. Our hearts were made glad as he talked to us from God's Word. Our pastor, the Rev. L. P. M. Robinson, was also with us. He is a great man and we all love him. Collection for the day, \$18.07.—Mrs. Ida Moore, Reporter.

West Enterprise, Miss.—On the fourth Sunday in June, at 3 P. M., a lovely Children's Day program was rendered at Friendship Methodist Episcopal Church, of the West Enterprise charge, Hattiesburg District. The program was under the direction of Miss Jimmie Mae Scott, and was enjoyed by all present. Total collection for the day was \$15. Bro. James Clayton is the able superintendent of this Sunday school. Pray for our success.—The Rev. C. M. Webb, Pastor; Mrs. D. A. Houston, Reporter.

Gulfport, Miss.—St. Mark Methodist Episcopal Sunday school rendered a most excellent Children's Day program, under the direction of Mrs. Rosa L. Holmes, Mrs. J. P. Flemmings, Mrs. M. S. Wilson, Mrs. Blanche Brown, Mrs. S. M. Houston, and Mrs. B. H. Taylor. Mrs. Rosa L. Holmes had charge of the music, and deserves much credit for the success of the program. All rendered splendid service. Amount raised, \$30. Prof. J. P. Flemmings is the efficient Sunday-school superintendent. St. Mark is on the upward march.—Reporter.

Dallas, Texas.—Trinity Methodist Episcopal Church: We are glad to say that we are still moving along and trying to save souls. Sunday, July 21, was a high day for us. Another pastor preached for us, and we were all filled with the Holy Spirit as he talked. Two young ladies were happily converted and joined the church, and will be baptized soon. A collection was taken which amounted to \$17. At the 8 o'clock hour our pastor preached a soul-stirring sermon. Collection for the day was \$27.50. Pray for us.—The Rev. J. H. Strait, Pastor; Mrs. M. A. Adams, Reporter.

Topeka, Kans.—Mt. Olive Methodist Episcopal Church is beginning to catch a new vision under the leadership of our dear beloved pastor, the Rev. W. B. Curtis, who has been with us only a few months. He has won the love and respect of the entire membership and also the friends of the community. We are well organized, and every department of the church is at work. Our

pastor knows no failure. His heart is in the uplift of the church. We are expecting to send him to Conference with a good report, the best that has ever been sent.—Miss Essie Nigley, Reporter.

Arcadis, Fla.—Pleasant Hill Methodist Episcopal Church: Sunday school was opened at 10 o'clock with the Rev. A. C. Jones acting as superintendent. The teachers took charge of their classes. Collection, \$1.30. At 11 o'clock the Rev. W. A. Morgan preached and the hearts of all who heard him were made to rejoice. At 8 o'clock the Rev. D. Joiner preached, and he was truly at his best. Several visitors from the various Baptist churches were present at the services all day. We were pleased to have them, and extend a cordial invitation to call again.—The Rev. D. Joiner, Pastor; A. C. Jones, Reporter.

Alexandria, Tenn.—Our rally for a new church on Sunday, July 21, was a success from every standpoint. The pastor called his officials together and told them to fall in line and build a house for God and have same ready by the time of the Annual Conference. We decided to follow the pastor, and on Sunday the amount raised was \$432. The entire community speaks well of Bro. Moore and his work. Our District Conference meets in Liberty, July 24, which place never fails in her kindness to visitors. Pray for us that we may continue to succeed in the work of the Master.—Miss Louise Johnson, Reporter.

Manchester, Ohio.—On Thursday, July 5, Rice Chapel Methodist Episcopal Church began a meeting, closing out July 8. Services were held day and night. A. L. Davis, evangelist, was the main speaker, with Alberta Davis as gospel singer. Both of these are members of Calvary Methodist Episcopal Church at Cincinnati. The services were well attended each night. On Sunday morning our pastor, the Rev. A. L. Weeks, filled the pulpit. Sister Weeks, and also friends from Augusta and Cummingsville, Ky., were with us in these meetings. A table was spread on Sister Woods' lawn and all had dinner at 1.30. Evangelist Davis took charge of the afternoon and evening services, which were well attended and enjoyed by all. Everyone left feeling that it was good to have been there.—Dorothy Woods, Reporter.

Franklinton Circuit, La.—We were proud to have the Rev. J. D. David, our district superintendent, with us. He was introduced to the Sunday school at Hackley and gave a wholesome lecture on how to have a lively and progressive Sunday school. A vote of thanks was tendered. The Rev. David preached an able sermon at the 11 o'clock

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service which was highly appreciated by all who heard him. At night we had a great service. The Rev. David preached another able sermon on "How to Be an Heir of God's Kingdom." The members were stirred up. The Rev. E. C. Goins, the pastor, has things well lined up and we are preparing to send him to Conference in good shape. The Rev. David left the fires burning. May God bless him and the work he so faithfully represents, and spare his life for many years of usefulness to himself and church.—C. C. D. Bryant, Reporter.

Flint, Mich.—Bethel Methodist Episcopal Church: This is the sixth year since the organization of Bethel Methodist Episcopal Church, and up to the time of the last Annual Conference we had only sixty-five members, with a good lot and a frame building for a church. At the last Annual Conference, Bishop Clair sent to us the Rev. J. L. Thompson. He immediately called the official board together and gave us plans which resulted in the purchase of a parsonage for \$4,000. The pastor is urging the evangelistic spirit in the church. Six adults have joined by letter and one by conversion. Four children have been baptized. The first Quarterly Conference was a harmonious one. The district superintendent was paid in full. We are planning for the coming of the bishop early in August. This is creating much interest, as he has never been to our city. Pastors having members coming to Flint are requested to write to the Rev. J. L. Thompson, 2027 Dwight Avenue, Flint, Mich.—Mrs. C. Jarrett, Reporter.

Duck Hill, Miss.—Benford Chapel Methodist Episcopal Church: Under the leadership of our pastor, the Rev. S. S. Brown, an educational program for the Duck Hill public school was rendered. The program was as follows: Dr. S. S. Caruthers, with his great eloquence of speech, brought to us a burning message on education which was enjoyed by all who heard him; Mrs. M. L. Walker gave to the mothers and fathers a stirring message on how they should train their children to love the church and Sunday school; Mr. Henry Kahan, in his own way, gave a masterful message on the three races: white, black, and yellow. We highly appre-

Epworth League Institute Dates

Gulfside, Mississippi Conference, Waveland, Miss., July 31-August 5.
 Bluefield District, East Tennessee Conference, Bluefield, W. Va., August 6-12.
 Chicago District, Lexington Conference, Chicago, Ill., August 6-12.
 Lincoln Conference, Wichita, Kans., August 6-12.
 Dallas District, West Texas Conference, August 6-12.
 Florida State, Florida and South Florida Conference, Daytona Beach, Fla., August 12-19.
 Morgan College, Washington and Delaware Conference, Baltimore, Md., Morgan College, August 20-26.
 Waco District, West Texas Conference, Waco, Texas, August 21-26.
 Atlanta, Clark University, Atlanta, Ga., August 27-September 2.
 Little Rock, Philander Smith College, Little Rock, Ark., September 24-30.

plate the assistance of these friends in making the day a long one to be remembered. Two prizes were awarded the persons raising the largest amount of money. Mrs. Carlen Moore, who reported \$33.10, won the first prize of \$5. Mrs. Willie Nash, of the Baptist Church, raised \$16, and was awarded the second prize of \$2.50. Total amount raised, \$134.77.—Reporter.

Gonzales, Texas—Gonzales circuit is now on the forward march at Lone Oak, Mason Chapel Methodist Episcopal Church, under the leadership of the Rev. J. D. Mackey, who has been hard at work ever since our last Annual Conference. When Bro. Mackey came to this charge he found the members scattered here and there. On June 24, 1928, a revival was started and lasted twelve nights, with our pastor at his post of duty nearly every night. Sixteen souls were saved for God's kingdom as a result of this revival. We are in the rural district, and we are making plans by which we may be able to make a round report at our Annual Conference.—Mason Williams, Reporter.

Lineville, Ala.—The first Sunday in July a great service was held at Bethlehem Methodist Episcopal Church. The Rev. Washington preached a wonderful sermon from the twenty-ninth chapter of Genesis. A dollar rally was on, and each member responded in a fine way. We were highly honored by having three visitors from Talladega present. They were: Prof. Miller, registrar and postmaster at Talladega College; Mr. Gus Maxwell, a steward of the Colored Methodist Episcopal Church at Talladega, and Mrs. Louise Maxwell, president of the Colored Methodist Episcopal Church choir. We enjoyed the speeches made by Prof. Miller and Mr. Gus Maxwell. On July 4 refreshments were sold in the church grove and the amount realized was \$16.65. We ask your prayers that we may become more successful in our church work.—J. H. Washington, Pastor in Charge; Artis Burney, Reporter.

Jackson, Miss.—Under the direction of Miss Susie Anderson, a very splendid Children's Day program was rendered by the Sunday school of Pratt Memorial Methodist Episcopal Church. Miss Anderson had just returned home from a strenuous session teaching, but lost no time in taking hold and making the program a success, a splendid evidence of her interest in her church. At the suggestion of Mrs. Janie Jackson, we put on a "Pave-a-Mile" contest, Mrs. M. L. Morrison taking the east road, and Mrs. Janie Jackson the west road leading to the church. After a very spirited campaign the following persons reported as follows: M. L. Morrison, \$18; Ida Roberts, \$1; Hattie Oates, \$4; the Rev. H. Roundtree, \$2; M. C. Shirley, \$1.20; Aletha Nichols, \$4; Mattie Reed, \$1.45; Sadie Moore, \$1; M. A. Black, \$10; M. A. Dixon, \$6.50; Sarah Davis, \$4; Mabel Johnson, \$7; Bennie Washington, \$10; Pinkie Brown, \$4; Susie Anderson, \$10; Randall Anderson, \$10; E. Scott-Keeling, \$10; Sinie Brown, \$6.25; Prof. M. A. Whitfield, \$1;

Amelia Anderson, \$3.86; W. E. Huddleston, \$2; Willie Huddleston, \$10; Beatrice Foster, \$1.25; Millie Bracey, \$10; Leona Champs, \$5; Ida Coleman, \$2; J. C. Tabb, \$1; Prof. M. C. Collins, \$1; Willie Moore, 10 cents; J. T. Michael, \$3.60; the Rev. J. S. Williams, \$5; Annie Willis, \$6; Louis Anderson, \$1.50; Pinkie Jennings, \$2; Harvey Davis, \$1; E. Davis, \$1; the Rev. H. Henderson, 50 cents; Hester Jefferson, \$10.25; Archie Elmore, \$1; E. C. Brown, \$2; R. D. Simmons, \$10; Eula Simon, \$1; Desarie Pickens, 50 cents; Eugene Elmore, \$1.50; Marie Elmore, \$1.50; Mary Willis, \$1; Lura Washington, 25 cents; Oliver Dixon, Jr., 45 cents; Annie Mae Brown, \$1.10; Lillie Brown, \$3; Georgia Shirley, \$3; Geneva White, Jr., \$3; Bessie Davis, \$2.50; Lorene Jefferson, 55 cents; Corene Jefferson, 55 cents; Virginia Jackson, 80 cents; Thelma Phillips, \$1; Randall Anderson, Jr., \$2; Phoebe Hill, \$1.11; Loretha Dixon, \$2.02; Teresa Davis, 50 cents; Mattie Huddleston, 15 cents; Theodore Jefferson, \$3.65; Joseph Hutcherson, \$3; Annie Jackson, \$6.50; Viola Walker, \$2; Abi E. Holley, \$7.40; Minnie

Foster, \$1; Katie Warner, \$5; J. S. Wither-spoon, \$2; Verna Washington, \$1; Annie Maxwell, \$10; Ellen Simon, \$10; Rosetta McAllister, \$8; Sam Handy, 75 cents; Louise Fulton, \$1; Mary Cotton, \$3; William Champs, \$5; V. Luckett, \$1; C. M. Chambliss, \$1; L. B. Bowling, \$10; Jessie V. Kelley, \$5; Amanda Fulton, \$1; Birdie Pickens, \$7.50; J. H. Mitchell, \$10; Prof. I. R. McAllister, \$10; Janie Jackson, \$28; R. H. Jackson, \$15; Annie B. Catching, \$12; S. F. Marsh, \$10; Ora D. Bowling, \$10.50; Catherine Jamison, \$10; Lula Barney, \$10; Pearl Harden, \$10; Anderson Bowle, \$10; Minnie M. Bowie, \$10; Jesse Lee, \$1; Steve Johnson, \$10; J. W. Bass, \$10; Mack Pickens, \$5; Ethel Jefferson, \$3.65; public, \$14.80; Mary L. Robinson, \$10; for the east road, \$196.60; for the west road, \$382.50; grand total, \$579.10. Prizes of \$13 and \$8 were offered to Sisters Jackson, leader of the west road, and Morrison, leader of the east road, but these sisters graciously gave the prizes back to the church. May God bless each one for their help.—A. B. Keeling, Pastor.

District Activities

District Rounds

BEAUMONT DISTRICT

Fourth Round—Port Arthur, September 11, 12; North Beaumont and Silsbee, 14; St. James, 16, 17; McCabe, 16-18; Liberty, 21, 22; Orange, 23, 24; Menard, 28; Conroe, 29, 30; Montgomery, October 2, 3; Willis, 4, 5; Huntsville Ct., 6, 7; Huntsville, Trinity, 6, 7; Camp Ground and Pine Grove, 6-8; Hemphill, 11, 12; Jasper and Newton, 13, 14; Camilla, 17, 18; Onalaska, 19; Livingston, 20, 21; Corrigan and Lufkin, 27, 28.

Dear Brethren: As you know, the Annual Conference will convene October 31, in Marshall, Texas, and in view of the fact our third quarter does not close until September 8, I am compelled to visit quite a few of you through the week in order to get through in time for Conference. I trust you will find it convenient to adjust your quarterly program to facilitate this schedule. We are expecting you to come to the Conference with full reports for all causes. Can we count on you? Along with your other claims, do not forget the Area Council expense, which must be reported at the District Conference, August 21, at Silsbee, Texas.—J. W. Gilder, Dist. Supt.

NASHVILLE DISTRICT

Fourth Round—Brentwood, August 11, 12; Mt. Pisgah, 16; Mitchellville, 18, 19; Hubbard, 19, 20; Springfield, 25, 26; Lebanon, September 2, 3; North Lebanon Ct., 2, 3; Galatin, 9, 10; Patterson Chapel, 9-11; Harts-ville, 15, 16; Springfield, 22, 23; Briarville, 26; Lebanon Ct., 29, 30; Braden Memorial, 30; Nolensville, October 6, 7; John Wesley, 7, 8; Clark Memorial, 7, 8; Seags Memorial, 14, 15; Gordon Memorial, 14-16.

Dear Brethren: We have just closed one of the best District Conferences in the history of the Nashville District. We were overjoyed to have with us Dr. L. H. Kling, editor of the Southwestern Christian Advocate, and our other good friends. Now let us make one more hard pull and bring up the rear. Let us go to Annual Conference with round reports for World Service, Pensions and Relief, Episcopal Fund, General Conference expense, and Southwestern Christian Advocate subscriptions. Now, brothers, do not forget Walden College. It is up to the Tennessee Conference to sustain it.—W. B. Crenshaw, Dist. Supt.

OPELIKA DISTRICT

Fourth Round—Alexander City, August 3-5; Rocky Mount, 11, 12; Ashland, 17-19; Lineville, 18, 19; Sylacauga, 24-26; Rockford, 25, 26; Benson Ct., September 1, 2; Our Town Mission, 3, 4; Goodson Memorial, West Point, 7-9; Lanette Mission, 8, 9; Lafayette Station, 14-16; Lafayette Ct., 15, 16; Five Points Ct., 22, 23; Roanoke, 28-30; Rocky Mount Ct., 29, 30; Wedowee Ct., October 6, 7; Stephen Mission Ct., 5-7; Talladega Ct., 13, 14; Talladega Mission, 12-14;

Dadeville Ct., 19-21; Mount Godfrey Mission, 20, 21; Opelika, 26-28; Kellyton, November 3, 4.

Dear Brethren: The Conference here is fast approaching, and I want each pastor to make a full report at ten per cent increase of membership, of World Service money, Conference Claimants, and Episcopal Fund. Let us do our very best, for God and the general church is depending on us to help them put over their great program. Any way I can assist you, call on me.—J. C. Chuman, Dist. Supt.

Quarterly Conferences

DARLOVE, MISS.

Our second Quarterly Conference convened at Cook's Chapel Methodist Episcopal Church, July 7, 8. The Rev. J. H. Wesley, district superintendent, presided. The Conference was called to order at 5.30 P. M. Saturday. Devotional exercises were led by our beloved ex-pastor, the Rev. N. G. Crawford. After many wholesome remarks by the district superintendent, the business of the Conference was taken up. All officers were present and read favorable reports. On Sunday we had quite a large crowd to hear the soul-stirring sermon delivered by our worthy district superintendent. His subject was, "It Pays to Serve God." On Monday night, the Rev. N. G. Crawford preached an excellent sermon to the delight of all. The district superintendent was paid in full. Everyone was much pleased by his brotherly manner. They resolved to live better lives. Pray for us that we may have greater success.—Lula Mae Dixon, Reporter.

NEW EDINBURG, ARK.

Our third Quarterly Conference was held July 7, 8. The business session was held at El Bethel Methodist Episcopal Church, with the Rev. W. S. Sherrill, district superintendent, presiding. Quite a number of officers were present with good reports. Sunday was a high day. The Quarterly Conference service was held at St. Francis Methodist Episcopal Church. At 9.30 Sunday school was conducted by the Rev. J. H. Oliver, our pastor. The 11 o'clock sermon was delivered by the Rev. W. S. Sherrill. The Rev. Sherrill seemed to have been at his best. Our hearts were made to burn as he talked to us out of God's Word. At 8.30 the Rev. J. H. Hardin, of the African Methodist Episcopal Church, preached an able sermon to a crowded house. All who heard him rejoiced. At 7.30 the sermon was preached by our pastor, the Rev. J. H. Oliver. Paid the district superintendent, \$25.25; pastor, \$35.10; World Service, \$6; raised for palnt, \$21; total for quarter, \$146.35. Our pastor is doing a wonderful work for the good of the entire community.—Mrs. M. L. Dupree, Reporter.

Roster of District Conferences for 1928 Season

We will cheerfully make any corrections or entries when necessary. A postcard request is all that is expected. District superintendents will kindly enter theirs as early as possible.

District	Place	Date	Supt.
Chicago	Indianapolis, Ind.	Aug. 1-4	P. T. Gorham.
Kansas City	Blackburn, Mo.	Aug. 1-5	E. W. Hannah.
Atlanta	Grantville, Ga.	Aug. 1-5	J. W. Queen.
Paris	Rosser, Texas	Aug. 2-6	J. H. Anthony.
Greenwood	Duck Hill, Miss.	Aug. 7-12	J. H. Wesley.
Durant	Goodman, Miss.	Aug. 7-12	C. V. Heffner.
Charleston	Cumberland, Md.	Aug. 7-12	E. A. Haynes.
Palestine	Fairfield, Texas	Aug. 7-12	W. R. Robinson.
South Baltimore	Broadneck, Md.	Aug. 7-12	W. H. Dean.
Palestine	Fairfield, Tex.	Aug. 7-12	W. R. Robinson.
Huntsville	Center Grove Ct., Ala.	Aug. 8-12	J. W. Whitfield.
Houston	Richmond, Texas	Aug. 8-12	J. S. Scott.
Monroe	Bastrop, La.	Aug. 8-12	C. Spears.
Opelika	Rocky Mount Ct. (Ala.)	Aug. 8-12	J. C. Chuman.
Gulf	Orlando, Fla.	Aug. 8-12	J. S. Todd.
Sedalla	Warrenburg, Mo.	Aug. 8-12	E. F. Pate.
Memphis	Capleville, Tenn.	Aug. 8-12	J. O. Dixon.
Forrest City	Hunter, Ark.	Aug. 8-12	J. H. Hatchett.
Sumter	Lynchburg, S. C.	Aug. 9-12	B. F. Bradford.
Starkville	Columbus (Ct.), Miss.	Aug. 14-19	D. Green.
St. Louis	Springfield, Ill.	Aug. 15-19	G. D. Hancock.
Gainesville	Lawrenceville, Ga.	Aug. 15-19	N. J. Crolley.
Hannibal	Troy, Mo.	Aug. 15-19	C. S. Webster.
Shreveport	Vanceville, La.	Aug. 15-19	J. C. Calvin.
Hot Springs	Bengln, Ark.	Aug. 15-19	W. C. Rivers.
Cleveland-Columbus	Loraln, Ohio	Aug. 16-17	S. H. Sweeney.
Little Rock	New Edinburg, Ark.	Aug. 16-19	W. S. Sherrill.
Beaumont	Silsbee, Texas	Aug. 21-26	J. W. Gilder.
Clarksdale	Webb, Miss.	Aug. 21-26	C. W. Butler.
Tupelo	Okolona (Pleas. Val.), Miss.	Aug. 21-26	B. W. Wynn.
Meridian	Rosehill, Meridian, Miss.	Aug. 21-26	D. L. Morgan.
Florence	Claussen	Aug. 21-26	R. F. Harrington.
North Baltimore	Westminster, Md.	Aug. 22-26	C. Y. Trigg.
Holly Springs	Victoria, Miss.	Aug. 22-26	A. G. Cole.
Gainesville	Sanpulaski, Fla.	Aug. 22-26	D. S. Selmore.
Fort Smith	Morrilton, Ark.	Aug. 22-26	L. Bryan.
Lexington	Paris, Ky.	Aug. 22-26	L. E. Jordan.
Rome	Temple, Ga.	Aug. 22-26	J. F. Demery.
Ocala	Waldo, Fla.	Aug. 23-26	F. E. Welch.
Washington	Wayside, Md.	Aug. 28-Sept. 2	R. F. Coates.
Jacksonville	St. Augustine, Fla.	Sept. 6-9	H. W. Bartley.
New York	Brooklyn, N. Y.	Sept. 25-27	M. A. Thompson.
Philadelphia	Merchantville, N. J.	Oct. 2-4	W. C. Thompson.
Salisbury	Berlin, Md.	Oct. 9-11	J. E. A. Johns.
Wilmington	Chestertown, Md.	Oct. 16-18	T. H. Woodley.
Easton	St. Michaels, Md.	Oct. 23-25	J. W. Jefferson.

OCALA, FLA.

The Rev. F. E. Welch, district superintendent of the Ocala District, held his second Quarterly Conference in Zion Methodist Episcopal Church, July 6-8. A large number answered the roll call, and the session was an excellent one. The regular routine of business was handled carefully by the district superintendent. The pastor, Rev. J. E. A. Keeler, made a good report of the work, and also the officers of the different auxiliaries and the leaders, Sunday-school superintendent, and stewards reported. Considering the condition of the times, the reports were splendid; six persons have been received in full membership and the church is alive spiritually. The reports showed cash in bank this quarter for building purpose over \$200. The different departments of the church showed improvement. Raised and

paid the district superintendent this quarter, \$30, full assessment, and placed several dollars in trustee treasury.

Sunday was a high day; large attendance at Sunday school. The district superintendent preached two able sermons morning and night. He seemed at his best. His short addresses to the Sunday school and Epworth League were uplifting. The Rev. Welch is an ideal district superintendent and keeps his work well in hand. The pastor, Rev. J. E. A. Keeler, is pushing the battle to the gates. The superintendent expressed himself as being pleased with advances made, which showed signs of progress. The choir rendered excellent music, which charmed the superintendent and made the services very effective. Plans are on foot to do great work before the year closes.—Mrs. Frankie Collins, Reporter.

Reports of District Conferences

CHARLESTON DISTRICT CONFERENCE

The eighteenth annual session of the Charleston District Conference and Methodist Brotherhood convened in Wesley Methodist Episcopal Church, Pinopolis, S. C., July 18-22. The Rev. L. O. Mahoney and his splendid members and friends had arranged a pleasant entertainment and brilliant program. Pastors, delegates, and visitors came from all over the district to enjoy the hospitality of Pinopolis.

Conference was opened with a sermon by the Rev. J. C. Williams, of the North Charleston charge. The brotherly district superintendent, Rev. C. C. Clark, conducted the literary, business, and religious features of the Conference with marked tact. Reports from ministers and officers showed increase numerically and financially, also spiritually. The district is on the upward growth, which shows that the Rev. Clark is thoroughly qualified for his office.

During the session the anniversaries of the Southwestern Christian Advocate, Claflin University endowment and scholarship fund, community work, and Health and Hygiene Week, were fluently discussed by the Rev. John C. Gibbs, Drs. S. B. Burroughs and W. M. Evans, Mesdames Flora Nesmith and P. M. Gibbs. The Rev. E. F. Tobin read

an interesting article on "Shall We Put On a Survey In Order to Increase Our Membership?" The Rev. John C. Gibbs read an article on "The Duty of Local Preachers in the Methodist Episcopal Church." Other very interesting papers were read and discussed by the Rev. F. H. Grant, Mr. J. C. Edwards, the Rev. A. S. Newman. The district Brotherhood president, G. B. Green, addressed the Conference with much zeal. Powerful sermons were preached by the Revs. J. C. Williams, R. L. Hickson, M. M. Mouzon, C. W. Long, T. J. Pendergrass, C. J. Mack, Wm. McClary, H. L. Stewart, and Dr. C. C. Clark. The Conference was welcomed by Mr. Ed. White; response, Rev. A. S. Newman. Mrs. L. C. Mahoney, wife of Rev. L. C. Mahoney, host, fed the large gathering from a minister's hotel morning, noon, and night. The next meeting of the Charleston District Conference will be held in Ladson, S. C., where the Rev. E. F. Tobin is now pastoring. The visitors introduced were Mesdames R. L. Hickson, F. H. Grant, M. M. Mouzon, Anna Fields, Alice Mitchell, Saide Bennett, Lydia Gibbs, and L. C. Mahoney; the Revs. Carmichael, Methodist Episcopal Church, South; Wright, of the African Methodist Episcopal Church; C. C. Reynolds, T. J. Robinson.—Rev. John C. Gibbs, Reporter.

GREENSBORO DISTRICT CONFERENCE

The Greensboro District of the North Carolina Conference convened in St. James Methodist Episcopal Church, Newport News, Va., July 18-22, the Rev. J. P. Morris, district superintendent, presiding.

The Conference was called to order, and the following program was rendered. Welcome addresses, the Rev. C. L. Van Putten and Mrs. Annie V. Banks. Responses, the Rev. B. F. Gleaves and Mrs. P. I. Wells. A number of the pastors of various denominations were introduced to the Conference. These pastors added fitting words to the already cordial welcome, which made the occasion one of great interest. Evangelistic addresses were delivered by the Revs. P. I. Wells, J. E. Brower, and S. A. Peeler. These addresses were telling in effect and brought sparks anew upon the altars of our souls. Sermons were preached by the Revs. I. S. Swann, N. S. T. Shamborguer, and N. M. Black. Time and space are not sufficient to express how much these sermons were enjoyed. God was in the place.

The reports of the pastors showed decided improvement along all lines. World Service was in advance of last year. The pastors are looking forward to a victorious closing of the year.

On Friday evening the Rev. A. S. McGowen delivered a masterful address from the subject, "Crystallizing Knowledge Into Action." The Conference yielded the financial interest of the evening to the new church at Norfolk, Va. This effort netted \$50. The Norfolk church choir furnished music for the entire evening, which was highly enjoyed by all present.

Too much cannot be said of the ample and wonderful way in which the pastor, Rev. H. C. Gannaway, the members and friends, cared for the delegation. All things needed were at hand, and there could be no reason to wish for better. We pray that continued blessing may abide with them in their work.—B. F. Gleaves, Reporter.

GULFSIDE DISTRICT CONFERENCE

The Gulfside District Conference convened in St. Paul Methodist Episcopal Church, Pass Christian, Miss., July 18-22, with the Rev. A. L. Holland, district superintendent, presiding. The devotional exercises were conducted by the Revs. E. G. Webb and J. C. Gillispie. Holy Communion was administered by the district superintendent, assisted by the Revs. J. M. Shumpert, P. H. Rembert, J. J. Ford, and G. W. Williams. Nearly every pastor was present with splendid reports.

The Rev. J. B. Campbell was elected secretary; the Rev. J. J. Ford, statistical secretary; the Revs. G. W. Williams and Wm. Emerson, their assistants; the Revs. J. B. Campbell, reporter to the Southwestern Christian Advocate; the Revs. P. H. Rembert, J. J. Ford, T. Mason, S. T. Saugier, Conference stewards.

The Rev. P. H. Rembert, orator of the day, in well chosen words told of the possibilities and opportunities of Gulfside, at Waveland, Miss. The welcome address was delivered by Dr. H. W. Aldrich, rector of the Episcopal Church at Pass Christian, Miss. Response was made by the Rev. J. B. Campbell, pastor at Ocean Springs, Miss. Address by Dr. E. M. Jones, special representative of the Board of Pensions and Relief. The Rev. A. L. Holland, in his statesmanlike way, introduced Drs. J. B. F. Shaw, E. M. Jones, L. H. King, after which each advocated his cause. Others introduced were Mr. Owens, of the M. B. Church; Dr. and Mrs. Jefferies, of the Episcopal Church at Jackson, Miss.; Mrs. A. L. Holland; the Revs. J. D. Wheaton and A. W. Wilks; Messrs. Hardaway and Hall, of Hattiesburg, Miss. All gave us very encouraging words.

The annual report of the district showed a marked increase along many lines. The report was received with great applause, after which all joined in singing, "Blest Be the Tie That Binds."

The discussion of the various topics was an important feature of the Conference. The principal topic, "The Parsonage As a Factor in Parish Activities," was intelligently discussed by Mesdames J. B. Campbell and

E. G. Webb. The following brethren preached very helpful sermons: Revs. E. G. Webb, G. A. Britton, J. J. Ford, Wm. Emerson, J. H. Easter, J. C. Gillispie, and A. G. Tripplet. Sunday morning Bishop R. E. Jones preached a most wonderful sermon. Financial reports were excellent. Total amount raised, including public collection and subscriptions to the Southwestern Christian Advocate, \$511.26. After reading appropriate resolutions, the Conference adjourned, to meet next year at Picayune, Miss.—Rev. J. B. Campbell, Reporter.

WILMINGTON DISTRICT CONFERENCE

The Wilmington District Conference convened at Johns, N. C., July 18, 1928. Devotions were conducted by the Rev. E. L. Fletcher. The district superintendent occupied the chair. A. G. Jenkins was elected secretary, and Mrs. R. S. Abernethy his assistant. R. W. Winchester, treasurer; S. F. B. Peace and C. L. Gidney, assistants.

Committee on Examination for License to Preach: W. C. Adams, J. C. Rush, Henry A. Davis.

Committee on Four Years' Course of Studies: D. L. Thomas, R. S. Abernethy, D. C. Skeen, A. G. Jenkins, R. J. Shipp.

Committee for Ordination and Reception on Trial: S. F. B. Peace, C. L. Gidney, Marcus Mundy.

Committee on Southwestern Christian Advocate: R. W. Winchester, S. F. B. Peace, C. L. Gidney.

Committee on Resolutions: R. S. Abernethy, D. L. Thomas, S. T. Brooks. Reporter to the Southwestern, A. G. Jenkins.

A general discussion was entered into with regards to the Southwestern Christian Advocate, and the members of the Conference were urged to read the church paper. The ministers were asked to get each officer in the church to read the paper, and to keep a correct record of the number of papers taken in each charge.

A motion by R. W. Winchester, that the printed program be the order of the day, prevailed. Adjournment. The benediction was pronounced by Father Love.

The afternoon session began at 2.30, and the song service was conducted by the Rev. Henry M. McNair. Prayer was offered by E. L. Fletcher. The district superintendent made his fourth report to the Conference. The report was ably discussed by the brethren of the district.

REPORT OF CHARGES

Charlotte: Children's Day Fund, \$3; Bennett College, \$7; World Service, \$160. Hamlet: World Service, \$7; accessions, 10; Bennett College, \$30. South Hamlet, no report. Hoffman: World Service, \$62; Bennett College, \$15. Johns and Beavertown: Bennett College, \$20; education, \$7; World Service, \$42. Laurensburg: Bennett College, \$50; World Service, \$200. Red Springs: World Service, \$52; Bennett College, \$20. Lumberton: Bennett College, \$30; World Service, \$130. Rowland: World Service, \$108; education, \$12.50. Pembroke: World Service, \$11; education, \$3. Sandford Ct.: World Service, \$23; Bennett College, \$5; education, \$8.

Dr. N. E. Jackson made a splendid address on the conservation of health. Dr. Jackson is a progressive physician of Laurensburg, N. C. His address was enjoyed by all who heard him. Prof. S. T. Brooks, farm demonstrator of Robeson County; and the Rev. W. M. Wells, of the Winston District, made timely addresses.

The Rev. A. J. Baxter, district superintendent, brought greetings from the Winston District, and on Thursday night preached from Isaiah 6. 6, 7. At the conclusion of the sermon, everyone felt that it was good to be there. Each one played his or her part well as they appeared on the program. Mr. Evans, a business man of Laurensburg, brought to the Conference a splendid address on "Race Advancement." The address was well received.

Under the splendid leadership of the Rev. Henry A. Davis, the people of Johns looked fully after the welfare of the ministers and delegates and visitors at the recent session of the District Conference.—G. M. Phelps, District Superintendent; A. G. Jenkins, Secretary.

Obituaries

CHAPMAN—Amanda Chapman departed this life on July 18 in full triumph of faith. She was a faithful member of Wesley Methodist Episcopal Church, Houma, La. She served the church for seventeen years, and her place will be hard to fill. She leaves to mourn her departure a husband, daughter, and two grandchildren. The Rev. H. B. F. Charles, her ex-pastor, preached a splendid sermon. The Baptist preachers of our city spoke in high terms of Sister Chapman as a Christian. A solo was rendered by Mrs. C. D. Reese; paper by Lucy Singleton. Closing remarks by her pastor, the Rev. J. L. Kirven.—R. B. Scott, Reporter.

COLEMAN—Sister Nannie Coleman was born August 24, 1909, and died June 30, 1928. She was a member of Mt. Pleasant Methodist Episcopal Church, Jackson Ct., Miss. She leaves a father, mother, grandmother, eight brothers and sisters, and a host of relatives and friends to mourn her going. Sister Coleman died in full triumph of faith. The funeral service was largely attended. The Rev. P. S. Olive, former pastor, and the Rev. R. B. Anderson, pastor, officiated.—Reporter.

MARTIN—On June 24, death visited the McMinnville circuit, Tenn., and claimed the Rev. Theodore Martin, one of the beloved members of Smith Chapel Methodist Episcopal Church. The Rev. Martin rendered notable service to Methodism and the kingdom of God. He was a man of great Christian morals, and men delighted to honor him. He leaves to mourn his passing, a wife, six children, three grandchildren, and a host of relatives and friends.—Reporter.

OWENS—Sister Nancy Owens, a faithful member of Johnson Methodist Episcopal Church, Shreveport, La., departed this life at six o'clock the morning of July 2. She was at the Sunday night service and offered the opening prayer in devotional service. She was taken ill at this service and carried to her home, where she died the next morning. Sister Owens was one of the old pillars of St. James Methodist Episcopal Church, and was the first one to start a prayer meeting in Johnson Methodist Episcopal Church, of which she was a member until her death. The funeral service was held at St. James Methodist Episcopal Church, the Rev. H. J. Williams, master of ceremonies. The Revs. S. Jones, A. G. Hall, and J. H. May offered words of eulogy, and Sister S. H. Day and Bro. H. Wilson spoke on her life as a Christian and church worker. The Rev. S. C. Williams, pastor at Johnson Methodist Episcopal Church, delivered the funeral sermon.—Miss G. Lewis, Reporter.

RIDDLES—Bro. Armster Riddles, a strong and faithful member of Mason Chapel Methodist Episcopal Church, Gonzales, Texas, departed this life in full triumph of faith, July 14, 1928. He lived up to all the obligations of the church, and was a lover of all the departments. He leaves to mourn his departure a wife, two sons, a daughter, and a host of relatives and friends.—Rev. J. D. Mackey, Pastor; Mason Williams, Reporter.

ROBINSON—Sister Cynthia Robinson, a faithful member of St. Frances Methodist Episcopal Church, New Edinburg, Ark., departed this life June 21, 1928. She was the wife of Rev. C. R. Robinson, a local preacher of the New Edinburg charge, and was a faithful member to every cause of the church. She was a loving mother and wife, and a true friend. She leaves eight children, one sister, two brothers, and a host of friends to mourn her passing. The pastor, Rev. J. H. Oliver, being absent, the funeral was conducted by the Great S. Fraternal Union.—Reporter.

TERRELL—John W. Terrell, Jr., son of the Rev. J. W. Terrell, of the Central Missouri Conference, was drowned in Davis Creek, June 9, 1928. He was born in Newport, Ark., and would have been fifteen years old had he lived until August. He was baptized by the

Rev. G. T. Saxton, who was then district superintendent of the Little Rock District, Little Rock Conference. His mother died when he was three months and three days old. The Rev. Spencer Ray, Jr., our pastor at Marshall, Mo., officiated at the funeral. We extend to the family our heartfelt sympathy.—Reporter.

WELCH—Mr. Emanuel Welch, one of the oldest members of Little Rock Methodist Episcopal Church, Bridgeville charge, Crystal Springs, Miss., was called from labor to reward on July 17, 1928. After many long weeks of suffering, which he bore with sweet resignation, this good man passed to that rest which remaineth for the people of God. He was generous and benevolent in spirit, and was loved by all who knew him. He was a member of the church thirty years, and a class leader fifteen years. He leaves to mourn their loss one daughter, one grandchild, one great-grandchild, and a host of relatives and friends. The funeral was conducted by the pastor, Rev. B. J. Cooper.—Mrs. S. E. Rice, Reporter.

Cards of Thanks

The trustees of Holmes Chapel Methodist Episcopal Church, Pearlinton, Miss., take this method to express their thanks to the two presidents and members of the Recreation Club for \$16, a donation on the painting of the inside of the church.—C. A. Peters, Reporter.

The Rev. J. L. Kirven, pastor at Houma, La., takes this method of thanking the members and friends for a suit, a hat, a pair of shoes, and a purse. This project was led by Mrs. Benoit, Mrs. Lula Renty, Mrs. D. B. Clay, and others. May God bless them.—Rev. J. L. Kirven, Pastor; R. B. Scott, Reporter.

Marriages

RANCEFUL—COLLINS. At the St. Paul Methodist Episcopal parsonage, Pass Christian, Miss., July 18, 1928, Mr. Benjamin Ranceful and Miss Mable Collins were united in marriage by Dr. J. M. Shumpert, pastor of St. Paul Methodist Episcopal Church, in accordance with the laws of the State of Mississippi. May their future be bright and happy.—Rev. J. M. Shumpert, Pastor.

WATSON—HAWKINS. A rainbow wedding was that of Miss Hattie Mae Hawkins, the daughter of Mrs. Hattie Hawkins, and Mr. Willie Watson, which was solemnized at St. Paul Methodist Episcopal Church, Tuscaloosa, Ala., at 8.30 P. M. Miss Hattie Mae is a member of St. Paul Methodist Episcopal Church. The Rev. F. W. Williams, district superintendent of the Tuscaloosa District, officiated in the ring ceremony. A miscellaneous shower was given the bride prior to her wedding. The bride made a lovely picture in white taffeta and tulle. After the ceremony a reception was given at the home of the groom on 14th Avenue. She was attended by a maid of honor and five bride's maids, who wore chiffon voile of white, blue, pink, pea green, and orange.—Mrs. R. L. Williams, Reporter.

Woman's Column

The following is the report of The Woman's Home Missionary Society of the Louisiana Conference—Alexandria District: Bunkie, \$8.40; Shady Grove, \$8.40; Campti, \$7.10; Boyer Ct., \$3; Pleasant Hill, \$1.10; Rynette, \$1.10; Newman, \$19.25; Many Ct., \$1; total, \$49.35. Baton Rouge District: Wesley and Wilson, \$5.50; New Roads, \$1; Lettsworth, \$1.20; Wesley (Baton Rouge), \$28; St. Mark, \$62.65; Neely, \$10; Camphor, \$2; Mt. Zion, \$4; St. Luke, \$3; Robert Chapel, \$2.20; total, \$119.80. LaTeche District: Asbury, \$11.59; Sager Brown Orphanage, \$27.75; St. Peter, \$2.40; total, \$41.74. Lake Charles District: St. James, \$4.40; Welch, \$2; Lake Arthur, \$8.50; Warren, \$12.50; Mallalieu, \$1.50; St. Paul, \$6; Leesville, \$5; total, \$39.90. Monroe District:

Calendar of Methodist Events

October 23-28—Annual meeting of the General Executive Committee of The Woman's Foreign Missionary Society, Los Angeles, Calif.

November 18—Fall meeting, Board of Bishops, Atlantic City, N. J.

November 22-24—Annual session, Board of Home Missions and Church Extension for the year 1928, Philadelphia, Pa.

Bastrop, \$8.30; Mt. Nebo, \$6; Jones, \$4; Lake Providence, \$5; Washington Chapel, \$3.60; total, \$26.90. New Orleans District: Trinity, \$29.10; Williams, \$17.70; Mt. Zion, \$25.20; Peck, \$3.19; Scott Chinn, \$28.98; Boynton, \$1; Wesley, \$22; First Street, \$1.60; Grace, \$1.20; Thompson, \$3.10; Peck Home, \$16.86; St. Matthew, \$5; total, \$154.93. Shreveport District: Fairfield, \$11.77; Johnson, \$8.92; Jewella, \$2.70; Mansfield, \$3.60; St. Paul, \$10; St. James, \$17.60; Daniel, \$8.03; Thomas Ct., \$2.20; Vanceville, \$9.10; Bon Chest, \$3.50; total, \$77.44.—B. M. Vinet, Treasurer.

To the District Presidents and Members of The Woman's Home Missionary Society of the Little Rock Conference: We have just closed a successful meeting at Conway. I hope each member of the Conference went away more determined than ever to push this great cause. Bear in mind that each district is to carry some of the young people and children to the next Conference prepared to take part in the young people's program which will be conducted by Miss Rosa Mack. I hope each district president has seen to it that a jubilee secretary has been elected in your district meeting. If not, I am anxious that you appoint one that is interested in the jubilee work. Don't forget to observe Dues Paying Day in September and October. Let each district and auxiliary president urge every man in the church to become an honorary member of The Woman's Home Missionary Society. I hope you will also remember the national meeting which convenes in Wichita, Kans., in October. The delegates will appreciate anything you do in assisting them in making the trip. We should especially send Miss Rosa Mack to this meeting in appreciation of the valuable services that she has given us these many years. Miss Mack is of Van Buren, Ark. Brother district superintendents, pastors, and laymen, please help us to make our Conference equal to any in the work of The Woman's Home Missionary Society. You can do this by paying your dues and also by urging each member to the church to do the same. In His name, Mrs. Winnie Nunn, Conference Corresponding Secretary.

To the Members of The Woman's Home Missionary Society of the Alexandria District, Louisiana Conference: At the last session of the District Conference the following district officers were elected: Mrs. S. L. Earles, Alexandria, La., president; Mrs. Ruth Peacock, Campti, first vice-president; Mrs. Sarah A. Tylus, Cane River, second vice-president; Mrs. Lillie Wines, Alexandria, third vice-president; Mrs. Mary Jones, Bunkie, fourth vice-president; Mrs. Lelia W. Johnson, Pineville, corresponding secretary; Mrs. Agnes Robinson, Boyce, recording secretary; Mrs. L. C. Eckley, Alexandria, treasurer; Miss Nettie Smith, secretary; Miss Bertha Kennedy, Alexandria, secretary young people; Mrs. T. P. Hampton, Bunkie, secretary evangelism; Miss Adeline English, Booneville, missionary secretary; Miss Louise Balthamar, Alexandria, junior secretary; Mrs. Beatrice Smith, Alexandria, chaplain; Mrs. Lou Grace, Pine Flat, assistant chaplain. Now, dear sisters, I am asking each officer named to meet at Newman Memorial Methodist Episcopal Church, Alexandria, Tuesday, August 7, at 4.30 P. M. for the purpose of installation. The following officers will be elected or appointed at the same meeting: Secretary of education, secretary of thankoffering, birthday secretary, life service secretary, and assistant young people's secretary. A program will be rendered and refreshments served. We have done well in the past, but you know there is always room for improvement, and let us go into it with

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all of our might and spare no pains to make this the greatest year in the history of the grand old Alexandria District. Yours for Kingdom work.—Mrs. S. L. Earles, District Superintendent.

The fourth annual session of The Woman's Foreign Missionary Society of the Gainesville District met in Wesley Chapel Methodist Episcopal Church, Arredondo, Fla.,

July 4-8. The Rev. J. W. Warner and his faithful members put forth every effort to make things pleasant for the delegates of the organization, composed of Mrs. R. L. Davis, president; Mrs. Laura Williams, treasurer; Mrs. Millie Hunter, secretary; Mrs. Jude Rainey, organist, and Dr. D. S. Selmore, district superintendent. Men, women, and children were present from the

opening to the close of the session. Our president was taken ill and had to be carried home. The district superintendent occupied the chair for three days and carried out the program to the letter. Great sermons were preached by Drs. F. E. Welch, district superintendent of the Ocala District; S. B. Wilson, C. R. A. Banks, and the Revs. E. L. P. Johnson, G. W. Debose, G. Cameron, and J. R. Rutledge. Mr. W. W. Sullivan, our delegate to the General Conference, brought us tidings as we have never heard before. The four days spent at Arredondo will go down in history as the best on the district. The various charges brought good reports. Splendid papers were read by Miss Jessie Millon and others. We are told that the Gainesville District was the only district in the Florida or South Florida Conference that measured up 100 per cent for foreign missions at the recent General Conference. Sunday night was the crowning point of the Conference, when Dr. D. S. Selmore lectured to five hundred people, white and colored, on "The Negro in Seven Worlds." This was a masterful piece of oratory.—M. Debose, Reporter.

The twenty-fourth annual meeting of The Woman's Home Missionary Society, of the North Carolina Conference held its sessions June 14-17 at Morris Chapel Methodist Episcopal Church, High Point, N. C.

This was one of the greatest meetings in attendance and finances in the history of the work. The spirit of missions is rapidly growing. Reports from auxiliaries in most places showed growth along all lines.

The first night of the meeting greetings were given by Mrs. T. H. Walden and Mrs. O. T. Griffin, which radiated a spirit of welcome. We were indeed fortunate to have Miss Muriel Day, our national secretary of education, with us. She gave on the first night a stereopticon lecture on mission work. The slides showed many phases of the work, and made us feel "that it pays to help someone every day."

Friday morning brought us into a touching communion service, conducted by the Revs. N. M. Martin and R. T. Weatherby.

Late Saturday afternoon an automobile ride was enjoyed by all. The annual sermon was well preached by the Rev. H. L. Ashe on Sunday morning. In the evening another stirring message was brought to us by President Jones.

The banners were presented by Mrs. R. W. Winchester. Allen Home Queen Esther Circle has the honor of receiving the young people's banner two years in succession, this year having paid \$30 into the treasury. The Circle at Bennett College for Women did splendid work. St. Andrew's Circle did excellent work, also. St. Paul Auxiliary, Winston-Salem, received the honor of having the best auxiliary in the State, having paid \$200 into the treasury. Much credit was given Mrs. C. E. Bell and her loyal workers for their untiring efforts put forth for the great success of the junior department. Mrs. Bell and Mrs. M. A. Pagan gave wonderful reports of the meeting in Baltimore.

News from the districts was given by Mrs. J. C. Waddy, Mrs. J. E. Allen, and Mrs. J. W. Brower. During the day an open forum was in charge of Mrs. S. A. Peeler. Questions regarding our mission work were well explained, and all were benefited. When Mrs. Winchester, our treasurer, read her report, it showed much competition in district as well as in local auxiliary work.

A most interesting pageant was given by the young people's department, "Queen Esther's Choice," under the direction of Mrs. W. E. Hairston. All present felt the call of young people in the service of the Lord.

Saturday morning devotional services were led by Mrs. David Jones, of Bennett College for Women. The service was beautifully conducted, with so many helpful facts that every woman could carry home and put into practice. In the afternoon discussions were led by Mrs. Mildred Swepson and President David Jones. He emphasized the school of missions to be conducted at Bennett College for Women early in September.

At the close of the service a lovely bunch of sweet peas was presented the president,

Miss I. R. Jones. Many thanks and much appreciation were extended to Mrs. C. C. Curtright and workers for their most cordial entertainment.—Mrs. W. E. Hairston, Reporter.

Special Notices

To the Pastors and District Superintendent of the Greenwood District: Please notify me if you plan bringing your wives to the District Conference with you, so that we may arrange for their comfort.—Rev. S. S. Brown, Duck Hill, Miss.

To the Delegates and Friends Who Plan to Attend the Little Rock District Conference at New Edinburg, Ark.: Those coming from Little Rock will come by way of the Cotton Belt to Kingsland, Ark. Those coming from the lower end of the district will come over the Missouri Pacific to Pine Bluff, and change to Cotton Belt. All delegates will be met at Kingsland, Ark. All delegates come prepared to pay one dollar for registration fee.—Rev. J. H. Oliver, Pastor.

Inquiry

I wish to inquire for my brother, Alfred Burton, who left home about twenty years ago. Last heard of, he went out West. His father was John Burton; mother, Ann Burton. He was reared in Delisle, Miss. His father, mother, sisters, and brothers are still in Delisle. Please send any information to John Burton, Jr., Route 1, Box 475, Pass Christian, Miss. It will be gladly received.

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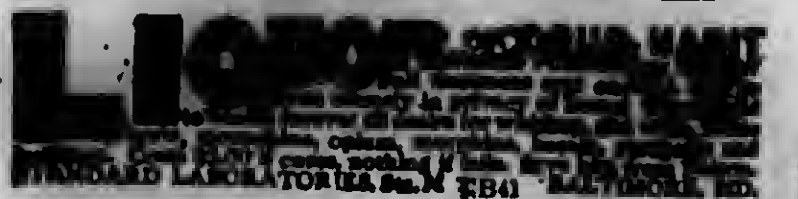
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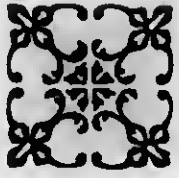
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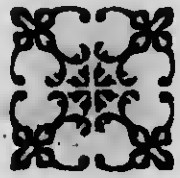
THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, AUGUST 9, 1928

In Silence Let Me Weep



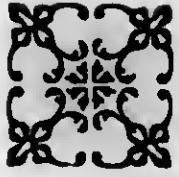
*In silence let my tears be shed
While kneeling by sorrow's sad bed.
Let your kind words of sympathy
Be felt, rather than heard, by me.*



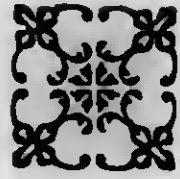
*Like lightning flash to falling rain
Your spoken words bring sorrow's pain;
Like cooling heat drops morning's dew
So are tears dropped by words from you.*

*No warning signs to keep the tryst
With grief, I need, while mem'ry's mist,
Playing with the sun in life's blue,
Brings me clouds of darkening hue.*

*Dear friend, think me not strange, unkind,
If I see with my grieving mind
The feeling of real sympathy
You would by words convey to me.*



*So, in silence, friend, let me weep,
And my sad tryst with sorrow keep.
For no kind words with magic spell
Need hinder what the spirits tell.*



—Robert B. Hayes.

Americans Interested in Europe

The Church and Commerce Seek World Peace

By Harry Earl Woolever

Editor, The National Methodist Press

THE people of the United States are, to-day, more interested in Europe than the citizens of New York State of a generation ago were concerned with what was then happening in Iowa. That this is true is evidenced in other ways as well as by the fact that nearly 400,000 tourists are in Europe this summer, visiting the peoples of a score of Old World nations. Last year 898,149 Americans crossed the seas, and this year the number of visitors has gone beyond all former records. The State Department reports that in a single day over 2,100 passports were issued to Europe-bound Americans. The Department of Commerce reports that the visitors last year spent \$349,384,000 in Europe, in addition to \$177,000,000 for miscellaneous items, mostly steamship tickets. This vast expenditure certainly indicates a post-war interest in the Old World.

OLD AND NEW WORLD BOUND TOGETHER

Isolation of the United States from the affairs of the Old World, such as was a possibility last century, is an impossibility in this post-war period. The desire to keep free from entangling European alliances may be used in political practice, figuratively, but in fact the United States is definitely related to every event which affects the life of any considerable group of people in Europe. There is now a commercial, financial, and moral union with the Old World which reaches into every household in the United States.

The union which was formed by the united sacrifice of treasure and life for a common cause in the years from 1914 to 1918 will never be broken, but rather is there a relationship which even the most materialistic mind must recognize. Prosperity in the United States, with its great modern industrial plants, is not possible without the markets which the Old World may provide. Furthermore, the countries of Europe have \$11,522,000,000 of the American people's money, which is more than twice all the money in circulation in the United States to-day. This means that if Europe fails to pay what Americans have loaned her, the people of the United States will have to make up a sum greater than twice the amount that all the people of the United States have in cash in pocket, safe, and bank. Except as there is stability in the Old World with a prosperity which will enable the people to earn and pay back their borrowings, the laborers and producers in the United States must assume responsibility for this amount in addition to that which they are already carrying. Every American, for each one who buys food, clothing, and shelter, helps pay the war costs, is interested in the peace and prosperity of the countries of Europe.

IF WAR SHOULD COME

Woodrow Wilson realized that, once having been drawn into the wars which involved the countries of Europe, and having sacrificed \$35,000,000,000 in war costs and 850,000 lives, our country could never again be separated from the life of the Old World. This knowledge was back of his effort to establish the League of Nations as a means of stabilizing the world. The League has become a great source of strength in Europe to-day.

With the heavy investments and the commercial relationship, and with the mutual ideals evidenced in and consecrated by the war, America could not stand aside should any major war develop across the Atlantic.

It is apparent to-day that aside from bonds of blood and the Christian responsibility to help our neighbors, there are powerful economic reasons why all Americans have an interest in the peace and prosperity of the peoples of the Old World. At the present time the United States Government is engaged in an enterprise to prevent another

conflict between the great nations. In fact, there is no other governmental activity which is so absorbing the attention of the present administration as that looking to the elimination of war. The proposed multilateral treaty to renounce war as a national policy offered by Secretary of State Kellogg, has been received with cordial expressions by nearly all the governments of Europe.

A UNITED STATES RESPONSIBILITY

The United States Government, in view of the desire of the people for peace and the necessity for stability if prosperity is to continue, faces a heavy world responsibility. The countries of Europe, governed in years past by greedy rulers, have inherited dislikes and suspicions which do not develop among self-governing peoples. For centuries these Old World nations have schemed against each other, each one willing to combine with certain others to thwart the progress of some rival nation. The war brought not only possibilities of democracy, but awakened the people to the need of international co-operation, if life on such standards as those generally enjoyed by the people in the United States were to become the lot of those in Europe. This co-operation can be realized only through a reign of peace.

Appreciating this fact, each nation expresses its desire for peace; but such suspicion obtains among neighboring nations that progress has been slow. The United States as a great outside country which has no antipathy for any nation, and certainly has no designs upon the territory of any, stands in a position to lead the way to peace without being suspected. The recovery of monies loaned to Europe and the industrial prosperity resulting from foreign markets, which are so necessary for the United States, rest primarily upon world peace and confidence. This places the responsibility largely in the hands of those in authority at Washington.

THE CHURCH MUST INSPIRE THE STATE

It has been a privilege to talk with a number of leading European students of international affairs. These, without exception, have declared that the United States has before her an opportunity possessed by no other country to lead the way to world peace. Of those conferred with, none seemed to have a more comprehensive grasp upon world conditions leading up to and following the Great War than Mr. Nicolas Notovitch, who is writer of the authoritative book printed in 1895 entitled "The Pacification of Europe," and who has just completed a new work, "The United States of Russia."

This distinguished Russian, who is a conferee of the leading statesmen of England and the Continent, was editor of a liberal daily, "The Courier of Petrograd," when it was suppressed by the Communists. He alone escaped when, with six hundred fellow intellectuals, he stood before the Bolshevik firing squad. He is now a French citizen, and has recently visited the United States on a commercial mission for France. Mr. Notovitch declares that the future stability of Europe depends upon the Protestant church and the Eastern Orthodox Church, "both advocates of peace and unselfishness." "No church which has been crowned for imperialistic purposes will ever effectively aid in international peace," he declares.

This veteran student of international life looks for a day soon to come when Russia, his native land, will be freed from the Communists and will become a United States of Russia. In fact, he holds that the idea obtaining in our country—locally autonomous commonwealths federated for the common good—will eventually afford the solution for the great multi-racial countries as well as for the smaller contiguous nations of Europe.

The fundamental factors which will make possible the solution of those problems which so much involve the prosperity and well-being of the United States and Europe, are a better understanding of each other on the part of the various peoples and vigorous Christian churches upholding the ideals of democracy and justice. With the streams of educators and journalists visiting these lands each year and helping to bring the truth to those living on either side of the Atlantic, a new understanding and attitude is growing apace. More and more the Protestant church, which has no aims other than to lift all peoples to higher levels and to establish that universal brotherhood to which Christ leads, is assuming its gigantic task. It alone, as the divine instrument of the Almighty, gives hope and courage to those who labor for the new day. In this great world enterprise every Christian, according to his knowledge and desire, may bear a full share.

LONDON, ENGLAND.

Woman's Column

To the Woman's Home Missionary Society of the Central Alabama Conference: We are starting a new year, with God as our Guide. We must not fail. We must work to make this year one of the best in the history of the society. We can do this by consecrating our lives to the great cause we represent. If each one does her duty, we can hope to double our membership this year. Our young department must not be neglected. Let each one of the auxiliaries collect membership dues and send them in by September 1 or October 1. Remember your thankoffering in November. Since we are the Lord's representatives on earth, let us do our whole duty that His kingdom may come on earth.—Mrs. R. R. Williams, Conference President.

Special Notices

The Pulaski District Epworth League Institute will be held August 20-26, at Pulaski, Va.—The Rev. W. S. Hight, Reporter.

The address of the Rev. Wm. McMorries has been changed from Oberlin, Ohio, to 12702 Abel Avenue, Cleveland, Ohio. He desires all friends to write him at his Cleveland address.

To The Woman's Home Missionary Society of the Hattiesburg District: Dear Sisters: You will notice that a mistake was made in the date of the School of Missions at Waveland, Miss. This school will be held August 27 to September 3. In a previous issue of the Southwestern Christian Advocate the date was given as August 7 to September 3. We are asking that each auxiliary send a representative. Let us make this a success and pray that God will bless our efforts. Don't forget the date, August 27 to September 3.—Mrs. Lena Blalock, District Corresponding Secretary.

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The Secret of Noble Living

OF JESUS it was said that no man ever spoke like Him. In content, His utterances were different from those of other men. Whether clothed in simple language and homely figure, as were His utterances, or in elaborate, ornate, and scholarly forms, the value of speech is chiefly in the theme and thought set forth. Because Life was His theme, Jesus' utterances were always vital and striking. But He likewise spoke in structural form that challenged His hearers. Not until He came were men so charmed and captured by the combination of thought and form of speech of any man.

An illustration in point is His paradox, "To save your life is to lose it, and to lose your life for my sake is to save it." Such paradoxes are one of His characteristic methods of expression: "The first shall be last and the last, first." "Think not that I am come to bring peace to the earth: I did not come to bring peace but a sword." "Be not overcome of evil, but overcome evil with good," etc.

The law of sacrifice pervading all life and nature finds fit expressions in this passage, "To save your life is to lose it, and to lose your life for my sake is to save it." What public servant and benefactor, what sincere friend, what parent does not, by experience, know the truthfulness of this observation, and how imminent a fact it is in human experience and in the realm of life generally? The crushing aspect of this principle lies in that sacrifice sometimes fails to inure to realization of the object for which such sacrifice is made. Nevertheless it is probably true that no sacrifice ever is lost in its subjective effect upon him who makes the sacrifice. And that is the point here made by Jesus. It is the way to life.

One constantly giving oneself to the realization of a worthy social ideal, even if not promptly experiencing its fulfillment as such, may experience in one's own conscious life a sense of enrichment and development in quali-

ties and capacity. One enlarges by contemplating and working toward an alluring ideal. Such an ideal has creative power over, and in, the life of him who pursues it. Thus, saving is effected by losing. The Christian crusaders and martyrs, of whom society is not now worthy, have grown more transcendent for us who contemplate them by reason of the halo of glory and virtue added to their characters through their sacrifices for most worthy ideals. Every Christian, conscious of sonship with God, entered into such experience through the door of death to the things of the flesh—nailing to the cross his affection for the things of the flesh as it were, and cultivating consistently new and permanent affections and attitudes toward the things of the spirit. The good old expression is, "Dead in trespasses and sins." In Christ Jesus all things become new. It is an experience as easily explained as is the process of the grain of corn dying that it may live more gloriously.

"For my sake," said Jesus—that is, that the ideal and experience I came to bring to men may be realized in the corporate whole. He wants collective humanity to come under the sway of His will; to become imbued with His spirit; to have His mind. This perfect ideal of society is essential for the full realization of the individual. Losing oneself for Him, therefore, we find the medium in which we realize our larger and better selves.

In the absence of this medium reflecting the mind and spirit and will of Jesus, such as the kingdom of God affords, the individual cannot realize his fullest and best self. It was in this sense that Jesus meant that He who would save His life—withhold it from perfecting His kingdom on earth—should lose it. In proportion as we give for the highest ideal even for Jesus' sake we grow and live; as we withhold therefrom we lose, having nothing to enrich and vitalize our lives. Always the best comes back to us when we give the best we have to Him.

Essential Elements of a Preacher

By the Rev. A. G. Townsend

PREACHING is the Christ-ordained method for the promulgation of the truths of His gospel in the universal and permanent spread of His kingdom to the end of man's career on earth.

The preacher is the Master's chief human agent in this indispensable work, and should possess and manifest in his work fascinating and inspirational characteristics or elements of power. His faith should be so strong that he will not question the divine urgency to preach the gospel; his heart so pure that he enjoys fellowship with God; his spirit so quickened that he will gladly and unreservedly consecrate all his powers to God for human uplift. Yes, under spiritual illumination he will sacrifice or immolate all selfish ambition and unedifying habits for the exaltation of the Christ.

He regards Paul's admonition to Timothy—"Study

to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2. 15).

The preacher studies aptitude in teaching and the wisdom and glory of winning souls. He is strictly honest in all his dealings, showing intelligent zeal and well-directed diligence in the management of all business committed to him. Loyalty, reliability, optimistic hope, tact and resourcefulness, singleness of purpose and enthusiasm, tolerance, sympathy, love, and an exuberance of sanctified common sense, coupled with untiring energy, find place in the make-up of the personality herein described as an efficient preacher. Some concrete examples are the original apostles—Paul the apostle to the Gentiles, Martin Luther, John Wesley, Livingstone, E. Stanley Jones, and others of the like type.

The Contributing Editor's Page

Religion in Action

CERTAIN political leaders and editorial writers are greatly disturbed because men of prominence in the Church are taking an active part in public affairs. These critics make it plain that they do not object to religion, not at all, the more of that the better. But the sort of religion of which they approve is the type that has nothing to do with questions of public morals, especially if these questions happen to call for political action. The religion which we are urged to possess and propagate is that which haunts church buildings and ecclesiastical assemblies, and spends its time in the consideration of matters that lie remote from business and politics. What they object to, these critics, is religion in action, when that action takes men out into the sharp conflicts of life and causes them to inject conscience into such sordid matters as labor disputes and political campaigns.

We who are ministers and teachers and members of the Christian Church are told that we must not mix up our religion with our duties as citizens, that it is a very grave offense when we speak and act as religious men and women in such a way as to influence political action on the part of others.

ARE these critics so utterly blind to the meaning of the religion of Jesus Christ as their words would often indicate? Do they not know that His teaching has no meaning at all except as it is carried out in life and applied to all human questions and interests? Do they not understand that Christ's kingdom of righteousness, peace, and good will cannot be established in the earth except as men and women take hold of the affairs of the economic and political order and bring them into conformity with His purpose? His religion loses more than half its significance if its social implications are neglected or denied.

This talk about "preaching the gospel," as though that meant to stand in a pulpit on Sunday and lay down principles, unfold purposes, lift up ideals for human relationships, and then go out in society on Monday and suddenly become dumb in the presence of those who are exploiting their fellow men, or those who are proposing measures in political life which are utterly destructive of the very ends for which Jesus Christ lived His life and sacrificed that life on the cross, is the talk of those who really want to make all religion as ineffective as much of it now is.

What inanity even to suggest that the questions before us to-day in this nation can be separated from our religion or that our religion can be separated from them! Not if we have the kind that lives in the pages of the New Testament, the kind that drives men to act at any cost to themselves for the sake of moral ideals which point the way of human progress.

IT IS easy to honor the men and women in this country to-day who, at great cost to themselves, are putting their religion to work in the realm of political action. To think that they do it as churchmen is utterly to misunderstand them. To suppose that they do it primarily in the interests of any candidate is to insult them. To regard them as moved by the highest considerations that ever prompt men to take a difficult course for the sake of a religion that requires its followers to carry their convic-

tions into the clash and conflict of everyday events and to apply spiritual ideals to the affairs of the State and nation is to come a little nearer to an understanding of the motives that inspire them.

"I Saw My First Rose On June 15th"

THESE are the reported words of a young woman who, blind from birth, now possesses sight. For the first time she looks out upon the world and beholds its glory. "I never dreamed that such wonderful colors existed."

You and I would not choose to spend twenty years in blindness for the sake of the thrill that comes with sight and yet if something could happen to open our eyes to the beauty, the splendor of life, we, too, should realize that the age of miracles has not passed.

Life tends to enclose us within very narrow boundaries. We can reach out and almost touch our horizons. Our interests, if left to take their own way, become small and petty. The result is, we live in a world full of glorious meanings and possibilities, and do not so much as see them. Our souls lack vision. We touch, we taste, we hear, but we do not see. The customary and the routine so enclose and confine us that we never develop, or we lose if once we possessed the power to see the splendor of the world within which God has placed us for His own good purpose.

I know a social worker who says that she never saw children until she went into the homes of want and nameless privation, and there became acquainted with boys and girls who, in spite of the hardship of their surroundings, were developing fine traits of character. She there saw a meaning in life and struggle which inspired her with more of a determination to lead a life of service devoted to humanity. This last she did not say to me, but I caught it in the overtone of her words.

What would it mean to us if we should look upon Jesus Christ with eyes that actually see? Not the theological figure, not the ecclesiastical effigy, but the human, living Christ with His interest in folks, His concern for our problems, His power to help us over the hard places, His ability to reveal the ideal hidden in the heart of the humdrum.

The Courage of God's Poor People

ANYONE who has worked much among them, and mingled freely with them, after having won their confidence, might write at length upon this subject. What he has seen and what he has been compelled to infer from what he has seen fills his heart with boundless admiration.

Those of us who live in comfort, partially or wholly removed from the fear of financial insecurity, do not often think of the poor, the courageous poor. They do not specially want us to think of them. We patronize them at our peril.

Will there come a time when poverty shall be no more? Yes, undoubtedly, but that is a long way off. For the present much could be done to make life a bit more hopeful for those who are fighting with their backs to the wall. Why don't we do it? I suppose because we do not think about it.

There is far more courage among God's poor people than among those who live lives of elegant idleness. To come into first-hand contact with it is to learn many a lesson of human nobility.

D. D.

The Making of Another American

The Story of How a Swiss Girl Came to America, Worked Her Way To and Through College, and Thence To a Missionary's Job in China

By Frank T. Cartwright

Publisher's Photo Service

LAUTERBRUNNEN, SWITZERLAND

From a quiet, peaceful, Swiss mountain village like this came the girl of this story

SHE is an authentic American, just as genuine and loyal as Jacob Riis, who, to an earlier generation, told of the making of an American. She was born even farther from our shores than was he, and even to-day her speech tells of foreign birth. Perhaps strangest of all connected with her story was the set of circumstances under which she told it. We were tramping hot miles down the rough stone path which passes for a road in interior China, and our conversation started from and returned to the bandits who, we could see, had ravaged that entire valley and who, we feared, might be lurking in the jungle grass on either side of the path.

The corner we had just turned was one where a tragic jest had been played on the country magistrate by the bandits a short time before. Having to travel the road, and fearing that they might attack him, he had hidden himself in the curtained depths of a sedan chair, and had instructed the chair coolies to tell any inquiring brigands that he was an itinerant Anglican preacher. Just as feared, the chair was stopped by an armed band, but the ruse worked, and the bearers were allowed to proceed. Anger is a treacherous trait, and that of the magistrate aroused by the affront of being stopped by such country riffraff flamed into curses; but these were spat out in the Northern tongue, not understood by the brigands, and they recognized that he must be one of the hated officials. They ran after the chair and the coolies fled, leaving His Petty Excellency stranded. He was dragged from his retreat to the roadside. There was the swish of a heavy sword. And when his armed guard, who had been ordered to follow a mile behind lest their presence arouse the suspicions of the bandits, came up to the spot, his head rested in the path facing them.

As we passed the corner, naturally we were discussing bandits. In a throaty, deep-toned voice she told me the yarn I mustn't repeat of the way in which she had secretly satisfied her curiosity to see an execution of bandits without herself being seen, and this seemed so typical of many American girls I had known that it led to my query: "How

did you happen to go to America? Did your family cross? Or how did you accomplish it?"

She walked in silence for a minute or so, then answered: "I think I simply had to go. Always I had wanted to. No, there was no one to go with me, but I was eighteen, so it was all right. A secretary of the Woman's Foreign Missionary Society in my country wrote down for me the address of a deaconess home in Chicago and I started out. That isn't so very hard. You buy your ticket straight through to the place you want to reach, and you start.

"It wasn't the going that was hard; it was after I got there. I'll never forget that first day in Chicago. You call it a nightmare when it is a dream, don't you? Well, it was a 'daymare,' and very real. Here was I, able to speak no English, holding out to strangers my rumpled piece of paper with the precious address on it. Someone put me on a street car, and when the conductor pointed that I should get off I took my heavy satchel and climbed down and showed my paper again. Some people shook their heads. One man pointed down the street. When I had walked for a while I tried the paper again, and someone told me to get on an approaching car. Another long ride, and again the conductor told me to get off. Still no one could show me my destination. I have often wondered why. Maybe the address was smudged, perhaps it was not properly written. At any rate, I rode and walked, rode and walked, until late afternoon.

"No, I had nothing to eat. How could I get it when I couldn't talk any but my own language? People looked strangely at me when I spoke to them, and I suspect I was too shy to try and get food by making signs. They looked at me as if I were some utterly strange creature."

Her kindly heart would not openly recall to my memory the shame of America. How, in 1914-17, even in "the land of freedom" a German name, German speech, a slip of paper with angular German writing on it, were damning badges of unnamed disgrace. She would not mention it, but my own heart remembered the hysteria of fear and hate.

"Toward evening I went into a drug store to ask, and I just broke down and cried. I was tired and hungry and afraid, and I couldn't keep back the tears. As if God ordered him, just then a man came along who could speak my language, and he knew the people I wanted to reach. I almost sang out loud for happiness. He led me to my place—and it wasn't at the address on the paper, after all. It had been moved years before!"

The deaconesses took her in, planned for her, arranged that she might study a bit in a high school while doing kitchen work for a family living near. She tells little of those days and nights, for they left an ugly stamp on her

life. A home of petty angers that smoldered and flared; of beaten children; of older daughters beating the mother; a home—save the mark!—where this eager-to-become-an-American girl saw nothing but the crawling, verminous side of our life. Yet she is grateful for the months there, because she was able to gain a command of spoken English and was able to study some subjects not taught in her far-away mountain home.

"But how did you happen to go to Ohio Wesleyan University?" came as my natural question.

"That, too, I think, must have been planned by God. Some of my friends in Chicago thought that I was ready for another kind of study, and they arranged that I should go to the Cincinnati Training School to work. Yes, it was pretty hard. I had to be in the kitchen from six in the morning until seven at night, and afterward I would go to school until nine-thirty. Sometimes I was so tired that I guess I didn't learn much, but even then I was happy, because I felt that I was changing, getting an education. I tried to think life was pleasant."

"From there, when I began to think of going to college, it was most natural that I should go to Delaware, and somehow God raised up friends who saw that I had a chance. Yes, of course, I had to work my way when I was there, but work was an old acquaintance.

"Then life began to smile on me. Late in my senior year my brother back in the home country sent me enough money to make the trip there before I should go to China as a missionary. That was good, but he sent only enough exactly to pay for my train and steamer tickets. I didn't know what to do for my passport. Just in the nick of time a check for a little money was sent me by another friend, and I reckoned it up as enough to take me to Cincinnati and buy the passport, so I went down and discovered that the United States Government had increased the fee to ten dollars! When I had my precious passport there was not left enough money to go back to Delaware. I didn't know what to do then. At last I remembered that somewhere near Dayton I had good friends who had invited me there for this vacation week, but I had declined their invitation. My money would take me almost to the town where they lived; so, dinnerless, I got on the train, with a ticket bought with every cent of my money. It was nearly dark when I climbed down from the train, tired and empty, and still quite a distance from their home. But I made it. I walked part of the way, then someone from whom I asked directions was able to give me a lift in an auto, and when my friends were about ready to go to bed, I was dropped at their gate. They were a surprised group. But they took care of me and loaned me enough money for my fare to Delaware.

"When I graduated I started for Montreal for my wonderful trip home, and there I passed the hardest days of my life. I wanted to be in plenty of time for my boat, and thus got there three days early; but when, on arrival, I reckoned up the cost of lodging and how much I would need after landing to pay my European train fare, I found that there was nothing at all left for meals in Montreal. Ai-ah!" (She unconsciously used

the Chinese exclamation of dismay.) "There wasn't anything to do but wander around, and it seemed as though every plate-glass window showed something to eat. I walked until I grew weak, and then something—what do you call it?—my second wind came to me, and I could stand the hunger better. This was the morning of the second day of my fast. Suddenly the thought came to me, 'Better go to the post office and see if anyone has written to you.' I went, thinking that it would take my mind off my troubles.

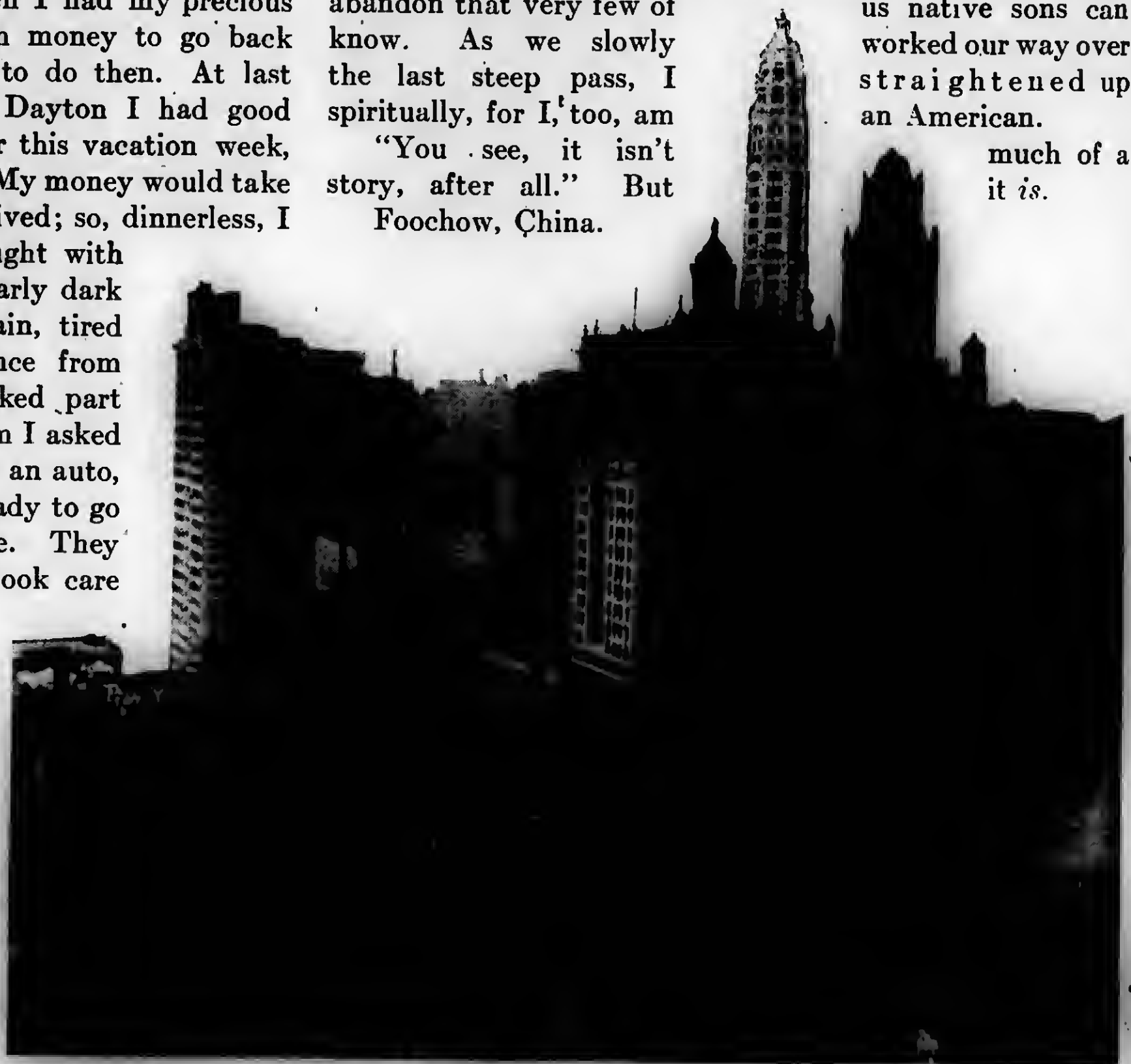
"And that was the best joke of all. I found a letter from a woman in Ohio whom I had met only once, and she wrote, 'I want you to be able to enjoy a few little luxuries on your trip,' and there was a postal order for fifty dollars. 'A few luxuries!' Why, that was more money than I had ever had in all my life before at any one time. I tell you I ate.

"So I went back to the old country and saw my people. Then back to America again, and the following winter the missionary society sent me here to China, where I had always wanted to come. You see, it isn't much of a story, after all."

But I didn't see. Instead, as we plodded wearily down that hot valley, the crash of the water in the rapids, accenting the heat and our thirst, myriad noises of China punctuating the story and occasionally interrupting it, I saw it as an epic of the land of my birth. I was born an American. Fine as was the gift, it was simply that—something handed to me by my forebears. But she—she had made herself an American, had carved out her character by prodigious self-sacrifice and toil, which, however, she now recalls as nothing of sacrifice. Being an American means to her something incalculably fine and rare. And, having this, she gladly, with no sense of sacrifice, lays it on the altar of missionary service for her Lord and Christ, and she loves and lives in her Chinese friends with an abandon that very few of us native sons can worked our way over straightened up an American.

"You see, it isn't much of a story, after all." But it is.

Foochow, China.



Publisher's Photo Service

MICHIGAN BOULEVARD, CHICAGO

The Swiss girl's first day in Chicago seemed like a terrible "daymare"

Spiritual Truth in Recent Poems

By Marguerite Wilkinson

POETRY is a sharing of experience in patterns of musical words. Religious poetry is a sharing of religious experience, not merely a recital of pious ideas in correct meters. And great religious poetry is a sharing of great religious experience in beautiful patterns of powerfully rhythmical words. I am trying to say in these sentences that two things are essential in poetry—life and art. Words lack vitality if they do not come out of warm, strong human life, showing that something has really happened in the soul of the person who uses them, but the greatest experience will seem crude in poetry if the poet is not artist enough to use words nobly. That is why we have little great poetry in any period and still less of what might be called great religious poetry. Poets are often deficient either in experience or in skill.

You may decide at your leisure whether or not the three poems of which I am writing for you to-day are great. I am content to call them noble, because for me they express a noble spirit in appropriate language. The first is called "Eye-Witness," and was written several years ago by Ridgely Torrence. It cannot be found in his book, "Hesperides" (Macmillan).

The experience described in it is rarely beautiful. A tramp, just a commonplace hobo of the kind that will take a hand-out at the back door, is seen standing by a railroad track, the torn papers from his "smeary, dreary meal" on the ground beside him, singing to three companions the story of the great adventure of his meeting with Christ. He tells of a night "three years back," when he and a comrade built a fire in a hollow near the track and listened to "the zero whistle through the icy wire."

"And the snow came up and the fire it flew,
And we couldn't find the warming room for two.

"One had to suffer, so I left him the fire,
And I went to the weather from my heart's desire."

Then, as he went "suffering through the snow," the miracle was wrought for him. Christ appeared to him in a vision:

"My heart went open like an apple sliced;
I saw my Saviour and I saw my Christ.

"Well, you may not read it in a book,
But it takes a gentle Saviour to give a gentle look."

Christ gave him "the other bread" and the drink of burning honey that made him aware of the stars above him, "weighed down with love," and then he was told to help feed others. He looked around upon the new world into which converts are reborn and saw, with something of Christ's own passion of sympathy, as it were for the first time, "everybody who suffered much."

"Hearts with things in them making gashes;
Hearts that were choked with their dreams' ashes;

"Good men wasting and trapped in hells;
Hurt lads shivering with the fare-thee-wells.

"I saw them as if something bound them;
I stood there, but my heart went round them.

"I begged Him not to let me see them wasted;
Says: 'Tell them, then, what you have tasted.'

"Told Him I was weak as a rained-on bee;
Told Him I was lost. Says, 'Lean on me.' "

From that time on the poem follows the ever-deepening experience of the tramp through the several phases of growth that belong to the beginning of Christian discipleship, and are briefly described in the latter part of the tenth chapter of Hebrews. The words used, the symbols and images are not the same, but both narratives belong to what Christians have always called "The Way." The tramp feels the great longing to help the sufferers, and then discovers his helplessness. He attempts to sing the high song of love that belongs to the stars above him, the holy mirth of heaven given for the comfort of men, but he fails. He withdraws into the "ground," presumably the deep places of his spirit, "to grow a seed for a song that would make men know," and by his pain he dies to himself and begins to live in Christ. At last he knows his spiritual resurrection and triumph when he can say:

"Love had pierced into my human sheathing;
Song came out of me simple as breathing."

So much for the experience recorded in "Eye-Witness." The language is just what it should be: intimate, natural, homely; never literary or artificial. The music moves regularly enough to give us a sense of deepening feeling, but is rough enough, too, to belong to the conversational manner of the poem. All Christians should read this narrative of the twice-born soul, for it is as deep and true a record as Masfield's "Everlasting Mercy," and has a winsome quality of its own that kindles the spiritual fires. It is particularly valuable as a poem for our times, for it shows how the mystical knowledge of God in Christ is the source of enduring and ennobling social service, and how all mystical knowledge must demonstrate its validity in love for the neighbor.

St. Clare and St. Francis

To go from the convert to the saint is a long step in religion. But I must say a word now about "St. Clare Hears St. Francis," written by Sarah N. Cleghorn, and published quite recently in "The World To-morrow." Perhaps you will call it a love poem. Perhaps you will call it religious. I am never sure how it ought to be classified, for religion does come out of a human love in it, out of a love that was said to glow rosy red in two halos when two saints once sat upon a hillside talking of God!

Everybody knows the story of St. Clare's friendship with St. Francis. Everybody knows how she went to him to be devoted to the life of the church as a "religious," and then founded the order of "Poor Clares." Many poems have been written about these saints, but most of them are sentimental and some of them are silly. Miss Cleghorn's poem has the dignity and austerity which come when one is telling tonic truths about human nature. She

shows St. Francis preaching to the lepers in the lazarus of Assisi, preaching on the spiritual meaning of "lifting the Host", and St. Clare is listening. Here is the poem:

St. Clare Hears St. Francis

"Francis was preaching in the lazarus courtyard
On lifting the Host.

I thought he looked exceeding like the Saviour
Or the Holy Ghost.

"He said the sacred Host was sunk and neglected
Wherever man's heart was bowed.

'Let us lift the heart of man and the Host will be lifted!'
Francis cried aloud.

"I stood there drinking up cupfuls of his greatness
And of his joy.

I remembered him dancing all along the piazza
When he was a boy.

"I was loving his hands, and his bare feet, and his shadow,
And the leper on whom it fell.

I was wishing for some rough work to do for the lepers
To serve them well.

"I did not hope that he knew I was standing near him,
Nor wonder if, by long prayer,

I could make my love creep into his great horizon
Like a current of air.

"Back over me came flooding my love for Francis
Which, when I pray,

By an act of love for all poor, desolate people,
I fling and scatter away.

"I disappeared from my thoughts, from my own sensation;
Nothing was there

But a fire of sweetness following after Francis
From the ashes of St. Clare."

The beauty of this poem, of course, lies in the utterly unselfish consecration of love, the thing dearest to a woman; to ends that are greater than any personal satisfaction could be; the longing to do rough work for the lepers to whom Francis preached; the act of love that scattered her prayer over the world for all poor, desolate people; the disappearance of herself from her own thoughts and sensations—these are things to be remembered. But, best of all is the line in which St. Clare says that she wishes to be quite unnoticed.

"I did not hope that he knew I was standing near him."

That is the very death of self and the very life of the poem, for a lesser poet would certainly have spoiled it all by saying weakly:

"I hoped he knew that I was standing near him,"

or something of that sort.

I am not sure that St. Clare felt toward St. Francis exactly as this poem says she felt. I think her love for him may have been less consciously and clearly defined, being overshadowed as it was by the passion for Deity which she shared with him. Miss Cleghorn is a modern humanitarian Protestant, and naturally sees the old Catholic story in that way. But the poem has great value for everybody in the world who would lift love up in obedience to the two great commandments.

The Greatest Poem On the Bible

The third poem of which I would tell you is "In the Beginning Was the Word," by Anna Hempstead Branch, a story of which happened to a soul while reading the Bible through in ten days. It is printed in the "Unbound Anthology," a large collection of loose-leaf poems, that can be purchased as Christmas cards are—one or more at a time. This collection is in the hands of the Poets' Guild, at Christodora House, in New York City.

Let me give you a share in the beauty of the poem by quoting the first five stanzas:

"It took me ten days
To read the Bible through.
Then I saw what I saw
And I knew what I knew.

"I would rise before the dawn,
When the stars were in the sky;
I would go and read the Book
Till the sun rode high.

"In the silence of the noon,
I would read with a will.
I was one who had climbed
To an high, burning hill.

"At dusk I fell asleep
With my head on the page.
Then I woke—then I read—
Till it seemed like an age.

"For a great wind blows
Through Ezekiel and John.
They are all one flesh
That the Spirit blows upon."

Then, with the long concentration, came the high vision of the meaning of the Book, of the power surging through it:

"The Book felt like flesh.
It would breathe—it would sing,"

and, carrying home the vision to its universal application,

"It would cry, it would groan,
It would shout and complain;
It would seem to climb a hill
With its solemn stress of pain."

And the poem seems to climb the hill with the Book, the hill of the knowledge of God, till:

"The Book stood up,
And I saw it was a Man."

It was that Man in whom they are "all one flesh that the Spirit blows upon." And this thought of our oneness in the Spirit is repeated at intervals throughout the poem and near the end. It is the greatest poem on the Bible that I have ever read.

Others have written religious poetry in our period. Thomas S. Jones, Jr., has written his "Sonnets of the Cross" that have won favorable comment in England, where few American poets are noticed. Muna Lee has been making rarely fine translations from the poems of the Spanish mystics. Why is it that the churches do not care more for these authentic contributions to the spiritual life? I sometimes wonder. For it is the one great Wind blowing through human hearts that gives us all these things.

Minor Tragedies

By Cyrus E. Albertson

THE life of the preacher is a strange mixture of tragedy and comedy. There are few men who see more of the humor of life than the marrying, preaching, serving, folk-loving minister. Not many know as much of tragedy, either. His tears mingle with those of the grief-stricken and the sorrowing. He knows of the heart-breaking tragedies of sin. As he goes about in his ministry, entering the homes and lives of his people, he learns of the great tragedies of life. No man is much of a minister who has not had many hours of anguish over the major tragedies of lost love, lost faith, lost hope, and lost souls.

There are minor tragedies in the life of the preacher as well. No one outside of the parsonage home can ever realize the heartaches caused by these minor tragedies. The hurt of them is often so much greater because they are so unnecessary. These are the tragedies that are caused by "good people," the members of the church and the friends of the minister. They are the common experience of every preaching man who has a sensitive heart, and no man is fit for preaching whose heart is not tender. Here are a few of the commonest minor tragedies:

* * *

Mr. Average was an average member of an average church with an average preacher. One day this good brother was the cause of a minor tragedy in his pastor's life. It happened in this way: For some months there had been a diminishing income for the benevolences of the church. The pastor had felt the burden of the "cut," and his heart was heavy with the knowledge of missionaries who were being recalled and the gospel message withdrawn from needy souls. He had preached the best stewardship and missionary sermons of his ministry. Men and women from various fields had been in his pulpit and had presented their causes with breaking hearts. When the time came for the taking of money pledges Mr. Average refused to make a subscription. The pastor went to see him, and Mr. Average told him that: "Times are the worst I have ever seen. We have never had such a hard year, and money is very tight. Wife and I decided that we must economize somewhere, so we will not pledge this year toward the benevolences." The pastor left with a heavy heart.

That night the tragedy happened. The parsonage telephone rang as the minister and family were finishing their supper. The voice of Mr. Average was heard over the wire as he said: "Is that you, preacher? We want you to come right over and bring the missus and the children. I just tuned in and got station QED. Can't you hear it over the phone? You know that I got a new radio to-day, the best there is in the county, and we want you to come right over and hear it." Mr. Average did not know it, but he had brought a minor tragedy into the life of his pastor, as that good man went back to his family, thinking of radios and returning missionaries and Christ-hungry souls.

* * *

Sometimes the official board of a church will be the cause of a minor tragedy in the minister's life. The tragedy

begins when the every-member canvass is made and the budget is not quite all subscribed. Several of the members hasten the tragedy by neglecting to pay their pledges regularly. The week before the Annual Conference the officials meet and decide to stage the annual "round-up," which is a kind of a traditional church rodeo. This is supposed to prepare the minister for the Annual Conference, a rodeo of another sort. On the last Sunday of the Conference year the church treasurer tells the congregation that the church is "way behind, and we always send our preacher to Conference with all collections in full." Then for two or three days the members of the official board talk and work and ride and walk, and after the poor preacher has passed through many agonies they present him with checks to cover everything and send him off to the Conference with the memory of another minor tragedy in his life.

* * *

Brother Past Experience has brought minor tragedies into the lives of many of his pastors. This brother is a good man. He is a pious and loyal member of the church. He sits near the front of the church, and when the preacher is dwelling on the great themes of sin and salvation he often shouts a bit. One year the Conference sent a young-minded man to the church where Brother Past Experience worshiped. This new preacher was eager to serve youth. He lived close to them, and he knew some of their temptations. He shared their hopes and dreams with them. He saw that the old gospel was sufficient, but that it must be presented in a new way. He felt that the church must modernize its program. He felt that some of the moral failures among the young folk were partly to be blamed on the church. A vision of what might be done so possessed him that one Sunday morning he unburdened his heart to his congregation. He preached like a prophet of old, and his people were greatly stirred. After the service many of them spoke words of commendation to him and pledged their loyalty to him. Among those who came was Brother Past Experience. As he shook hands with the minister he said: "Preacher, you are all wrong. I was converted forty-one years ago, and the Lord took all worldly desire out of my heart. You are mistaken about our church needing to work in new ways. The old way is the only way. Get these silly and ungodly notions out of your head." The preacher ate no dinner that day. Foolish of him, no doubt, but a minor tragedy had been brought into his life that morning.

* * *

There is a call from nearly every church for "better preachers." The people must answer their own call. When our church members and church officials and choirs and all the rest will stop heaping minor tragedies upon preachers' hearts they will have better preachers. What about you and your church? If your minister is any good at all, he is already carrying heavy burdens. Every week he faces tragedies that you know nothing about. Will you not help lighten his load by preventing these minor tragedies of his ministry?

Loveland, Colorado.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

PAUL CARRIES THE GOSPEL INTO EUROPE

THIRD QUARTER. LESSON VIII. AUGUST 19

Scripture Lesson—Acts 15. 36 to 16. 15.

Can Two Walk Together Except They Be Agreed? (Amos 3. 3). We suggested the probability that Mark deserted the missionaries on the first tour because he had felt the drive to be, not a traveling, but a stationed missionary, because he did not feel the call to do pioneer missionary work, but to work in a church already established somewhat as Barnabas had done when he was sent from Jerusalem to Antioch. This supposition readily explains why he was quite willing to rejoin Barnabas and Paul when the latter suggested that they revisit the churches which they had established. If this be true, Paul objected to Mark's going, not so much because he had deserted them before, but because he was quite sure that Mark, not being willing to do pioneer work, would desert them again. For Paul had in mind, not only to revisit churches, but to continue to carry the gospel into other parts as yet untouched by it. Whether Barnabas knew of this intention to continue in pioneer work we cannot say with any degree of assurance. But the probability is that he did not know it; otherwise he also would not likely have been willing to take Mark. Nor are we sure that even Barnabas would have been willing to continue such work. At any rate, he and Mark went back to Cyprus, where the gospel was by no means new; and we do not know that they did any more pioneer work.

Uniqueness of Paul's Vision. Here we are not speaking of Paul's vision in Troas, but of his more general vision of the world's needs and of his program for meeting these needs—a vision which made what happened in Troas a possibility. Among the early Christian ministers, Paul stood in a class by himself in his missionary ideal. There were two methods by which Christianity might have become a world religion: (1) by natural diffusion—that is, by Christians migrating into other parts of the world to live, and passing the good news along wherever they should sojourn or reside. This was the method of the early church. Apostles went out from Jerusalem, not to found churches, but to visit and strengthen churches already established by Christian laymen themselves; and they sent ministers out from Jerusalem, not to break up new soil, but to cultivate soil already broken up and seeded by migrating Christians. (2) By organized diffusion—that is, by going out into other parts of the world with the sole purpose of spreading the gospel. This was peculiarly the ideal of Paul. *The missionary idea of other ministers was to FOLLOW UP the gospel; while the idea of Paul was to CARRY it!* Organized diffusion is usually met with organized resistance. If Barnabas suspected this of Paul, then this was the real cause of the parting of company between them; for he suspected that Paul had in mind the doing of something which he knew that Mark would not be willing to follow him into. So Paul took Silas and set out ostensibly to revisit the churches which he had founded on the continent, but in fact to push the Christian cause into other lands after revisiting these churches. Just where he would center his new attack was uncertain in his mind when he started out. He kept listening for the inward voice of the Holy Spirit directing him; and he kept himself ever in readiness to go wherever this inward prompting of the Spirit should direct.

He completed the revisiting program at Antioch of Pisidia. And, basing our conclusion on certain statements in his letter to the Galatians, it seems that he went from Antioch into northern Galatia, where he was delayed for some time by one of those attacks of temporary eye trouble to which he

seems to have been addicted after his conversion (Gal. 4. 13-15). By some means he was restrained from preaching anywhere else on the continent of Asia at this time; and from Galatia he turned west and came to Troas undecided where he should go next.

Finding the Best Starting Place. We said he was undecided where he would go next. But it is hardly to be doubted that he was deliberating seriously with himself and God over going to Europe—that is, to Greece. He was born, reared, and educated in big cities. He loved big cities; and he loved to work in them. Hence it was quite easy for Barnabas to secure him for work in Antioch. It was his idea that the most important centers should be evangelized that the gospel might spread from them to the less important neighboring places. The most important city left in western Asia was Ephesus. Should he try to evangelize the province of Asia first, making his headquarters at Ephesus, or should he try to evangelize Greece first, thereby almost completely hemming in Asia with the gospel, and then center his drive against Asia in Ephesus? The latter alternative seemed more attractive to him; and we can readily see how it was not difficult for the Holy Spirit to dissuade him from preaching in the smaller cities of Asia which he would come to from the east, and from preaching in the other relatively insignificant places mentioned in Acts 16. 7. The important Greek cities were in two groups: Athens and Corinth in the south, and Thessalonica and Philippi in the north, with considerable distance between the groups. Should he begin with the southern or the northern group? This was his greatest indecision when he came to Troas. In this state of mind the nearer group appealed to him the more strongly. And his vision in Troas was made relatively easy, and removed all indecision. The author of the Acts (Luke?), who joined him in Troas (observe the pronoun "we" which appears for the first time in Acts 16. 10) was probably the inspiration for the vision. His first efforts in Greece were in Philippi, and were very encouragingly successful. They showed that the vision was in-

deed of God. But next Sunday we shall see another side to them.
SAMUEL HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, AUGUST 19, 1928

"Come over into Macedonia and help us"
(By D. D. Martin, D.D.)

Paul is on his second missionary journey. Owing to a misunderstanding concerning Mark, Barnabas did not accompany Paul on this journey, but he and Mark went toward Cyprus, and Paul took Silas as his companion and first visited the churches he had already established, and coming to Troas he had a vision. A man from Macedonia appeared, saying, "Come over into Macedonia and help us." He was not disobedient to the vision and straightway entered European territory.

No single movement of any man in history has changed the type of life on a continent and the currents of human progress in the world more than when Paul entered Europe. It was a kind Providence that overruled his movements in this missionary journey. Paul was interrupted in his own plan, and his way seemed hedged, but God gave him a new vision; the path of duty was made clear. The call from Macedonia was the pathetic appeal of the heathen world to which Paul answered on behalf of the church in all ages. The heavenly vision of the church to-day is the call to help others.

As Paul responds to the call to go to Europe, the beloved physician, Luke, joins the company as a portend of the great value of medical missionaries in all the missionary work to follow. The best are ready to follow with the man of vision and purpose. A stalwart company were the three who entered Europe as missionaries of the cross. Vision and consecration like this was characteristic of Morrison, Carey, Butler, and Thoburn, in their mission to Asia, and Moffat, Livingstone, Taylor, and Cox in going to Africa. These, with others, had a vision for redeeming a continent.

They reached the field in safety, and the first audience was composed of women, and there was at least one conversion. A lady of wealth and influence invited the missionaries to her home. She was baptized in the name of Christ, and the conquest of a continent was begun. Morrison had to wait long for his first convert, as did also Dr. and Mrs. Moffat. There have been many instances of a delayed response to the gospel appeal. Paul was encouraged by his success and the thrill of triumph in winning souls.

GAMMON SEMINARY.

Epworth League Topic

AUGUST 19

By the Rev. J. W. Haywood, D.D.

WILLIAM BOOTH, 1829-1912

I suppose we all know that William Booth was the founder of that religious organization known as the Salvation Army.

Not a Sect. The Salvation Army is not a religious sect. It has no denominational affiliations and does not emphasize any sort of religious dogma. It is, in reality, a sort of rebuke to organized churches. The fact that the Salvation Army finds a field for the sort of work that it does emphasizes and accentuates the neglect of the organized churches. The church's neglect of the "down-and-outs" was the thing that made necessary the kind of work that is done by the Salvation Army. Booth saw in his day what any of us can see in this day, the marked neglect of the people whom we are pleased to call "common." He decided early to devote his energies to the saving of these folks. Thus was born this vital Christian agency.

Unadulterated Christianity. The Salvation Army has no frills and flounces on its brand of religion. Like Jesus, they feel that the sick are the ones who need the physician.

Every time I see a group of these people holding a street-corner meeting I feel ashamed of our stiff, stilted churches. The people whom the Salvation Army salvages from the wreck are the ones whom the average church is trying to avoid. A Methodist pastor said to me not long ago that he was moving his church to a more desirable community. From the point of view of that brother, a community is undesirable for a church when the people are poor, ignorant, and sinful. Those, by the way, are the very communities that the Salvation Army looks for. These people go into the dirty alleys, go, if necessary, to the very margin of hell to save these people whom the churches call "undesirable." That's real Christianity; that's the Jesus brand of religion. For real practical Christianity, nothing beats the Salvation Army. Over one of their meeting places I once saw this sign, "They that are whole need not a physician, but they that are sick." That is what Jesus said; that is what the Salvation Army believes and acts.

MOROAN COLLEGE.

Roster of District Conferences for 1928 Season

We will cheerfully make any corrections or entries when necessary. A postcard request is all that is expected. District superintendents will kindly enter theirs as early as possible.

District	Place	Date	Supt.
Greenwood	Duck Hill, Miss.	Aug. 7-12	J. H. Wesley
Durant	Goodman, Miss.	Aug. 7-12	C. V. Heffner
Charleston	Cumberland, Md.	Aug. 7-12	E. A. Haynes
Palestine	Fairfield, Texas	Aug. 7-12	W. R. Robinson
South Baltimore	Broadneck, Md.	Aug. 7-12	W. H. Dean
Palestine	Fairfield, Tex.	Aug. 7-12	W. R. Robinson
Huntsville	Center Grove Ct., Ala.	Aug. 8-12	J. W. Whitfield
Houston	Richmond, Texas	Aug. 8-12	J. S. Scott
Monroe	Bastrop, La.	Aug. 8-12	C. Spears
Opelika	Rocky Mount Ct. (Ala.)	Aug. 8-12	J. C. Chuman
Gulf	Orlando, Fla.	Aug. 8-12	J. S. Todd
Sedalia	Warrenburg, Mo.	Aug. 8-12	E. F. Pate
Memphis	Capleville, Tenn.	Aug. 8-12	J. O. Dixon
Forrest City	Hunter, Ark.	Aug. 8-12	J. H. Hatchett
Sumter	Lynchburg, S. C.	Aug. 9-12	B. F. Bradford
Starkville	Columbus (Ct.), Miss.	Aug. 14-19	D. Green
St. Louis	Springfield, Ill.	Aug. 15-19	G. D. Hancock
Gainesville	Lawrenceville, Ga.	Aug. 15-19	N. J. Crolley
Hannibal	Troy, Mo.	Aug. 15-19	C. S. Webster
Shreveport	Vanceville, La.	Aug. 15-19	J. C. Calvin
Hot Springs	Benglin, Ark.	Aug. 15-19	W. C. Rivers
Cleveland-Columbus	Lorain, Ohio	Aug. 16-17	S. H. Sweeney
Little Rock	New Edinburg, Ark.	Aug. 16-19	W. S. Sherrill
Beaumont	Silsbee, Texas	Aug. 21-26	J. W. Gilder
Clarksdale	Webb, Miss.	Aug. 21-26	C. W. Butler
Tupelo	Okolona (Pleas. Val.), Miss.	Aug. 21-26	B. W. Wynn
Meridian	Rosehill, Meridian, Miss.	Aug. 21-26	D. L. Morgan
Florence	Claussen	Aug. 21-26	R. F. Harrington
North Baltimore	Westminster, Md.	Aug. 22-26	C. Y. Trigg
Holly Springs	Victoria, Miss.	Aug. 22-26	A. G. Cole
Gainesville	Sanpulsaki, Fla.	Aug. 22-26	D. S. Selmore
Fort Smith	Morrilton, Ark.	Aug. 22-26	J. L. Bryan
Rome	Temple, Ga.	Aug. 22-26	J. F. Demery
Ocala	Waldo, Fla.	Aug. 22-26	F. E. Welch
Washington	Wayside, Md.	Aug. 28-Sept. 2	R. F. Coates
Jacksonville	St. Augustine, Fla.	Sept. 6-9	H. W. Bartley
Lexington	Paris, Ky.	Sept. 12-16	L. E. Jordan
New York	Brooklyn, N. Y.	Sept. 25-27	M. A. Thompson
Philadelphia	Merchantville, N. J.	Oct. 2-4	W. C. Thompson
Salisbury	Berlin, Md.	Oct. 9-11	J. E. A. Johns
Wilmington	Chestertown, Md.	Oct. 16-18	T. H. Woodley
Easton	St. Michaels, Md.	Oct. 23-25	J. W. Jefferson

Little Stories of Achievement

What the Churches Are Doing

Hufsmith, Texas.—Our pastor, Rev. B. E. Williams, is yet trying to carry out the spirit and plans of Bishop R. E. Jones. On Monday afternoon, July 30, The Woman's Home Missionary Society met at the parsonage. The meeting was opened with hymn No. 343, after which the Scripture was read by the pastor. Prayer followed by Sister Mollie Edwards. After the meeting the sisters got busy and began cleaning the parsonage thoroughly. When this was done the pastor put before the group the cause of education, and \$1.60 was raised for education.—Mrs. Mollie Edwards, Reporter.

Gary, W. Va.—Grace Methodist Episcopal Church: On July 28 we had a grand rally and barbecue at our church. We were blessed with the presence of many members and visitors, among them being the Rev. Thompson Hendricks, of Tazewell, Va. He always brings to us something worth while. Total raised in the rally, \$44.46. We are proud to say that we have a splendid Sunday school, under the direction of our superintendent, R. L. Gammon. We ask the prayers of the various charges to help us as we struggle along the way.—The Rev. J. W. Manning, Pastor; Lillie R. Gammon, Reporter.

Clinton, Tenn.—The first meeting of the Laymen's Association met at Asbury Methodist Episcopal Church, Wednesday night, July 25, with Bro. Amos Carmichael presiding. Bro. Carmichael is the president of the Knoxville District. Prof. I. A. Lilly, of Welch, W. Va., the Conference layman president, was present. Bro. Lilly delivered a wonderful address which was enjoyed by all who heard him. Bro. I. R. Hill, of Princeton, and Bro. W. Wood, of Welch, W. Va., were also present and made some very interesting remarks on the duty of the laymen. Refreshments were served. We hope to get the Laymen's Association well established at Clinton.—Reporter.

Richmond Heights, St. Louis, Mo.—St. Mark's Methodist Episcopal Church, Richmond Heights, is doing splendid work under the leadership of the Rev. T. H. Parrish, pastor. This work was organized last Feb-

ruary by the Rev. B. F. Abbott and the Rev. G. D. Hancock, our district superintendent, assisted by the pastor, Rev. T. H. Parrish. There is a fine future for St. Mark in this community. Services are well attended. The pastor is ably assisted by loyal and active members of the church. The teacher's training class is filling its place in the church each Friday night. Our midweek services each Wednesday night are encouraging. The pastor and others will attend the District Conference in Springfield, Ill., August 15.—L. M. Clark, Reporter.

Covington, Ga.—Grace Methodist Episcopal Church is alive and moving onward. The membership has recently painted the church and parsonage. July 13 our district superintendent held our third Quarterly Conference. We raised \$25, our assessment. He brought an inspiring message from the General Conference, being the Atlanta Conference ministerial delegate. On Sunday, July 15, he preached a soul-stirring sermon. A rally was being held at this time, to end July 22, and the loyal members laid on the table \$204. The members gave their pastor, Rev. J. W. Swain, a vacation of ten days, which he spent in Cincinnati. The ladies donated \$8 on his trip. Total raised during the week, \$237. May God's blessings ever be upon the membership of Grace Methodist Episcopal Church.—Mrs. F. I. Swain, Reporter.

Richmond, Ky.—The East End Methodist Episcopal Church has been a regular bee hive within the last year. The parsonage was wired by Miss Sallie C. White, underpinned by the Ladies' Aid Society, under the leadership of Mrs. Laura Chenault, and the side porch was screened by Brother and Sister Henry C. Jefferson. The church has been beautified inside by a new rug, and the seats were painted by The Woman's Home Missionary Society, under the leadership of Mrs. Nannie Arthur. Our first Quarterly Conference was held at East End Methodist Episcopal Church, July 19 and 20. Our district superintendent, Dr. L. E. Jordan, was on hand, just having recovered from a severe illness. He preached two strong sermons: one at Richmond and one at College Hill, and as usual a nice crowd was out to greet him. He brought new inspiration to our group, which was felt in every department of the church.—The Rev. E. E. Hamblen, Pastor.

Triana Circuit, Ala.—Easter Sunday was a wide-awake day on the Triana circuit. The pastor, Rev. J. L. D. Knox, preached a masterful sermon to the delight of all who heard him. After the sermon captains at Mt. Moriah Methodist Episcopal Church reported as follows: Sister Caroline Black, \$8.92; Camilla Black, \$5.08; Florie Gaines, \$6.66; Mary P. Black, \$6.80; Laura Looney, \$2.80; Mary F. Black, \$6.61; Minnie Bailey, \$4.20; other collection, \$2.21, making a total of \$37.13. At night our Easter service was at St. Paul Methodist Episcopal Church, Triana, Ala. The captains reported as follows: Charlotte Barnes, \$17.05; Dora Wynn, \$7.26; Mary Wynn, \$8.60; Hattie Langford, \$9; Alice Williams, \$13.80; Mattie Ayers, \$7.20; Martha Harris, \$15; other collection, \$4.41, and Sunday school and Epworth League, \$16, making a total of \$83.42; grand total for both churches, \$120.55. We went over the top as usual when we follow the Rev. Knox. We are on the upward march.—Martha Harris, Reporter.

Cincinnati, Ohio.—The Dirr Street Methodist Episcopal Church is progressing nicely and paving the way for success under the efficient leadership of the Rev. S. P. Jenkins and his wide-awake officers. June 1 we began our celebration of the "Annual Rally," closing July 15. Each and every member worked strenuously to make the rally a success. Many new and interesting features were introduced by organizations of the church. From July 9-15 was "Celebration Week." Each night during the week good sermons were preached by the following ministers: Monday night, the Rev. S. Knox, pastor First Baptist Church, Cumminsville; Tuesday night, address by Bishop Matthew W. Clair, D.D., LL.D., resident bishop, Covington, Ky. Though brief the address may have been, it was full of zeal and inspiration. Wednesday night, preaching and musical program, conducted by the Rev. D. M. M. Jordan, B.D., and choir of Ninth Street Methodist Episcopal Church, Covington, Ky.; Thursday night, the Rev. D. E. Skelton, D.D., Scott Methodist Episcopal Church, Indianapolis, Ind., preached, then lectured Friday night at 8 o'clock. He was accompanied by his wife. The crowning event of the week—"Outdoor Carnival and Recreation Program"—was given Saturday night, under the direction of Miss Ethel A. Irving, organist. All church clubs participated; each nation was represented. From "Popularity Contest," sponsored by Mrs. S. P. Jenkins, results were as follows: Miss Lillian J. Irving received first prize, \$5 in gold; Miss Alberta Donaldson, second prize, \$2.50 in gold; Miss Hazel Chalk, third prize, \$1. Total realized from contest, \$40.55. Sunday a grand basket meeting and home-coming was conducted. The Rev. R. L. Braxton, choir, and congregation took an active part in making the day a success. At 8 P. M. a musical program was given by Dirr Street Methodist Episcopal Church, assisted by outside talent. The following is the report of our effort: \$352. We are proud to have a pastor who looks after every interest of the church.—The Rev. S. P. Jenkins, Pastor; Esther M. Irving, Reporter.

Epworth League Institute Dates

- Bluefield District, East Tennessee Conference, Bluefield, W. Va., August 6-12.
- Chicago District, Lexington Conference, Chicago, Ill., August 6-12.
- Lincoln Conference, Wichita, Kans., August 6-12.
- Dallas District, West Texas Conference, August 6-12.
- Florida State, Florida and South Florida Conference, Daytona Beach, Fla., August 12-19.
- Morgan College, Washington and Delaware Conference, Baltimore, Md., Morgan College, August 20-26.
- Waco District, West Texas Conference, Waco, Texas, August 21-26.
- Atlanta, Clark University, Atlanta, Ga., August 27-September 2.
- Little Rock, Philander Smith College, Little Rock, Ark., September 24-30.

District Activities

District Rounds

ALEXANDRIA DISTRICT

Second Round—Buchanan, August 10; Charlottesville, 12; Waynesboro, 30; West Staunton, 31; Staunton, 31; Highland, September 1; Grottoes, 2; Richmond, Asbury, 9; Richmond, Leigh Street, 10; Brownsburg, 16; Lexington, 17; Bridgewater, 18; Harrisonburg, 18; Woodstock, 19; Strasburg, 20; Winchester, 20.

Dear Brother: Do your best for the following causes: Morgan College, World Service, Aged Home, and certainly the salvation of souls. Send me something for summer school of theology. Send money to Dr. A. J. Mitchell, Morgan College, Baltimore, Md.; for Epworth League institute by August 19. Come to District Conference at Falls Church, Va., August 14-19. God bless you.—J. U. King, Dist. Supt.

MARSHALL DISTRICT

Fourth Round—Edwards Chapel, August 25, 26; Ebenezer, 26, 27; Concordia, 26-28; Ore City, September 1, 2; Mallalieu, 2, 8; Lassater, 8, 9; Jefferson, 9, 10; Waskom, 11; Queen City, 14; Texarkana Ct., 15, 16; Texarkana Station, 16, 17; Daingerfield, 22, 23; Marshall Ct., 22, 23; Hawkins, 29, 30; Longview, 30, October 1; Harleton, 5-7; Smithland, 6, 7; Lodi, 13, 14; Woodlawn, 12-14; Mineola, 20, 21; St. James, 20, 21; Pittsburg, 27, 28. Our motto, "A round report from every charge for every claim."—A. J. Newton, Dist. Supt.

OKLAHOMA DISTRICT

Fourth Round—Okmulgee, Weleetka, Vernon, August 18-21; Muskogee, Porter, 24-27; Eufaula, McAllister, 30, 31; Wewoka, Lima, September 1, 2; Seminole, Shawnee, Crescent, 8-10; Boley, Childsville, 15-17; Guthrie, Hennessey, 23-25; Grant, Gay, Colbert, 29, 30; Hugo, Horse Prairie, 30, October 1; Ardmore, 7, 8; Davis, Sulphur, 13, 14; Purcell, Wynnswood, 14, 15; Altus, Frederick, 20, 21; Anadarko, Chickasha, 22, 23; Wellston, Chandler, 24, 25; Oakgrove, Langston, 26, 27; Quayle, Oklahoma City, 28, 29; Luther, 28 (afternoon).

My dear Co-workers: October 31 is roll call in Kansas City, Kans., of the twenty-seventh session of the Lincoln Annual Conference. What it takes to please me will also please you—that every pastor be present, well dressed, some money in your pocket to spend, a round report made out, and ready to answer the roll call; slogan, "The Oklahoma District 100 Per Cent." This will require hard work both upon the pastor and laymen. I know you will do it—it is just like Oklahoma. World Service in full, with other claims paid; 100 Southwestern Christian Advocates. We must take away the banner. Brethren, you know I am with you. Let us go to it.—J. H. Ellis, Dist. Supt.

PALESTINE DISTRICT

Fourth Round—Hearne, August 18, 19; Sutton, 18, 19; Bryan Station, 24-26; Bryan Ct., 25, 26; East Calvert, September 1, 2; East Mexico, 8, 9; Teague Ct., 8, 9; Norman-gee, 15, 16; Jewett Ct., 15, 16; Oakwood Ct., 22, 23; Palestine Ct., 22, 23; Bethlehem, 28; Fairfield, 29, 30; Streetman, 29, 30; Jacksonville, October 6, 7; Tyler, 8; Buffalo, 9; Thornton, 10; Palestine Station, 12-14; Love-lady Ct., 20, 21; Leona Ct., 27, 28.

Brother Pastors: I am sure you aim to bring a round report on all claims to the Annual Conference. To do less would put your work and your district in a bad light. I hope you will rally as never before.—W. R. Robinson, Dist. Supt.

Quarterly Conferences

ACKERMAN, MISS.

The second Quarterly Conference convened at Mt. Hermon Methodist Episcopal Church, July 7 and 8, with the Rev. C. V. Heffner, district superintendent, presiding. Devotional service was led by J. H. Alston, after

which a few remarks were made by the district superintendent. A large number of members were present and a spiritual feast was enjoyed by all. Each leader had a good report, also the pastor. Amount raised during the quarter, \$54. While in session all prayed that we might live better lives for Christ.—Bessie Brown, Reporter.

ARMSTRONG AND YATES, MO.

Our second Quarterly Conference was held July 28 and 29. The district superintendent, Rev. E. W. Hannah, presided. Sunday two services were held at Yates, with the Rev. Hannah delivering the sermon at the 11 o'clock hour, and the Rev. H. J. Harrison preached in the afternoon. They motored back to Armstrong for the night service, and fifty partook of the Lord's Supper. The collection for the day was \$35. We ask the church to pray for us.—Reporter.

CARTHAGE, MISS.

Our second Quarterly Conference was held July 7 and 8, at Greenwood, Chapel Methodist Episcopal Church, Carthage, Miss. Our district superintendent, the Rev. J. S. Williams, presided. At 11 o'clock Sunday morning he preached a soul-stirring sermon which was enjoyed by all who heard him. We raised during the quarter, \$42. We are moving along nicely in our church work. Pray for our success.—The Rev. F. L. Woods, Pastor; Miss Gladys Jackson, Reporter.

ROCKY MOUNTAIN DISTRICT

The Rocky Mountain District Conference, the smallest district of the Lincoln Conference, held its first session at People's Methodist Episcopal Church, Colorado Springs, Colo., July 21, 1928, the Rev. M. W. Clair, Jr., district superintendent, presiding. Mrs. Bessie Marshall, Pueblo, Colo., was elected secretary of the Conference. After the usual opening and the inspiring address of the superintendent, the Committee on the Exam-

ination of Local Preachers was appointed. Committee: the Rev. Jones, of Pueblo; the Rev. Johnson, of Colorado Springs. A committee also was appointed to bring in plans that would further the program of the churches of this district. Committee: the Rev. Tipton, Misses Clarice Johns, Gady Williams, Gladys Richardson, and Mrs. Bessie Marshall.

THE REPORT OF THE CHURCHES

The Rev. Jones, of Pueblo, showed a substantial gain in conversions and accessions to the church and World Service up to date, and was far above last year. It seems that Pueblo is now destined to take her place among the leading charges of the Lincoln Conference.

The Rev. Tipton, of Colorado Springs, reports Colorado Springs still among the moving charges of the Conference.

The Rev. Clair's report for Denver puts Denver at high ebb. As a whole, the district is on the move, and everyone seems to be willing to put their shoulders to the wheel in order to bring the kingdom of God closer to man.

The District Conference went on record in making a drive for subscribers to the Southwestern Christian Advocate; each pastor pledged his support to carry on more extensively a campaign for the Southwestern Christian Advocate this year.

Sister Lucy Page, of Denver, and Brother Miller, of Pueblo, had their licenses as local preachers renewed.

Sister Elizabeth Anderson, of Denver, and Brother William Browning, of Colorado Springs, were granted local preachers' licenses. After a wonderful meeting, the Conference voted to hold its group meeting and District Conference of 1929 at Pueblo, Colo.

The District Conference was brought to a close with the following program: Vocal solo, "Enough to Know," Miss Gladys Richardson; paper, "The Church I've Never Seen," Miss Clarice Johns; instrumental solo, Miss Thelma Laceyfield.—The Rev. M. W. Clair, Jr., District Superintendent; Bessie M. Marshall, Secretary.

Reports of District Conferences

BLUEFIELD DISTRICT

The Bluefield District of the East Tennessee Conference met at Northfork, W. Va., July 11, with the district superintendent, Dr. B. J. Martin, in the chair. After the communion, which was conducted by the district superintendent, the Conference was organized. The Rev. W. R. Burger was elected secretary, with Miss Gertrude Bowen, of Bluefield, Va., and Miss Mabel Scales, of Pocahontas, Va., as his assistants. The Rev. L. N. Hamilton was elected statistician. W. L. Sanders was elected reporter to the Southwestern Christian Advocate. The Rev. T. G. Howard was elected reporter to the daily paper. The Rev. W. W. Ward was re-elected district treasurer. After the organization of the Conference the district superintendent, in his usually brotherly yet administrative way, proceeded to dispatch the business of the Conference. Dr. Martin, in his report, sounded the optimistic note despite the general depression existing, and more especially in the coal fields. On Wednesday evening a very cordial welcome was extended to the Conference in behalf of the city by the Hon. S. H. White. In this welcome most appropriate and timely assertions were made, which sounded the note of Christian progress. Welcome in fitting and well-chosen words was extended to the Conference in behalf of the Board of Education of the Northfork District by district supervisor Frank Buchanan. The visiting part of the Conference could not but feel at home after listening to the Christian words fall from the lips of these friends.

W. L. Sanders, pastor of Bethel Church, Bluefield, Va., responded to the warm words of welcome in behalf of the Conference. After the welcome and response, the Conference listened to a gospel message from Exodus 32, forcefully delivered by the Rev. A.

Lash, of Tip Top, Va. Thursday morning was devoted to an interesting session held by the District Ladies' Aid Society, and presided over by Mrs. L. L. Sinkford, the district president. She delivered an interesting address in behalf of the Ladies' Aid Societies. The district officers were elected, Mrs. Sinkford being re-elected district president.

Thursday evening the Laymen's Association held its session, which was presided over by Mrs. C. Green, the district president. Mrs. Green delivered a very enthusiastic and timely address on "The Duty of the Layman to the Church." Dr. Judson S. Hill, president of Morristown College, delivered a most helpful and instructive address on the recent General Conference, and education. Dr. Hill's address was full of information and inspiration. The Welch choir visited the Conference on Thursday night and rendered music to the satisfaction of all.

The Rev. L. N. Hamilton delivered an able sermon to the delight of his hearers. Friday afternoon a very impressive installation service was held under the auspices of the District Woman's Home Missionary Society. At this session the district officers of the society were installed by the district superintendent, Rev. B. J. Martin. Mrs. Nannie Paris was re-elected district president. The district work is making very rapid strides in progress. This district has raised more money than all others together in the East Tennessee Conference.

Sunday was, of all days, to this Conference the best, for it was indeed the emblem of eternal rest. Sunday, 11 A. M., the Rev. A. D. Williams, of Pocahontas, filled the pulpit. At 8 P. M. the Rev. W. W. Ward, of Welch, preached; and at night the Rev. J. Wesley Manning, of Gary, W. Va., preached.

The pastor, Rev. W. R. Burger, and his good people, spared no pains in taking care

of every comfort of the delegates. This goes on record as one of the best and most successful Conferences ever held on the Bluefield District.—W. L. Sanders, Reporter.

MARSHALL DISTRICT EPWORTH LEAGUE INSTITUTE

The pastor and members of Mallalieu Methodist Episcopal Church feel very grateful for having entertained the Epworth League and church school institute for young people and Christian workers of the Marshall District, July 17-22. We feel that this was one of the greatest weeks in the history of the church. The trustee board of Willey College visited us on the third day. There were 107 to attend the classes. Dr. E. M. Jones made an address and encouraged the young men to the ministry. Dr. M. W. Dogan was present. Dr. Willis J. King addressed us on the subject, "The Bible in Modern Times." He brought out the point that the teachings of Jesus are solutions to all of our problems. In the address of Dr. F. H. Butler, emphasis was placed on the saving of young people. A motion prevailed to extend a vote of thanks to Drs. King and Butler for their services during the institute. The Revs. T. S. Pryor and W. M. Brisby preached uplifting sermons on the third and fourth nights. The following visitors were present: Bishop R. E. Jones, Dr. I. Garland Penn, Dr. J. S. Scott, district superintendent of the Houston District; Dr. J. W. Gilder, of the Beaumont District; the Revs. Pryor, Lovell, Childs, A. W. Carr, E. W. Kelly, G. E. D. Belcher, E. M. Jones, K. W. McMillan, and our own Dr. M. W. Dogan, of Marshall. We are proud of our district superintendent, the Rev. A. J. Newton. He has taken the initiative in many things, and puts forth every effort to carry out his program.

The faculty, students, and friends feel very grateful to the Rev. J. F. Barnes and his members for the way in which they entertained them. The faculty was composed of Prof. S. S. Reid, H. B. Rembert, P. D. Johnson, J. O. Williams, A. J. Wright, K. S. E. Henry, Dr. W. J. King, and F. H. Butler. Deaconess Brown gave splendid services during recreational periods. Each instructor was interested in his work and gave valuable services.—Miss A. L. Thornton, Reporter and Secretary.

MONTGOMERY DISTRICT

The Montgomery District Conference, of which the Rev. P. P. Wright is superintendent, convened in New Style Methodist Episcopal Church, near Wetumka, Ala., July 24-29. The session was interesting from beginning to the close. Considering everything, the reports were very good.

The people of the community spared no pains in making it pleasant for the visitors. Denominational lines were ignored, and the whole community joined in as one to encourage and to help the cause.

The sessions all through the week were well attended. Sunday, July 29, was the big day. From miles around the people came, walking, riding in wagons, buggies, and automobiles, to attend the Conference and to see a host of their old friends and acquaintances. The district superintendent, Rev. P. P. Wright, preached Sunday morning, the Rev. F. E. Dawkins in the afternoon, and the Rev. B. G. Green at night. Each service was well attended. Thus was brought to a close one of the most successful Conferences in the history of the Montgomery District. The next session will be held at Brewton, Ala. At the conclusion of the night services the following resolutions were read:

WHEREAS, The Rev. P. P. Wright, superintendent of Montgomery District, has stood at

the head of the district with so much poise and dignity, and presided over this Conference with so much brotherly love and meekness; and,

WHEREAS, The pastor, Rev. S. L. Damons, of New Style and St. Clair churches, and members have so highly entertained this District Conference; and

WHEREAS, The members of the sister churches have joined in so willingly and pleasingly in helping to care for this Conference; and

WHEREAS, The friends of this community have shown a very fine spirit in helping to make our stay in their midst pleasant; therefore, be it

Resolved, That we, the members of this District Conference, extend to the superintendent of this district, the pastors and members of New Style and St. Clair churches, and friends of this community, as a token of our deep and sincere appreciation, a rising vote of thanks. These resolutions are to be placed in the Conference records, and a copy also sent to the Southwestern Christian Advocate. Committee: J. H. Taggart, B. G. Green, J. T. M. Willis.—Geo. W. McCorkle, Reporter.

PULASKI DISTRICT

The twenty-eighth session of the Pulaski District Conference, together with the lay auxiliaries, was held with Independence Methodist Episcopal Church, Independence, Va., July 11-15, 1928, with our beloved district superintendent, Anderson Davis, D.D., presiding. Wednesday, July 11, at 8 P. M., an impressive devotional service was conducted by the superintendent, at which time Dr. J. S. Hill, delivered a very impressive address on "Education." Thursday, 9 A. M., devotions were conducted by the superintendent, and the sacrament of the Lord's Supper was administered. A large number communed. The Rev. L. P. Whitten was elected secretary; and Mrs. Bently, assistant; the writer was elected statistical secretary, and he chose as his assistant the Rev. H. L. Johnson. The welcome address on behalf of the citizens was delivered by Attorney H. A. Cox; on behalf of the churches, Rev. Z. F. Mayberry. Response by the Rev. L. P. Whitten. The brethren filled their places on the program with much enthusiasm, and left an everlasting impression on their hearers. The Rev. J. E. Harris preached an able sermon. At 2:30 P. M. devotions were conducted by the Rev. H. L. Johnson. The superintendent made his report, which showed a marked advancement over last year in World Service, accessions, and conversions. Pastors' reports were called for, and each responded with creditable ones, that showed hard work done by the pastors throughout the district; some showed full quotas for World Service raised, while others were in advance of last year, with much church building and improvements done. At the Sunday-school hour, Mrs. Alva Guthrie, Mr. Chas. Ellison, and Mrs. A. L. Saunders presented wonderful papers on Sunday-school work. They left on the minds of their hearers the thought of a modern Sunday school. "Evangelism in the Sunday School" was discussed by the Revs. F. D. Thomas, H. L. Johnson, Moses Malone, A. W. Randolph. The sermon by Rev. A. S. Mitchell made his congregation feel the spirit of the living Christ.

Friday morning devotions were led by the Rev. W. H. Bewley. All auxiliaries of the church made creditable reports. Mrs. E. H. Forest, lay delegate to the General Conference at Kansas City, made an inspiring address on the General Conference. The sermon by Rev. A. H. Carnegie was highly enjoyed by all, and carried with it an abundance of power.

At 2:30 P. M. devotions, led by the Rev. G. H. Harrison. This hour was devoted to our women's work. Papers on "The Woman's Home Missionary Society," by Mesdames E. M. Fields, P. R. Cox. "How The Woman's Home Missionary Society Works In My Church," by the Revs. J. T. Wilson, R. M. Green. These brethren showed that the society had played an important part in their church. At 8 P. M. sermon by the Rev. A. W. Randolph, who had his audience at his command, while the great spiritual tide swept over.

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One of the outstanding features of our Conference was to discuss and lay plans for the Epworth League Institute. This was carefully looked after by our superintendent and committee. We agreed to hold our institute with the New Century Methodist Episcopal Church, Pulaski, Va., sometime in the early part of August.

Our District Conference was largely attended, and was one of the best we have witnessed for a long time. Everyone seemed to be endowed with the great church program; and, too, it is largely attributed to our energetic and much beloved superintendent, Anderson Davis, D.D., who is always ready to give advice and help.

Sunday, July 15, was a great day. The ministers of the Conference filled all the pulpits of the churches in the town. Our district superintendent preached at the Methodist Episcopal Church, South, by special request of the congregation. Too much praise cannot be given the Rev. J. W. Johnson and his congregation for the efficient way they entertained the Conference.—F. D. Thomas.

WICHITA DISTRICT

The Wichita District Conference convened in Coffeyville, Kan., from June 27 to July 1, at St. James Methodist Episcopal Church, the Rev. S. L. Deas, pastor. The Rev. D. G. Franklin presided. Wichita District is a new district, but was nevertheless well attended by a large delegation, made up mainly of young folks, which shows a future progress for the district. On Wednesday morning communion and organization of the Conference. On Thursday morning, business session. Thursday afternoon, District Sunday School Convention. Mrs. Dolly Allen, of Chanute, district president. Friday morning, Ladies' Aid convention. Mrs. M. Milan, of Wichita, district president. Friday afternoon, Epworth League convention. Mr. Edward Williams, of Tulsa, district president. Mrs. Alice Williams, of Wichita, district superintendent of Junior League.

Saturday morning, Woman's Home Missionary convention. Mrs. McQueen, Chanute, district president. There was a contest between the pastors of each charge for the one bringing in the most subscriptions for the

Calendar of Methodist Events

October 23-28—Annual meeting of the General Executive Committee of The Woman's Foreign Missionary Society, Los Angeles, Calif.

November 13—Fall meeting, Board of Bishops, Atlantic City, N. J.

November 22-24—Annual session, Board of Home Missions and Church Extension for the year 1928, Philadelphia, Pa.

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Southwestern Christian Advocate. The Rev. Alexander Talbert, of Tulsa, brought in the largest number—sixteen—and won the prize of a straw hat. Three cheers for Tulsa!

The next District Conference was set to be held in Chanute, Kan.—Eudora G. Hyde, Reporter.

LAKE CITY DISTRICT CONFERENCE, SUNDAY SCHOOL AND EPWORTH LEAGUE CONVENTION AT LAKE CITY

The Lake City District Conference, Sunday School and Epworth League Convention, and Epworth League Institute of the Meth-

odist Episcopal Church convened in its nineteenth annual session in Trinity Methodist Episcopal Church, Lake City, Fla., Wednesday, July 25, to Sunday, July 29.

FIRST DAY

9 A. M.—The devotional services for the opening day were conducted by Dr. John W. Westley, district superintendent, and was followed by the administration of the Lord's Supper. The district superintendent was ably assisted by the pastor, Rev. D. L. Rivers, and other ministers. The convention was organized, and after the various committees were appointed, the visiting friends and ministers introduced, the district superintendent spoke briefly, followed by the collection of assessments and contingent moneys. The benediction was pronounced and the morning session for the first day adjourned.

3 P. M.—In the afternoon the Rev. Wm. Blunt conducted the devotions. The choir rendered beautiful selections. The reports for incoming delegates were continued, being closely followed by the reports from Sunday-school superintendents and Epworth League presidents. Visitors were introduced and the session came to a close.

8 P. M.—A local program including welcome addresses, solos, etc. The Rev. H. J. Blount then came forward with a powerful opening sermon which contained much thought and spiritual power.

SECOND DAY

9 A. M.—On Thursday morning the huge delegation, numbering 31, from Simpson Tabernacle, Jacksonville, headed by their energetic pastor, Dr. Thos. H. B. Walker, arrived and was given a big hand as they filed into the church. At the conclusion of the day's reports, the district superintendent arose and presented Dr. Walker, who spoke briefly, then presented his delegation. The Simpson Junior Choir was invited to the choir stand to sing and they responded in a befitting manner. Among the visitors were the Rev. F. E. Welch, superintendent of the Ocala District; the Rev. S. P. Pratt, of Wrightsville, Jacksonville; and the Rev. J. B. Cook, of South Jacksonville. All three of the distinguished divines spoke, expressing themselves as being delighted to be present. Before the adjournment of the session the district superintendent stated that Dr. Walker would conduct an Epworth League Institute at 4 P. M., and that Mr. LeRoy M. Washington, of Simpson, who is wide awake in church affairs, would preside at the session at 8 P. M. At the appointed hour, Mr. Washington and his enthusiastic crowd of young people from Simpson arrived at the church and the program presented was highly inspiring to the young and grown people.

Delegates from each charge appeared and all that was said and done was worthy of praise. At the close of the program, Dr. Walker was presented and as dean of Epworth League work in the State he outlined and explained different League methods, also the departments and the function of each: he enlightened many present, and the pastors left for their charges determined to do a bigger and a better League work. The doctor was assisted by the Rev. J. B. Cook, who gave an inspiring talk on "Athletics as a Help to the Mind and Body"; he was followed to the stand by Mr. L. M. Washington, who spoke very favorably of athletics as a whole, and how it brings the young men and women in closer touch with the church. Dr. Walker announced that he would conduct another Institute in Waldo, on the twenty-third of August, at the District Conference of the Ocala District. A bigger institute is planned for next year.

8 P. M.—Another fine program was given and the whole city turned out, the church being filled. At the appointed time, Dr. Walker again came to the front of the many and delivered one of his sterling addresses on "The Negro in the World's Church" and his trip to Europe. The address was eloquent and was interspersed with beautiful, appropriate illustrations. The Simpson choir sang.



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THIRD DAY

9 A. M.—The session, as usual, was a live one; papers were read by the Rev. J. N. Norwood and the Rev. J. S. Smith on "Prohibition and Public Morals" and "The Southwestern and Its Value to the Church."

3 P. M.—At this hour Mr. Thos. H. B. Walker, Jr., of Simpson, presided over the program in a pleasing manner, which was uplifting and interesting throughout.

Mr. Walker was given much praise for the way in which he presided. Among those who spoke were the Rev. S. B. Wilson, of Gainesville; Mr. Sullivan, also of Gainesville; and the Rev. D. S. Selmore, superintendent of the Gainesville District. Following the program another short institute was conducted by Dr. Walker. Other ministers spoke also.

8 P. M.—At this hour an educational program was rendered by prominent educators, with Dr. Murry, of Lake City, presiding.

FOURTH DAY

Much business was handled both morning and afternoon, reports being continued; after all reports were in, a recreational period was granted all.

SUNDAY

9 A. M.—Sunday school was conducted by Mrs. B. M. Williams, of High Springs. A large crowd was present.

11 A. M.—A great love-feast service was conducted by Henry Ellis and Rev. Dennis Johnson. Following the love feast, Dr. Westley, the district superintendent, preached; in thought, instruction, and spiritual power the sermon was a masterful blessing. Dr. Walker, of Simpson, preached in the afternoon at three o'clock to a capacity audience, the message being forceful and convincing.

6 P. M.—A large number of young people flocked to the Epworth League and Mrs. T. B. Thomas presided over a fine program.

8 P. M.—Great choir and congregational singing. The Rev. H. Hawkins delivered the closing sermon to the thronging multitude of listeners. His message was strong.

Final reports of Conference stewards were made, then the Committee on Resolutions reported to close out the nineteenth annual session.—Reporter.

Obituaries

BELL—Bro. Henry Bell died June 22, 1928. He was a loyal member of St. Paul Methodist Episcopal Church, Aberdeen, Miss., and lived faithfully as a steward and trustee until his death. He will be missed in the church and community, for he was loved by all. He leaves a wife, mother, father, several sisters and brothers, and other relatives to mourn. The funeral was largely attended, with many beautiful floral offerings. The Rev. J. L. King, pastor, officiated.—Reporter.

BROOKS—Wednesday morning, July 25, Sister Lavinia Brooks, aged seventy-seven, after an illness of two months, departed this life in full triumph of faith. Sister Brooks was for more than sixty years a member of Wesley Chapel Methodist Episcopal Church, Booneville, La. In fact, she was one of the founders. She led a Christian life and was a valuable asset to her family, community, and church. She was loved by all. She is not only being missed by three daughters, two sons, grandson, and granddaughter, but by the church and community. Appropriate eulogies and sermon by Bro. M. Robinson, Sister Rose Brooks, Brother H. Thompson, J. Jamison, and the pastor, Rev. J. A. Lindsay; text, "Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labors and their works do follow them" (Rev. 14. 13).—The Rev. J. A. Lindsay, Reporter.

GANNAWAY—Mr. A. E. Gannaway, aged seventy-three, a member of Brooks Memorial Methodist Episcopal Church, High Point, N. C., passed away triumphant in faith, July 19, 1928. He was a life-long reader of the Southwestern Christian Advocate, and a loyal supporter of the whole program of the church. Servant of God, well done, thy glorious warfare's past, the battle's fought, the victory won, and thou art crowned at last.—Reporter.

KUYENDOL—Bro. L. Kuyendol, aged fifty-nine, member of St. James Methodist Episcopal Church, Union, La., departed this life July 7. His native home was Summit, Miss., but he has been in Louisiana for many years. He leaves to mourn his departure, a wife, five children, and a host of relatives

and friends. The pastor, Rev. P. Leban, conducted the funeral. His body was laid to rest in the St. James Methodist Episcopal Cemetery, Union, La.—A. Johnson, Reporter.

NERO—Bro. Wm. Nero was born 1876, professed Christ, and became a member of Nero Methodist Episcopal Church, Carrollton, Miss., in 1903, under the pastorate of the Rev. L. F. Jones. He served as steward for a number of years. He died March 12. His funeral was attended by the pastor, Rev. J. W. Wimbush, assisted by the Rev. Z. T. Powell, pastor at Winona, Miss.—The Rev. J. W. Wimbush, Reporter.

PAYNE—Bro. Ples Payne, a faithful member of St. Paul Methodist Episcopal Church, Aberdeen, Miss., passed to his reward, May, 1928. He united with the church over fifty years ago, and lived a consistent Christian until his death. He leaves a wife, son, and other relatives to mourn his passing. The funeral was conducted by the pastor, Rev. J. L. King.—Reporter.

PAYTON—Bro. Tobe Payton departed this life July 16, 1928. He professed hope in Christ under the Rev. McDonald. He served as trustee in St. Paul Methodist Episcopal Church, Aberdeen, Miss., of which he was a member for a number of years. He leaves a wife, sister, and cousin to mourn his passing. The funeral was conducted by the pastor, Rev. J. L. King.—Reporter.

THOMPSON—The Rev. J. C. Thompson, a local preacher and member of Nero Methodist Episcopal Church, Carrollton, Miss., passed away July 30. Bro. Thompson was eighty-four years of age and had served the church for more than fifty years as class leader, Sunday-school superintendent, and local preacher. He was highly respected by all who knew him. Those taking part in the funeral services were Mrs. Nannie Aking, A. S. Gray, the Rev. E. R. Miller, pastor of Wesley Church, Greenwood, Miss., and others. The pastor, Rev. J. W. Wimbush, preached the funeral sermon.—Reporter.

THOMPSON—The Rev. J. E. Thompson was born 1866, in Madison County, La.; was converted in 1882, and called to preach the gospel of Christ in 1888. He was a true and tried church worker and minister for forty-

six years. He was faithful and loyal and served many charges. Death claimed him at Lamkin, Miss., where he suffered many months of illness. He leaves a wife, three children, three sisters, three brothers, and a host of friends to survive him. He was carried to Hattiesburg for burial and laid in the Woodman Cemetery, Hattiesburg. The funeral was conducted by the Revs. D. F. Dudley, N. E. Goodloe, and F. L. Woods.—Reporter.

Cards of Thanks

We wish to thank the members and friends of Grace Methodist Episcopal Church, Covington, Ga., for the many pounds of groceries brought and placed on the parsonage table July 20; also a purse. This party was led by Sister Minnie Rakestraw, followed by Mr. and Mrs. Thomas Hendrick, Mr. and Mrs. A. W. Brown, Mrs. L. T. Lovelace, Miss Juanita Colquit, Miss L. M. Broughton, Mrs. Lillie Thompson, Mrs. Carrie Robinson, Mrs. Mary Boswell, Mrs. Susie Lackey, Mr. and Mrs. C. H. Hicks, Mrs. Ellen Pace, Mr. and Mrs. Tom Anderson, Mrs. Lenora Bass, Mrs. Annie Flemming, and Mrs. Lula Strackelford. Brothers, sisters, and friends, you are always welcome. Come again.—The Rev. and Mrs. J. W. Swain.

The Rev. and Mrs. J. H. Gilder wish to thank the members and friends of St. Rock Methodist Episcopal Church, Waveland, Miss., for the many pounds of good things and small purse given for their comfort Thursday night, July 26, after the sermon. The Rev. Goodman, of St. Mark African Methodist Episcopal Church, made some very encouraging remarks. This movement was led by Sisters Ruby Redd, Emma Steel, and Mary Jones. May the blessings of God be upon you. Call again.—W. N. Richardson, Reporter.

The Way of the Law

LAW enforcement is in a bad way. Indeed, law itself has become a perplexity to the present-day mind. What is law? Whence does it come? Why does it come? What authority has it over us? If it gets in the way of human happiness, or of the individual will to achieve, or to acquire, or to be happy, why regard it?

Indeed, what about the courts? the common man is asking. Why can a man, after going to law school to study to become proficient in court practice, go out and use those same trained mental powers to divert or to defeat the operation of law?

If a young man preparing himself for the profession of a minister should study to outwit the laws which maintain the integrity of his profession, he would be considered recreant to his responsibilities and condemned as a traitor to his own ideals. Furthermore, if a young man, having graduated from a school of medicine, and thereafter, having familiarized himself with the laws of nature, should in his practice seek to break the laws that maintain the integrity of his profession, he, too, would be considered a slyster, and condemned as unworthy of public confidence.

What, then, shall we say when we discover that a young man may go to a law school and there learn about constitutional law, criminal law, common law, and other forms of law, and then take that same training into his profession and there hire himself to defeat the course of law, to outwit the demands of justice, and to work for the release of the criminal from the punishment which the law, if rightly operating, would pronounce upon him? Why is it that a lawyer may hire his highly trained intelligence to defeat the law under the assumption that he is gaining justice for the offender? This is one of the questions rising in the minds of men to-day when they see the course of justice suddenly wrecked by men trained in legal knowledge and practice.

If you are interested, perhaps as a lawyer or otherwise, you will take pleasure in reading this new book, "The Story of Law," by John M. Zane (pub. Ives-Washburn Co.). This volume is very comprehensive. It begins almost at the beginning with primordial

men and closes with a chapter on international law. There are at least five chapters in the book that will be of intense interest to the minister: "The Aryan Law," "The Babylonian Law," "The Jewish Law," "Law Among the Greeks," and "A Greek Law-suit." However, these are only a few of the seventeen carefully written, easily read discussions of the subject. This book should be welcomed with as much enthusiasm as "The Story of Philosophy," and "The Story of Music," which have attracted wide attention.

Books for Christian Institute Library, India

Principal Earle M. Rugg, of the Raewind Christian Institute, Lahore, Punjab, India, is anxious to secure a number of recent educational books for the use of the teachers of the staff. The following are some of the volumes that would be especially useful: "Human Nature and Education," Woodbourne; "School and Society," Dewey; "The Elementary School Curriculum," Donser; "Brief Guide to the Project Method," Hosc and Chase; "The Child's Mind and Common Branches," LaRue; "The Practice of Teaching in the Secondary School," Morrison; "The Child—His Nature and His Needs," A Contribution of the Children's Foundation; "Psychology and the Improvement of Teaching," Burton; "Supervision and the Improvement of Teaching," Burton.

One or more of these books may be sent to Mr. Rugg, care of Raewind Christian Institute, 1 Mayo Road, Lahore, Punjab, India, or they may be sent through the Board of Foreign Missions, 150 Fifth Avenue, New York.

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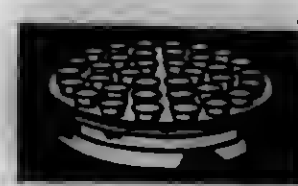
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THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, AUGUST 16, 1928

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Europe Ten Years After

II—Great Britain Faces a New World

By Harry Earl Wooleyver

Editor, The National Methodist Press

THE British people, with their far-flung interests and rule, have played a rôle in the modern world second to none. However one may view them, none can deny that they are a mighty people who have done more to extend the borders of civilization than any colonizing power of the recent centuries. This people who in the past placed their flag in every quarter of the world, have been struggling since the war to put their house in order at home. As everybody appreciates, world conditions have changed since 1914, and the old national furniture and methods of political housekeeping are out of date, most especially in the Old World. Great Britain, however, has found these so satisfactory and successful for centuries past that it is very difficult for her to change. She was not compelled, as were many countries on the continent of Europe, to change governmental forms and policies almost overnight. In these other nations, changes were forced immediately either by political collapse or by revolution. The war, one way and another, bucked the old governmental machinery out-of-doors and new methods and implements of national administration had to be developed to deal with the after-war world. In contrast the people of the British Isles, loyal to ideals which had bound them for centuries and already enjoying advanced political freedom, avoided the violence and destructive revolutions which were the lot of many peoples of Europe and Asia. It cannot be overlooked, however, that underneath the surface forces are surging which will eventually make marked changes in Great Britain politically, socially, and economically.

SHATTERED TRADE AND UNEMPLOYMENT

England until recently led in the world trade to a remarkable degree. This was essential to her for very obvious reasons. The British Isle, including England, Scotland, and Wales, with 42,000,000 people, has an area about equal to that of Pennsylvania and Ohio combined, but these States have a population less than 16,000,000. It can be seen, therefore, that Great Britain was compelled to import foodstuffs in order to feed a large portion of her people. This resulted in a great industrial development in order that manufactured goods might be sold in exchange for needed foods and raw materials from abroad. One result of the war was the development of the industrial life of all modern nations. It led to the discovery of modern methods and increased production with less human labor. Therefore after the war other nations could produce much they had previously bought abroad, and with modern machinery they could develop natural resources much more cheaply than before. This resulted in England's loss of much of her trade in foreign markets. Ten years have passed and she had not been able to regain it. For instance, last May she bought from other countries goods worth \$145,000,000 in excess of what she sold to other nations.

Unable to sell her products to foreign nations in as large quantities as before the war, England cannot employ as many people in her industries. Over a million in a single month applied for work without success. This means that more than a million homes had no income from employment. Furthermore, many who are working are not receiving a "living wage." In reply to the question put to great steel manufacturers and railway directors as to why larger wages were not paid, they replied: "It is impossible. We are now carrying on our industries at a loss, but we are endeavoring to give employment to as many people as pos-

sible. In the iron and steel trade, competing countries where production is cheaper undersell us."

THE COAL STRIKE OF ENGLAND

The same conditions obtain in the coal fields of England. For over two years great numbers of the coal mines have been closed. The miners went on strike for higher pay in 1926. Increased wages were impossible, the owners claimed, as they were not able to compete with the prices at which other countries sold coal following the war. Here again the modern and intensified methods in other countries resulted in much cheaper production than was possible by the old hand methods of mining which have been long employed in England, and for which miners contend to-day.

We learned of two coal fields in which 70,000 miners had been out of employment for many months, and it is not likely that those fields can ever be worked again with profit. For these men there seems to be no hope of future employment as miners. However, their forbears have been miners for generations, and they are not inclined to become anything other than miners. The fact is that in England all the trades are filled now, so there is small inducement to look to another field for employment. The only hope for an improved labor situation is through the creation of a demand for some new article of manufacture.

There are hundreds of thousands of people living in Great Britain by means of the "dole," a daily gift made by the government of food to sustain life. This is a system necessary under the circumstances, but vicious if continued long. It undoubtedly leads to indolence and pauperism. It also imposes heavy taxes on all who do work, for the "dole" must be provided from taxes.

INDUSTRIAL COMBINATION

Some of the large industrialists of England hope that by combining big industrial interests and closing down the unprofitable ones, a way may be found out of the industrial depression. Of course, the smaller manufacturers and the people whose business may be suppressed do not look with favor upon this. But some Britishers realize that England must make after-war adjustments. As one of the more socially-minded British economists puts it: "Individualism might build up a sturdy industry in the primitive days of the Napoleonic wars. It is helpless in this century, when Napoleons govern commerce instead of armies. By common consent, our ill-organized industry can save itself only by lowering prices. It can reduce costs only by the economics of large-scale combination."

This idea does not appeal to those Britishers who are fearful of the tendency toward socialism and state control of industries, which is strong in England, and which is furthered by the present industrial depression.

ENGLAND AS A BROKER

In the nineteenth century England was a broker among the nations. She made extensive loans to foreign nations, and in return received large orders for her products. Now her margin of savings is being used up, and she sees the amounts available for foreign loans dwindling. The United States now is assuming the rôle of broker and lender of money on a world-wide scale. This is an inevitable result of the war, which shifted the money balance to the United States. This shift of wealth was a logical result of our having immense food, mineral, and other natural resources which were needed in the period of war.

WAR PROBLEMS AND PEACE

The United States has her after-war problems and burdens, but these cannot be compared with the burdens of the nations of Europe which participated in the conflict. These countries across the Atlantic have all the problems we have, but greatly intensified, and in addition there are many of a type we can never experience in our country of extensive lands and resources. In the British Parliament we heard discussions of the farm problem, and were present when the vote was taken for agricultural relief. The same tenseness was evident as when Congress voted on the McNary-Haughen bill. We will deal with this and similar problems at a later time.

The present British government has suggested a program of extensive road building and public construction as a means of furnishing employment to its army of unemployed. This would require the raising of a fund of many millions, which would mean heavier taxes upon an already overburdened people. Mr. Lloyd George, the war-time prime minister, who is opposed to the present administration, claims a better solution. He says that the same result may be accomplished without a penny increase in taxes. He proposes taking the millions required for these public works from the amount at present appropriated for the military establishments. He points out that even then these establishments would be receiving more money than before the war. This is the most serious burden in Europe's life to-day—militarism. She is sadly in debt and in need of houses and what Americans call necessities, but because of the fear of another war she is expending more for armies now than before 1914.

The Kellogg Anti-War Treaty has extended over Europe like a rainbow, bringing hope to millions of people of many nationalities. Their prayers are ascending to God that America may bring peace and understanding to Europe as she brought victory a decade ago. It is realized over here that the election in November in the United States may determine the future misery or reconstruction of Europe. Without any idea of our national political status or differences in America, and with no thought of being partisan, the university professors and public leaders express the hope that Mr. Hoover may lead the United States Government, as they feel that no other American so understands the world situation and need.

None can stand among these people and sense their situation without praying the Almighty Father to cause hope to displace fear, and to hasten in His own way the coming of peace to the men, women, and children of crowded, war-wrecked, distressed Europe.

LONDON, ENGLAND.

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Where Shall Virtue be Found?

DR. DANIEL A. POLING is editor of the Christian Herald.

In a recent issue of that journal he gives ten cogent reasons why he is supporting Mr. Hoover for President. Among these appears this one: "I am for Hoover because 'he is America's greatest administrator in human welfare'; because he believes that the highest conservation is not the conservation of forests and rivers and minerals, but the conservation of humanity; because his sympathy knows no creed, no race, no color. Because his genius is for all—he fed the hungry children of the world."

Mr. Clark Howell, Sr., is editor of the Atlanta Constitution. His editorial page of July 15 is a veritable orgy of expression of race prejudice by means of which he undertakes to fan the fires of racial hate and of partisan politics against Mr. Hoover because Mr. Hoover is alleged to be broad enough in his sympathies to include all men in the purview of his public life.

This virtue of Mr. Hoover, of rare value to Dr. Poling and men of similar high ethical ideals, is frowned down upon by Mr. Howell and men of his undemocratic principles of human contacts.

That is true because Mr. Howell recognizes no virtue in anything or anybody where prejudice against the Negro is not enthroned as the determining element of social worth. With Mr. Howell, there is little virtue in endeavoring to keep this a saloonless nation. The one issue, the supreme virtue in this nation according to Mr. Howell, is to keep the Negro American down.

On the editorial page referred to, Mr. Howell's leading editorial utterance directed against Mr. Hoover, is headed "White Supremacy." Under that title, which, as we have observed for the past thirty years, is an accurate phrasing of his diseased mental complex, Mr. Howell begins his diatribe against Mr. Hoover thus:

"And what is to be expected should Secretary Hoover be elected to the Presidency?

"He is entitled to his racial ideas. It is not charged that he is influenced in them by political expediency. They were made plain during the World War, when, as food administrator, he brought the blacks and whites together in his numerous division headquarters and office rooms in Washington—men and women of every shade and color—to work side by side, feed from the same tables, and use the same rest rooms.

"It was only after the segregation order of President Wilson that such a condition was remedied. That order remained in effect in all governmental departments and with entire satisfaction, the white and black employees being properly separated, until a few months ago when, upon the initiative of Negro politicians of Boston, Philadelphia, and elsewhere, Secretary Hoover abrogated the order as to the department of commerce and all its

branches, and to-day the same conditions exist as prior to the Wilson segregation order ten years ago. To-day the white and black employees, men and women, in all branches of that department, work side by side, use the same rest rooms, and in no respect is there any racial segregation."

Because Mr. Hoover would minister to human self-respect by granting colored American citizens equal opportunities to move and labor in public service and public institutions just as all other Americans do, Editor Howell seeks, like Ajax, to influence his readers to oppose Mr. Hoover at the polls.

The stock strategy of such Southerners as Mr. Howell is to lug into the argument against the Negro some alleged petty political irregularity on the part of some Negro office-holder. Mr. Howell makes out his case against all Negro office-holders on the strength of current reports against two or three Negro Republican leaders in Georgia and Louisiana. He seems not to have yet caught up with the procession of the disillusioned who have learned that venal voting and office purchasing in America are not confined to the Negro group; and who, because the practice is so widespread among other groups, have ceased to write about it among Negroes. In fact it is only among the old-timers of the past generation that anybody now speaks of venal Negro votes. We now are forced by the array of facts to speak of venal votes without racial qualification—so general has this type of vote become.

Does not Mr. Howell know of venal and fraudulent voting outside the ranks of the Negro citizens? If either Mr. Hoover or Mr. Smith is elected and should completely eliminate the Negro from office and should disfranchise him as the South does, goaded on by Mr. Howell, still there would be venal voting and ballot-box stuffing by many voters. Just the other day in New Jersey, for instance, the superintendent of the Hudson County Bureau of Elections testified that in a recent election he discovered ten per cent of the votes of a given Jersey City election were fraudulent or irregular. These ten per cent "were either dead, had never lived at the addresses given in the records, had been non-residents at least two years, had moved to foreign countries, or had fictitious addresses. Ten persons were registered as living in a saloon in which no one has resided for at least two years.

"If this proportion is sustained in my further examination of the records," said Mr. Ferguson, "it will mean that about 22,000 names registered in Hudson County are fraudulent or irregular."

But the cry of Negro voting irregularity is but the smoke screen used by certain Southern politicians to stir up prejudiced opposition to the Republican candidate—the leader of the party that stands for the square deal for all American citizens.

Thus it is due to his hysteria on the race problem that Mr. Howell is lambasting those democratic religionists and prohibitionists who venture to commit the unpardonable sin of voting with Mr. Hoover against the Democratic party. With Mr. Howell and those of his stamp neither prohibition nor the religious issue, nor the tariff, nor law enforcement counts in the campaign. Virtues personal, private, nor public count anything. The voters of the South, heeding Mr. Howell, will find virtue

in only one course of conduct, and that is to cast their ballot in such a way as promises to keep the Negro American citizen down.

Mr. Hoover and his ethical creed and followers would conserve every group in American life. Mr. Howell's political creed and partisans would crush American citizens who happen not to be white.

Mr. Hoover believes in the virtue of character.

Mr. Howell believes in the virtue of color.

Endowment Campaign for Wiley College

SIX hundred thousand dollars as the first unit of a permanent endowment fund for Wiley College, an institution for Negro youth, located in Marshall, Texas, was assured by action of the board of trustees in session there recently. The trustees formally accepted the recent offer of the General Educational Board of New York to donate \$300,000 for endowment on the condition that an even amount be raised for the same purpose from other sources. A vigorous campaign for the raising of the required \$300,000, or that portion of it allotted to the Texas constituency, was planned and launched in the trustee meeting just held.

Bishop Robert E. Jones, LL.D., of New Orleans, La., reappointed by the recent Methodist General Conference at Kansas City for the third consecutive quadrennium as bishop of the New Orleans Area, is president of the trustee board and presided at the meeting. Hearty congratulations and renewed pledges of loyalty to the episcopal executive were expressed in resolutions adopted unanimously by the body just as he called the meeting to order. Other members of the board who were present included: Dr. J. O. Williams, vice-president; Prof. S. S. Reid, secretary; Dr. I. Garland Penn and President M. W. Dogan, members ex-officio; Dr. A. W. Carr, Dr. N. J. Atkinson, the Rev. J. W. Gilder, Dr. G. U. Jamison, Mr. L. H. Williams, Dr. F. E. Williams, Dr. J. S. Scott, the Rev. G. E. D. Belcher, Dr. W. J. King, the Rev. A. J. Newton, Dr. E. W. Kelly, Prof. Jos. S. Henry, Dr. J. H. Lovell, and Mr. E. T. L. Moon.

Dr. I. Garland Penn, endowment field secretary in the Department of Negro Schools of the Board of Education of the Methodist Episcopal Church, is chief promoter of the endowment campaign for Wiley. President M. W. Dogan, Dr. L. H. Williams, Dr. J. S. Scott, Dr. E. W. Kelly, and Dr. I. Garland Penn were constituted a Committee on the Organization of Local Campaigns in Texas. This committee is to be increased to eleven members at least, including particularly Bishop Jones.

Bishop Jones emphasized the fact that the donation coming to Wiley from the General Educational Board is unquestionably the biggest thing of its kind that has happened to any of the schools supported by the denomination. He stressed also the significance of the challenge that comes to the Negroes of the church, particularly those of the State of Texas, in the share they are to have in making Wiley College an outstanding educational institution by rolling up the required \$300,000. He made it clear that this would be regarded as a major task for the ministers of the Texas Conference.

The Texas Conference in its annual session at Galveston last November pledged itself to the task of rais-

ing \$10,000 for Wiley this year. It is understood now that the unpaid balance of that apportionment when raised may be credited on the endowment fund. All pastors are urged to make much of the Wiley rally in the District Conferences, and then to put up a bold effort to complete the first \$10,000 of the \$30,000 allotted to the Texas Conference by the time of the annual session which convenes in Marshall, October 31, 1928.

President M. W. Dogan, seasoned educator, distinguished churchman, member of the International Y. M. C. A. Committee, and a sane interracial worker, is now in his thirty-second year as the chief administrator of Wiley College. Needless to say that he is justly proud of the big boon that comes to his administration after so many years of patient toiling and persistent effort. When he took charge of the institution it had a property valuation of only \$64,000. Now the plant includes fourteen substantial buildings and has an estimated valuation of \$389,000. Wiley College is recognized as an A-class college by the Texas State Board of Education and other standardizing agencies. This year college students only will be admitted, and it is expected that 450 will enroll at the beginning of the fall session.

The college faculty includes eighteen full-fledged professors, representing the following institutions: Wiley, Northwestern, Ohio State, Fisk, Iowa State, Columbia, Indiana, Syracuse, Lincoln, and Chicago.

It is in the mind of those in authority to raise Wiley College to the rank of a graduate school. Mr. L. M. Favrot, of Louisiana, who is manifesting much interest in Negro education and was largely influential in the generous consideration accorded Wiley by the General Educational Board, is committed to this idea, according to a statement by Bishop R. E. Jones, who talked with Mr. Favrot on the subject recently. This would render it convenient for Negro graduates to secure standard advanced degrees without having to go to the colleges and universities of the North and East.

The Wiley College endowment campaign contemplates the selection of an advisory committee, composed of influential white friends in the State of Texas.

Two members of the West Texas Conference were welcomed to seats in the meeting. They were Superintendent J. H. Childs, of the Dallas District, and Dr. K. W. McMillan, pastor of the big St. Paul Church of Dallas. Both of these men gave assurance of their hearty co-operation in the campaign. The Rev. Mr. Childs said he favored an all-Texas rally for Wiley's endowment, with no regard for Conference boundaries. He and Dr. McMillan both registered substantial personal subscriptions.

The Contributing Editor's Page

Getting Ideas Over From Books to Life

THE transition is not easy. We read a book. It is brimming with ideas. We recognize the fact that some of the ideas are better than those which fill our minds. To that extent at least our minds are open, and we are in the way of the growing life. We are sure that the ideas are intended to do something for us, and to do something through us in the world around us. But how are we to get the ideas over into life?

If we leave the ideas in the book evidently they accomplish nothing for us. It may be something just to know that they are there, and that it is possible for us to turn to them if for any reason we want "to look them up." But that amounts to very little.

There seem to be many people in the present-day world who want to have just as little as possible to do with new ideas, or for that matter, with ideas of any sort. We can live fairly well and maintain a very respectable front without any ideas. Nearly everything required to carry on life can be procured without any effort of thought on the part of most of us. For comparatively small expenditure we can hire other persons to apply ideas to life for us, or we can buy the results of such application without the least mental effort ourselves. Then there are the "tabloids." What vacuums they leave undisturbed!

But it is possible for anyone who wants a spiritual thrill to get an idea over into life.

OF COURSE the New Testament is the greatest book of ideas in the world; and they are new ideas, too, by reason of the fact that as yet they have had such a slight application to life. Are men reading the New Testament to-day as the source-book of great and living ideas? It is doubtful. If they read it at all they are holding it away from life because they think it to be concerned with a range of interests and problems remote from making and selling things, conducting political campaigns, experimenting and investigating, and all the rest. Consequently, for many who read, the New Testament is a dead book, or one just half alive.

Here we come upon one of the great differences between the first Christians and many of us who call ourselves by the same name. They took Jesus Christ so seriously that they caught His ideas from His lips and began at once to carry them out in life. Of course they had one great advantage. They actually heard the ideas as He proclaimed them, and saw them made over into life by the One who proclaimed them. They had no chance to pay their homage to a book as a substitute for action, for the book did not then exist. To-day we meet the same ideas, but seem to think it better to leave them in the book, or else we set them up in institutional life, or organize a society to promote and promulgate them by word of mouth.

Notice how the early Christians regarded the idea of brotherhood. They at once applied it to their property, the last stronghold to capitulate to Christian ideas. The man among them who played fast-and-loose with that idea was stricken with death. It was a tremendously serious matter, this application of the Christian idea to property. It is just as serious to-day. Nothing will go farther toward the in-bringing of the Christian order of life than a determined effort on the part of men and women who wel-

come the ideas of Jesus Christ to apply them to property, to wealth in all its forms and uses.

IF WE want to know whether there is any power, any vitality in an idea, we are free to experiment with it and see just exactly what it will do. We may be sure that we are perfectly safe in experimenting with the ideas of Jesus. We cannot apply the least of them in the field of our own experience, or within the broader relationships of our life without helping to create a little more truth, beauty, goodness, a little more of that spiritual capital upon which the race lives.

A few years ago ideas entirely contrary to the mind of Jesus very nearly blew up our civilization and wrecked the world. Now the ideas of Jesus are coming to the front again. Many of them are to be found in the KELLOGG treatises. They are trying to create a civilization on the ruins of the old one which shall endure in truth and righteousness. The citizens of the United States will have to back those ideas with united moral force if they are to prevail. But with the backing of men and women who understand that moral force is all that the ideas of Jesus require for their complete vindication, they are sure to prevail.

What the Workingman Missed

"IT SEEMS to me there is one thing we have left out here. It is the cross." This, we were told, was the comment of one of the workmen who had helped turn Convention Hall into a cathedral for the General Conference in Kansas City. He added, "I have an illuminated cross, and I would like to hang it in the most prominent place in the hall, so that every delegate every day will see it."

Religion without the cross, the church without the cross, individual discipleship without the cross, the one essential element missing.

Perhaps this workingman, who spoke better than he knew, indicates to us why some of our preaching and teaching is without the kind of appeal that grips the wills of men and helps to change their lives.

Perhaps he suggests what other workingmen using such tools as he knew how to use, or working with tools of a different kind, miss when they come into our religious assemblies. It was a very deep and true instinct that led him to say, "There is one thing we have left out here."

I think it is Dr. T. R. GLOVER who says in one of his books that people will turn in larger number towards the church when the church has more to offer them than all too often is the case to-day.

Use the eyes of the workingman of Kansas City and look at your church, your message, your activity, and this is for you, Mr. Layman, quite as much as for anyone else, and discover whether the most essential thing in the life of the Spirit, the acceptance and practice of the principle of sacrificial self-giving, fills the central place.

D. D.

The conflict between the Pharisees and Jesus turned upon a question of momentous importance. It was a conflict between two ideals of goodness; between an ideal which made everything hinge on obedience to a system of statutory precepts, and an ideal which made everything hinge on the inner life, on a good heart, on a heart inspired by a great love.—D. M. Ross: *The Faith of Paul*.



CARCASSONNE

"No other place in Europe so perfectly preserves the scene and architecture of medieval warfare"

Adventures in Friendship

Impressions Gained on a Walking Tour in France

By Winfred Ernest Garrison

NOW it fell out that on a certain fair morning when the summer was yet young and the fields with flowers, Sir Bernart Alanhan, who was more troubadour than knight, fared forth from his castle seeking adventure. But since he had no mind for killing dragons and still less for bloody encounter with men, he left behind both sword and lance and rode out with no other weapons than certain songs of his own devising and a store of friendly words and a heart wherein was only good will and much innocent curiosity. For he conceived that more fruitful adventure lay in unlocking the minds of men with comradely words than in breaking their hearts with hard blows. And since he knew not where such peaceable adventure might best be found, he tossed his gauntlet before him resolved that he would go whichever way its fingers pointed when it fell. And when he saw that they pointed northwest, he looked about at the fields and the sky and laughed softly and started south, saying, "I will go where it pleaseth me." Nor did he stoop to pick up the gauntlet, for he said, "I would rather meet men with an open hand and palm to palm than with mailed fist."

In some such mood I landed lately in France after a "Student Third Class" voyage, and set out to ramble at random for a few weeks and talk with many men and see what is in their minds. Because a train for Paris stood on the track a hundred feet from the dock, I went first to Paris, as everyone else did. To have gone elsewhere would have been a gesture of defiance. Besides, there are many undistinguished persons in Paris who can be profitably talked with, especially if one takes lodgings on the south bank and avoids the places where tourists congregate and the sights that are double-starred in the guide books. Moreover, I had already seen them more than once. But at this moment, two weeks later, I am upon a mountain-side in the Pyrenees—having gone

south as far as is possible without crossing into Spain—looking down upon a little red-roofed town and a small church whose tablet proclaims that its foundation was laid just one thousand years before I was born.

A few days ago in Toulouse a sudden shower drove me into a doorway and an old lady hospitably invited me to enter and sit down. The little girl playing about the room was her great-grandchild. She told me she was married at twenty and had ten children—not much race suicide in France in that generation—and how her grandson's wife had died when the baby was two years old. She was in the north of France during the war and saw much of the invading Germans. They seemed to her a very friendly people. She was especially amazed at the skill of foreigners in speaking many languages, though she herself, who could not write her own name, spoke two, the Toulousan patois as well as French. The Germans were wonderful, for "while we could not understand a word of their language, they understood everything we said in a couple of months." As to resentment against them or fear of them, she showed no trace. Perhaps her simplicity was wiser than the wisdom of the politicians. But, of course, Toulouse is a quiet and remote place where racial fears are easily forgotten. Just across the narrow street from her house is the Church of the Jacobins, wonderful for its row of great columns which go marching in single file straight down the center of the nave, where the Mona Lisa and other art treasures were brought for safe-keeping during the war.

A College of Joyful Learning

Who would not love Toulouse with its rosy red brick houses and its air of ripe culture? It has been a place of letters and song, second only to Paris, since the days of the troubadours. The oldest literary society in Europe, founded in 1323 as the "College de gai Savoir," still

flourishes as the "Academie des Jeux Floraux." I would love to be a professor in a college of Joyful Learning, and if I were to compete for a literary prize, as men still come here from all over France to do every year and as Victor Hugo once did, I would choose that it should be in Floral Game for the golden lily, or rose, or amaranth. The Academie is housed, with half a dozen learned societies, in a beautiful building, the deed of gift for which specifies: "I require that there shall never be any discussion of political or religious questions here, for I love those things which unite the hearts of men and I hate all that divides them."

I can no longer say, as did the peasant in Gustave Nadand's famous and pathetic poem, "I never have seen Carcassonne." I have seen Carcassonne, and rambled about its walls and battlements three days and parts of three nights. No other place in Europe, I suppose, so perfectly preserves the scene and architecture of mediæval warfare. There is nothing else in the wonderful cité on the hilltop. (I except the new hotel which tries to look mediæval and fails lamentably.) Double walls, moat, drawbridge, fifty towers, a castle, postern gates where one man at a time might come in up steep steps and ramps, and where a hundred men could concentrate arrows and melted lead and other discouragements upon the head of an unwelcome visitor—it is perfect. One may see the lists where tournaments were held, and the halls where troubadours sang, and the church built by Louis IX, king and saint, with the very glass which he had put into its tall gothic windows rivaling his Sainte Chapelle in Paris.

Where Heretics Were Safe

Charlemagne fought the Saracens here; and the meddlesome Simon de Montfort carried on his inquisition against heretics; and the nobler-minded Roger de Trencavel, Count of Carcassonne, when he was called upon by a papal legate to search out and punish the heretics, replied in substance: "Not on your life, or to save my own. Here every man shall think as he pleases and pray as God gives him grace. I offer a city, a roof, a table and the protection of my sword to all those proscribed ones who will soon be wandering through Provence without city, shelter, food, or friend." If ever war was beautified by a halo of romance, it was at Carcassonne. But the one-armed veteran who guided me around the battlements and told me their old romantic tales knew a few things about war on his own account. He was a man of my own age—which is the age at which hair begins to change color. "The wars of a thousand years ago look very fine and very romantic—because they were a thousand years ago. And some fools want us to think that war is very fine now. But we know better. We have fought. And what was it all about? Nobody knows. We have neither hate nor fear. Not a man in this guard would ever fight again—only the chief, but (with sarcasm) he is a patriot."

There was a French traveling salesman on the train the other day between Carcassonne and Narbonne. You meet interesting and talkative people in a third-class compartment. He had the typical garrullity of his calling and maintained a steady flow of narrative and opinion of hotels, of business, of experiences, much of which escaped me, but this I got: "I went into a little town down here

to sell school supplies and asked where I could find the mayor (who must have been also chairman of purchasing agent of the school board). They directed me to a tailor's shop. I went there and asked the tailor if the mayor was there.

"He said, 'No.'"

"Why," I said, "they told me I'd find him here."

"That's a mistake," he said. "Here I am the tailor, but if you will come across the street with me to my office I am the mayor there." But I told him I was in a hurry and persuaded him that he could just as well be mayor for a few minutes in his tailor shop and I sold him an order of copy books."

Yesterday I spent an hour with a Catholic bishop who matched more exactly the ideal of what a bishop should be than any bishop I ever hoped to meet. To tell the story I must start back about nine hundred years. In the year 1001, Count Guiford, penitent for the murder of

his own son, founded and built the Abbey of St. Martin de Canigon on a projecting crag of Mt. Canigon, the highest peak of the eastern Pyrenees, and later took the habit and spent the remnant of his days there. For six hundred years the Abbey functioned and flourished as an Abbey, and that is a considerable stretch of time when one thinks of all that happened between the years 1000 and 1600. It was in Spanish territory all this time, for the French boundary did not include this region until 1654. Then it was abandoned and fell into decay.

Some of its stones fell into the gorges which surround the crag on three sides. Others were carried away by men who found it easier to quarry cut and carved stones from an old and helpless building than to dig raw building material from the mountain. So for three hundred years more it passed through the stages of progressive dilapidation—in the literal and etymological sense. In 1902, the Bishop of Perpignan, the old Catalan capital down by the Mediterranean, acquired the property and determined to restore it and make it his summer residence and a place of retreat for his priests. The ruins were studied with care. Old pictures and descriptions were hunted up. The new buildings were made as nearly as possible a replica of the old, and of course much of the old walls and of the old columns, capitals and carvings was preserved. The result is completely satisfying.

There is a plain little Romanesque church with squat monolithic columns and arches that seem to have been drawn freehand. There is a cloister with crude and fanciful carvings. There is a series of tiny cells, once the cubicles of the monks and now the dormitories of the priests who come for the retreats. There are the bishop's very simple apartments. And there is a projecting wing for the kitchens, where the cook not only prepares the bishop's meals but will give a meal to a passing pilgrim and—if it must be confessed—sells picture postcards.

"Chicago" Unlocks the Door

I sent in my card to the bishop, together with a very general letter of introduction proclaiming me an academic person of some sort. Probably he could not read the letter, for he speaks no English, but he could read the word "Chicago," and just now that is a magic word in Catholic circles. He came out at once, in spite of the manifest disapproval of his elderly servant who had tried to dissuade



Another View of Carcassonne

me by saying that the bishop was very old, feeble, tired, and came here for rest. He took me to his own rooms, even his bedroom, showed me the whole place, told of his pride and joy in the rebuilding of the Abbey and how people had at first called him the crazy bishop but now thought that he had done a pretty good job, and constantly recurred to the wonderful reception which Chicago had given to the Eucharistic Congress. I had told him at the outset that I was a Protestant. "Well, what does that matter?" he said. "I welcome you especially as a Protestant. America is a land of religious liberty and of mutual understanding among sects. We worship the same God in different ways. And Chicago must be wonderful for all denominations to have shown such hospitality to the Congress. We will never forget it."

I tried half a dozen times to get away—mindful of the servant's warning, though in fact the bishop is far from feeble and wonderfully agile for his eighty years—but there was always something else that he wanted to show me, the carving of this column, the view from that corner, the wing which he had not yet money enough to restore. "And to think," he said, "that these walls did not fall

down. Men tore them down. You know the saying, 'Tempus edax, edacior homo,' time is destructive but man is more destructive." And especially I must see his little Chapel of St. Benedict, thrust out on a bold point overlooking the world. "The view from there—ah!" and he kissed his gathered finger-tips and wafted a salute to the landscape as one might blow a greeting to a lady. His mail arrived as he was bidding me good-bye—a handful of letters, half a dozen daily papers in French, Spanish and Catalan, including papers from Paris and Madrid, and the "Revue de Deux Mondes." Then he stood for his picture, gave me his blessing and I left him on his crag—a beautiful figure though stooped and frail, a perfect embodiment of Gallic courtesy and grace, a nimble wit, a sparkling humor, and, if one may judge by his face and hour's conversation and the peculiar affection with which the people of the valley seem to regard him, a saintly spirit. The type one always likes to meet but rarely finds. If I were a Catholic and had grown cynical about my religion because of a visit to Rome, I should get back my faith by a pilgrimage to the Abbey of St. Martin de Canigon.

The Romance of Science and the Truth of Fiction

By William Lyon Phelps

Yale University, New Haven, Connecticut

LET us suppose I am teaching a class in arithmetic. I give out a problem, and ask the first person who reaches a solution to put up his hand. A lightning miscalculator soon draws my attention, and announces his answer. "No, you are wrong." "But, teacher, I think—" "Did you hear what that boy said? He said he *thought*. You mustn't think in mathematics. You must know." I myself at school always had an opinion in mathematics, and it was invariably wrong. You can have an opinion about the character of the late Woodrow Wilson, or of the League of Nations, or of Prohibition, and you will find a sufficient number of people who differ, a sufficient number to make discussion inevitable; but you must not have an opinion in arithmetic. By this time another boy has his hand raised. "No, you are wrong." "But, teacher, I got it *almost* right." Wouldn't it be interesting to build a bridge and have it *almost* right? To shoot at a mad dog and *almost* hit him? Well, here is a third boy. "Yes, your answer is right." (I, being the teacher, have a Key and can look it up for myself.) All those who have this answer are right, all those who have anything different are wrong, no matter how important their parents may be, no matter how noble or amiable their characters, no matter how near the correct solution they may have come. There is only one answer to this particular question—those who got it are right, and those who got anything else are wrong.

The beauty of mathematics is not the beauty of music, but for all that, it has genuine beauty. It has a cold, chaste beauty all its own—the beauty of accuracy. In these times when the half-educated are vociferous, and when carelessness and inaccuracy in speech are matched by the same evils in work, mathematics remain incorruptible. In mathematics and applied sciences, in engineering, architecture, calculation of the strength of materials, it

won't do to have things just about or somewhere near right; they must be right. The beauty of a correct solution of a problem, the beauty of steel and brick and stone rising in exact conformity to a plan, is true beauty, even if it may not be primarily of an emotional nature.

Whose Opinion is Right?

The beauty of art—whether it take the form of literature or painting or music—is beauty of another sort, and makes a different appeal. Instead of there being only one answer, there are as many answers as there are readers, or spectators, or listeners. In arithmetic, only one correct answer—how different in the case of books written for pleasure, novels, poems, plays. Let us suppose I am teaching a class in literature. I ask one pupil what he thinks of a certain book, and he replies that he admires it with all his heart. "I was deeply affected; I felt elevated, ennobled, inspired." Turning to another pupil, I receive the reply: "Teacher, that book made me sick; it is so soft, so sentimental, so slushy." Which of the twain is right? It is the same book, and yet it is both inspiring and disgusting. I say that both pupils have got exactly the right answer. What? Two irreconcilably contradictory assertions and both right? Certainly. These statements are not objective; they are not even opinions; they are impressions. One said the book inspired him, hence it is (fact) an inspiring book; the other said it made him sick, hence it is (fact) a disgusting book. In the arithmetic class there were forty pupils, and only one correct answer possible; in the literature class there were two hundred pupils, two hundred different answers, and all correct. The beauty of art is not the beauty of mathematics.

Literature is like a garden; one enters and admires the flowers, and chooses according to one's individual taste. There is no accuracy and inaccuracy; there is no

right or wrong. In flowers as in art, we are individualists. Take the rose and the lily of the valley; I mention these, because these are the only two flowers I know by sight. I have a good literary knowledge of vegetation; I am familiar with the names of scores of flowers, but I can't remember their names and faces together. I once called a woman's attention to some beautiful lilacs; she agreed that they were beautiful, but she called them wistaria. There you see the difference between science and art. There was only one answer to the question, What are those flowers? and, as is my wont, I did not get it. But we might intelligently have differed on the question of comparative beauty. A woman who was both sentimental and ignorant—a not uncommon combination—called the attention of a scholar to a certain tree. "Oh, Professor, do look at that beautiful pine tree! What do you think that pine tree would say if it could speak?" "It would say, 'I am a cedar tree.'"

Consider the rose and the lily. Which is the lovelier? One says the rose is the most beautiful flower that blooms; it is incomparable. But another emphatically disagrees. "The rose is so obvious; it is indeed gorgeous, but it is like a buxom, blowzy woman. The lily is reticent, shy, and suggests so much more than its face expresses." Now which is right? Both are right. There is no single correct answer to such a question. Of course you will not expect me to solve it for you, for I am ignorant of flowers. Suppose, then, the two disputants should go to a professor of botany—the result would be no more satisfactory. The professor of botany after fifty years' study of flowers does not know whether the rose is or is not more beautiful than the lily. You see there are no rules; there is no umpire in the rose-lily game. In baseball it is necessary to have an umpire, for that is the only way of knowing whether a man is out or not. Suppose a game started without an umpire, and suppose—a large order—both nines were composed exclusively of Christian gentlemen; when the gentlemanly Christian base-runner ran into the second bag, and was touched by the gentlemanly Christian second-baseman, he will be sure he is safe, and the other will be sure he is out, and they are both Christian gentlemen. But when the umpire says, "You're out!" you are out, and if you audibly don't think so, you will not only be out, but out of the game. In the rose-lily contest, in literature and music, there may indeed be plenty of umpires, but none of them is supreme.

Literature is like a garden full of brightly-colored flowers; "mathematics", said a certain dramatist, "is like a

glass house on the top of a mountain amid eternal snow."

Yet, from one aspect, science is more romantic than fiction. If I were teaching science to elementary pupils, I should endeavor to arouse their interest by showing them that modern science is the gateway to fairyland. We live in an age of miracles, and we owe these miracles to science. When the nineteenth century began, methods of transportation were exactly what they were in the age of Homer; no improvement had been made. When I was a child, there were no bicycles, telephones, electric lights, automobiles, subways, trolley cars, motion pictures, phonographs, victrolas, radios, airplanes, submarines; now these marvels have ceased to seem marvelous. We often hear it said that this is a dull, materialistic age, and there are those who yearn in imagination for the legends of the Arabian Nights, for the romantic days of the Round Table. But the twentieth century is more romantic than any fairy realm of the past. There lives in New Jersey at this moment a white-haired man named Edison, who is a greater magician than any of the genii of the Arabian Nights, Arthur's Merlin, or the Fata Morgana; even assuming the reality of those stories.

The Magic Wand of Science

Not only have scientific men made it possible for us all to be miracle workers, but they have overcome what were regarded as insuperable obstacles. A man with one leg cannot walk very fast, but in a Ford car he can travel just as fast as the biped. Where is the victory of death? Those who longed to see the faces of the departed and to hear their voices now do so with the motion picture and the victrola. Not only has the range of the normal man's activity vastly increased, but science has done much to relieve the enforced tedium of the handicapped. It is a misfortune to be blind; but not when one is listening to the gramophone; then the blind man is as well off as anyone. It is a misfortune to be deaf, but not at the movies; then it is a distinct advantage.

There is no longer isolation except when one wishes. In a lonely hut in the desert or among the mountains, one can hear the finest singers in the world, even after they have died; and by the radio, one may hear political addresses, scientific and literary lectures, and great orchestras.

I have no doubt that the time will come when a man



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"LITERATURE IS LIKE A GARDEN; ONE ENTERS AND ADMIRES THE FLOWERS, AND CHOOSES ACCORDING TO ONE'S INDIVIDUAL TASTE."

will be walking along the streets of New York, will suddenly stop, pull from his pocket something no bigger than a cigarette, place it to his mouth and say, "Is this the Hotel St. Francis, San Francisco?" and it will appear that it is. "Well, an hour ago I left in my bedroom there my fountain pen; please bring it to the New York Y. M. C. A. at once. You must look sharp, as I have to go to the South Pole in fifteen minutes."

But not only do we perform miracles unknown to and unimagined by the magicians of the Middle Ages, but we do their own miracles with more ease and better technique. When Faust was requested by the Duchess to give a specimen of his magic, and calmly inquired as to her preferences, she asked for something impossible, for grapes in January. In a moment Mephistopheles brings them, and the doctor explains that although it is winter in this latitude, it is summer in another climate, and "by means of a swift spirit" the fruit has been fetched. Grapes on the table in winter now excite no comment.

Take one of the world's favorite legends—the story of the Sleeping Beauty. The princess had been sleeping one hundred years when she was kissed by Prince Charming; at the moment of contact she woke up, all the family and attendants in the castle sprang to life, pots and pans rattled in the kitchen, footsteps were heard on the stairs, fountains leaped in the air; the normal activity of a feudal estate resumed its sway. But in our time a man in Washington sat at a desk and touched a button. At the moment of contact (like the kiss), yet not in that room but hundreds of miles distant, rocks that had been sleeping not one hundred years, but forty thousand years, sprang up, huge fountains of water leaped into the air, and a great canal was opened to the commerce of the world. That is our story of the Sleeping Beauty; that is the way we wake them up. Even assuming the mediaeval legend was true, I submit that our technique is superior.

Anyone today may enter a dark room, and say, "Let there be light," and by touching a button, the whole room is flooded with radiance. There is light and it follows instantaneously an act of will, as at creation's dawn. Science has made it possible for us to travel on the flying carpet, to see and hear the faces and voices of the dead, to sail in the firmament and in the waters under the earth, to talk intimately with friends a thousand miles away, to hear concerts by distant orchestras—to live day and night in fairyland.

How Long is a Scientific Statement True?

And yet although both in external accuracy and in the magic of romance science excels polite literature, it is not nearly so *true*. Great works of fiction have more truth than any work of science. Suppose I taught a class in chemistry, and began by saying that we should use as a textbook a work published in 1876. The class would laugh. "But wasn't this book written by a great authority? and wasn't he an honest man?" "Yes, but, teacher, he

wrote fifty years ago. If he were alive to-day, he would have to rewrite the book." Even elementary pupils could correct many pages in it. For what was scientifically true in 1876 is not true in 1926. Many things true in 1920 are not true now. A scientific man must continually bring his books up to date. The average life of a scientific theory is, I believe, about seven years. A learned scientist publishes the fruit of thirty years' labor, and then some other investigator prints something that shows all his work is vitiated.

Whenever you buy a scientific book, or an encyclopaedia, be sure to get the *latest edition*.

It is instructive to remember that in scientific books it is always the latest edition that is the most valuable; whereas in great works of literature it is the earliest edition that fetches the highest price.

Darwin and Dickens wrote side by side; one wrote "the truth," the other wrote fiction. But if Darwin were alive to-day, he would be obliged to cancel many pages in his books, and to revise many others; whereas Dickens would not have to change anything. "The Origin of Species" is by no means all true to-day; some scientific men think much of it is not true; but "David Copperfield" is just as true to-day as when it was written.

Shakespeare wrote "Hamlet" over three hundred years ago; but, although I am a professor of English literature and have the advantage of three centuries of civilization and of poetry which he never lived to see, I should be an incomparable idiot if I attempted to revise or to improve "Hamlet." I have seen Greek plays, written four hundred years before Christ, played before twentieth-century audiences, and find their mark in American hearts. They are as true as on the day of their initial performance.

Why is it that when not only the conclusions and generalizations of science are so shifting and uncertain, but even the foundations on which they rest subject to reasonable doubt—why is it that great fables in verse, great plays, and great novels are true and stay true? Because works of fiction are founded on something not only stable, but unalterable—Human Nature.

Human nature never changes; it never has changed, it never will change. Well-dressed men and women in the year of our Lord 1928 have the same impulses and instincts and sensations and feelings and desires that savages had forty thousand years ago, when they chased each other with an axe. The only difference is that so-called civilized people have better control over these impulses. The only hope for humanity is not that human nature will change, for it will not; but that gradually there will be more and better control of it.

Never speak of the books of science as if they were final, and of the books of fiction as if they were negligible; for while science has given us a world of romance, the great novels reveal to us the fundamental, ever-living, unchanging truth. In them we meet unchanging human nature in all its varied manifestations.

NOTHING can be more important to us than the formation of our disposition. It means more than houses or lands, more than clothes or bank accounts, stocks or bonds. It underlies everything we think and do. It is closer to us than our blood or bones. It settles whether we shall laugh or cry, whether we shall make friends or travel a lonely path.—RUFUS M. JONES: *Finding the Trail of Life*.

For the fact remains that conversation is a real art, and depends like all other arts upon congenial circumstances and suitable surroundings. People are too apt to believe that, because they have interests in their minds and can put those interests into words, they are equipped for the pretty and delicate game of talk.—ARTHUR C. BENSON: *Conversation*.

Summer School of Ministerial Training

Sixth Annual Session at Princess Anne Academy, Princess Anne, Md., July 24 to Aug. 3

By the Rev. R. B. Thompson

THE summer schools of theology have a well-defined program and a definite purpose, comprehending the educational scheme of the Commission on Courses of Study for the special training of pastors. The students are given the opportunity to study the great books recommended by the church, under the tutelage of fellow ministers who represent scholarship plus practical experience in the pastorate. Several courses are given.

1. The Undergraduate Course. Designed especially for all candidates for local preachers and supplies in the local preachers' course of study, and the courses for local orders; for traveling preachers' admission on trial, and those in the four-years' course of study. All undergraduates, in addition to their regular classroom and written work, are required to take an extra period each day in English. All members of the fourth-year class are required to take additional periods in homiletics, arrangements being made for each student to preach a sermon before faculty and students. All students who pass their examinations receive full Conference credit for their work.

2. Graduate Course. This has been arranged in response to an increasing demand from ministers in the pastorate who desire to foster their habits of study, and to find and hold the right attitude toward the issues of our age. As an introduction to modern methods of thought there are a group of studies given to undergraduates, but open to all ministers who desire to renew them: New Testament, history, church history, the history of religion, ethics, sociology, psychology, philosophy of religion, doctrine. Then there is Group 2—Seminar, designed for those who desire advanced work in some distinctive field. Examples: "Studies in the Epistle to the Romans," based on the Greek text, by Dr. J. W. E. Bowen, of Gammon Theological Seminary; "Advanced Studies in Homiletics," Dr. W. C. Jason, pastor at Milford, Del.; "Studies in Religion," by Dr. F. J. Handy, pastor at Jersey City, N. J. The last is a profound investigation into the sense of religion, with both the historic and prophetic view orientated.

The religious note is dominant throughout the entire session. Thirty minutes were given each morning prior to class work for devotional exercises. The Rev. Dr. W. C. Jason presented princely expositions of the Word of God. The Rev. E. E. Parker, soon to celebrate his fiftieth year as a pastor of the Delaware Conference, directed the singing, accompanied at the piano by the Rev. Ralph B. Thompson, pastor at Cambridge, Md.

Departments: Biblical Literature and History, by Dr. J. W. E. Bowen, whose erudition and excellence as a lecturer is known nationally; English Language and Literature, by Dr. Ernest Lyon, pastor of Ames Methodist Episcopal Church, Baltimore, Md., manager of the summer school of theology; Evangelism, by Dr. J. T. Fletcher, pastor of Zoar Methodist Episcopal Church, Philadelphia, successful pastor-evangelist; Religious Education, by Dr. C. S. Harper, pastor of Lynchburg, Va., secretary of the Washington Annual Conference; Religion and Philosophy, by Dr. F. J. Handy, also dean of the school; The Local Preacher's Course, by Dr. C. H. Matthews, agent of Ministers' Endowment Fund for

Washington Conference. Other members of the faculty, all of whom are marked for their ability and diligence as pastor-preachers, are: the Rev. A. L. Jenkins, Huntington, W. Va., registrar of the Washington Conference; the Rev. H. T. Johnson, Brooklyn, N. Y., registrar of the Delaware Conference; Dr. George E. Curry, Bel Air, Md.; Dr. R. W. S. Thomas, Washington, D. C.; Dr. J. H. Scott, pastor at Princess Anne, Md.; the Rev. D. W. Henry, Ph.D., pastor, Germantown, Pa.; Dr. J. W. Jewett, Montclair, N. J.; Dr. W. A. T. Miles, Wilmington, Del.; the Rev. L. S. Moore, Chester, Pa.; the Rev. S. J. Horsey, Delair, N. J.

Lectures: The general lectures of this session were remarkable for their cogency, practicality, and timeliness. The address by Dr. J. H. Reed, ex-missionary and educator in Liberia, on "Evolution," awakened the liveliest discussion of the term. The lecture on "Evangelism," by Dr. Fletcher, presented new aspects of an old but vital theme. Three lectures on "Music and Worship," by the Rev. R. B. Thompson, S.T.B., were a continuation of the discussion of church music, introduced at the session of 1927. His practicality in this field was evidenced in the successful direction of a choral group included in the annual concert given by the student-ministers. The lecture by Dr. W. B. Perry, pastor at Atlantic City, N. J., "God in History," was literally an anthology of the celebrated men and movements of civilization under Providence. The lecture delivered by Dr. E. A. Haynes, district superintendent of Washington Conference, was a fresh and forthright presentation of the golden dictum of brotherhood applied to the ministry itself. A similar address was delivered by Dr. C. S. Harper, directed to the church as an institution facing the challenging query, "What Have You to Give to the World To-day?"

Dr. D. W. Henry spoke of "The Minister's Imperishables," in a majestic message befitting his scholarship and progressive thinking. "The Prophet of the Inner Life," by Dr. J. H. Scott, revealed a mind mature in the things of the Spirit. A unique thing for any seminary was the lecture on "Psychiatry," diseases of the mind, by Dr. James E. Coleman, graduate physician, Chicago University, a young man who was educated at Princess Anne Academy and Morgan College, our own son.

At the graduation exercises an address was delivered by the Rev. J. H. Jenkins, D.D., Washington, D. C., "The Preacher's Outlook on Life." An interesting address, "Reminiscences of Early Days in the Academy," was given by the Rev. H. T. Johnson.

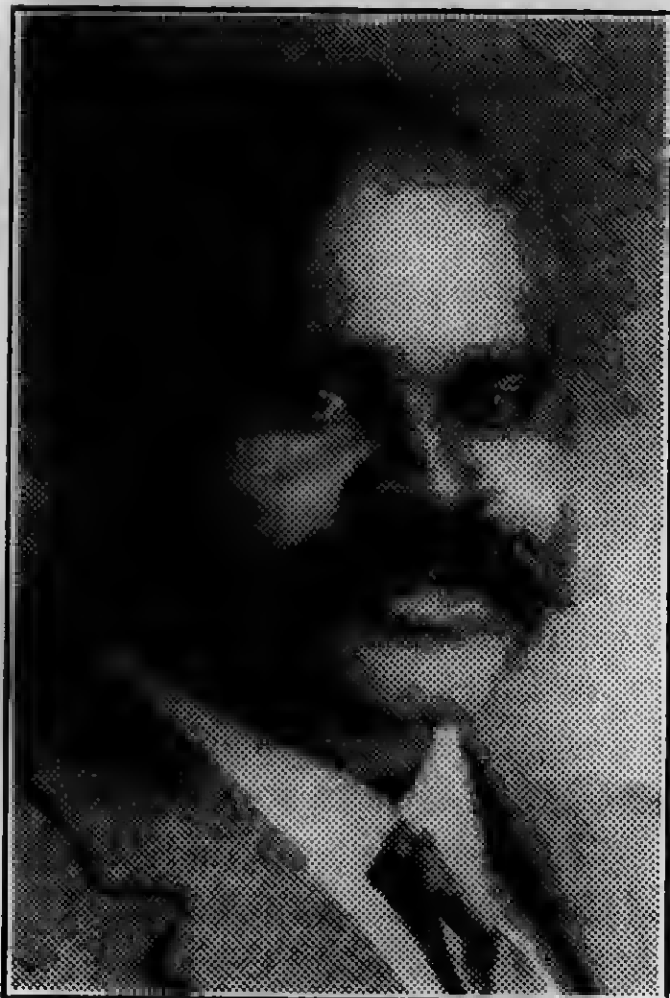
The sermons by the graduates, four being selected, were high-water marks in the record of the past six years for student preaching. The graduates are as follows: Solomon Bedford, John J. Barnes, W. T. Henderson, J. H. Holland, J. H. Hubbard, Harry H. Jones, B. J. Pogue, C. C. Wilson, J. A. C. Green. The total registration was fifty-six; the total number of persons spending part time was about one hundred.

The district superintendents met in session on the campus, as is their custom, and conferred with the faculty on the maintenance of the seminar for pastors. The support of the two Conferences through their representatives

and pastors is very comforting, and approaches adequacy. Dean Handy exhibited his usual sagacity in meeting all issues of administration satisfactorily. Principal T. H. Kiah merits our esteem for his most gracious reception of our annual assemblage. The beneficent influence and outreach of this school of the modern prophets is incalculable; it is a superb expression of Christian comradeship in concrete reply to the command, that the strong shall bear the infirmities of the weak. Providence smiles upon it.

CAMBRIDGE, MD.

Rev. J. H. Swann Translated



REV. J. H. SWANN

HEREWITH is the likeness of the late Rev. J. H. Swann, of Yoakum, Texas, who was pastor of St. John's Methodist Episcopal Church at the time of his demise, June 11, 1928. Again has the strong arm of death invaded the West Texas Conference and chosen the ripest fruit. Again we are reasoning why this must be so with a life so useful to humanity. Let us console ourselves with the poets' thought:

"He giveth his beloved sleep."

The Rev. Swann was the son of Mr. and Mrs. Albert Swann, and was born in Luling, Texas, October 15, 1868. He was converted at the age of fourteen years and called to the ministry of the Methodist Episcopal Church when but twenty years old. His life thereafter became that of a Methodist minister. Only those who have labored in the vineyard as such can fully comprehend the many struggles and sacrifices of such a life. When in charge of Mayfield circuit, he met and married Miss Mary E. Young in 1889. To this union five children were born, three boys and two girls, all of whom survive their parents, their mother having passed into the great beyond, January 4, 1909, in Calvert, Texas. On July 26, 1909, he was united in marriage to Miss Josephine Anderson, of Mexia, Texas, in Calvert, by the Rev. E. L. Jackson. During his pastorate, the Rev. Swann held the following charges: Mayfield circuit, three years; Belton circuit, two years; Cedar Creek circuit, six years; Oakland and Brown's Chapel circuit, six years; Calvert, two years; Waco District, six years; Marlin, two years; Waco, St. James, four years; Victoria District, five years; Cuero, five years; Yoakum, two and one-half years. Thus his life was like that of the lowly Nazarene, in which he labored for humanity and the upbuilding of the Kingdom. He was ordained deacon February 9, 1890, by Bishop John M. Walden, in San Antonio, Texas; and as elder, December 17, 1893, by Bishop James N. Fitzgerald, in Dallas, Texas.

The Rev. Swann filled his pulpit at Shiner, Texas, Sunday, June 10, 1928; returning to Yoakum, he stripped his life's ship of her rigging and went in to study war

no more. The end came suddenly. The funeral services were held in St. John's Methodist Episcopal Church, of which he was the pastor. The following ministers were present and took part in the services: The Rev. J. W. Weakley, who delivered the funeral oration, San Antonio, Texas; J. W. Warren, San Antonio; S. D. Mosley, Victoria; T. M. Bruton, Lockhart; W. B. Lott, Cuero; G. M. Mallery, Hallettsville; J. N. Hooey, Oakland; D. F. Vance, Altair; and W. M. Ellison, district superintendent, who acted as master of ceremonies. The ministers of the city were present in large numbers. Many letters of condolence, and telegrams, were read. A profusion of flowers covered the bier. The remains were carried to Litton Springs for burial. Here Drs. S. E. Blacknell, Turner, Jacques, Straight, and President T. R. Davis were present. The funeral directors were Jamerson undertakers.—J. W. Warren.

Morgan College Notes

THE TEACHERS

PRESIDENT JOHN O. SPENCER has announced the following appointments to the faculty for the ensuing scholastic year:

1. Emile Trebelle Holley, freshman English and journalism. Mr. Holley won the Phi Beta Kappa key from the University of Vermont, where he earned both the Bachelor and Master of Arts degrees. He is at present a Ph.D. candidate in English at Columbia University. He has had experience as a teacher in the New York High-School system, Morehouse College, and Wilberforce University.
2. Rebecca B. Jordan, French. Bachelor of Arts degree from Howard University. For six summers she has pursued special courses under the direction of the General Education Board. Her experience was obtained at Tuskegee Institute, Lane College, Tenn., and Allen University, South Carolina.
3. William S. Taylor, coach. Bachelor of Arts, Lincoln University, Pennsylvania. Mr. Taylor has been coach at Samuel Huston College, Texas, for the last three years.
4. Mrs. Lola Graham McCanns (a widow), director of music. Mrs. McCanns received her training at Spokane, Wash.; Nashville, Tenn.; and the school of music at Howard University, together with special training under private instructors. She has had experience as a teacher of music in Seattle, Wash., and Portland, Ore.

THE OUTLOOK

Applications are steadily coming in for admission to the freshman class in September. All indications point to the fact that Morgan will be taxed to accommodate all who meet the entrance requirements. The freshman class will report here on September 17. Upper classmen will report on September 24.

Coach Taylor will call his football squad for practice on September 15.

THE SUMMER SCHOOL

The summer school closed on August 3. Both students and faculty apparently had a pleasant and profitable summer on the campus.

The Epworth League and Sunday School Institute of the Delaware and Washington Conferences will convene here for the week of August 20.—Edw. N. Wilson, Registrar.

Reviving Family Prayer

By the Rev. R. B. Anderson

MOST of the serious problems facing the church will be greatly simplified only when vital religion dominates family relations. The moral ideals and practices of family life will determine the strength and integrity of national life. Burns paid his tribute to the value of family religion in his beautiful picture of the Cotter's Saturday Night.

The priestlike father reads the sacred page, then kneeling down before heaven's eternal King, the saint, father, and husband pray:

"From scenes like these old Scotia's grandeur springs
That make her loved at home, revered abroad."

The ark of the Lord continued in the house of Obed-Edom three months, and the Lord blessed Obed-Edom and all of his household. Much of the prosperity of nations is due to the family prayers which were once daily held in the homes of our fathers.

To a very large extent the custom has gone by. Whatever the argument pro and con may be, the fact nevertheless remains that such family prayers nurtured and developed the spiritual resources to which the prosperity of the nation is due. The custom of family prayer should be revived.

The Work of Being a Minister

BEING a minister is not a passing matter. It is far more difficult than the average man thinks. The demands upon him are such as to require his best. The work is becoming more and more technical and professional. The easy-going man cannot survive in it. The way to the top closes upon a man before he reaches forty. Each man must make good early, even at once, or he must gravitate and wait to attract attention. So much depends upon his own personality, his initiative, his social qualities, and his gifts for versatility. Piety does not mean as much as it once did for success. Scholarship and breadth of learning do not capitalize him beyond his brethren. Consecration and holiness of spirit do not help him to a higher range of usefulness. In many instances he must study to be a man of the world and at the same time not become contaminated with its foulness or secularity. The present-day minister is placed in almost an impossible situation. Perhaps this is the reason why so many are seeking to get out of the pastorate.

Recently Bishop Freeman, of the Protestant Episcopal Church at Washington, D. C., said in addressing a group of ministers, in speaking on the personal habits and practices of the minister:

"Other men to whom we minister are compelled to observe definite rules in industry and commerce. So must we, else we must lose caste, and our preaching, however eloquent, fail of its purpose. Fitness for the ministry demands something more than physical robustness or intellectual alertness. It also demands meticulous care, not only in living a life that is blameless and above reproach, but in the recognition of the amenities. There is a kind of effort after popular favor, a disposition to appear broad and tolerant, that is fraught with the greatest consequences to our calling. I do not mean that we are to be prigs or censorious and ungenerous critics. We

are to be clearly distinguishable from those who know no standards and refuse to recognize the rules of common decency. The tragedies of unformed and broken careers in this holy office illustrate in a solemn and striking way the folly of indulgence in those things that are wholly alien to our calling. To stand alone for principle is far better than to lose one's identity in the crowd—the crowd that knows neither principle nor honor. In an age in which the 'repeal of reticence' is so conspicuous, no man who believes in things that are pure and honest and of good report can afford to be indulgent or careless."

The minister is not a member of the leisure class. He is nearly being denied the opportunity of a place among the intellectuals. Sometimes he feels himself too much one of the hired servants of his father's house.

At the last analysis, no man can live the life of a minister without the help of the Holy Spirit. This is conceded, but not always practiced.

Contest Endorsed by Senior Bishop

My dear Brethren:

The Board of Temperance, Prohibition, and Public Morals is endeavoring to do all the work committed to it in the most efficient manner. There are several phases of the work, as you well know. There is, first of all, the problem of the enforcement of existing laws. Second, the education of the new generation on the whole subject of temperance and education of the old generation as well on the benefits of prohibition. Third, committing of everyone, and especially young people, to the principle and practice of total abstinence from a personal use of all intoxicating liquors. Fourth, the observance of the utmost care with reference to other phases of public morals which so vitally affect the lives of our people. The entire country is suffering from the effects of vile literature, low-down places of amusement, and other customs which literally sap the life of the people.

I trust that the ministers and members of the Washington Conference may be found emphatically and clearly on the right side of all these important issues, and that those of other Conferences will be equally loyal and true.

Ever and faithfully yours,

WILLIAM F. McDOWELL.

—The home should be a sanctuary.

—Jesus Christ came to reveal God, but also to redeem man.

—The length of a man's face should not be an indicator of a man's religion.

—Obscure people on earth will, in all probability, occupy places of honor in heaven.

—Train your troops before the day of battle if you want them to behave well when they come to face the enemy.

—Some men act as though they thought the minister was the porter on the train as they hurry on their way toward heaven.

—Traffic on the highway to holiness is slack at the present time because so many are unable to get into the fountain of cleansing when the waters are troubled.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

PAUL IN A ROMAN PRISON

THIRD QUARTER. LESSON IX. AUGUST 26

Scripture Lesson—Acts 16. 16-40.

Economics and Idealism. Most men are practically indifferent toward an ideal that does not interfere with their present means of securing an income. They will favor it when it provides a means of increasing their income. And they will oppose it when it lessens their income. No matter what it is, one has to show that in the long run a thing pays economically if it is to become the most attractive to the rank and file of peoples. Even the sinking of merchant ships and destroying our goods, thereby interfering with our purse, drew us into the World War when the sinking of passenger ships and destroying our innocent citizens failed to do it. In spite of all our preaching to the contrary, it is yet very difficult to redirect the love of the average man from economic gain to something more idealistic.

The case of a certain man whom I know comes to my mind. During pre-prohibition days he secured a splendid income from running a saloon. Since then he turned his saloon into a cold-drink parlor, with his income greatly diminished. Some time ago a colored church in his neighborhood launched a drive for funds to begin the erection of a much-needed church building. A contribution was solicited from him. I was told that he said that he would never give another cent to a church, because the church had destroyed the business out of which he had been earning a good living, and that the church may have as his contribution all that it had caused him to lose. Before the saloons were closed he was a loyal member of a church.

This man was probably exceptional in the extreme attitude which he took. But in some respects he was typical. Men usually fall out with the church, a political party, or anything else that seriously interferes with their money-making business—no matter if this business is the running of a saloon, a red-light house, a gambling hall, an underworld den, or anything else detrimental to the highest welfare of society and individuals. Even in slavery days some churches maintained their prestige among a slave-owning population by not daring to condemn the slave traffic. Yet the true servant of the true God who has a worthy social ideal will not place mere economic considerations above the moral and idealistic ones in his program for social and individual uplift. Enemies he will make of all those whose evil but money-making business he has ruined or caused to decline. Prejudice will be added to anger if he is a foreigner advocating foreign ideas. But he makes friends with God and all the good among men.

The Divine and the Diviner. This was Paul's experience in Philippi. Economics was at the basis of the opposition to him. He incidentally cut off a lucrative source of income to certain men; and they resented it by having him thrown into prison on the grounds that he was an insignificant Jew, who was presuming to criticize and condemn Roman culture, and was stirring up racial strife in the city by trying to impose his Jewish culture upon Roman citizens. Suppose they had known that he was a Roman citizen! But what had he done? He had only kept within bounds of his legal rights to preach a new religion, and had through this religion taken away from a diviner the power of divination. He had violated no law—not even the law of propriety. And he would not have interfered with her had he not hoped by this means to convince the Philippians of the superior power of Jesus above all gods to save from the uttermost. He was grieved, not at her, but at her condition; and he wanted to save her that her

salvation might be the means of the salvation of the city. And the reader will observe that he did not repeat the mistake of Lystra by working the miracle as if through his own power, but in the name of Jesus Christ, that to Him, rather than to himself, as at Lystra, would be the glory. The Divine redeemed the diviner. He was not thinking at all about the financial loss to her masters. And what, after all, is the financial loss to a few disreputable men as against the spiritual redemption of a city, or even of an unfortunate girl whose life may be used in the service of the true God? The city was not converted, to be sure; and the immediate result of the miracle was contrary to what was probably expected. But, without being told it, we must believe that the miracle was not without some favorable influence on the spread of Christianity in the city.

Human Extremities and God's Opportunities. But the final result of the miracle was more convincing than the miracle itself. It was another miracle more convincing. Paul had had a part in the first miracle; but the human element was entirely lacking in the second one. We are speaking of the miracle through which Paul's release from prison came. It was evident that divine power was operating on his behalf. And through this Christianity gained an entrance into the official class of the city. This result would not have followed, however, had Paul escaped from prison. His remaining there, even though he could have escaped, put the jailer under unpayable obligations to him: it both saved the jailer's life and his family from consequent sorrows and redeemed them all to God. God used Paul's extremity as an opportunity to further his cause in the city.

This was God's purpose. But Paul remained in prison after God had manifestly released him because he well knew that, being a Roman citizen, if tried at all he could demand a trial by Roman law and would certainly be released. He would be exonerated of all guilt and could face the world as a man; while should he miraculously escape the enemy could still hold him guilty. For this reason he would not leave the prison even after having been given per-

mission, but demanded that he be officially led out as he had been led into it—that he might stand before the world officially freed of all charges, and that the enemy might not be able to spread the report that he escaped from prison under charges.

SAMUEL HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, AUGUST 26, 1928

"Sirs, what must I do to be saved?"

(By D. D. Martin, D.D.)

Missionaries sometime get in real trouble. Men are full of prejudice against the gospel of purity. A provocation will arouse their hatred into actual attack and often great cruelty. The opposition this time was aroused by help rendered a poor slave girl who was yielding a revenue to her owners. When Paul befriended her and commanded the evil spirit to come out of her, the hope of their gain was gone and they became angry.

The owners seized Paul and Silas and brought them to a mob court. The magistrates yielded and they were beaten with Roman cruelty and then put in the inner prison with their feet fastened. God does not forget His own on the foreign fields, and comes to their comfort or deliverance. Paul and Silas did not complain. They sang hymns of praise unto God, interspersed with prayer and testimony—a real prayer meeting in jail. No prison can shut God out. He was with Bunyan in the Bedford jail, and gave him visions that have been of help to multitudes. God was with Paul and Silas.

God opened the doors and unbolted the stocks which held their feet. It was done by an earthquake, which aroused the jailer, who would have killed himself while smitten with fear; but Paul was as calm as the morning and saved the jailer from rashness and preached salvation unto him. He and his house became converts. The real missionary can evidence his faith under most trying circumstances. This is what convinces the world of the power in the gospel.

The charm in this lesson is the short and direct answer which Paul made the jailer. No long sermon with finely adjusted argument, but a direct answer to a question of hope and despair. It found its way to his heart. He believed and was saved. Missionaries are compelled often to be brief and direct. Many times they are using a foreign tongue or speaking through an interpreter. The direct simple truth is most often used, and with best effect, telling what to do to be saved.

GAMMON SEMINARY.

Epworth League Topic

AUGUST 26

By the Rev. J. W. Haywood, D.D.

WALTER RAUSCHENBUSCH

The most stimulating book I have ever read, I think, is "Christianity and the Social Crisis," by Rauschenbusch. I always had the feeling, for a long time inarticulate, inchoate, that no human problem was outside the pale of the gospel. My study of the life and teachings of Jesus while I was in the theological seminary confirmed my belief on this point. And, I was just beginning to formulate my religious-social doctrine when Rauschenbusch's book fell into my hands. It was given, without cost, to the members of my class when we were graduated from the seminary.

Let us notice some of the things which Rauschenbusch believed the church should be deeply concerned about.

The Interests of the Working-class. This does not imply that the church should be hostile to the capitalistic class. It does mean that, because the poor are more in need of friends, the church ought to be sure to be-

friend them actively. This, I think, is exactly the mind of Jesus on the matter. He was out and out for the "under-dog." They always had a champion in Him. Those who have money enough to hire others are so apt to forget that they and the hired folks are of the same sort of clay. It is easy to think of hired people as just "hands," forgetting that they are also hearts and hopes and all the other human things. Rauschenbusch believed that the church should take an uncompromising and unequivocal stand against any and all things that make the laborer less than a brother man. He believed that the pulpits should flame and thunder against the so-called Christians who rob their fellows six days in the week and expect to atone for it by giving a fat check to foreign missions on Sunday.

The Existence of Poverty. Rauschenbusch was a socialist. That word scares most of us. We have the capitalistic consciousness so in-

curably that the word socialist is a kind of shibboleth to us. Rauschenbusch was what I am pleased to call a Christian socialist. He believed that a man holds his wealth as a trust from both God and society. I must confess that my study of the matter leads me to believe about the same thing. I believe that the laborer has just as much right to share in the profits of industry as the capitalist. I believe, therefore, that all industry should be organized on the co-operative plan. I do not believe that the man who furnishes the capital to run a business has any more right to say how much wages the worker should get than the worker has to say how much profit the capitalist should get. Both labor and capital are necessary to production; both capitalist and laborer should, therefore, have a say about the distribution of surplus and profits. The man who screws on nuts in Ford's factory is making a necessary contribution to the manufacture of the Ford car. Without this man's labor, Ford would be as

helpless as this man would be without the genius and money of Ford. I believe, like Rauschenbusch, that men who exploit labor and stuff their pockets with large dividends ought to be told by the churches that they are robbers. Poverty exists in some cases, to be sure, because people are improvident and worthless. But it is equally true that much of the poverty of our social order is due to the wrong use of money and of the power which money gives.

Co-operative Rather Than Competitive Industry. Rauschenbusch taught that, in a Christianized social order, industry would be organized on a co-operative rather than on a competitive basis. The big objective, then, would not be profits and dividends, but social benefit. In an order of this kind, money and property would only be valuable as they made possible a larger, richer development of human personality.

MORGAN COLLEGE.

Little Stories of Achievement

What the Churches Are Doing

Stonewall, Miss.—The members of Zion Chapel Methodist Episcopal Church, Stonewall, Miss., are rejoicing over a new church which is being erected at a cost of \$3,500. The members are wide-awake and keeping things alive under the leadership of the Rev. E. W. Rogers, pastor. Pray for us that we may continue to succeed.—Bertha Dunlap, Reporter.

Pine Bluff, Ark.—St. Mark's Methodist Episcopal Church is going to be one of the leading churches in the Little Rock Conference if the Rev. W. H. D. Bright is allowed to remain with us for several years longer. He came to us with new ideas and plans for the church. We are beautifying our church and are planning to paint it. We will assure the Rev. Bright that he shall have our assistance in every way possible in putting over the program of the church.—Mrs. Ida Stewart, Reporter.

Rio, Miss.—Liberty Methodist Episcopal Church: The month of July will long be remembered by us. The Rev. J. A. Williams has just closed a soul-stirring revival, assisted by the Rev. W. D. Kirkland. Raised in the month of July, \$89.43; of this amount \$50.34 was raised by the junior church. The Rev. Williams is the right man in the right place. We love our pastor. We do not intend to allow the trust that has been committed to our care to lag. We are trying to embrace it, and feel, with God as our Helper, we can put the program of the church over.—The Rev. J. A. Williams, Pastor; Velma Donald, Reporter.

Jeanerette, La.—The pastor, Rev. H. L. Clark, and his good members at Boynton Chapel, Olivier circuit, entertained visiting preachers recently. They were the Rev. J. E. Rolax, a former pastor of Boynton Chapel Methodist Episcopal Church, and the Rev. W. H. Jones. The church showed itself well prepared for the occasion. At the night service the Rev. Rolax preached to a large congregation. His sermon was enjoyed by all. The president of the Ladies' Aid, Mrs. Octavia Smith, had things well in hand. She knows how to do and is always doing for the advancement of the church. We are alive as ever and are bringing things to pass under the leadership of our pastor. Pray for us. We are marching onward and upward.—Reporter.

Withams, Va.—Under the leadership of the new pastor, Rev. E. M. Neals, this charge has taken on new life. By the co-operation of its membership many improvements have been made. The parsonage has been painted and the interior beautifully painted and papered, the work being done by men and women of both churches, assisted by pastor

and wife. On Sunday, July 29, a one day's meeting was held at the home church, at 11 A. M. A soul-stirring sermon was preached by the Rev. J. T. Fletcher, pastor of Zoar Church, Philadelphia, Pa., and at 8 P. M. another wonderful sermon was preached by the Rev. E. W. Holden, pastor of Centerville circuit, of the Easton District. August 5 a one day's meeting was held at the Lower Church, with services morning and afternoon. Each meeting was well attended by large crowds. Finance was divided between trustees and stewards. Plans are already being made to renovate both churches inside and out.—Reporter.

Hobson City, Ala.—Rising Star Methodist Episcopal Church: Under the leadership of our pastor and wife, the Rev. and Mrs. J. R. Taylor, our church is meeting with continued success. This is their third year with us, and it is indeed gratifying to say they have won the love and respect of the entire membership, and also the friends of the community. Every department of the church is organized and at work. It can truly be said of them, they know no failure, and in every way the pastor has proven equal to the task. Too much praise cannot be given to the junior church which, on July 22, in a talent rally, put on the table \$23.33. After a soul-stirring sermon by the Rev. Roberts (white), of the Methodist Episcopal Church of Oxford, the following persons reported: Misses S. Hill, \$2.45; R. L. Morris, \$2.35; Mozell Owens, \$2.04; Lavata Owens, \$2.12; Madeline Rollen, 23 cents; J. Morris, \$2.14; E. Dickerson, \$2.20; Naomi Williams, 97 cents; I. Boyd, \$4; Messrs. S. Young, \$1.35; H. Adams, \$2.14; C. W. Price, \$1.75. Miss Irene Boyd, winner of the first prize; Miss Sarah Hill, winner of the second.—Reporter.

Anniston, Ala.—At present Haven Methodist Episcopal Church is enjoying a very prosperous season under the leadership of the Rev. Joel C. Carson. Just before the pastor left for the District Conference the church raised \$209.75, which was a little over four hundred dollars for the month of July. The pastor claims that officers should lead out in every great undertaking. Those who paid in this last effort were as follows: J. A. Berry, \$1; Etta Bell Benham, \$7; the Rev. J. C. Carson, \$7; Irene F. Carson, \$7; R. D. Cooper, \$6.85; Mattie Carlisle, \$5; D. W. Hughely, \$7; Dona Goram, \$7; L. A. M. Jackson, \$7; Miss Willie Jackson, \$1.50; the Rev. L. A. Brooks, \$1; Sarah Brown, \$3; Washington Brokins, \$4; Aaron Edwards, \$1; Mary Glanton, \$2; Selena Ingram, \$1; Emmy Jackson, \$1; Robert Lewis, \$1; Lowe McNeal, \$3; Ella Mae Morgan, \$3.25; Pearl Nichols, \$5; Alvin Newell, \$4; Lucy Oden, \$3.85; Mack Ogletree, \$7; Maggie Ogletree, \$7; Ollie Paterson, \$1; John Pinkard, \$5; Flora Pinkard, \$5; Mattie Ramsey, \$2.20; Cora Ross, \$7; Elenor Ross, \$1; L. B. Ross, \$1; Ammie Smith, \$1; Eugene Sistrunk, \$1; Eulah Sistrunk, \$1; Florida Simmons, \$2; Minnie Simmons, \$7; Mattie Trammell, \$7.20; E. A. Trammell, \$7;

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- 3—To correlate the history, geography and teachings of the Bible with what they are learning of the world in which they live.
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In common with the other Group Lesson periodicals The Intermediate Quarterly contains the uniform service of worship. Its price to schools is but 13 cents a quarter, 50 cents a year.

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Ida Underwood, \$1.25; Mattie Wright, \$3; George Wright, \$5; Lee Walton, \$5; Lula Williams, \$3; J. P. Williams, \$1; Dr. Chas. Thomas, \$1; Ladies' Aid No. 3, \$13.50. The church has raised for all causes this year, \$2,328.88. Everything looks good for a splendid closing.—Mrs. Pearl Nichols, Secretary.

Marshall, Mo.—North Street Methodist Episcopal Church: The following is a summary of what has happened at North Street Methodist Episcopal Church since May, 1928. First of all, the Rev. Spencer Ray was appointed, pastor in charge, late in April. He came to us with a progressive program, as is evidenced by what we have achieved during his brief administration. The junior parsonage committee installed beautiful electric fixtures, graced the dining room with an expensive congooleum rug, and papered two rooms. Mrs. Pinkie Pollard is the president. The trustees provided a nice garage for the pastor's car, repaired the plastering in the parsonage, screened the parsonage, have kept their current expenses well in hand, and paid \$200 insurance premium. Mr. H. Watson is the chairman. The Ladies' Aid Society has furnished the parsonage with beautiful lace curtains. Mrs. Georgia Smith is the president. Forty dollars has been raised and sent to the general office on our World Service quota. Mrs. Wilson Fitzpatrick is the World Service secretary. One rally has been given and \$330 raised. Dr. W. H. Madison and Miss Ada Kelley were the captains. The stewards have paid the pastor for five weeks in advance and have money in the treasury. Mr. H. Vincent is the district steward. Mrs. Phoebe Anderson has been appointed Good Literature secretary and will begin her Southwestern campaign with a good-literature program. The pastor and his wife have organized two choirs: the "Morning Star" choir, with Mrs. Ethel Ray as pianist, and the Junior choir, with Miss Marinda Fugerson as pianist. The Metropolitan choir is still intact. Mrs. Roberta Harper is president. The senior stewardess board is giving splendid entertainments. Mrs. Gilbert Williams is the president. A junior stewardess board has been organized and has a handsome treasury. Mrs. Isadore Richardson is the president. The budget system has been inaugurated and

meets the approval of the membership, as well as increases the financial efficiency of the church. A teacher-training class is in process of organization, which has bright prospects for large development. One storm has struck the parsonage and left fifty pounds of choice groceries. There is a marked increase in attendance at the services and all

auxiliary meetings. We have just closed the greatest District Conference in the history of the Kansas City District. New district organizations were set up, new financial plans adopted, and a district program of evangelism launched. Dr. E. W. Hannah is the district superintendent. Pray for us.—Reporter.

District Activities

District Round

WAYNESBORO DISTRICT

Fourth Round—Augusta, St. Mark, August 26, 27; Sylvania, September 8, 9; Rocky Ford, 15, 16; Newington, 22, 23; Statesboro, 29, 30; Millen, October 6, 7; Haven, Asbury, and Gough, 13-15; Portal and Stillmore, 20, 21; Pulaski, 27, 28; Hiltonia, 27, 28; Hernndon and Wadley, November 6, 7; Charles-town, 13, 14; Dublin, 19-21.

Dear Brethren: Remember that the Annual Conference is to convene November 29. Therefore we need to put forth every effort to raise our claim in full, so that no cause we represent will suffer. We can put it over if we are determined enough to do so. Remember special drive for Clark University and the Southwestern Christian Advocate. Call me if you need me.—W. H. Odum, Dist. Supt.

Quarterly Conferences

BROOKHAVEN, MISS.

Brookhaven circuit: Our third Quarterly Conference was held in Crumps Chapel, August 3, with our beloved superintendent, Dr. Coleman, presiding. He conducted the devotional service with much spiritual fervor, after which he gave a most inspiring address on brotherhood, and the pressing need of our loyal co-operation with the church. The business session showed that pastor and officers were on their jobs. On Sunday, Dr. Coleman entered the pulpit at 11.30 A. M., and preached a most wonderful sermon to a packed house. We can truly say, "How our hearts burned within us as he spoke to us by the way." We paid the superintendent in full. Too much praise cannot be given this good man.—Reporter.

MASHULAVILLE, MISS.

Our third Quarterly Conference was held at Busy Bee Methodist Episcopal Church,

July 28, 29. Devotions and a soul-stirring love feast were conducted by the pastor, Rev. J. J. Johnson, after which the Rev. L. F. Jones went into the business of the Conference. A large number of members were present with written reports. Raised for the district superintendent, \$29. Sunday, the Rev. L. F. Jones preached from Matt. 3. 17. Forty-seven persons partook of the Lord's Supper. We will be glad to have the Rev. L. F. Jones come again.—Mrs. M. O. Cotton, Reporter.

MICANOPY, FLA.

Sunday, July 29, the district superintendent, Rev. F. E. Welch, held his third Quarterly Conference at Paradise Methodist Episcopal Church. The pastor and members made good reports, after which the district superintendent gave a short lecture to the officers and members on being prompt to duty in every way. The choir rendered music, after which we were favored with a duet by little Miss Georgia Malfred and little Louise Kelly. At 8 P. M. the Rev. Welch delivered a wonderful sermon to the delight of all who heard him. One sister joined the church. We are always glad when the Rev. Welch comes to us. We hope for him a long administration on the Ocala District. Collection for the evening was \$11.75.—The Rev. G. M. Hearst, Pastor; A. E. Kelly, Reporter.

WEST ENTERPRISE, MISS.

The third Quarterly Conference was held July 21, 22, at New Hope Methodist Episcopal Church. After dinner was served under the grove, we assembled in the church at 2.45 P. M. After prayer by the pastor, Rev. E. A. Wilson, district superintendent read 2 Cor., 4th chapter. A number of young people were present at the business meeting, which the superintendent conducted in a brotherly manner. He was paid in full. Sunday, at 11 A. M., the Rev. Wilson preached to the delight of all present.—The Rev. C. M. Webb, Pastor; Mrs. D. A. Houston, Reporter.

Reports of District Conferences

BATON ROUGE

The Baton Rouge District of the Louisiana Conference convenes in St. Mark's Methodist Episcopal Church, Baton Rouge, La., July 25-29. Our pastor, the Rev. M. R. Walker, and his splendid members and friends gave us a hearty welcome. Pastors, delegates, and visitors came from all over the district and other districts. They came to witness and enjoy the closing Conference of the sixth year of our beloved district superintendent, the Rev. B. J. Reddix, who manifested an unusual degree of interest and tact.

At the opening of the Conference, holy communion was administered by the district superintendent, assisted by the Revs. J. A. Williams and D. S. Sloan. A wonderful feast of joy and love!

The officers elected were: The Rev. J. H. Thompson, secretary; the Rev. A. P. Robinson, statistical secretary; the Rev. W. H. Davis, Miss Yeater LeMarquis, and the Rev. Wm. Harrells, assistants; the Rev. G. W. Carter, reporter to the Southwestern Christian Advocate; the Revs. J. S. Dixon, Wm. Harrell, J. A. Williams, and Anthony Taylor, Conference stewards.

The Conference was given a hearty welcome. Addresses were delivered by Miss Rachael Stanley, the Rev. J. H. Smith, and the Hon. B. V. Baranco, all of which were very fitting. The response was by the Rev.

George W. Carter, pastor at Scollandville. It was indeed a splendid occasion.

Reports of the pastors of the district showed marked improvement along various lines and all of them are looking forward to a victorious closing of the year.

The Rev. D. S. Sloan led in the discussion of "What Effect Will the Central Conference of the Methodist Episcopal Church Have On Our Group?" This was very wisely and reasonably discussed by the brethren. Other discussions and papers were had and discussed by Mr. B. J. Stanley, the Rev. M. R. Walker, A. L. Fleet, and Miss Beatrice Carroll and Miss Y. A. Marquis.

The Woman's Home Missionary Society, under the district leadership of Mrs. M. E. James, and the Ladies' Aid Society, under the presidency of Mrs. A. Berryhill, rendered fine programs and showed much progress in their work.

The anniversaries of New Orleans College and the Southwestern Christian Advocate were held. Dr. O. E. Kriege, the president of the college, inspired the whole Conference in his wonderful address. The Rev. J. H. Thompson represented the Southwestern Christian Advocate in a fine way. The Board of Pensions and Relief was represented by the Rev. J. A. Williams instead of Dr. Jones, the special representative. It was in good hands and well taken care of.

Epworth League Institute Dates

Florida State, Florida and South Florida Conference, Daytona Beach, Fla., August 12-19.

Morgan College, Washington and Delaware Conference, Baltimore, Md., Morgan College, August 20-26.

Waco District, West Texas Conference, Waco, Texas, August 21-26.

Atlanta, Clark University, Atlanta, Ga., August 27-September 2.

Little Rock, Philander Smith College, Little Rock, Ark., September 24-30.

The delegates to the Area Council were elected as follows: Ministerial—the Rev. M. R. Walker; lay—Mr. B. J. Stanley. The Rev. B. J. Reddix in his fine way introduced many visitors, among whom were the Revs. Calvin S. Stanley, of First Street Church, New Orleans; J. W. Turner, of New Orleans; G. C. Hayward, of Grace, New Orleans; T. R. W. Harris, of New Orleans, district representative, who brought greetings. The Rev. Mitchell brought greetings from the LaTeche District. The Rev. N. C. Chinn, of the Baptist Church, was also introduced, and many others.

The following brethren preached very helpful and inspiring sermons: The Revs. Anthony Taylor, J. C. McCrory, E. H. Knox, J. S. Dixon, A. P. Robinson, R. B. Sanford, W. H. Davis, and George W. Carter. On Sunday the district superintendent preached a most wonderful sermon. Long will it rest upon our hearts. After the presentation of several gifts to Dr. Reddix, our superintendent, and wife, and expressions of kindness and appreciation to this stalwart Christian gentleman and his faithful companion beloved, as well as appropriate resolutions, the Conference adjourned to meet next year at Clinton, La.—The Rev. George W. Carter, Reporter.

BEAUFORT

The Beaufort District Conference held a successful District Conference, July 25-29, at Hickory Hill Methodist Episcopal Church, Lodge, S. C. The Rev. A. J. Hall is the pastor. The pastor and his good people had everything in readiness for the coming of their guest.

The Conference was called to order by District Superintendent Dr. N. T. Bowens, Jr. Devotional services were a spiritual feast, conducted by the district superintendent. Following was the organization of the Conference: Secretary, Prof. T. H. Pinckney; assistant, the Rev. O. Blasingame; treasurers, the Revs. R. G. Lawrence and C. B. Brown. The reporters elected to the various papers were: R. G. Lawrence, Southwestern Christian Advocate; E. W. McMillian, Watchman and Defender.

The committees were appointed. Dr. N. T. Bowens, Jr., in his high dignified manner, with scholarly words and intellectual ability, delivered a masterly address following his report. He showed his leadership in his presiding.

The pastors who preached at noon and evening proved to the audience that they had been endowed by the Holy Spirit. The sermons were inspiring, full of thought, and brought much information.

The following papers were read and discussed and complimented: "The World's Need," the Rev. O. Blasingame; "The Negro and the New Day," F. Marcus; "How to Conquer the Evils of this Life," A. J. Hall; "The Progress of the Prohibition Movement," R. G. Lawrence; "The Great Crime Wave: Its Causes and Cure," B. C. Brown.

The Rev. Pearson represented the Southwestern Christian Advocate. He wrote a number of subscriptions for our church paper. The local preachers pledged that they would read the Southwestern Christian Advocate.

Prof. T. H. Pinckney and Mr. C. W. Caldwell, just from the General Conference, were presented to the Conference and brought good tidings to the people. The reports from the pastors and various organizations of the church were good.

Friday was a red-letter day: a large gathering of ministers and laymen. The Confer-

Roster of District Conferences for 1928 Season

We will cheerfully make any corrections or entries when necessary. A postcard request is all that is expected. District superintendents will kindly enter theirs as early as possible.

District	Place	Date	Supt.
Starkville.....	Columbus (Ct.), Miss.....	Aug. 14-19.....	D. Green.
St. Louis.....	Springfield, Ill.....	Aug. 15-19.....	G. D. Hancock.
Gainesville.....	Lawrenceville, Ga.....	Aug. 15-19.....	N. J. Crolley.
Hannibal.....	Troy, Mo.....	Aug. 15-19.....	C. S. Webster.
Shreveport.....	Vanceville, La.....	Aug. 15-19.....	J. C. Calvin.
Hot Springs.....	Benglin, Ark.....	Aug. 15-19.....	W. C. Rivers.
Cleveland-Columbus.....	Lorain, Ohio.....	Aug. 16-17.....	S. H. Sweeney.
Little Rock.....	New Edinburg, Ark.....	Aug. 16-19.....	W. S. Sherrill.
Beaumont.....	Silsbes, Texas.....	Aug. 21-26.....	J. W. Gilder.
Clarksdale.....	Webb, Miss.....	Aug. 21-26.....	C. W. Butler.
Tupelo.....	Okolona (Pleas. Val.), Miss.....	Aug. 21-26.....	B. W. Wynn.
Meridian.....	Rosehill, Meridian, Miss.....	Aug. 21-26.....	D. L. Morgan.
Florence.....	Claussen.....	Aug. 21-26.....	R. F. Harrington.
North Baltimore.....	Westminster, Md.....	Aug. 22-26.....	C. Y. Trigg.
Holly Springs.....	Victoria, Miss.....	Aug. 22-26.....	A. G. Cole.
Gainesville.....	Sanpulasaki, Fla.....	Aug. 22-26.....	D. S. Selmore.
Fort Smith.....	Morrillton, Ark.....	Aug. 22-26.....	J. L. Bryan.
Rome.....	Temple, Ga.....	Aug. 22-26.....	J. F. Demery.
Ocala.....	Waldo, Fla.....	Aug. 23-26.....	F. E. Welch.
Washington.....	Wayside, Md.....	Aug. 28-Sept. 2.....	R. F. Coates.
Jacksonville.....	St. Augustine, Fla.....	Sept. 6-9.....	H. W. Bartley.
Lexington.....	Paris, Ky.....	Sept. 12-16.....	L. E. Jordan.
New York.....	Brooklyn, N. Y.....	Sept. 25-27.....	M. A. Thompson.
Philadelphia.....	Merchantville, N. J.....	Oct. 2-4.....	W. C. Thompson.
Salisbury.....	Berlin, Md.....	Oct. 9-11.....	J. E. A. Johns.
Wilmington.....	Chestertown, Md.....	Oct. 16-18.....	T. H. Woodley.
Easton.....	St. Michaels, Md.....	Oct. 23-25.....	J. W. Jefferson.

ence had a number of visitors, among them Dr. Forden and the pastor of the African Methodist Episcopal Church, Beaufort, S. C. We were delighted to see the brethren from the Orangeburg District Conference on Friday. These men once were pastors of the Beaufort District. They spoke in high terms of the Conference, the brotherly spirit that existed between the district superintendent and the pastors.

The Friday evening session was a real feast. Prof. T. H. Pinckney was at his best. He brought greetings from the General Conference. This was indeed a masterly address. Prof. Pinckney is a great layman, a great leader, and a true Christian. The treasurer made his report, which showed a marked improvement.

Dr. J. P. Robinson, of Bamberg station, asked permission on Saturday morning to speak in regards to the work of the Conference. He spoke at length, complimenting the great head of the district. These encouraging words brought many applause from the audience, which increased greater interest in the church program.

Dr. W. G. White endorsed the encouraging remarks by Dr. Robinson. Sunday was a very high day at Hickory Hill. Dr. N. T. Bowens, Jr., preached a soul-stirring sermon. His people rejoiced as he talked to them out of God's Word. This Conference passed into history Sunday evening, at the close of the day's work.

The Rev. A. J. Hall and his good people deserve many praises for the entertainment given.

This brings us to another close of a District Conference. The next session of the Conference will meet at Brunson.

The sad news was received that the Rev. T. W. Williams has passed away.—R. G. Lawrence, Reporter.

BROOKHAVEN

The Brookhaven District Conference convened July 25-29, at New Zion Church, Crystal Springs, Miss., with the Rev. G. W. Coleman, district superintendent, in the chair. The sacrament of the Lord's Supper was administered by Dr. E. M. Jones, assisted by the Revs. P. H. Rembert and W. H. Smith. The Rev. A. J. Thompson was elected secretary; the Rev. G. W. Brown, statistician. Other offices were also filled.

Introductions: Prof. J. B. F. Shaw, Drs. D. L. Morgan, E. M. Jones, the Revs. S. L. Harrison, P. H. Rembert, and Mr. R. H. McAllister. The welcome address was delivered by Mr. M. C. Huber, one of Crystal Springs' progressive merchants, and the Rev. Williams, of the Presbyterian Church. Response by the Rev. J. B. Brooks. Reports were received from each pastor, which showed an increase in World Service, conversions, and accessions. The delegates also rendered fine reports.

"The Local Preacher and His Work" was discussed, and the spiritual tide ran high. The following brethren preached during the session: the Revs. B. W. Robinson, N. Scott,

L. T. Jones, A. J. Thompson, D. R. Bentley, P. D. Gullage, B. J. Crisler, W. H. Smith, B. J. Cooper, P. R. Stephens, J. B. Brooks, H. E. Morgan. The delegates to the General Conference present thrilled us with many good things concerning that august body. Haven Teachers College was represented by Dr. J. B. F. Shaw, and received some cash donations. A rally day was set for the school for the fourth Sunday in October by the Brookhaven District. A nice number of subscriptions to the Southwestern Christian Advocate was secured. The District Sunday School Convention and other auxiliaries will convene November 16-18, at McComb City. Representative fee, \$10. The District Conference Brotherhood was organized—W. H. Cain, president.

The members and friends of The Woman's Home Missionary Society entertained us one afternoon, to the delight of all present. Collection for Pension and Relief Claim, Area Council expenses, Haven Teachers College, public collection amounted to \$300. Many resolutions were offered to the pastor, Rev. N. W. Ross, and his good people for their royal entertainment, and also our beloved district superintendent. Thus ended another glorious and progressive district session. The pastors returned home with more zeal and determination to put the program over.—D. R. Bentley, Reporter.

GREENVILLE

The Greenville District Conference was held at Walhalla, S. C., July 25-29. After devotions at 3 o'clock, Wednesday afternoon, with the district superintendent, the Rev. J. E. C. Jenkins, in the chair, the organization was effected as follows: the Rev. Jenkins, chairman, W. S. Thompson, secretary; F. L. Lawton and J. A. Gary, assistants; A. Knox, treasurer; I. V. Manning, reporter to the Watchman and Defender, and Mrs. L. C. Parks, for the Southwestern Christian Advocate.

A paper on "Union Prayer Meeting in the Home" was read by Bro. H. Cason; "Do Secret Orders Help or Hinder the Church?" W. H. McFall; response by the Revs. Wright, Thompson, McMillian, Long, and Bro. Collier. The Rev. E. C. Wright discussed "Strict Regard for Sound Doctrine" in a convincing way. Dr. L. H. King, editor of the Southwestern Christian Advocate, was introduced and spoke powerfully for the paper. To follow his speech was a treat. At 8 P. M. we were heartily welcomed by Miss W. M. Pearson and the Rev. J. T. Robinson, of the Baptist Church. The Rev. J. A. Gary responded. Dr. King made the address of the evening; subject, "The Richest Theme: The Southwestern Christian Advocate." Subscriptions were taken for the paper.

Dr. L. M. Dunton, ex-president of Claflin University, was introduced at the endowment hour, and spoke on "Education as an Asset," followed by Dean Willie Pearson. Both addresses were very impressive. The report of the district by the Rev. J. E. C.

Jenkins was very encouraging. The Rev. Knox suggested that the Rev. Manning be a solicitor for a purse for the Rev. E. C. Wright, who was secretary of the district for nine years, but who did not stand for re-election on account of impaired health.

The following ministers preached during the session: the Revs. S. M. Brown, Dr. Thompson, F. R. Robinson, W. N. Fridie, I. V. Manning, and others. Many interesting papers were read. Those participating were: Miss Jessie Collier, Miss V. Clarke, Mrs. L. C. Parks, Bro. F. Collier, the Rev. S. Jackson, Mrs. Hattie Duckett, Prof. J. W. Johnson, Mesdames W. L. Simpson, P. L. Andrews, E. B. Jenkins, L. F. Thompson, the Rev. E. B. Holloway, Miss Alice Gassaway. Mrs. L. C. Parks was appointed agent for the Southwestern Christian Advocate. Bethel, North Greenville, under the pastorate of the Rev. F. R. Robinson, was fixed as the seat of the next District Conference.

At the Sunday-school hour, Bro. W. H. McFall and L. C. Parks, superintendent and district vice-president, respectively, took the chair. Music was furnished by Mrs. F. Manning. The district superintendent instructed Conference in the lesson for the day. Collection, \$4.12. The Rev. Jenkins preached from Phil. 2. 5-10; subject, "The Unavoidable Christ, the Unavoidable God." It was a great sermon. A collection of \$20 was taken. A crowded house greeted the Rev. W. N. Fridie at the afternoon session. Westminster Church fed the entire delegation on Sunday very bountifully. This Conference has gone into history. The reports were good and the entertainment was good.—Mrs. L. C. Parks, Reporter.

HATTIESBURG

The Hattiesburg (Miss.) District Conference was held in the Mt. Jordan Methodist Episcopal Church, on the West Enterprise charge, July 25-29, 1928, and was a great success in every respect. The Conference was well attended by ministers, laymen, and visiting friends. The reception given to the Conference by the good people of Mt. Jordan was royal. On Wednesday evening we listened to a local program of welcomes which made us feel very much at home. Miss Annie Taylor was mistress of ceremony. The Rev. E. A. Wilson, district superintendent, presided in a masterly and brotherly way, which thrilled his people. All reports were good and showed great work was being done. Dr. J. B. F. Shaw was there and on the job for Haven Teachers College, and after his address the men gave a ready response. Dr. E. M. Jones, representative of the Board of Pensions and Relief, in a masterful address laid on the hearts of the men the great need of raising the full quota for the retired men. Mr. R. H. McAllister, the business manager for the Southwestern Christian Advocate, spoke in the interest of the paper, after which he was able to carry off the largest number of subscriptions gotten from any Conference he had attended. Those preaching in the Conference were: the Revs. Sam Harris, R. L. Tate, E. P. Chapman, P. A. Taylor, W. H. Nicholson, E. W. Rodgers, G. W. Smith, C. R. McCormick, R. Howze, E. A. Wilson, and J. D. Wheaton. All present enjoyed themselves, and the Rev. C. M. Webb, the pastor, might well feel proud of the way he and his members cared for the Conference. The next Conference will be held at Stonewall, Miss.—J. D. Wheaton, Reporter.

TOPEKA

The Topeka District Conference was quite a success at Dunlap, Kans. Mrs. L. Harris, of The Woman's Foreign Missionary Society, fired the opening gun to The Woman's Home and Foreign Missionary Societies. The address was a splendid one. All district officers, with a few exceptions, were on the ground and worked faithfully. Mrs. Booker looked after The Woman's Foreign Missionary Society; Mrs. Saxton, The Woman's Home Missionary Society, together with Mrs. J. E. Williams. Mrs. Lillian Florence took charge of the Sunday-school work and the reports were excellent. Miss Swindell took care of the work of the League, and Mrs. Booker managed the music.

All pastors except two were on the ground and made their reports. Bishop Clair arrived on Friday and spoke at the First Methodist Church. Our white members took an active part in the Conference. The Revs. W. C. Conwell, W. C. Green, J. E. Williams, and G. T. Saxton preached able sermons. Bishop Clair addressed the Conference on Saturday. Too much praise cannot be given the Rev. R. G. Collins and the members of St. Paul Methodist Episcopal Church and the members of the Baptist Church for the way they stood by the Conference. The entertainment was all that could be expected, and we did not hear any complaints. The next session was voted to Clay Center, Kans.

The bishop ended his visit by visiting Mt. Olive and Asbury Churches in Topeka on Sunday. This was indeed a high day for Methodism. Topeka will not forget his visit soon. All pastors pledged themselves to see that the reports for Annual Conference be 100 per cent, Southwestern included.—Reporter.

WAYNESBORO

The thirty-fifth session of Waynesboro District, Savannah Conference, was held at Asbury Methodist Episcopal Church, July 25-29, 1928, at Waynesboro, Ga. The introductory sermon was preached by the Rev. D. H. Martin, of Newington, Ga. He left with us a very inspiring message which will be long remembered. The Rev. P. R. Debose, of Millen charge, and the Rev. J. F. Robinson, of the Sylvania charge, were our evangelists to help win souls for Christ, and through their strong appeals each night we got great results.

Thursday morning devotions were conducted by the Rev. J. H. Pinkney, after which the Lords' Supper was administered by the Rev. W. H. Odum, district superintendent, assisted by the Rev. D. R. Cooper, district superintendent of the Waycross District; the Revs. E. D. Giddens and J. H. Pinkney, followed by the organization. The Rev. R. L. Nunally was elected secretary; Mrs. Amanda Smith, assistant secretary; the Rev. C. L. Lavalle, statistician. Reporters were as follows: Southwestern Christian Advocate, Mrs. Amanda Smith; the Augusta Chronicle, the Rev. W. M. Melton; the Waynesboro Paper, the Rev. E. D. Giddens; the Atlanta Independent, Mrs. Pearl Beltinger; Savannah Tribune, M. Q. Griner. The visitors and new delegates were introduced. The district superintendent, W. H. Odum, read his annual report, which was full of inspiration and information. It showed that he had been busy over his district and an increase above that of last year. This report was commented on very much by our ministers and visiting friends. The Rev. W. D. Wood, of the Fourth Street Methodist Episcopal Church of Atlanta, Ga., Atlanta Conference, brought us greetings from his district and showed us the necessity of supporting the Southwestern Christian Advocate and Clark University of Atlanta. It was a treat to have him with us; also the Rev. Dr. D. R. Cooper, district superintendent of the Waycross District, brought greetings and left with us some very timely and encouraging remarks. The welcome addresses were from Springfield Baptist Church and Asbury Methodist Episcopal Church. These great addresses were responded to by the Rev. R. L. Nunally; also a great sermon by the Rev. P. R. Debose.

Friday morning devotions were conducted by the Rev. J. W. Watkin. Reports from class leaders, pastors, district stewards, church school, and auxiliaries were good and inspired all that were present. A good will interracial address was delivered by Prof. Jackson Lance, principal of the junior high school (white) of Waynesboro. This address was a treat, and the Rev. W. A. Holmes very ably responded to it. Another great sermon by the Rev. J. F. Robinson. Recreation was conducted by the Rev. H. W. Kimball and the Rev. J. B. Simpkin.

Saturday morning devotions were conducted by the Rev. H. W. Kimball. "Convulsion of Ladies' Aid, Woman's Home Missionary Society, and Laymen's Association" were discussed. Sister E. P. Walker, corresponding secretary of the Savannah Con-

ference, presided at this time. Much information and light were given on each auxiliary.

The district caught a great vision and decided to do more next year than ever before. They planned a great project for this district. The district is going to raise \$100 and give to Springhead Church, on Charlestown charge, to help them out in their great struggle to build, the Rev. W. A. Holmes, pastor; also they are going to raise \$67 and give to Trinity Church, on Millen charge, to help them on their building project, the Rev. P. R. Debose, pastor; \$25 to St. Mark, Augusta, Ga., the Rev. W. M. Melton, pastor. Sermon by the Rev. J. W. Watkins, of Dublin, Ga. A letter of greeting from the Savannah District was read from the Rev. D. L. Clarke, their secretary, and the Rev. R. L. Nunally, our secretary, was given power to reply.

Sunday morning a model church school was conducted by Prof. S. J. Willoughby, and love feast conducted by Bro. Robinson and Mac. Evans. At 11 A. M. the annual sermon was preached by the Rev. D. R. Cooper, superintendent of the Waycross District; 3 P. M., the Rev. R. L. Nunally; 8 P. M., the Rev. W. M. Melton, which will be remembered long for our good in the community and the Waynesboro District. Seven souls were added to the church.

The watchword is, "Forward and over the top with full quotas and souls for the kingdom of Christ."

Thus closed one of the greatest District Conferences in the history of the district. We adjourned to meet next year at Brannen Chapel Methodist Episcopal Church, Statesboro, Ga. We wish to thank our chorister, the Rev. W. A. Holmes, and choir for their music, which was beautiful.—Mrs. Amanda Smith, Reporter.

WAYCROSS

The Waycross District Conference, Southend, Church School and Epworth League Convention was held July 18-22, at King Solomon Methodist Episcopal Church, Waycross, Ga. Wednesday night the annual sermon was delivered by the Rev. A. L. Williams, of Valdosta, followed by the welcome addresses, to which the Rev. S. D. Bankston responded in a splendid manner. Thursday morning, during devotions, the sad news of the death of the Rev. Cowley, one of our retired ministers, reached the Conference and brought sadness to all. The district superintendent, Rev. D. R. Cooper, took the chair, and after making some timely remarks, organization was perfected by electing the Rev. A. L. Williams secretary. The Rev. S. D. Bankston, of the Savannah District, and the Rev. S. P. Bryant were present, and both gave encouraging remarks. The district superintendent's report showed that the district was progressing. The Rev. S. D. Bankston and others spoke very highly in behalf of our district superintendent. The pastors' reports were splendid. We were pleased to have a new mission added to our district, which brought a nice report with thirteen members. The Rev. J. Jackson delivered the noonday message.

On Thursday night the Rev. Bankston delivered a soul-stirring sermon from Jonah 1. 8. It will live long in the minds of all who heard him. The Rev. M. E. Strickland delivered the noonday message on Friday. The Rev. O. A. Burns was also with us during the day's session and did all he could to help carry forward the work. At 4 P. M. Dr. H. C. Scarlett, M.D., lectured on "Health and Hygiene," which was most interesting. Friday night the educational sermon was preached by the Rev. P. P. Gibson, followed by the Silver Tone Quartet, which rendered some beautiful selections, after which some very interesting subjects were discussed. The Woman's Home Missionary Society held its meeting at 10 A. M. A paper was read by Mrs. Violet Johnson; subject, "Stewardship"; response by Dr. D. R. Cooper. Mrs. Mary Anderson lectured on the "Project Picture."

We had with us Mrs. Priget, of the Episcopal Church. The Conference pledged to stand by The Woman's Home Missionary Society. Too much praise cannot be given the

pastor and his people for their kind entertainment. The following visiting ministers were present: the Revs. S. D. Bankston, district superintendent Savannah District; S. P. Bryant, Baxley; O. A. Burns, Jesup; E. K. Michael, Macon; Ware, of the African Methodist Episcopal Church. Mrs. Burns, wife of the Rev. O. A. Burns, was also present. All contributed to the success of the Conference. The Rev. D. R. Cooper delivered the 11 o'clock message on Sunday, from John 12. 32. Sunday night the pastor, Rev. W. W. Clemmons preached the closing sermon. Various quartets of the city rendered lovely music. Grand total raised during the convention, \$84. The Conference closed to meet next year at Valdosta, Ga.—Mrs. Juliette Bell, Reporter.

VICTORIA DISTRICT CONVENTION

The Sunday School and Epworth League Convention of the Victoria District convened in Stephen's Chapel Methodist Episcopal Church, Schulenburg, Texas, July 24-29, with the Rev. W. M. Ellison, district superintendent, presiding, and the Rev. A. M. Mason, pastor.

On Monday evening the good folks of Stephen's Chapel gave the delegates a banquet that would have been welcomed by kings.

Tuesday, at 8.30 A. M., the Rev. W. M. Mosely, led the devotional exercises, which caused the Spirit to come down upon the great assembly. The Rev. W. M. Ellison, district superintendent, made brief remarks, after which the convention was organized as follows: D. F. Vance, secretary; Miss Lethia Freeland, assistant; G. M. Mallory, treasurer; Dr. Frank R. Harper, Bible study; L. L. Haynes, life service; D. F. Vance, stewardship. The Rev. A. Brown led the devotions each day. All of the pastors were present excepting one. The superintendents and presidents of the various departments were on hand to add their bit to the success of the convention. The discussions of the Sunday school and Epworth League were timely and educational. The work of art clubs, fostered by E. E. Mosely, and managed by Mrs. George Waters, were on a very high order, with a beautiful assortment of art work. The ministers of the district put themselves on record during the week's camp on the Mount of Vision. Great sermons were preached by the Rev. B. F. Wright, student in Gammon Theological Seminary; J. N. Hooey; Henry Harrison, and Greene M. Mallory.

Friday was Samuel Huston College Day. Friday evening, the choir gave a few selections, under the direction of Mrs. E. B. Pedeschaux, and Prof. P. S. Stevens introduced Prof. W. H. Isaacs, who in turn introduced Dr. T. R. Davis, president of Sam Huston College, who spoke convincingly and pleasingly to the throng that packed the house to its capacity. Dr. Davis is an orator as well as an educator.

The Rev. L. L. Haynes was elected to represent the Victoria District in the area council meeting. Mrs. F. L. Brownlow, having raised the highest amount of money for the council, will go as lay delegate.

The model Sunday school, under the leadership of Miss Pinkie Kyle, was an eye-opener Sunday morning. Schulenburg Sunday school carried off the prize.

The Rev. W. M. Ellison preached a wonderful sermon at 11 o'clock Sunday morning. At 3 P. M., the Rev. L. L. Haynes preached, much to the delight of all.

At 8.30 P. M., the Rev. J. T. Carper preached the closing sermon, which moved the entire audience to amens and songs of joy.

Dr. Mason and good people, with the hearty co-operation of the Oakland circuit, know how to do big things.

The district convention will go to Victoria for 1929.—D. F. Vance, Secretary and Reporter.

Obituaries

BROWN—Bro. Josephus Charles David Brown was born in Washington, La., and came to Omaha, Neb., in 1917, and died July 6, 1928. He took his bed Easter Sunday, April 8, where he remained until the end came. The deceased was reared and educated in an

Calendar of Methodist Events

October 28-29—Annual meeting of the General Executive Committee of The Woman's Foreign Missionary Society, Los Angeles, Calif.

November 18—Fall meeting, Board of Bishops, Atlantic City, N. J.

November 22-24—Annual session, Board of Home Missions and Church Extension for the year 1928, Philadelphia, Pa.

orphan home and afterward attended New Orleans University. He taught school a number of years in his home State, was justice of the peace one term in St. Marie parish, and postmaster in Glenco, La. He was a tailor by trade and in his last years followed that profession. Brother Brown was a fine type of everyday Christian, calm and sweetly disposed. He joined the Methodist Episcopal Church when very young and remained therein until the end. He was visited constantly by his pastor, the Rev. Higgs, and the Rev. B. R. Booker, district superintendent. Sister Brown was a devoted and faithful wife, serving him untiringly during the three month's illness. The deceased is survived by his wife, a daughter, son, stepson, and other relatives. The funeral was conducted by the Rev. Higgs, assisted by the Revs. Garner, McGee, and Burkhardt. The Rev. Hamlett touchingly sang, "What Are They Doing There Now?" Mrs. A. D. Wilkes sang, "Does Jesus Care?" The body was laid to rest by Rescue Lodge, No. 4, A. F. & A. M., in Forest Lawn Cemetery.—Mrs. B. A. Bostic, Reporter.

COWLEY—The Rev. B. F. Cowley departed this life on Wednesday night, July 18, 1928, in full triumph of faith, at Folkston, Ga. He was a retired minister of the Savannah Annual Conference. His funeral was conducted by the pastor, assisted by the Rev. N. C. Charlton. The pastor selected for his text, Matt. 25. 23. Bro. Cowley leaves a wife, four children, and a host of friends to mourn his passing. Peace be to his ashes.—Rachel Nelson, Reporter.

JOHNSON—Mrs. Clara Johnson was born and reared in Warren County. Her family moved to Vicksburg, Miss., in later years. She was converted and joined Wesley Chapel Methodist Episcopal Church, under the administration of the Rev. L. Baker. She lived faithful to her church until death claimed her on July 22. She leaves one sister, two daughters, four grandchildren, and a host of relatives to mourn her passing. The funeral sermon was preached by the Rev. J. C. Hibbler.—Miss E. F. Scott, Reporter.

Card of Thanks

The Rev. H. L. Clark takes this method of thanking the members and friends of Mt. Zion Methodist Episcopal Church, Olivier circuit, Jeanerette, La., for the way in which they celebrated his birthday, July 17, 1928. After class, the pastor was escorted to the dining room of the parsonage and there awaited him a table laden with presents and refreshments of all kinds. It was quite a surprise and the pastor enjoyed himself with members and friends. The movement was fostered by the presidents of the Ladies' Aid and The Woman's Home Missionary Society, Mrs. Elinor Burgess and Mrs. Emma Stevenson. God bless these good people. You are always welcome. Come again. The Rev. Clark also wishes to express his appreciation to little Miss Mary Brown and little Miss Inez Brown for presenting him with a box of fine handkerchiefs on his birthday. May God ever bless these little motherless and fatherless children and their dear grandmother!—The Rev. H. L. Clark.

Special Notice

Pastors of the Fort Smith District: Please take notice and notify the delegates and friends who are planning to attend the District Conference, August 22-26, to arrive in Morrilton, Tuesday, August 21, and there will be conveyances to take them out to the

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JUDSON S. HILL, D.D., President
Morristown, Tennessee.

Morrilton circuit Camp Ground for ten cents on that day. Trains going west, due in Morrilton, 11 A. M. and 4.30 P. M.; going east, 6 A. M., 6.30 A. M., 1.20 P. M., and 5.20 P. M.—M. McCrosky.

Inquiries

I wish to know the whereabouts of my brother, Simon Johnson. When last heard of

he was in Pittsburg, Kans., in 1913. Our father's name is Israel Johnson; mother, Lucy Johnson. Any information concerning him will be greatly appreciated. Send same to Earley Johnson, Williamson, W. Va., or the Rev. M. Malone, Pulaski, Va.

I wish to inquire for my aunt, Mrs. Lucy Johnson. When last heard of she was living at 438 South Franklin Street, New Orleans, La. Any information concerning her will be

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, AUGUST 23, 1928

A MUTUAL NEED



CHRIST needs China and China needs Christ. China needs a Christ who is simple and not hopelessly entangled in creeds and dogmas; China needs a Christ who is natural and not foreign; China needs a Christ who is united and not divided; China needs a Christ who is constructive and not destructive; China needs a Christ who saves and will be her friend unto the end. Such a Christ has never been rejected in the past and will not be rejected in the days to come. The cry of the Greeks who came to Jerusalem, "We want to see Jesus," is the voice of many thoughtful Chinese to-day. Christian missionaries and Chinese church workers who can introduce men and women to the real Jesus are needed in China now more than ever before. Our people are rubbing their eyes, they are standing on tiptoe, and with outstretched hands are crying, "We want to see Jesus!"

—C. Y. Cheng, *General Secretary, National Christian Council of China.*

Europe Ten Years After

III—Some Further Observations in Great Britain

By Harry Earl Woolever
Editor, *The National Methodist Press*

THE Changing of the Guard before Buckingham Palace, the London residence of the king of England, is a colorful scene. To an American it seems like a bit of ancient pageantry. While bands and drum corps play, the companies of guards, dressed in scarlet uniforms and enormous, high, black fur caps, go through their maneuvers. Groups gather each day to view this picturesque ceremony. It is like a glimpse into past history to those coming from the United States, where a decidedly democratic spirit has tabooed all reminders of the ancient monarchistic régime from which our Revolutionary forbears declared themselves forever independent.

Although to-day the governmental system of Great Britain in numerous ways is more elastic and more subject to changes of public opinion than our American system, still many ancient forms persist. Some say the English enjoy this military display at the Changing of the Guard. If they do and are willing to pay the cost, there is no more harm to it than there is to a number of innocent national pastimes in which Americans indulge. Each country, according to the historical experience of the people, has customs and ideas peculiar to it.

THE BRITISH PARLIAMENT

In the national legislature of Great Britain there is a remarkable mixture of the conservative and the radical, of the past and the present. The presiding officers and secretaries wear large white wigs. The chairman of the House of Lords sits on the ancient "woolsack," now an enormous sack of wool covered with red upholstery, in keeping with the elegant chamber of the lords.

An interesting custom, as one of many, will indicate how the historic is reflected in the present. When the House of Lords sends a communication to the House of Commons, the messengers in due form approach the lower chamber. As they near the entrance, the doors are slammed in their faces and barred, and an alarm is given. Investigation is then made to ascertain if they are armed or intend any violent action against the commoners. This procedure has its origin, we are told, in the fact that in the early sixteenth century the king, backed by the lords, came with armed forces to coerce the House of Commons. Since that time the above custom has been followed generation by generation, although there now is no more danger of such an attempt than there is of an attempt on the part of the President of the United States to disperse the House of Representatives by violence.

Whereas there is a preservation of much of ancient form, there are also some features wherein Parliament is more democratic and efficient than our Congress. This may clearly be seen in two particulars. In Great Britain, the heads of the various departments who make up the cabinet are members of the law-making body. They are present at the legislative sessions and take part in debate. They can be directly questioned about the particulars of any bill before the legislators and can then and there make answer. This tends toward clarity and often to more immediate results than are possible under our system. A minister of the state may be interrogated upon any question of current public policy with which his department has to do.

Another feature which is more democratic than in our system, but which has its disadvantages as well as its advantages, is the possibility of changing the national administration at any moment that it cannot justify its policy in the public mind. When the administration advocates some significant measure for which the people's representatives will not give a support sufficient to adopt it into law or public policy, then the ministry falls, a new prime minister is appointed, and,

if a new ministry cannot be formed, elections are held for the choosing of such representatives as the people may desire under the current circumstances.

FARM RELIEF IN ENGLAND

We have already referred to the passage of a measure in Parliament looking to the aid of the distressed agriculturists. Many members of the House of Lords claim they are farmers. Many of them are, in fact, large land owners, but probably none of them could be classed as a "dirt farmer," as many in our American legislature are called. However, it was interesting to hear these lords, some wear-

Attention General Conference Delegates

The secretary of the General Conference was instructed to prepare, for the use of the bishops, a Digest of its Legislation and Rulings. A limited number of copies of this Digest has been published beyond the needs of the bishops. Delegates to the recent General Conference may obtain a copy, if desired, upon request to the undersigned.—JOHN M. ARTERS, Secretary The General Conference, 17 Pleasant Avenue, Portland, Maine.

ing silk hats while in their seats, urging relief for the farmers. In the House of Commons, the debate was more practical and vigorous. Here were conservatives and socialists firing back and forth at each other from their respective sides of the chamber, much as in our House of Representatives. At times, there was much confusion as many made remarks simultaneously. Then the one who had the floor would sit down until the presiding officer, bewigged and sitting in a great covered chair, brought the house to order again. Should this officer arise from his seat, his action would indicate that the session was adjourned. There was an occasion when the presiding officer was held down in his seat, thus preventing the adjournment of the body.

The particular measure under debate, as we listened last month, had to do with granting farmers government loans at low rates and for long terms, a plan which has been practiced in the United States for some time. The farmers in England, as elsewhere, have suffered from post-war costs of labor and high freight rates. The farms of the British Isles are small compared with the great acreage tilled in North and South America and Australia. Because of extensive crops and modern methods of harvesting, the farmers from across the Atlantic can undersell, in London, the British farmer, who must pay unusually high freight rates. It is very evident that the farm problem which has followed the war is not confined to the United States, but is more or less general and needs to be settled by a fair economic readjustment in each country.

ATTEMPT TO CHANGE PRAYER BOOK

The whole of Great Britain and most of the British dominions have been stirred by an effort which has been made to change the Anglican Church Prayer Book. On two recent occasions the British House of Commons has refused to approve the change, and to-day, in drawing rooms and public assemblies, there is much discussion upon this subject. The debate does not create a very general interest in the United States, but it has an aspect which relates itself, by contrast, to Americans. We may be profoundly grateful that we have no state church in the United States. Wherever found, the state churches, whether Roman or Protestant, have been a hindrance to the people in one way and another in

every country where we have studied political and religious conditions. In some countries they have been a curse. For instance, in Germany, under the kaisers, the chief executives of the church were responsible to the government, and even the theological college professors were directly responsible to the head of the nation. With preachers and college professors subject to the kaiser and paid by state funds, there was not much chance for freedom of expression, new ideas, or an active, aggressive evangelism. How different the results might have been in Europe and South America if only there had been free churches during the past century, no human being can tell.

Mr. Lloyd George stated the other day that the Great War, in which he played so prominent a part as the Prime Minister of Great Britain, would never have taken place had the Christian churches acted. He declared: "If all the churches of Christendom had suddenly come out and said: 'Halt! This murder must not begin!' there would not have been a cabinet minister nor a monarch who would have dared to do it."

A free church has the possibility of commanding "halt" if it will, but a state-controlled church is part of the government and is not likely to be found in direct opposition to the policy of the government which supports it and exercises a hand in its control.

In England, during the past two decades, a strong "Catholic party" has developed among the clergy of the Church of England. Its adherents demand changes in the prayer book. These changes were opposed by a great body of the laity and many ministers, on the ground that the changes sought were "concessions to the Roman element in the church." Laymen with whom we talked declared that large numbers would leave the Anglican Church if the bishops should force the changes through the House of Commons. Twice the effort has failed, but now the bishops are planning to meet in September to consider the next step. It is most difficult for an American even to picture a debate

(Concluded on page 672)

Personal and General

—The Woman's Home Missionary School of Missions will be conducted at Waveland, Miss., August 27 to September 3. A school of missions will also be established at Bennett College for Women, Greensboro, N. C., September 4-10.

—During the recent session of the Pulaski District Conference at Independence, Va., the Rev. Anderson Davis, the progressive and efficient district superintendent, preached at the Methodist Episcopal Church, South. Dr. Davis is serving his fourth term as district superintendent. Before being assigned to the district, he was pastor of our church at Morristown, Tenn.

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Christianity Succeeds—If

ETHICAL impotency is the present bane of our modern Christianity. This fact every Christian must both frankly admit and sadly deplore. And because it is an evident and lamentable fact, the modern church enterprise is largely discredited, and confidence in its successful issue, even in its mission and sincerity, is alarmingly impaired.

For any observant individual, it is apparent that the church's preaching and practice, her ideal and conduct, are entirely too antipodal—too opposite and contradictory. Such an idea of the Christian enterprise must be reversed; the underlying facts and conditions must be corrected. The hopeful aspect of the problem lies in that this disease of disharmony between profession and practice in the realm of our religious claims can be effectively offset. Promulgation and theory can be brought into harmony with conduct and experience in the social setting in which our lives must be lived and our destinies wrought.

Fortunately the disparity which men see in the field of religious facts and against which they justly complain has provoked no widespread disbelief in the virtue of religion itself. In fact much of the present-day criticism of religion is constructive. It expresses men's belief in, and desire for, religion at its best. It is their testimony to the existence of some power at the heart of the universe seeking clearer expression and honest enthronement in human life. A constructive criticism of religion is man's expression of determination to experience that which is without defect to meet his deepest needs. Though scrutinizing religion mercilessly in these days, men regard it as offering the most plausible, satisfactory philosophy of life, the best interpretation of the ultimate meaning of the universe, the premier social force in human relationships.

Wisely and inevitably, then, society is insisting that Christianity shall square its conduct with its intellectual and moral convictions; shall translate its sublimated ideals into objective reality; in short, that the social order, personal character, institutional ideals, collective objectives, attitudes, and expressions, all shall be Christian. This will be done when and if every Christian shall make a real religious beginning in the following direction:

If, discrediting whatever tradition and custom may tend to the contrary, every Christian, so-called, would establish, as the deliberate purpose and custom of his life, the principle of treating every other human being with Christian respect, evincing religious regard for personality.

If the Christian should cease to hold fellowship with any who do not believe in the imperativeness of the claims of a Divine Social Order; except with the view of winning thereto any who do not admit the all-inclusiveness of the Christian social theory of human relationships.

If every Christian minister, irrespective of impending or possible social obloquy, would practice that Christian brotherliness which the gospel makes obligatory upon him

to profess and preach towards the whole world of persons whom Jesus came seeking to save.

If every parent in the Christian church ceased to teach his child race exclusiveness, race intolerance, race hate; and would teach him, instead, the duty of man's love for mankind, since "He hath caused to spring from one Forefather all the races of men that dwell upon the face of the earth."

If the principle of enforced segregation of groups in public life were taught as inconsistent with the vital Christian doctrine of the full fellowship of men—the heart of the Christian enterprise as set forth in the memorable institution of the sacrament of the Lord's Supper.

If, on the contrary, every member of every group made a sympathetic effort to understand and co-operate with every member of all other groups. And, as an expression of good will, should seek to make helpful all those contacts he sustains with them with a view to building up for all men a better social environment.

If we all ceased the conceited and mistaken custom of breaking up the solidarity of life and collective fellowship by the endless multiplication of organizations and movements whose chief merit is in the growing spirit of divisiveness and irritations which they engender.

If, instead, within the sphere of the churches themselves chiefly, and as well without, there should be fostered Fellowship Leagues who respect themselves only, and in proportion, as their respect is evidenced for the personality of all other human beings.

If there should be an end put to the ill-advised and dangerous effort to make Protestantism synonymous with any particular partisan organization or movement in our American life; and thereby our Protestant ministry should lend itself to deification of class rather than to glorification of the cross.

Until such principles, thoroughly Christian in import and spirit, become the motivating force in social life in its every aspect, men may indeed despair of the impotency of Christianity to effect those changes in society that are necessary for social redemption. Herein is the necessary leaven for the whole lump. And social regeneration should begin now.

A serious beginning to enthrone Christ in society would give impetus and potency to our Christian theory of personal and corporate virtue. It would show the world what it is waiting to see, namely, that Christianity is valid in group life; it does not stop short of efficacy as a religion for all social ills and provides in itself a program of corporate virtue and redemption. Such a demonstration will produce a cumulative effect as it moves with momentum down the years. Let it be tried and its very virtue and excellence will raise up multitudes who are awaiting the appearance of a vitalized form of Christianity such as Jesus embodied and taught.

Likewise, to begin its practice will minimize the effects and glaring abuses of the present practice of a degenerated species of Christianity such as is current in nearly all aspects of our social life to-day. It would come as a

refreshing shower upon the churches themselves should these begin within their ranks the practice of genuine Christianity—the harmony, in practical life, of the ideal and the conduct of professors of religion.

Also when the practice of Christianity by professing Christians is actually begun in the world's social life, thereby and then will be removed the plausible basis for the present claim that Christian theories are impossible in their application to group relationships.

Can society be made Christian then? Yes, but it is not now so, and cannot become so unless and until every group wills and actually begins to practice in all respects the full Christian gospel toward every other group on the basis of the common relationship among men established through Jesus Christ.

Endorse Ministerial Contest

Bishop E. G. Richardson, resident bishop of the Philadelphia Area, says:

"The plan proposed by Bro. A. R. Howard, and approved by our Board of Temperance, for stimulating interest in the cause of temperance among both our preachers and people receives my hearty endorsement. I am confident that it will do much good. The cause of temperance should be presented to our people more frequently than it is. The preparation and presentation of a new sermon on this subject, accompanied by pledge signing, must do much good for the cause. I hope many pastors will co-operate heartily."

* * *

Bishop Matthew W. Clair, resident bishop of the Covington Area, says:

"I think your plan to create interest among the pastors is a fine idea. It will tend to intensify interest such as does not now exist. You have my hearty approval, and may count upon my support in every way possible. I bespeak for you great success."

* * *

Bishop F. T. Keeney, resident bishop of the Atlanta Area, says:

"I am pleased to know of your plans for promoting the cause of temperance, prohibition, and public morals. I bespeak the cordial co-operation of the pastors and membership of the Atlanta Area. I am sure that all realize the tremendous importance of pushing ahead, in order merely to hold our own, in the battle against rum. No slacker in this warfare can be a worthy American citizen. Education, courage, perseverance, and ceaseless activity are essential. Silence and indifference are little less than criminal."

* * *

Bishop William F. McDowell, resident bishop of the Washington Area, says:

"The Board of Temperance, Prohibition, and Public Morals is endeavoring to do all the work committed to it in the most efficient manner. There are several phases of the work, as you well know. There is, first of all, the problem of the enforcement of existing laws. Second, the education of the new generation on the whole subject of temperance and education of the old generation as well on the bene-

fits of prohibition. Third, committing of everyone, and especially young people, to the principle and practice of total abstinence from a personal use of all intoxicating liquors. Fourth, the observance of the utmost care with reference to other phases of public morals which so vitally affect the lives of our people. The entire country is suffering from the effects of vile literature, low-down places of amusement, and other customs which literally sap the life of the people.

"I trust that the ministers and members of the Washington Conference may be found emphatically and clearly on the right side of all these important issues, and that those of other Conferences will be equally loyal and true."

September 9 is the day on which we hope every pastor will preach a sermon on temperance and present the cause of the Board of Temperance, Prohibition, and Public Morals.

Those who cannot use this day are requested to do so as early as possible. The prizes are offered to stimulate interest. Whether you hope to win a prize or not, we hope that you will co-operate in the plan and help promote the cause of temperance. Send in your order for pledge cards and literature.—The Rev. Arthur R. Howard, Secretary for Colored Work, Board of Temperance, Prohibition, and Public Morals of the Methodist Episcopal Church, Box 847, Sumter, S. C.

Register! Methodist Women

By Mrs. Thomas B. Nicholson

President of the Womans' Foreign Missionary Society of the Methodist Episcopal Church

DOUBTLESS, when the roll is called up yonder, you'll be there! But where will you be in November, when the poll is counted down here? It is your privilege to help effectuate the prayer, "Thy will be done on earth," but—is your name written in your voting precinct? In many States voters must register early in August. No time to lose, then.

The charge is justly made that one-half the women voters of the United States do not exercise their civic responsibility at the polls. They do not, thereby, "keep out of politics." On the contrary, they even help elect bad men and enact unrighteous laws by withholding their votes and influence.

A recent letter from Europe asks what the Christian women of America are doing about the coming elections. The eyes of the world are on us.

At the last General Conference the two Women's Missionary Societies passed ringing resolutions on law enforcement and world peace. We number a million members. There are approximately 20,000,000 Protestant Church women in the United States. They are a force to be reckoned with, if they do not merely say, "Lord, Lord," but do the things He commands in this hour of crisis. The Society Opposed to Prohibition announces that it has back of it organizations controlling \$40,000,000,000. They are not all in the United States! The issues are clear cut, and they have become international. They affect our work of Kingdom building at home and abroad.

We are not presuming to suggest candidates. There is not much chance for error. Choose ye! But register this day!

The Contributing Editor's Page

The Creative Minority

MOST men are pretty well satisfied with things as they are. If they are at all dissatisfied it is chiefly because they do not possess enough of this world's goods to make them happy. They have no particular complaint to make except against the circumstances which have prevented them from becoming rich and powerful. If they have become rich and powerful they are ready to vote that this is the best of all possible worlds. Their chief desire is to possess.

Some men are not at all satisfied with things as they are. They may own things or they may not. They may have prospered, or they may have failed in their financial ventures. They may have to work hard for a living or they may be able to escape most of life's hardships. But the one fact of greatest importance is they are not satisfied with things as they are, they are members of the creative minority. Professor Otto has said, "The minority want to help create a new world, not to possess the old one."

IS THIS difference so deep, so fundamental that it inheres in human nature? Is it as much a matter of native endowment as the color of the eyes? It sometimes seems so. For in spite of almost constant exposure to life-changing influences, in spite of crude performances which really look as though they might be the first attempts of creative spirit to find its way about in a new realm, the old instinct reasserts itself with redoubled energy, and the man who is out to possess the world, or as much of it as he can grab, is seen in his true light. The members of the creative minority are apt to run true to form, too. They seem to have something on the inside which compels them to follow a way of life which certainly would not commend itself to the modern apostles of thrift.

We have among us men and women who are trying to create a new world. They may or may not be fairly well satisfied with their own conditions. But that is not the point. They are not satisfied with things as they are, and they are far more concerned to live so as to change them for good, than they are to possess more wealth and power for themselves.

WOODROW WILSON was such a leader. He gave to men, especially to younger men, the vision of a finer world than they had seen before. Many of them believed that that world could be brought into existence, and they were ready to serve without any thought of place or reward. Later they were disappointed and disillusioned, not only because of tactical blunders which may have been made by their leader, but by the course taken by the politicians-for-power who were able to thwart the idealism of the prophet of world democracy. Slowly the creative character of Wilson's statesmanship is being realized by many who opposed his aims at the time when wholehearted support would have lifted the nation to a higher level of political action, and consolidated the moral influence of the United States among all the powers of the world.

ARTHUR NASH was a toiler within the ranks of the creative minority. He was not disturbed by the talk of men who called his fine attempt to apply the Golden Rule to industry "snivelling hypocrisy." It did not trouble him

that others declared that he was "belching out a lot of pious platitudes about the Golden Rule." Now many whose ethics are those of the hard-boiled go-getter variety acknowledge the fine results of his experiments and accept his ruling idea "as the basic principle of all their future plans."

Shortly before his death Mr. Nash is reported to have said: "Our plant has gone as far as an individual plant can go. The problem now is to bring the Golden Rule into the whole clothing industry. I have no competitors to fear. We go on, doing better and better year by year, while other establishments are coming upon hard times and the industry as a whole is demoralized. I do not want to crush my competitors. This is not the way of the Golden Rule. I want to save them. I want them all to enjoy the peace and prosperity which we are enjoying: but the only way they can achieve this is to substitute the law of giving for the principle of taking, and friendly human relations for the old system of exploitation."

WHAT chance is there of enlarging the number of the creative minority? If we accept the viewpoint of Jesus Christ we are forbidden to believe that the difference between the man who is out to get and the man who is out to take a hand in creative service is so deep that no influence, no action can remove it. There may be some other force than a spiritual religion able to work this miracle, but human experience does not report it. A spiritual religion daily practiced does make a man dissatisfied with this world, as every person who has lived creatively has been dissatisfied with it. It does release him from bondage to things. It sets free within him a creative energy which keeps him steadily at the task of working together with God for the world that is to be.

The Company We Keep and the Beliefs We Have

IN COMPANY with some persons it is easy to believe the worst of life and of human beings in general, ourselves included. It is not so much because of what is said as because of that very subtle thing called atmosphere. Generous, wholesome beliefs do not seem to thrive in that climate. Ideals become incredible, and the great faiths by which good men live are just a little ridiculous.

Other persons stimulate with new life our waning belief in God and goodness, and the best that we have ever tried to think about human nature seems likely to be true.

It naturally follows that if we care about possessing and being possessed by the kind of beliefs that minister to our spiritual life we need once in a while to think of the company we keep, and of the influence of our habitual associates upon our faiths and ideals. Of course all this argues nothing as to the basic truth of these beliefs, for that is not affected one way or the other by our human fellowships. But these latter do have a great deal to do with our own failure or success in getting hold of the truths that develop Christian character by inspiring appropriate activity.

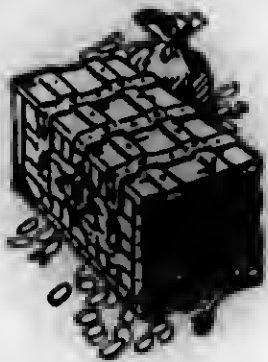
The greatest of our beliefs in God, the soul, immortality are perfectly credible in the company of Jesus Christ. He does not say very much about them directly. But when we are in fellowship with Him it is easy to believe the best of which the human mind is capable. D. D.

The Perils of Thrift

By Robert Leonard Tucker

Pastor Indianola Methodist Episcopal Church, Columbus, Ohio

THE scions of Noah Webster—he of blessed memory—have described thrift as: “A thriving condition; prosperity; success; good fortune;” and then, as if to say something unkind about our friends of the “bonnie highlands,” have stated that, to the Scotch, this word means, “hoarded wealth.” Bankers, business men, promoters of commerce, and those having the wealth of the land at heart are urging “all men everywhere” to give themselves to the pursuit and practice of thrift.



There is an embarrassment. Christians ought to be followers of Jesus. And where did Jesus say that it was the business of a disciple to fling his energies into society to make conditions thriving, to make prosperity sure, and to guarantee success and good fortune? Our forefathers seem to have plumbed their gospel better than we do, for they were convinced that a Christian stood an overwhelming chance of being unusually poor. A most obvious glance at life clearly demonstrates the proposition that “it does *not* pay materially to be a Christian.” Nowhere does Jesus, by direction or indirection, imply that those who follow Him shall be successful, gain prosperity or experience good fortune. There was a time in the story of the church when to be a Christian was quite the inverse of this, for “to be a Christian was to live dangerously.”

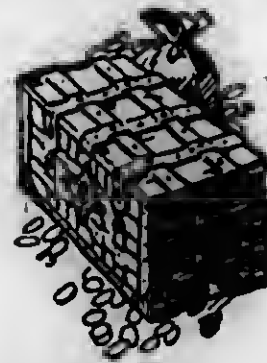
In the life of the church there have been attempts to mingle with Christianity a little leaven of something having either nothing to do with it or primarily opposed to it. Perfectly good people are prone to advocate, in the name of Christian faith, things which have nothing in common with it. The attitude toward life presented by thrift is one in which the Christian is exhorted to look out carefully for to-morrow, to give careful attention to his money affairs, to begin a bank account, plan to own his home, secure life insurance, and to make safe financial investments. For all of these money matters the authority of Christ is invoked. Say these advocates of thrift: “Our great Redeemer had more to say about man’s relation to money—wealth—than to any other one thing.” Then the parables of Lazarus and Dives, of the rich young ruler, of the man who builded his barns greater, are quoted. Now a most casual perusal of the above-mentioned parables evidences Christ to be exhibiting no flattering attitude toward any sort of wealth. The parable of Lazarus and Dives rather shows how a thrifty man went to hell and how a poor man went to heaven! Nor is the rich young ruler running to Jesus and asking, “Master, what shall I do that I may inherit eternal life?” exhorted to make safe investments, start a bank account, and own his own home. Jesus’ advice is precisely the opposite. He is to get rid of his wealth; give it all away and forget about his investments: “Sell all thou hast and give to the poor.” How much plainer could Jesus speak? And the tale of

the man who prospered so as to build his barns greater ends by telling how God calls this gentleman a “fool,” and informs him that his soul is to be required that night. It is not ingenious—to say the least—to use either the Bible or Jesus’ teachings as a bulwark for thrift.

The attitude of Jesus is not difficult to explain. All about Him were men ensnaked to the things of “matter.” Wealth and its kindred comrades received so much time, energy, and attention that the meaning of life and the regal demands of the Kingdom were distorted. So busy were men saving their bodies that they were losing their souls. Against this Jesus is a mighty protest. He neither loved money nor thought of it as of primary importance. By neither precept nor example did He encourage His disciples to collect any. So when the advocate of thrift says: “He that controls his money does lay up treasures for himself; yet because of his motives in doing so, he can at the same time be rich toward God,” he gives the whole thing away. This is the direct opposite of Jesus. Indeed, Jesus stated verbatim: “Lay not up for yourselves treasures upon earth, where moth doth corrupt, . . . but lay up for yourselves treasures in heaven.” Despite efforts to amend and tone down, these words do not seem to misrepresent Him. Jesus did not teach thrift. Why should His followers be called upon to achieve it?

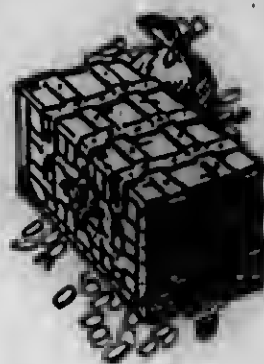
Benjamin Franklin Not “Thrifty”

Next, the writings of Benjamin Franklin are cited, especially such as appear in his *Poor Richard’s Almanac*. But Franklin invested a hundred pounds in England, with the stipulation that it should not be used until one hundred and fifty years after his death. Not knowing what would be the state of the financial market so many years after his death, can one call this thrift? At another time he went almost bankrupt for the sake of the United Colonies. Is that good business? Again, he heard the brilliant George Whitefield making a mighty address in behalf of his orphan asylums in Georgia. At the beginning of this address, Franklin informs us with a delightful simplicity that he determined to give five dollars to this cause. The oration proceeded, and he mentally increased his gift to twenty-five dollars; but when the flame of God, through Whitefield’s words, set fire to his own heart, he actually gave five hundred dollars to the helpless children. Can a man who permits his emotions to be thus manipulated for the service of little children by some prophet be called “thrifty?”



Nor do great men always die rich. George Müller, of Bristol, gave away all he had and hardly owned the clothes in which he died. John Wesley left a few personal possessions valued at about a hundred dollars. He had given away all the rest. Whitefield, who moved Franklin to give so generously, himself died poor. Bernard of Clairveaux died lying upon a cross made of ashes, and Augustine,

upon the day of his conversion, renounced all his wealth and gave his manhood over into the keeping of Christ. Ever have these spotless souls by common consent been considered Christian. To say that "Religion increases an individual's money power because it gives him an economic program that leads to prosperity," may be good thrift propaganda, but it is false for the simple reason that it is not in harmony with the observed facts as related to the lives and experiences of the world's greatest saints. They believed and practiced in their lives that portion of Christ's truth which declares His followers must "spend and be spent."



America's Hoarding Motif

Unmindful of all this, a certain section of our fabulously wealthy America goes about urging the claim of this alleged truth. So long as the problem of poverty receives no profound attention as to make it less of a menace, how can we do this? How can we exhort the working man with five children, and receiving thirty-five dollars a week, to be thrifty unless we stick our tongues in our cheeks as we talk? The average salary of the Methodist minister—a quotation from memory—in the Detroit Annual Conference is \$1,975 a year; in the Baltimore Conference, \$1,950; and in the New York East Conference, slightly over \$2,000 annually. Can any minister, under such a salary, give his children the milk of the cow, the milk of human kindness, and the milk of knowledge, and at the same time be "thrifty," as Webster uses that word? Nor does the hoarding motif in America need any bolstering or moral support from a thrift campaign. It is substantially established.

Bank deposits have increased, clearings have gone forward by leaps and bounds—more bonds have been purchased—all because of thrift. These material things may be all right in and of themselves, but at what cost are they achieved? The fundamental business of a Christian is not to increase banking activity. American financial interests seem to be able to take good care of themselves without any help from the church. To be sure, a part of this campaign suggests that "share-with-others day" be observed, and it is stated that this is not the least part of the idea of thrift. Extensive reading in this realm, however, will enable no man to meet with the unequivocal statement which says that the sole and only business for wealth is that one may share with others and help lift the burden of the world. At this point, where the teachers of thrift have their supreme spiritual opportunity to say the Christian thing, they stutter, hesitate, and then say nothing. They refuse to say that "share-with-others day" is the greatest and climactic day in the entire scheme for the obvious reason that probably they do not believe it.

Where Should Thrift Begin?

If this is the sort of thrift increasing in our midst, it bodes no good for the kingdom of God. And for this very reason, while our wealth has been increasing in a veritable geometrical progression, the amount contributed for the expansion of Christianity by the citizens of the United

States in proportionate and absolute totals has diminished of recent date. Evidently the practice of thrift does *not* begin with one's giving to those benevolent and charitable enterprises concerned with making God sovereign in this world. A prosperous man put it plainly a few weeks ago when he said: "I have invested a hundred thousand dollars in this enterprise. I have been learning about this thrift drive taking place in our city. I have made up my mind that thrift begins at home, and if I am going to get anywhere I must practice it, and as a beginning have made up my mind to withdraw all my contributions from charity." To the best of my observation, he has kept his word.

This is no diatribe against certain good things regarding the thrift campaign which must be freely granted. Men ought to have life insurance; that is common sense. Men ought to keep budgets and own their homes. But to give these things a commanding place at the expense of the "things of the spirit"—aye, there's the rub. The inordinate wealth of America bespeaks the fact that the affairs of mercy, love, faith, and God do not receive enough attention. We are in an eclipse, and the dark shadow of materialism flings itself across the earth.

Of course, there are places where we might well afford to practice thrift. Recalling the sum total going toward keeping up the military establishment of America is to ponder figures that stagger. Sums lavishly expended in certain departments of our governmental activity have been so wasted as to cause public scandal. The granting of private monopolies and the exploitation of our national resources—an extravagance for which we shall pay dearly ere the century is ended—continues. Movies, tobacco, cosmetics, candy, and the like still take our millions. Why not talk out loud about these in the thrift company? This wild orgy of expenditure will ruin the tastes of our children, make the coming generation "soft," and cause the cult of mammon to have more worshipers than the Father of Christ.

Less Thrift, More Stewardship

Thrift has nothing fundamentally in common with the philosophy of Jesus. He taught that one should not save, but give all—his very life if needs be. He practiced what He preached, and died upon a cross not owning a dollar to His name. No, it is not thrift we need. America cries out for a baptism of the gospel of Christian stewardship which shall say to every man: "Your wealth, your life, your career, is not your own. At the peril of your soul use it, spare it not. Your money, your estate, your bonds, belong to God. Beware lest you utilize it not to the uttermost."

The birth of this new consciousness surely would prevent men from being foolish and wasteful in the handling of money, and make the wealth of America available for Christ. Less thrift, more stewardship. Less discussion about hoarded wealth, and more conversation regarding the supreme ownership of God. If this could obtain, the Kingdom would come sooner. And the Kingdom is our business.

TO BELIEVE in Jesus, as he himself used the phrase, meant to believe that he spoke truth. To follow him, as he understood the command, meant to lead a life of unselfish love. Never once did he demand of men that they should profess faith in any of those abstruse doctrines whose his-

tory, from the first moment of their promulgation to the present time, has been a history of conflict, intolerance, disruption, and wasteful controversy. He did not want to perplex human nature, but to help it.

—HAROLD BEGBIE: *Broken Lights*.

The Language Nobody Knows

With Apologies to Bruce Barton

By O. E. Allison



THERE has been not a little resentment on the part of the ministers because everybody is attempting to preach. Our field has been invaded by the unordained. It would not hurt so much were it not that the public seems so often to give them a better hearing than it does us. We blame the people for not recognizing the priority and superiority of the "cloth," but perhaps we would do well to do some self-examining.

Large numbers, especially of young people, are frank to say that they do not know what the average minister is "driving at" in his preaching. They say it even when they consider the minister personally "a good fellow." On the other hand, the public swells the subscription lists of the secular magazines that are discussing religion, while it puts the church papers out of business through lack of patronage. It is not that the minister is discussing themes that the people are not interested in, and it is not that the secular magazines are using different religious topics or doing it more intelligently than the church papers. But both the self-appointed preachers and the secular magazines are giving religion a different phraseology and a new setting.

A Personal Experience

If you will indulge an incident of personal history it will enable me to indicate how I first came to see the importance of speaking in the language the people know.

I was in the commercial English class in Boston University. Dallas Lore Sharpe was the teacher. The class was a mixed aggregation of embryo editors, Master-of-Arts-seeking school teachers, ambitious reporters, the usual quota of credit gatherers, and two preachers.

Doctor Sharpe's method of teaching brought us directly in touch with reality. He would take a printed production from the pen of one of the members of the class, such production having been submitted as an entrance requirement, and read and criticize it openly and as fearlessly as if the author were in some unknown and remote section of the globe.

In order to meet the entrance requirement I had submitted an article just previously accepted and printed in *THE WESTERN CHRISTIAN ADVOCATE*. I considered it the best thing I had ever done, and was proud to see it in any company, and, if pressed, would have acknowledged that I esteemed it worthy of any. Early in the course Doctor Sharpe took that article for the morning text and began by saying, "We have to-day the unusual privilege of criticizing an article by a preacher." He proceeded by reading a sentence at a time, interspersing his criticisms. "This article," he said, "contains about its full quota of meaningless, outworn, stereotyped religious phrases." Reading a long-involved and heavy sentence, he added: "I do not see how such a thing as this gets by an editor. It shows what comes of electing preachers to the editorship of church papers, and explains why the public is inflicted with the present type of religious literature. Now

take that sentence I have just read. Who has any idea what the author means?"

Personally, I did not enjoy the vivisection, but I did sense its importance, and expressed my appreciation to Doctor Sharpe. That experience was, for me, as I have said, the beginning of a revelation that has continued ever since. Smarting in chagrin and determined to wipe out the blot, I wrote a story of boy life which I imagined was about as far as I could get from theological atmosphere, and submitted it to Doctor Sharpe. His praise in that instance was as elaborate as his condemnation in the other had been. But he was wise enough to turn me back to religious themes, and he there assisted me to discover in myself what I have since seen in a great many others, namely, that when I talked religion I used a language that I did not use—in fact, could not use—with any other theme.

Language Out of Touch With Life

My sin, I have fully discovered, is common among the "brethren." Although there has been great improvement in religious expression since my university days, there is still room for advancement. So long as the church speaks in an ancient language, it may expect to stay out of touch with large sections of our life and stand by while living men do the preaching that society demands. The Divine Spirit has given us a leadership in this matter that we ought never to forget. The outstanding result of Pentecost was an adaptation of language. The remarkable speech of Jesus in the flesh was distinguished in that no one ever failed to understand Him. Even the common people heard Him gladly.

We must attain the same goal, regardless of cost. The church that is still using the phraseology of the reformation has lost the purpose of the reformation. Some preachers are seeing the need and are trying to answer it by discarding all the reformation won for us in order to speak in the slang of the streets. They are the subjects of silent and respectful ridicule. The people who want slang do not want the church, and the people who want the church do not want slang. They want truth and soberness, but not in a language that it takes a church historian to understand.

Speaking to the Younger Generation

There is also a brand-new factor introduced with the youth of this generation. We have on our hands the first output of movie-trained youngsters. They have been subjected, during their most susceptible language-acquiring period, to training by the most efficient actors whose highest excellence was their ability to portray situations and information with the minimum use of words. The average scenario is pruned verbally to the limit. These youth have taken this ability into life with them. They not only understand, but also use the language of attitudes, facial expressions, and situations in a way that would have been utterly impossible by the generation that preceded them. This may serve to explain why some—even middle-aged ministers—are considered obsolete by the youth of their parishes. If the minister lacks natural-

ness in the pulpit, or in any other place, for that matter, these youth say he is not a "good actor." If they detect any padding in word or action to keep up a form, or fill out the time, they call it "the bunk."

"Words That Wa'k Up and Down in Our Hearts"

But this problem is not to be solved simply by modernizing phraseology. Language will not in itself insure the expression of religious truth. There are two sources of religious language—heart experience, and intellectual idealism. It would be an enormous advantage if the testimony of heart experience were kept distinct from the expression of philosophy or intellectual idealism. Of course the two are so related in human life that it cannot be done, but the distinction could be kept much clearer than at present.

Religious philosophy belongs, so far as teaching is concerned, with other philosophy, and let anyone who wishes enter the field at his own peril. It is at least a dream, and "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faith-

fully." In other words, religious philosophy is the origin of a distinct phraseology, and religious experience is the author of another. They ought not to be confused. Multitudes of young people in our Sunday schools are hearing the language of religious philosophy and being told that it is the language of religion. When it fails to arouse their interest they immediately conclude that religion does not belong to their world. A great deal of our highly specialized, theory-born religious education literature is having precisely that effect. The language of the heart is not in it. It aims at an intellectual reaction, and that is all that it gets, when it gets anything. The language of philosophy speaks to those who know philosophy and who care for it. The language of religious experience is universal. There must be, therefore, a return to the heart emphasis in religion. The general interest in mysticism indicates the demand. Men go into the Kingdom heart first and not head first. When that heart emphasis comes it will create its own speech. If it is maintained it will keep religious expressions up to date.

Manhattan, Kansas.

A Day With a Dwarf

By Lloyd C. Douglas

Pastor First Congregational Church, Los Angeles, California

HE WAS physically so small that when he came into my office I was hardly aware of him for a while. As a youth of inquiring mind, I had once paid ten cents to see a little man of more massive proportions. I was half shy in his presence, for it was my first experience of a close-up contact with a person of his size.

What to do with him became a momentous question. Inasmuch as it was high noon, I suggested that we go out and have a bite to eat. So we went to lunch.

Seated, he was still dreadfully small, but it was somewhat better than when he was afoot. And so we fell to talking without restraint, and it was not long until I had quite forgotten his physical limitations and had begun to marvel at his tremendous mental and spiritual stature.

The circumstances which had brought us together were such as could easily encourage intimate talk. His mother, as a young woman, had lived in the same town where I had lived as a little boy. We were neighbors. The most I remembered about the family was the fact that they had a beautiful vineyard. At that perpetually empty period of my life, I had a most amazing capacity for grapes. Never were there such grapes, I am sure, as the huge, velvety, blue-black clusters that hung, warm and tempting, on our neighbors' vines; and I was a welcome visitor. That was about all I could recall of my diminutive friend's relatives, but it was enough to start a conversation. My guest, it appeared, had promised his mother—who, as my senior, remembered our household somewhat better than I could be expected to remember hers—that when he happened to be in my town he would look me up, and he had done so. And here we were, lunching together, conversing as casually as if we had been approximately the same size.

I hope I kept my curiosity about him within decent bounds, although I must confess to a bit of impatience for the moment to arrive when he would have something to say about the relative physical conditions under which people live. I felt that he would get around to it if I could

only possess my soul in patience, for the conversation was drifting in the direction of one's vocational perplexities.

Speaks of Deformity as an Unusual Trust

And so it came to pass that he remarked upon his physical stature—not diffidently or in a tone of apology, neither was he morbid nor bitter. He spoke of it with a certain quiet reserve, as a man might modestly mention his appointment to the directorate of a bank or the conferment of a degree. I had feared that when he fell to talking about it he might disappoint me. I hoped he wouldn't draw down the corners of his mouth and invite me to pity him, neither did I want him to be silly over his uniqueness and expect me to regard him as an interesting show. So when he began speaking of his condition very much as a man speaks of a unique occupation or an unusual trust reposed in him, I knew that he was my man, and that if I had sense enough to give him just enough encouragement to keep him going and not so much as might frighten him away from the subject, there was a chance I could learn something.

Living From "Day to Day"

As a little lad, he said, he had been terribly ill—so very ill that he lived from day to day over a period of weeks, and from week to week over a period of months, and from month to month for years. On this account he had never contracted the habit of dating all his happiness in the distant future, which is, of course, the chief reason why so few people ever come by much happiness.

This was Lesson Number One that his apparent misfortune had brought. To-morrow never got in the way of his happiness. He neither borrowed anything from to-morrow nor lent anything. He learned to live on one day at a time. All about him, as he grew older, he observed most people fretting because they had staked their hopes and ambitions on something that might presumably come to pass to-morrow. As for him, he said to-morrow was

quite too fragile a superstition for any man to lean upon, with such physical hazards as his own, so he asked nothing of it and was never disappointed.

Severe Discipline of Early Youth

I was struck with the singular manner in which the severe discipline of his early youth had clung to the mind of my new friend. His whole philosophy of life seemed to have been generated and motivated by the reflective hours he had spent in waiting for what "the Divine Justice" might send him. This was his own phrase, and he used it as confidently as if no question had ever risen in his mind on that point. As he talked, out of the prematurely aged wisdom of those adolescent years wherein he had suffered most, I wondered how much stronger every man would be for having had such discipline.

"They often spoke to me," he said, "about my 'handicap.' When it was a clear case that I was never going to grow up, my relatives made such free use of this word that I had much curiosity about its real meaning, though lacking the courage to press the matter. 'Handicap' was probably a kindly disguise for something rather terrible. One day, in reading a story of a match game of some sort, I saw this word in a new setting. It stirred my curiosity. I looked it up in the dictionary, and was delighted and amazed to learn that a handicap was a concession that had to be made by superior people in order to insure a fair competition with others less able than they.

It was cheering news. I was carrying a heavier burden, it seemed, because I had some advantages which other people lacked. I decided to search myself for signs of special capacities. If it was true that I had points of superiority, I wished to know what they were. And, surely, I had them, else it would have been entirely unfair to me that I should have a handicap."

Discovering His "Advantages"

So this thoughtful young fellow had begun to quest his soul for his "advantages." He was looking for large ones, of course, for he knew he was carrying a great deal of extra weight, and was having so late a start in the race that sometimes it seemed hardly worth the bother to enter it. There was so little he could ever hope to *do*, he said, that he was obliged to seek his latent capacities in the field of *what he could be*.

These "advantages," when he discovered them, by comparison and contrast with other people's possessions, were not of a highly dramatic order. At first he was looking for some rather spectacular talents, he confessed. Perhaps he was a potential artist. That would be very pleasant. Or, maybe, he was a poet. But soon he became aware that his point of uniqueness was not of the sort that would ever spell his name in electric lamps or hack it into the wall with a chisel. Gradually he located his "advantages." The first and best, he declared, was his sense of not wanting anything that he did not have. He had everything. To be sure, it was all on the inside, what he had, but it was very real, and it was all he wanted. Almost everybody he met wanted something, it seemed. Often they were sour and sullen over their disappointments. But he, who had no expectations, was insured against the state of mind which accounted for so much of the world's misery.

Next to this sense of contentment, he said, came friendship; for, he insisted, he had some special "advantages" when it came to the choice of friends. "You have

to take your friends more or less on approval," he explained. "You have no way of testing them out. My friends come to me already guaranteed. I have nothing, materially, that anybody covets. And, because I am so small and apparently useless, and my presence calls out so much open-mouthed curiosity, anyone who really consents to be my friend must be a person of considerable magnitude of mind.

"And so," pursued my dwarf, "everywhere I go I automatically gather around me a small and select group of people who aren't required to explain what in the dickens they happen to be doing in the company of that ugly little piece of deformity. I find myself in the company of people who need have no fear of ridicule; people to whom the idle curiosity of the passing crowd is of no more concern than the bleating of a flock of sheep.

"My handicap," he said, "must have been put upon me to equalize the capacity for friendship between me and my contemporaries."

Loved For His Soul Alone

And then I began to understand what it must have meant to this fellow to have been loved all his life for his soul alone. No one could possibly have loved his body. People who entered into his life made connections with his disciplined and radiant spirit. His soul was his whole stock in trade. And, because this was his only asset, it was amazing how his soul had grown. The radiance of it had broken through. It was in his face. Back of those large luminous eyes you felt there was something *you didn't have; something you would never have; something he had bought at a terrific price—but worth it!*

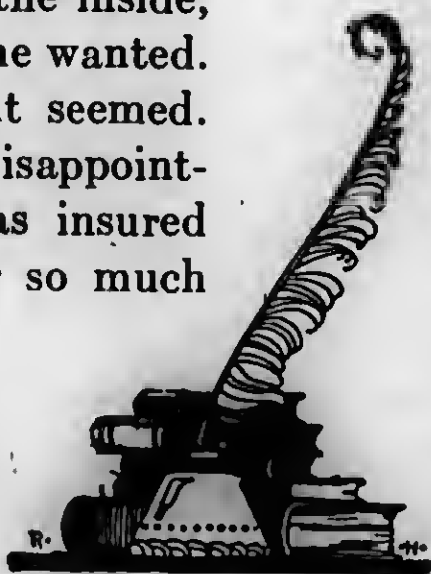
The hours passed. We moved from the grill to the library. I couldn't give up my dwarf, and he assured me his time was mine. Perhaps he missed a train or two; he didn't say, and I didn't ask him. Whenever he came to a full stop I set him going again.

He had kept his eyes open as he trudged along with tiny steps. Every time he saw somebody under fire he wanted to know "how they made out with it." Sometimes they came out "on top of the heap," sometimes they crumpled up "like a rotten roof in a gale."

"Of course, the man who has a physical infirmity," he admitted, "has a far poorer chance than a normal man if he lets the thing get him down. He has not so good a chance to develop a soul as a man with all his physical powers—if *he lets it get him down!* The same furnace that melts gold hardens clay, and it is difficult to explain why this is true in either case.

"If a man can't contrive to turn his grief into art he must put it to work on the beautification of his mind. He can make his disappointments work for him if he knows how."

At length, and just before we parted, after a long silence, my dwarf remarked: "What I have been saying to you is quite in harmony with the Galilean psychology. You remember where the Nazarene was speaking of voluntary suffering? He said something like this: 'Many people, when they fast, distort and disfigure their faces, that they may appear unto others to be fasting; but I say unto you that when and if you fast, anoint your head and wash your face, that you may not be suspected of fasting, and then it will be worth doing.'"



Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

PAUL IN THESSALONICA

THIRD QUARTER. LESSON X. SEPTEMBER 2

Scripture Lesson—Acts 17. 1-15; Rom. 15. 18-20; 1 Thess. 5. 12-23.

Seeking a New Base. When Paul and Silas left Philippi their journey took them through two cities—Amphipolis and Apollonia—before they reached Thessalonica. They did not undertake any work in these cities. We wonder why. It may be inferred from the first verse of our lesson that they did not stop in these cities because there was no synagogue in them. But we are not told that there was a synagogue in Philippi, but only a place of prayer. If there was a sufficient number of Jews there, probably there was a similar place of prayer in these other cities. And since these cities were so close to Philippi, it may be that Paul believed that any work undertaken by him at that time in either of them would soon be cut short by reports of his conflict with officials and other Greeks of standing in Philippi. But the greater probability is that in going from Philippi at once to Thessalonica he was seeking a new base as the center of his missionary activities in northern Greece. From this place as a center his influence might easily spread northward, westward, and southward throughout Macedonia—somewhat as later happened in Asia with Ephesus as the center of his activities. Besides, Thessalonica was the capital and metropolis of Macedonia. And it is not at all unlikely that when Paul decided to begin his European labors in northern Greece he intended to make Thessalonica the base of his activities, and only stopped over in Philippi, as it was the first Macedonia city he reached after leaving Troas. If this be the case, there is no wonder that, at the request of the city officials, he so readily consented to leave Philippi, even though no case against him had been established.

Experience Teaches. But if this was Paul's hope and plan, he was not without disappointment. Experience soon taught him that it was not God's plan. His work progressed encouragingly well in Thessalonica for two or three weeks. Then persecution of Jews, caused by jealousy because of his success among the Greeks, and especially Greeks of consequence, caused his Christian friends to get him and Silas out of the city by night secretly. This they did to prevent Thessalonica from equaling or outdoing Philippi. The charges trumped up against him were essentially the same as those brought against him in Philippi, namely, that he was a disturber of the peace and sought to lead people contrary to Roman law and customs. There are other reasons for the opinion; but the similarity of the charges, together with the descriptive phrase, "these that have turned the world upside down," seems a fair indication that reports of what had happened in Philippi have by now reached Thessalonica. He was allowed three Sabbaths in Thessalonica before steps were taken to oust him because the Thessalonian Jews could not think of any charges to bring against him that would likely have any weight before the civil law which they had to respect. It took time for the Philippian enemy to find out where he had gone, and, therefore, for reports concerning his treatment in Philippi to spread to Thessalonica.

These reports gave the Thessalonian enemy a suggestion as to how they might lawfully rid themselves of the supposed heretic without betraying the fact that their opposition was purely religious. Only in Philippi had such a charge been brought against Paul; and it had been hatched in the brains, not of Jews, but of Greeks, because they had suffered financial loss through Paul's activities. And only in Macedonia was it brought against him anywhere on the missionary field.

Elsewhere the hostility was avowedly religious which had no standing before Roman law of the times. This law permitted religious freedom. So not before Philippi had Paul's enemy sought to bring him before civil magistrates. But after Philippi his religious enemies among the Jews adopted this new method of attack wherever it seemed at all practical, and worked it for all it was worth.

Hounding Thessalonian Jews. If the nearness of Amphipolis and Apollonia to Philippi had anything to do with Paul's not stopping in either of them, then for the same reason it was unwise for him to have stopped in Berea after leaving Thessalonica if he hoped to spend any reasonable length of time there. But Berea was the last city southward from Thessalonica in Macedonia. He therefore had either to stop there or continue on the very long distance to Athens in the far south. This would have cut him off for an intolerably long time from Timothy, who had been left with Luke in Philippi, and who joined him again in Berea very likely in compliance with the request of Paul. Besides, if it is true as we suggested that Paul had hoped to make Thessalonica a missionary base from which he would work for the evangelization of the province of Macedonia, then his experience in Thessalonica dissipated that idea and convinced him that near-by Berea could not become such a base. Accordingly he would want to work in Berea until opposition that would not be any too slow in arising should send him further south. But we may be sure that he timed his work in Berea so as to be sure of not having to leave before Timothy should arrive.

The hostile Jews of Thessalonica were not satisfied with having him leave their city, but were more angry because he had gotten away without having been driven out. They hounded him to Berea to inform Jews there how he had been dealt with in Philippi, and how they had made it hot for him in Thessalonica, and to tell them how they, too, might make him appear obnoxious to the civil authorities. They successfully accomplished their wicked mission. And friends hastened Paul away to Athens, where it was certain, because of the distance, if for no other reason, the enemy would not hound him. But before he left he had made a number of Christians among both Jews and Greeks—even among Greeks of high standing socially. Thus he obeyed to the letter the Master's injunction to His disciples to flee into an-

other city when they should be persecuted from one.

SAMUEL HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, SEPTEMBER 2, 1928

"They received the word with all readiness of mind"

(By D. D. Martin, D.D.)

Paul and Silas had rough treatment in Philippi, as we learned in our last lesson, but they did not give up the field. A true missionary is not easily discouraged. Hardships often serve to strengthen the devout Christian. They continued their travels in Europe, always seeking a chance to preach Christ. At Thessalonica they found a chance, also new difficulties. The pro-Jewish element in the city stirred some of the people against them, and they had the mob spirit again to contend with. The city was divided between those who believed and those who were opposed.

The opposition to the gospel in any land is never really sincere. Jesus was compelled to meet false charges, and His followers have had the same experience since. Truth and love call for sincerity and friendship. Error is ever using prejudice and hate to defeat the good. This is as true in the mission fields to-day as in the time of Paul. The same law of hate is shown in the mob spirit in our own land as it throws its cruel form against the helpless and often the innocent. As mobs often do, this mob, not finding Paul and Silas, substituted their friends, for the mob must have a chance to vent its fury.

The storm at Thessalonica drove Paul and Silas along on their way of finding other open doors, but they left some rich trophies of grace, and this gave them courage, as is noted in the epistle of Paul to the Thessalonians. Sixty miles further west they came to Berea. Here Paul entered the synagogue to worship. He found here to his pleasant surprise that these people were of a noble spirit and welcomed the truth. As many in every land where missionaries go accept the truth, so these Bereans in large numbers believed, receiving the word with all readiness of mind.

There is a difference in people even in heathen lands. Those of Berea were more noble than those in several places where Paul had tried to bring the gospel. The same preacher and the same gospel—the difference must have been in the people. There are inherited differences for which the present generation is not responsible. There are differences because some will against God and His truth, and God says they will not come to Him that they might have life. It is the stubbornness of the willful heart that keeps men away from God. The Bereans had readiness of mind to receive the word.

OAKMONT SEMINARY.

Epworth League Topic

SEPTEMBER 2

FROM A CARPENTER'S SHOP

(Labor Sunday)

(Mark 6. 3)

This is Labor Sunday. It is hardly enough to generalize on the subject of the dignity of labor. Labor Day, which is celebrated tomorrow, is the expression of a great social movement known as Organized Labor—a movement that has developed through the years, growing out of the discontent of workers and their ever-increasing desire for a more satisfying and abundant life. It is now the channel through which more than four million workers in America give expression to their convictions of economic conditions and social justice. This movement has very intimate contact with kindred groups in other lands. Our church has declared for "the recognition of labor's right to organize, for

the laborer's right to be heard through representatives of his own choosing, for an increasing share of responsibility by labor in the control of industry." This declaration becomes a meaningless thing unless we are willing to give consideration to the whole labor movement, which is "representatives of his own choosing."

This is a good day to realize the contribution which the labor movement has made to our modern social order. Professor John Commons in his "History of Industry in the United States" lists three hundred accepted and cherished practices and customs of to-day which are the contribution of the labor movement. Among them are "free public

schools," "universal franchise," "abolition of imprisonment for debt," and many others. It will surprise us, perhaps, to know that at a time when laboring men were asking for a ten-hour day, and in many cases being satisfied with a twelve-hour day, they were insisting upon "a system of free education supported by public taxation." (Have someone secure from Professor Commons' book this list and read it to the meeting. It will help the Leaguers to appreciate the service which this movement has rendered to all of us in the past.)

Has this movement any ideals and aims today which, if realized in the life of the world, will open for any number the door to a more satisfying and abundant life?

Let us note some of them: "The abolition of child labor," "the protection of women in industry," "the elimination of unemployment,"

"the improvement of housing conditions," "old-age pension," "adequate workmen's compensation laws," "a larger measure of leisure time," "a program of education that will insure proper use of leisure time," "not merely a living wage but a cultural and a saving wage."

In addition to these and many other aims the labor movement to-day is in the midst of conflict for certain principles of social justice. The struggle against the labor injunction, against repression of free speech and free assemblage, against the "company town," the exploitation of the weak and helpless, the misuse and abuse of power, is perhaps more acute in the industrial world to-day than in any other phase of our modern life. Has this struggle for social justice, this crusade for brotherhood, any challenge to Christian youth to-day?—Epworth League Quarterly.

them the way to higher aims in life. At 7.30 P. M., we were favored with a strong message by the Rev. W. B. Crenshaw, district superintendent, who always has a great sermon in store for us. He held his third Quarterly Conference on Monday night, July 9. All reports seemed to have met with his approval. It was the wonderful work of the brotherhood to put on a seven days' carnival, which meant much to that organization. They are striving to do more work and better work for the benefit of the program that was planned for the year. The Friendship Club is doing a great work. The president wishes to thank the friends and members for their co-operation. We must say that the membership in general is hard at work in spite of the intense hot weather. The fifth Sunday was turned over to the young preachers of our congregation. They always have a wonderful service throughout the entire day. The Rev. H. P. Gordon thinks it is very necessary to give them a chance, that they may help carry on the great work of the Master. This work calls for both young and old.—Mrs. Georgia Williams, Reporter.

Little Stories of Achievement

What the Churches Are Doing

Enterprise, Miss.—The membership of Wesley Chapel Methodist Episcopal Church is rejoicing over a five-thousand-dollar new church which is being erected by them. They are planning to enter it on September 2, 1928. The Rev. E. W. Rogers is the efficient pastor.—Ruby Lockett, Reporter.

Bristol, Tenn.—John Wesley Methodist Episcopal Church began its usual summer program by using Sunday night as vacation night for our pastor. On a recent Sunday a very helpful and instructive program was rendered under the direction of the Sunday-school superintendent, Mrs. Alva Guthrie. Music was furnished by the junior choir, under the direction of Miss Sheals Weather-ton; also a soprano solo, "Teach Me to Pray," by Miss Georgia Whitten. A paper, subject, "Tithing," was read by Miss O. Noble-ton; baritone solo, E. B. Brown; prayer by Mrs. Ellison, and Scripture lesson by Mrs. Bourne.—E. B. Brown, Reporter.

Baton Rouge, La.—Sunday, August 12, was a high day at Jordan Chapel. Sunday school was conducted at 9.30 A. M. by Bro. C. Brown; speaking meeting at 11.30 A. M. Sunday, at 8 P. M., the devotional services were conducted by the pastor, Rev. J. S. Dickson, with prayer by Bro. Small, of Kenner, La. The gospel message was delivered by the Rev. S. J. Jackson, of Kenner, who preached a wonderful sermon and started the fire burning in our hearts. This sermon was enjoyed by all present. We had many visitors present and extended to them a hearty invitation to return, as we are always glad to have them. A collection of \$20 was taken. The pastor also wishes to thank Mrs. M. S. Logan for the beautiful communion cover for the pulpit table and rail. We ask your prayers for our church, the pastor and wife.—Miss Rosa Henderson, Reporter.

Waxahachie, Texas.—St. Andrews Methodist Episcopal Church has just closed its twenty-sixth anniversary, which was one of the greatest events in the history of the church, and the program was enjoyed by all. Sunday, August 5, the anniversary program was preached at 3.30 P. M. by the Rev. J. H. Washington, pastor of the new Mt. Zion Baptist Church. The spiritual tide ran high, and the collection amounted to \$10.35. At 8.30 P. M., Monday, the Rev. J. B. Lewis, pastor of the Colored Methodist Episcopal Church, brought another splendid sermon which delighted all of his hearers. Collection, \$3.11. Tuesday night, under the auspices of the Sunday school, the Rev. J. R. Swaney and his good people of the St. Mary Baptist Church rendered splendid service. Collection, \$5.03. Wednesday, The Woman's Home Missionary Society rendered a splendid program on the work of the missionary society in the home field. Collection, \$2. Thursday night a musical was given under the direction of the Senior League, which consisted of all the choirs of the city. Collection, \$8. Total

amount raised through collections, \$28.49.—The Rev. B. J. Easter, Pastor; I. B. Westbrook, Reporter.

Brewton, Ala.—The fifty-first centennial celebration of Shiloh Methodist Episcopal Church was celebrated from July 30 to August 5, 1928, with all the churches of the city co-operating. A splendid program was rendered under the direction of the seven churches and was enjoyed by all who attended. Sunday was a high day for us. Just before the eleven o'clock sermon, papers were read and discussed: "How To Make a Strong Church," E. H. Hollinger; "How Ought We to Serve the Church?" Mrs. L. E. Shelley; response, Mrs. Eveiyn Cheatham; "If Every Member of My Church Was Just Like Me, What Kind of Church Would My Church Be?" Mrs. Alberta Nolen; response, Mrs. I. Lopaz. Our pastor was at his best. He brought to us the spirit of prayer. At night we had a great song service. The contest singing by Shiloh and First Street, Siloam, choirs and the quartets of the above-named churches delighted the audience. We highly appreciate the services of the pastors and their good members, also the friends of the city, in making the day one long to be remembered. Collection for the day, \$23.—The Rev. R. H. Moore, Pastor; Mrs. L. E. Shelley, Reporter.

Nashville, Tenn.—Gordon Memorial: Sunday was a high day that should be well remembered, especially by the young people. It was our pleasure to have with us Prof. Ambrose Caliver, dean of Fisk University. His remarks were especially to the young people, endeavoring to encourage and point

Louisville, Ky.—The pastor and members of the New Coke Methodist Episcopal Church are enjoying another year of splendid success in Kingdom building. This is the Rev. Hines' fifth year as pastor of our church, and the longer he stays, the more and more we are convinced that he is the right man in the right place. Since the last session of the Lexington Conference, nine persons have united with the church. Every department is well organized and doing effective work. The official board has recently secured the service of Miss M. L. Woolfolk as the social worker in the New Coke Church, which is the leading church of the Louisville and Evansville District, and with the coming of Miss Woolfolk as social worker, this church is destined to take its place among the first-class appointments of the Lexington Conference. Since Conference our church edifice has been newly painted, which gives it the appearance of a new building. The Rev. Hines is really doing things and is making the other ministers of Louisville take notice. Sunday, August 5, was a great day with our church. It was the date of our second Quarterly Conference. At 11 A. M., Dr. G. W. Tindull, the district superintendent, preached to the delight of a splendid audience. At 3 P. M., the Rev. J. W. Chinn, pastor of Wesley Methodist Episcopal Church, Jeffersonville, Ind., brought us a soul-stirring message, which gladdened the hearts of all present. One hundred and eighty-nine persons partook of the Holy Communion. The closing sermon was delivered by Dr. Tindull. The offering for the week was \$109.88.—J. H. Madison, Reporter.

District Activities

District Rounds

FORREST CITY DISTRICT

Fourth Round—Sidney, September 18; Batesville, 20, 21; Newport, 22, 23; Hughes Ct., 26, 27; Brickeys Ct., 29, 30; Marianna and Scott Valley, October 6, 7; Moro, 12; Marianna Ct., 13, 14; Caldwell Ct., 17; Palestine Ct., 20, 21; Helena, 24; Marvell Ct., 25, 26; Clarendon, 27, 28; Brinkley, 29; Brinkley Ct., November 3, 4; Hunter Ct., 8; Auvergne, 10, 11; Augusta, 16; Cotton Plant, 18, 19; Forrest City, 20.

Dear Brethren: As you know, the Annual Conference will convene November 28. We have just closed one of the best District Conferences in the history of the Forrest City District. We are overjoyed to have had with us Dr. L. H. King and other good friends. Now let us make one more hard pull and bring up the rear. Let us go to the Annual Conference with round reports for World Service, Pensions and Relief, Episcopal Fund, General Conference expense, and five subscriptions each for the Southwestern Christian Advocate. Now, brethren, we must be

the banner district of the Conference. We know we can; let us go to it. Faithfully your brother, J. H. Hatchett, District Superintendent.

SAVANNAH DISTRICT

Fourth Round—White Oak, Jefferson, September 1, 2; Brunswick, Grace, 9, 10; Arco Mission (3 P. M.), 9; Brunswick Ct., 15, 16; Jesup, 22, 23; St. Mary's, Woodbine, 29, 30; Waynesville, October 6, 7; Baxley, 13, 14; Reidsville, 20, 21; Burk's Mission (3 P. M.), 20; Mt. Vernon, 27, 28; Hagan, November 3, 4; Vidalia, 10, 11; Palen (11 A. M.), 18, 19; Asbury (8 P. M.), 18-20; Speedwell (8.30 P. M.), 22; Mt. Zion (8.30 P. M.), 23; Haven Home (7 P. M.), 16; West Savannah Mission, 25.

Dear Brethren: This quarter ends our year's work. Keep the assessment rounds as your guide for claims. Organize your forces. Make your plans large, and let your full quota be your goal. In the name of our Master, do this and come to Conference with good reports. Yours for His cause, S. D. Bankston, District Superintendent, 628 West Thirty-ninth Street, Savannah, Ga.

Roster of District Conferences for 1928 Season

We will cheerfully make any corrections or entries when necessary. A postcard request is all that is expected. District superintendents will kindly enter theirs as early as possible.

District	Place	Date	Supt.
Beaumont.....	Silabee, Texas.....	Aug. 21-26.....	J. W. Gilder.
Clarksdale.....	Webb, Miss.....	Aug. 21-26.....	J. C. W. Butler.
Tupelo.....	Okolona (Pleas. Val.), Miss.....	Aug. 21-26.....	B. W. Wynn.
Meridian.....	Rosehill, Meridian, Miss.....	Aug. 21-26.....	D. L. Morgan.
Florence.....	Claussen.....	Aug. 21-26.....	R. F. Harrington.
North Baltimore.....	Westminster, Md.....	Aug. 22-26.....	C. Y. Trigg.
Holly Springs.....	Victoria, Miss.....	Aug. 22-26.....	A. G. Cole.
Gainesville.....	Sanpulaski, Fla.....	Aug. 22-26.....	D. S. Selmore.
Fort Smith.....	Morrilton, Ark.....	Aug. 22-26.....	J. L. Bryan.
Rome.....	Temple, Ga.....	Aug. 22-26.....	J. F. Demery.
Ocala.....	Waldo, Fla.....	Aug. 22-26.....	F. E. Welch.
Washington.....	Wayside, Md.....	Aug. 22-Sept. 2.....	R. F. Coates.
Jacksonville.....	St. Augustine, Fla.....	Sept. 6-9.....	H. W. Bartley.
Lexington.....	Paris, Ky.....	Sept. 12-16.....	L. E. Jordan.
New York.....	Brooklyn, N. Y.....	Sept. 25-27.....	M. A. Thompson.
Philadelphia.....	Merchantville, N. J.....	Oct. 2-4.....	W. C. Thompson.
Salisbury.....	Berlin, Md.....	Oct. 9-11.....	J. E. A. Johns.
Wilmington.....	Chestertown, Md.....	Oct. 16-18.....	T. H. Woodley.
Easton.....	St. Michaels, Md.....	Oct. 23-25.....	J. W. Jefferson.

WAYCROSS DISTRICT

Fourth Round—Barnesville, September 8, 9; Liberty Hill, 15, 16; Macon, 14-16; South Macon, 17; Forsyth, 22, 23; Patterson, 29, 30; Blackshear, 28-October 1; Valdosta and Sparks, 5-7; Bainbridge and Faceville, 13, 14; Waycross Station, 19-21; Folkston, 27, 28; Cordele, November 3, 4; Eastman, 5; Maynor, 10, 11; Waycross Ct., 17, 18; Astoria Mission, 19.

Dear Brethren: This brings us up to the Annual Conference. Work hard on your catch-up efforts and meet us at the Conference with a round report. Send in your quota to Dr. Davage at once. Remember the Southwestern Christian Advocate; bring five new subscriptions to the Conference.—D. R. Cooper, Dist. Supt.

Quarterly Conference

Marshall, Texas—Lodi Ct.: Our third Quarterly Conference convened, August 5, at Lewis Chapel Methodist Episcopal Church,

with the Rev. A. J. Newton, district superintendent, in the chair, who came to us in the midst of our revival. On Thursday night he preached a soul-stirring sermon. We received four converts on that night. On Saturday the quarter was held. Reports were not full, but were very good. The district superintendent made a fine talk on the program of the great church and how to put it over. We mean to stand by him in carrying out his great program, for verily he is a fine leader and a Christian gentleman. On Sunday the Rev. Newton preached two great sermons that made our hearts rejoice. We pray God's blessing upon him that he may succeed in carrying out his great plans for the success of the district. Amount raised this quarter, \$108; paid district superintendent, \$30. Our revival was the best for many years at this place. We closed Sunday night with twenty converts. The Sacrament was administered to a goodly number. We baptized seventeen, assisted by the superintendent. We are doing our best to make a round report at the Annual Conference.—Reporter.

Reports of District Conferences

DICKSON

July 18-22, 1928, the Dickson District, Conference convened in Meredith Memorial Methodist Episcopal Church, Columbia, Tenn., the Rev. R. A. Dowell, district superintendent, and the Rev. B. J. Meredith, D.D., pastor. At 2.30 P. M., Wednesday, July 18, the Conference was called to order. The devotional services were conducted by the Rev. R. A. Dowell, district superintendent, after which the Conference proceeded to organize. Mrs. L. A. Hill was chosen secretary. At 4 P. M., the district superintendent made his report of the district, which showed a vast increase on all lines of district activities, financially and spiritually. The various committees were appointed and the pastors made good reports, far in advance of any previous year, for the district. At 5 P. M., welcome addresses were delivered, on behalf of the city, by Mayor H. W. Frierson. The mayor seemed to have been at his best—his welcome was very appropriate. The Rev. J. H. Caldwell welcomed the Conference on behalf of the ministers of the city. The Rev. D. T. Burch, D.D., responded on behalf of the Conference in a very befitting way. After the welcome addresses we listened to a gospel message delivered by the Rev. Wm. Harris. The message was well delivered. At 11 A. M., the second day, the Rev. T. B. Blackmon delivered a soul-refreshing gospel shower. The literary program and the lecture by the Rev. G. W. Lewis, D.D., were very instructive. At 5 P. M., the Rev. D. T. Burch delivered a wonderful sermon. At 7.30 P. M. the thronging mass reassembled to listen to Dr. L. H. King, D.D., LL.D., the editor of The Southwestern Christian Advocate. His words of magnetic touch, his far-fetched information on duty to Methodism, and the need of our great church organs, especially The Southwestern Christian Advocate, advanced the cause beyond its present limits and listed several new subscribers, leaving

an enthusiasm never before made in the interest of the grand old Southwestern. He closed his address amid long and unabated applause. The following day, Friday, at 6 A. M., the morning watch, conducted by Mrs. E. E. Price, was one of the leading spiritual features of the day, and was well worth while. The praise service, led by the district president of the Epworth League, may also be mentioned as an important factor. In the morning service, at 11 o'clock, communion was administered by the district superintendent and pastor. The Epworth League and Sunday School Convention consumed the afternoon with local problems. The evening was given to Walden University, introduced by the Rev. Dowell. Saturday was given to recreation and banqueting. The District Conference was noted for the brevity of its business and the harmony of its proceeding and the advancement shown on all lines. Each day the thronging masses were sumptuously fed with dinner on the ground. The good citizens of Columbia, irrespective of denomination, came to the relief of the members of Meredith Memorial, thus making it more than easy to care for all, and we wish to record and publish our gratitude to all who aided in any way and made it possible for this to be the greatest District Conference ever held in the Dickson District—the faithful, all-awake pastor and members had so fixed and arranged the church until it combined wisdom, strength, and beauty, and this church bids fair to be the charm of the chain of churches of the Tennessee Conference of the Methodist Episcopal Church. The loyal membership know they have a man and are willing to follow him as he leads the way, and the Rev. B. J. Meredith is an indomitable leader. It was he who built McCabe Temple at Martin, Tenn., the first modern brick church ever built in all the Southwest and northwestern part of the State by our church. This temple at Martin stands as a

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living monument to his administration, and now he has done a miracle in the purchase of this \$6,000 double-tower brick church in less than two weeks after being appointed.

Sunday dawned fair and the unabated, thronging masses added by an augmentation of the countryside—comers from north and south, east and west; fifty cars were parked near the church and others came in buggies, some on horseback making an indescribable mass of humanity, and yet they were orderly and seemed to be eager to witness the great sights to be seen in Meredith Memorial and to enjoy the gospel feast of the day. From 9 A. M. to 10 A. M. was given to the Sunday-school, led by Bro. O. Z. Summerhill; 10 A. M., love feast; 11 A. M., sermon by L. C. Maples; 3 P. M., sermon by M. L. Smith; 7 P. M., an evangelistic service; and at 8 P. M., the Rev. A. Springer. The communion service will be long remembered, and many hearts were made happy.

The following visitors were present: the Rev. L. H. King, editor of The Southwestern Christian Advocate; the Rev. Crenshaw, district superintendent, Nashville; the Rev. Lewis, pastor of Clark Memorial; the Revs. Chavis, Thompson, Johnson, Collier, Grandville, and a delegation of the local preachers from Brentwood; also Bro. William Copeland and Mrs. Lillie Hill gave some very instructive echoes of the General Conference. After all had been said and done, the Conference went into glorious history.—The Rev. Wm. Harris, Reporter.

LAGRANGE

The fifty-second session of the LaGrange District Conference assembled with Cannon Chapel Methodist Episcopal Church, West Point, Ga., July 25-29. Devotions were conducted by Bro. E. A. Freenman; introductory sermon by the Rev. A. C. Allen, Columbus, Ga. The Holy Communion was administered on Thursday morning by the district superintendent, Rev. J. B. Maddux, and pastor. The Conference was well attended by pastors and delegates from every charge. The Rev. W. J. Cameron was elected secretary; the Rev. A. H. Jamerson and Miss Ada Lovejoy, assistants; the Rev. J. T. Bradley, vice-chairman. The district superintendent

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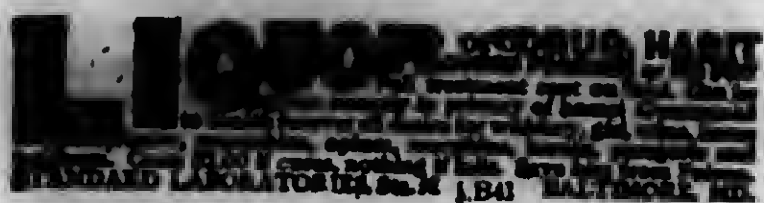
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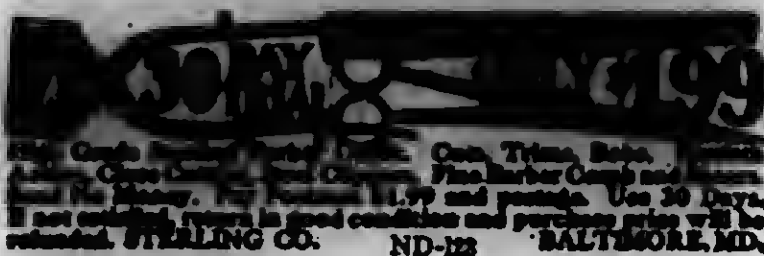


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read his report, touching all the various parts of the work. The Rev. C. W. Prothro gave some encouraging remarks concerning the district superintendent's report. The reports from the various charges showed that each pastor has an overwhelming interest in his work. At 11.30 we were favored with a sermon by a local preacher, Bro. W. M. Baker; text, Matt. 5. 13. The Rev. E. J. Kimball led us to a throne of grace. Mrs. L. O. Maddux also made a strong appeal to the young people in regards to saving youth. Thursday night the Rev. J. S. Shuman preached an awakening sermon from Heb. 7. 25; subject, "Christ, the Open Door." Mrs. Mozell Bass, of the First Baptist Church, delivered the welcome address in behalf of the Methodist Episcopal Church; solo, Miss

A. L. Whitaker; response, the Rev. C. W. Prothro, of Warren Temple, LaGrange.

Friday night the Rev. J. T. Bradley preached a soul-stirring sermon from St. John 8. 2, after which Bro. Robert Ragland led in singing, after which the district superintendent introduced Dr. W. J. King, of Gammon Theological Seminary, who made a strong appeal to the people in behalf of Clark University. The Rev. J. J. Louis spoke of the leadership of Clark.

Saturday morning's session, which brought the business sessions to a close, showed that the Conference was the best ever held in the bounds of the LaGrange District. We wish to thank the good people of West Point for their royal entertainment, and pray God's blessing upon them. We also had with us Mrs. Nona Prothro, who spoke of the work of The Woman's Home Missionary Society, touching the subject of how to save time. Mrs. Prothro made an appeal to the district, asking each auxiliary for its hearty support, since she has been elected district president.

Sunday morning, Sunday school was conducted by the various pastors, who made helpful remarks, as did the delegates and friends. At 11 A. M., the Rev. W. R. Dixon, of Greenville, Ga., preached a wonderful sermon to the delight of all the people; subject, "Hear Ye Christ." The Rev. A. H. Jamerson also preached at the Methodist Episcopal Church, Lanett, Ala. His text was taken from St. Luke 4. 16; subject, "Habits: Their Mastery and Their Use." He brought a message from God to the people. The Rev. A. L. Smith preached at 3.30 P. M. from St. John 11. 28, at which time two souls were converted. The Rev. J. M. Daniel preached the closing sermon. The Conference closed to hold its next session at Leete Hill Methodist Episcopal Church, LaGrange, Ga.—A. H. Jamerson, Reporter.

LA TECHE

The eighteenth session of the LaTeche District of the Louisiana Annual Conference met with the Asbury Methodist Episcopal Church, Franklin, La., the Rev. Wallace H. Lang, pastor, July 11-15; the Rev. H. Daniels, district superintendent, and the Rev. R. E. Jones, D.D., LL.D., resident bishop.

The Conference was opened by District Superintendent Daniels, who, after devotions, brought the first morning's message, which was very instructive and inspiring. This was followed by the Lord's Supper, the district superintendent being assisted by the Revs. W. A. Lang, J. O. Richards, A. Robinson, and R. A. Walmsley; after which the roll was called and record showed most of the ministers were present. The organization was then perfected as follows: The Rev. Amos M. Taylor was elected secretary of the Conference; the Rev. O. C. Daigle, statistician; the Rev. W. H. Lang, Conference treasurer, and the Rev. R. A. Walmsley, reporter. The bar of the Conference was fixed and the work began. This district was one of the districts that was in the very heart of the flooded area of 1927, and is a long way from recovery, up to this tick of the watch, but owing to all things considered, the reports coming from the various charges were very gratifying. The World Service, however, is far below the margin that it was hoped for at this time, but there are reasons for this over which there is no control. Notwithstanding this fact, the district has at its head a noble man with a clean record, a true and tried leader, and a forceful gospel preacher. The sessions were well attended, and the program was interesting. Each morning message was well chosen and delivered. The Revs. H. Daniels, R. A. Walmsley, A. Robinson, and W. H. Lang delivered the messages. The sermons were strong and helpful, and the subjects were ably discussed. Friday was Woman's Day. Mrs. H. Daniels, wife of the district superintendent, was the choice of the sisters to lead them through the ensuing year; Miss Alma Owens was elected recording secretary; Miss Maud Wilson was elected secretary of the Young People's Department, and Mrs. R. A. Walmsley, the treasurer, together with a splendid corps of ladies that means success

Epworth League Institute Dates

Morgan College, Washington and Delaware Conference, Baltimore, Md., Morgan College, August 20-26.

Waco District, West Texas Conference, Waco, Texas, August 21-26.

Atlanta, Clark University, Atlanta, Ga., August 27-September 2.

Little Rock, Philander Smith College, Little Rock, Ark., September 24-30.

to the district. The installation address was delivered by the Rev. J. O. Richards, which was very timely and instructive, thus completing the organization of the District Woman's Foreign Missionary Society.

Drs. E. M. Jones, of the Board of Pensions and Relief; W. J. Hampton, superintendent of the Lake Charles District; J. E. Rolax, T. B. Cooper, and E. H. Clark, all of the Lake Charles District, were very welcome visitors; also Prof. R. H. McAllister, manager of The Southwestern Christian Advocate. Dr. Jones brought an inspiring and helpful message to the Conference, respecting the work and hope of the board. A neat sum was collected and turned over to him, and he moved on to the next place. Dr. W. H. Jones also graced the Conference and in his usual way addressed the Conference, as did each of the above-mentioned. Saturday afternoon was well spent in the park, where interesting games were had, the Rev. A. Robinson directing, assisted by the Rev. R. A. Walmsley. This was quite a feature of the session. Sunday, a model Sunday school by J. O. Richards and a select staff of teachers. At 11 A. M., following the love feast, was the annual sermon, preached by the district superintendent. This was one long to be remembered, for the doctor was at his best, and truly did our hearts burn within us while he spoke with us by the way. The Rev. J. L. Kirvin preached the closing sermon on Sunday night and closed in a blaze of glory. One man was converted and joined the church. Thus closed one of the best Conferences in the history of the district. Appropriate resolutions were tendered the pastor and wife, the pastors and other churches who assisted in caring for the Conference in a most excellent way; also other courtesies tendered the Conference. A committee was appointed to draft resolutions expressing pleasure at the return of Bishop Jones to the area.—R. A. Walmsley, Reporter.

ORANGEBURG

The twenty-second annual session of the Orangeburg District Conference of the Methodist Episcopal Church convened in the Macedonia Methodist Episcopal Church, Neeses, S. C., July 25, through the twenty-ninth.

The Rev. S. E. Watson was the host of the Conference. His liberal members and friends had planned and did give a very pleasant entertainment.

Pastors and delegates were practically in full attendance at the opening.

The Conference was called to order by the efficient and alert district superintendent, Rev. John B. Taylor, D.D.

The opening sermon was delivered by the Rev. L. C. Gregg, pastor at Denmark, S. C.

The features of the Conference throughout were conducted with tact and ability by its head.

During the session there came the anniversary of the Laymen's Association, led by Mr. C. W. Caldwell, State chairman of said association.

Next was a representative of the Board of Temperance and Public Morals of the Methodist Episcopal Church, our own Dr. A. R. Howard, secretary of the colored work.

The Southwestern Christian Advocate and the Board of Home Missions of the Methodist Episcopal Church were represented by Mrs. Daisy B. Taylor, the very brilliant and efficient wife of the district superintendent.

The reports of pastors and delegates showed some increase, both numerically and financially. Many very interesting papers were read and discussed.

Powerful gospel sermons were preached by the Revs. L. C. Gregg, A. P. Gillard, I. C. Wiley, M. J. Porter, N. E. Franklin, R. F. Freeman, J. A. Summers, J. B. Taylor, and S. J. Cooper.

The visitors were Dr. A. R. Howard, the Rev. A. J. Pogue, of Lynchburg, S. C., and others.

The next session of the Orangeburg District Conference will be held with the Mt. Zion Methodist Episcopal Church, Jamison, S. C., of which the Rev. M. J. Porter is now pastor. —The Rev. J. A. Summers, Reporter.

SAVANNAH

The thirty-second session of the Savannah District Conference convened at Ailey, Ga., in Nespy Chapel Methodist Episcopal Church, July 25-29. The Rev. S. D. Bankston, district superintendent, presided. Conference was opened on Wednesday night with a sermon by the Rev. Thomas Collins, of the White Oak charge. On Thursday morning the Holy Communion was administered by the district superintendent, assisted by the Revs. J. S. Stripling and Scott Bartley.

One of the features that showed marked progress in our district is this fact, that out of fifteen pastors in the district, fourteen were present to partake of the Lord's Supper, and each remained at the seat of the Conference until adjournment. Organization was perfected and the business of the Conference was in order.

Reports from district superintendent, ministers, and laymen showed that the district has greatly increased numerically, financially, and spiritually. During the session great stress was laid on Clark University fund, World Service, and the necessity of being loyal supporters of our church paper, The Southwestern Christian Advocate. Not having a representative from Clark University, the Rev. J. S. Stripling was elected by the Conference to present the educational cause of said school. On Friday evening he came forward, with well-chosen words and simplicity of speech, and made a strong, impressive appeal in the behalf of Clark. At this time the public willingly contributed \$26.05, making a total of \$90 in cash that was raised for Clark during the session.

To say that the executive head of the district and his co-laborers are thinking, planning, and doing is not erroneous. During the session a plan was perfected by which special efforts will be put forth through a system for each local church to raise its various assessments, such as World Service, Clark University Fund, Episcopal Fund, and Conference Claimants, and report same at the regular sessions of the Sunday School and Epworth League Convention and District Conference.

The Rev. S. Bartley, with great ambition, strongly represented The Southwestern Christian Advocate. There were very interesting papers read and discussed throughout the session. The Rev. S. Bartley favored the Conference with an address and demonstration on sermon building, which was especially prepared for local preachers, but proved to be helpful to all present.

On Friday afternoon a special place was granted the Ladies' Aid Society. Mrs. Lula Wright, the district president, who is so zealous in work, with the co-operation of the Conference, rendered a very unique program and splendid financial report.

The keynote of evangelism was sounded through the entire session. The spiritual tide ran high, and each messenger's tongue was touched with a "live coal from under the altar." Seven souls were added to the church. Powerful sermons were preached by the Revs. Thomas Collins, J. R. Wallace, P. W. Rock, I. T. Griner, V. S. Stripling, W. M. Lockwood, J. S. Stripling, D. L. Clark, O. A. Burns, and Scott Bartley. These sermons will live long in the hearts of each hearer. The Rev. P. E. Smith and his loyal members and friends had made ample preparation to give the pastors, delegates, and visitors a pleasant entertainment. The district is expressing its heartfelt gratitude to them for their hospitality. After reading the resolutions and words of appreciation, the Conference adjourned to meet, in 1929, at Emory Chapel, Jesup, Ga.—O. A. Burns, Reporter.

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Woman's Column

Moberly, Mo.—To District Presidents, Officers, and Members of the Central Missouri Conference, Woman's Home Missionary Society, Greeting: Permit me to prevail upon you, district presidents, to inform every auxiliary in your respective districts to send in their pro-rata to the Conference treasurer, Mrs. Ella Palmer, 1312 Bayard Street, St. Louis, Mo., for railroad expenses of Mrs. Lula C. Austin, corresponding secretary, to the annual meeting, which will be held in Wichita, Kans., October 10, 1928. Yours in His name, Mrs. W. H. Wheeler, Conference President, 516 Winchester Street, Moberly, Missouri.

The Woman's Foreign Missionary Society of the Kansas City District held its anniversary at Blackburn, Mo., Friday afternoon, August 3, 1928. Prayer was offered by Mrs. Georgia Moss, of Glasgow. The beautiful Scripture on love was read by Mrs. A. A. Golden, of Kansas City, Mo.; a beautiful solo was rendered by Mrs. C. G. Glaspie, of Lexington, Mo.; a pageant by the missionary children, "The Little King's Heralds," was beautiful as they demonstrated with lighted

candles the light of Christ carried to the heathen children; also a solo, "I've Done My Work," by Mrs. Sadie Griffin, of Independence, Mo. The district president, Mrs. E. W. Hannah, was introduced and made her annual address, which was enjoyed by all. She spoke of the work of The Woman's Foreign Missionary Society and what it was doing, and of the Branch meeting that was held in Clinton, Iowa; also of the faithful workers of the district, having raised \$161.10 during the year just passed, which was \$11 over their pledge. Centennial auxiliary led with \$113.10, and \$25 for a scholarship given by Mrs. L. L. Thomas, of Kansas City, Mo. Each delegate was urged to be present at the district association which will be held in the fall. She also spoke of the new organizations of the King's Heralds bands in the district and their work. Another beautiful solo, "Beyond the Stars," was rendered by Miss Gladys Shelton, of Troy, Mo. Mrs. L. L. Thomas, our newly elected field secretary, made a wonderful address and report of her work. Mrs. L. Stevenson, of Sweet Springs, Mo., was introduced and made a nice talk. Dr. B. F. Neal, of Fort Smith, Ark., was introduced and ad-

dressed the society. Mr. R. H. McAllister, business manager of the Southwestern Christian Advocate, was introduced and made some interesting remarks. The program was enjoyed by all.—C. A. Hannah, Reporter.

Special Notices

Lake Charles, La.—All ministers expecting to bring their wives to the Annual Conference will please notify me not later than the last of this month. District Superintendents will please send me the names and post-office addresses of the ministers of their districts that will attend the Conference at Lake Charles, October 17.—J. E. Rolax, Pastor, Box 178, Lake Charles, La.

The Brookhaven District Convention of the Sunday schools, Ladies' Aid, Epworth League, Woman's Home Missionary Societies and Brotherhood will be held November 16-19, at McComb, Miss. Each delegate is requested to be present with \$10. Dear brother pastors, let us put forth every effort to make it a convention worth while.—J. C. Crisler, President; Dr. G. W. Coleman, Superintendent.

To Whom it May Concern: All local preachers of the Brookhaven District are requested to attend the district convention which will convene November 16-19, at McComb, Miss. The men need to be organized for a concrete support of the total task of the church. This movement is designed to unite the laymen and the pastors in their common task. We are calling upon each church in the district to send such men to the convention who are capable and willing to co-operate with the pastors in supporting the program of the church in their own churches, or elsewhere as the needs may require. We hope that both pastors and laymen will work together in the name of our Christ to make the convention a success.—G. W. Coleman, Dist. Supt.

Europe Ten Years After

(Continued from page 658)

and vote in the House of Representatives of the United States upon the forms and expressions of religious services.

When the controversy was the keenest and vigorous speeches and pamphlets were being produced by laymen and ministers, peers and commoners, with a view to influencing members of Parliament, the League of Loyal Churchmen and the Protestant Alliance sent an appeal to King George. They urged the king to withhold his royal assent to the measure, declaring that the revised book would drive many from the church and would "cause the rising generation to be brought up in a semi-Roman atmosphere." They claimed, further, that the request for him to sign such a bill would be asking him "to break his Majesty's solemn coronation oath to maintain the Protestant reformed religion established by law."

The petition, to which these disturbed churchmen now refer one, concludes with this sentence: "As we consider the prayer-book measure to be a menace to the constitution, a grave danger to the throne, and an infringement of the rights of your Majesty's loyal subjects, we pray your Majesty will withhold royal assent to the measure."

Just at this time there are reports of a sectarian strife all over Europe. The Roman Church is entering very actively into the secular activities of the various nations and already has gained since the war a political balance of power in some countries. It is a relief that for the immediate present the Kellogg Peace Pact is crowding out of public addresses and private conversations much of the discussion of sectarian and class strife, with expressions of the faith that peace is coming. The United States, if her federal leaders are tactful and wise enough for this hour, may regain the place of leadership in the international field. Peace is the word a vast multitude of people rejoice to hear, and America may bring it to the world if she will sincerely seek to have the Prince of Peace lead her officials in this present effort internationally to outlaw war.

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THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, AUGUST 30, 1928

Methodism in Africa

THE first foreign missionary of the Methodist Episcopal Church was Melville B. Cox, who sailed for Liberia, Africa. Four months after his arrival he had succumbed to the fevers of that land. His challenge, "*Let a thousand perish before Africa be given up,*" was carried throughout the church in America, and new volunteers arose for Liberia and elsewhere in Africa. In 1833 five new missionaries sailed for Africa. Interest in Africa decreased following the Civil War, and it was not until the naming of William Taylor as Missionary Bishop for Africa in 1884 that the work of the Methodist Episcopal Church extended beyond the coast of Liberia; eight years later Bishop Taylor was succeeded by Bishop Joseph C. Hartzell, and the missions were organized into Conferences in the Congo, Liberia, Angola, Portuguese East Africa. To-day there are five Conferences of the church in Central and South Africa (exclusive of the North Africa Conferences).

Africa has a population of 136,000,000 living within an area of 11,500,000 square miles.

In the five Conferences of Central and South Africa, the Methodist Episcopal Church has 123 missionaries (101 serving under the Board of Foreign Missions; 22 under The Woman's Foreign Missionary Society).

There are 113 ordained national preachers and 547 unordained national preachers and exhorters serving Methodist churches; while 258 other nationals are serving as teachers, doctors, nurses, and in other capacities connected with mission institutions.

The membership of the church is 34,180, in addition to which 2,500 children are under instruction preparatory to being received into the membership. In 447 Sunday schools more than 30,000 pupils are enrolled. The Conferences own 191 church buildings.

About 25,000 boys and girls are enrolled in the day schools conducted by the Methodist Episcopal Church in these Conferences of Africa. Each Conference has a training school for the preparation of young men as pastor-teachers, and each has an agricultural station demonstrating to selected students and to the whole countryside the benefits of modern farming methods.

In 1927 the Methodists of Africa contributed the sum of \$53,000 for the carrying on of their own Christian activities.

Europe Ten Years After

IV—A New Germany is Developing

By Harry Earl Woolever,

Editor, *The National Methodist Press*

HISTORY records no such constructive transformation of a nation as has taken place in Germany during the past decade and a half. A monarchy of over 62,000,000 people has become a republic with a most decided appearance of stability. Out of a great tribulation the majority of the people of Germany have come to see a new light, and in its glow they are earnestly seeking to make impossible a repetition of the costly events of the past.

It is interesting to note that Germany was the first great power to express approval of and a readiness to sign Secretary Kellogg's pact to renounce war as an instrument of national policy. On every side and among Germans of every class, with the exception of a small Junker group and a remnant of the former military class, the desire is generally expressed for peace and international disarmament.

THE NEW GERMAN NATION

For a few years after the German kaiser, Wilhelm II, fled to Holland, following the collapse of his armies under the allied pressure, there was some question as to what form the German government would take. The power of the kaiser under the old régime was virtually absolute. Although parliamentary and group action of certain types could be taken contrary to the kaiser's expressed will, this was not done except by a small group of radicals. Following the revolution, which put the power in the hands of the people, a constitution was adopted on July 31, 1919, at Weimar, modeled much after that of the United States. Friedrich Ebert was elected president of the new republic. During his administration national affairs were unsteady, as the transition from a monarchy to a republic was then taking place. He proved an able leader and helped lay constructive foundations. He died in 1925, and Field Marshal Paul von Hindenburg was elected and still holds the office.

Many Germans who love freedom and democracy after the same manner as Americans, feel that the hand of God is seen in the election of Hindenburg. His name is known round the world because of the part he played in the war. He is the best loved man in Germany to-day, not for what he did during the war, but because of his loyalty to principles and his faithfulness to duty. He was so loyal to the kaiser in the pre-revolutionary days that when he came up for election to the presidency he was supported by the monarchists, who believed he might restore the monarchy. These hailed him as a candidate and actively urged his election. He received an overwhelming vote, and those who wished for the old order were jubilant.

When the day for him to assume office arrived, he took the oath to uphold the Constitution of the German republic. From that day to this he has been as loyal to its ideals as he was to his former king. His oath was more sacred than any party allegiance or political preference. He is a man who holds principles higher than friendships and traditions. Because of his loyalty to the tenets of the republic he has won the support of the constitutionalists, and because of the royalists' pronounced declaration in his support before his election they cannot repudiate him now without repudiating their own judgment. Therefore in him the nation is united in a remarkable manner.

One of the outstanding Christian leaders of Germany said: "We are praying that Hindenburg may live to be elected for another term. He is a man of honor, a Christian man, a man who prays for divine leadership."

The president is now eighty-two years of age, but we have found neither socialist nor monarchist who does not express hope for his continuance as head of the nation.

OLD ORDER RAPIDLY PASSING

Whereas fifteen years ago those who were anti-monarchists in Germany were but a small group, to-day the order is reversed. We asked both a representative socialist leader and a noted professor of Berlin University, who is a monarchist, as to the comparative strength of those who did and those who did not desire to return of a monarchical government. They agreed that not more than twenty-five were enthusiastic for a change from the republican form of government to the old order.

The university professor stated that most of the older professors preferred the monarchical form of government. It must be remembered that they were supported from the treasury of the state, and were regarded as defenders of the old *status quo*. But this veteran professor declared that not over ten per cent would be willing to go to war in order to regain the monarchy.

Of interest in this connection is the controversy regarding the flags. The republicans, when they established a new government, adopted a new national emblem. Its colors are red, black, and gold, which last color the proponents of the old flag call "mustard." Some are so wrought up over the change that they will not participate at a function where the new flag is used in place of the old. However, in the Reichstag Building, corresponding to our National Capitol, the flag of the new republic is the only one displayed. The German maritime service has compromised by flying on vessels the old flag with a miniature of the new one inserted in one corner.

UNITED STATES AND GERMANY

Germany made a great contribution to the building of the United States in the large number of Germans who form a part of our national life, and who have been an important factor in the development of our country and its prosperity. On the other hand, leading individuals in the public life of Germany are declaring that the United States is the real architect of the present German republic. Of course the democratic ideal was already in Germany when the revolution came in 1918, but that the United States made possible its present realization is their claim.

Those Germans who are of this opinion point to certain significant events as indicative of the part the United States has played in developing the present German government and its policy: (1) America decided the outcome of the war; (2) gave the basis for the League of Nations; (3) provided the Dawes Plan; (4) decided the issue which resulted in the Locarno pacts by refusing to join the French and English in a victors' compact after the war, and (5) is now Locarnoizing the world in its pact for the outlawry of war.

TOO MANY POLITICAL PARTIES

Germany, while struggling to carry the heavy burdens placed upon her as the defeated party in the war, is also suffering from an oversupply of political parties. There were thirty-three parties which presented tickets to the people at the polls in the last elections. Any party securing a vote of 60,000 or more may have representation in the Reichstag. There were fourteen parties in the recent national legislature, which was finally dissolved because it could not function efficiently. No party is strong enough to have a working majority. The government ministry has to be formed by a coalition of a group of parties, and such a ministry, made up of members of different political principles, has to function through compromise.

The recent government fell and new elections had to be called because of wide differences in the political objectives of the

parties. The Center or Roman Catholic party, while not the strongest party, has a considerable strength, and is needed to give a majority, whether the conservatives or the liberals form the government. This party will join with either side which will grant the most in exchange for their support. In the last government they demanded a federal school law which would establish throughout the nation sectarian schools supported by taxation. The socialist and Protestant members of the Reichstag would not support this measure and consequently the ministry fell. The Roman Catholic party is planning to bring this school bill up in the next session, but it will not have the backing of the government leaders.

A leading foreign correspondent who has observed the political life of Germany for nearly a decade declares: "The Roman Catholic party have no political tenets for which they stand, but they are willing to throw their votes to the side with whom they can make the best swap for Romanism." In this newly formed republic, where there is an effort to establish Roman domination, one is reminded of the struggle that is going on in age-old Mexico, where the government is endeavoring to break the long-established political grip of Romanism.

Prof. Julius Richter, of Berlin University, who is known throughout Christendom as an outstanding authority upon missionary history, declared before a group of Americans that a counter-Reformation movement is on in Germany. He said that the principles which were dominant in the Thirty Years' War between Romanists and Protestants must be fought out again in Germany; that the Romanists are pushing political movements in the Protestant sections of Germany and forcing their men into political positions. He ended his statement in these words, "The Protestants must be on their guard in Germany, or they will be crushed out by the political power of Romanism."

GERMANY AND THE KELLOGG PACT

It is evident that Germany has problems to meet within as well as without. As one moves among her leaders he is impressed with the fact that the great majority have settled
(Concluded on page 692)

Personal and General

—Born to the Rev. and Mrs. J. W. Zanders, Deland, Fla., a fine baby boy, on August 11, 1928. Mother and son are doing nicely.

—The stork visited the home of the Rev. and Mrs. H. H. Jones on August 3, and left a twelve-pound baby girl, Delores Antonette. Mother and baby are doing nicely. The Rev. Jones is the pastor of John Wesley Methodist Episcopal Church of Nashville, and is one of the Conference's youngest men.

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THE METHODIST BOOK CONCERN

The Minister—What Is He?

THREE considerations make it of the utmost importance nowadays to study the function and efficiency of the minister of the gospel in the new social complex in which we find ourselves living. Among these considerations is the significance of his ministry for social progress and health. Another is the insistent voice of a clamorous materialistic age; while still another is found in the necessity of a proper subjective experience, on part of the preacher himself, in order to render the most effective service of that specific type called for by the tradition, history, and character of his office.

A clear conception and definition of his office would materially aid the minister to vision his task in all its aspects of importance. It will help to render him impervious to the myriad voices tempting him to a type of ministry muchly modified from the ideal of Him by whom the call comes, and it will make large contribution to that individual personal experience which must form the background of any ministry which offers much spiritually to society.

What, then, is the nature of his office, and what the type of ministry which society has the right to expect of the man called of God and carrying with him the imprimatur of divine authority as humanity's unique benefactor. Is the preacher to be primarily a social service expert? The relatively recent emphasis, rather acute and overexaggerated in some quarters, that Christianity's social expression must be made in terms of certain types of specialized institution which consume all the preacher's thought and effort, would lead men to think that the chief business of the minister of Jesus Christ is that of a mere alleviator of human bodily wants by maintaining favorite types of social agencies. Here, let it be remembered, it is fitting to apply the polity of the apostolic church not to make the preacher a mere server of tables. Certainly the preacher should encourage and abet in all legitimate ways those agencies which society develops for relief of physical suffering and distress as well as those that develop and insure physical comfort and fitness. But the mechanics of social machinery, the manipulation thereof, is not the primary task of the preacher. His function in this field of social service is rather to create and foster in society those currents of sympathy and impulses to service that dispose the collective mind to deeds of mercy and help.

Nor does the original conception of the ministerial office admit of such interpretation as would make the chief function of the minister that of a financial wizard. Whenever the office of the ministry has been lowered to the level of money-mongering, either for his personal advantage or that of his denomination, it suffers violence done thereby to the spiritual potency of his ministry. Neither as a mere money-changer in the temple nor as a pursuer of that which is Cæsar's does the preacher experience that accretion of spiritual power without which the ministerial office becomes only one of society's ordinary divisions of labor motivated by the pursuit of material gain and achievement rather than by the conviction of God's call

to partnership service in the spiritual redemption of society. As far as is consistent with his pursuit of the richest spiritual experience for himself, the preacher should be conversant with financial values and methods of finance. But altogether too much serving of financial tables is expected of the modern minister. From being a financier in the installment of a water fount on the preserves of his church, to that of procuring the funds for, and directing the architectural progress of, the structure of million dollar cathedrals, the minister is expected to play the chief rôle. Nowadays the emphasis of his office is so blandly placed in raising dollars as that the present-day minister is laboring under the dominance of a financial complex such as to render him well-nigh unfit for the performance of the chief aspect of his office. The marvel of our times is that the minister is able to save his own soul amid the conflict forced upon him between the conservation of dollars and the conservation of souls. The burning question of our times is whether the Christian church shall be retained by society as the localized expression of the religious tradition and experience of the race, or whether it shall be prostituted to become only one of society's forms of financial enterprise, utilizing the spiritual tradition merely for advantage over other types of a finance-getting series.

From such a distressing dilemma the church of Jesus Christ must extricate itself before it shall have lost its power as purveyor and conservator of the spiritual leaven that shall lift the whole social lump. Some way must be discovered to relieve the preacher from the complex of fear of financial failure in validating his ministry and qualifying at the bar of ecclesiastical judgment as to his fitness to "preach the gospel to every creature." His Lord's commission to "Take nothing for your journey: neither stick nor bag nor bread nor money," is counteracted and negated by his church's command, "money or demotion, financial advance or return of credentials," with "failure to be a good minister of Jesus Christ," thereafter resting upon him as a stigma. Can the Christian church justify as right its virtual position that, to be a good minister is to be a financial expert, or that failure to be a money-getter renders its minister a failure in the chief function of his office—to be a soul-winner. Has money-getting become tantamount as an interest in the church of Jesus Christ?

Whatever is said, and much can and always should be said, as to the importance of financing the church and the necessity of fostering healthy social institutions and service agencies, it must be insisted that the minister of Jesus Christ is primarily not a financial expert deriving therefrom his divine credentials and authority to preach; nor is he a manipulator of social machinery. His avocation is rather to give to society the message which is creative of that spiritual dynamic which finds social expression in multiplied forms of social ministry on the part of the people. To know these other things should not be to practice these himself, but to supply to society the motive by which itself shall do these. Substituting

the performance of these things for his major task—that of preaching the gospel of Jesus Christ—means for him the loss of the sense of uniqueness of the work to which he has been called of God. Gone; then, would be the lofty sustaining motive of his ministry. His function is to supply society with the spiritual interpretation of our universe; to find for all of the facts of human experience their spiritual explanation in the God whom he serves, and in whom he believes with a faith that dominates his whole life and by which his character and destiny are shaped. Serving tables, the rich spiritual experience he enjoys, born of these facts of his faith will elude him. Anything else except his main mission will distract his interest, dissipate his Christ-centered affections, and reduce him from the place of a prophet of social righteousness to a mechanical director of social institutions. The high reverence which they have, and always will manifest, for the preacher of the Word, the people will deny to him as the purveyor of social service and financial schemes.

This enforced obsession of the primacy of these things

as over against the imperative function of his office as a herald of the good news of salvation from sin and its power, is bringing distress and demoralization to the church and its ministry. For society is suffering the loss of confidence in the holy character of the church and its ministry largely because these have failed too notably to hold to and practice the apostolic conception of the specialized function of the church's ministry. The tragedy of our times regarding the ministry of the church is the preacher's lack of that inner mystic experience, for cultivation of which society, even his church exigencies, allows him no time; no time for spiritual trysting, no time for rendezvous with God. If the modern minister could only get the necessary release from serving tables so that he might be free to love men rather than things; to preach the gospel rather than to pay bills; to save souls rather than to save property; builders of characters rather than builders of churches, it would release afresh in society the dynamic of social salvation for which the bewildered heart of the world is yearning.

Cause of Spiritual Decline in the Church

By the Rev. A. M. Mason

WHEN men intentionally deviate from the path of rectitude, enticed by some real or fancied object of selfish desire that gives great promise of personal profit and advantages in life's uneven struggle to rise to positions of prominent command, they admit with reluctance and resentment, even the existence of facts which, if revealed to the world, would expose, to their detriment, the error of their devious ways.

In these degenerate days of acquiescence in a bad situation to serve selfish ends, he, who dares to make a revelation of dreaded facts, kept in suppression by collusion and connivance, is regarded by those who may be concerned as an officious critic, a malcontent, a chronic groucher, a hopeless pessimist, a desperate radical—just anything to discredit him and to conceal or palliate the truth. But the Master said, "And ye shall know the truth, and the truth shall make you free."

Primarily, the reception of members into the church, moved by no greater desire than popularity and self-interest, has caused a general decline of spiritual life of true and worthy believers; hence genuine piety is failing, hypocrisy is increasing, and wordliness—a humiliating acknowledgment!—is tolerated and sanctioned in the church, contrary to the teaching of Christ, the Head of the church.

The church organization is not the church. The organization is objective; the church is subjective. The organized church is necessary to the growth and expression of the subjective life, thereby extending the Redeemer's kingdom. But every believer must understand that being a member of a church organization does not amount to anything unless he is united to Christ through regeneration. Whereupon the new creature is essentially a member of the body of Christ, the Head. Mere membership in a body of believers of like faith and creed makes one incidentally a church member, but he may be a Christian only in name.

The nominal Christian is generally vehemently devoted to his organization, but not to Christ. For bold outward show of good works and a loud profession, he is

esteemed as a good and loyal church member, but not a Christian. The nominal Christian, having only the form of godliness without spiritual power; is spiritually dead. Dead spirits endanger the life of those who come in contact with them. There should be no place in the church for dead spirits (religiously embalmed) to lie in state. A spiritual corpse is a gruesome spectacle even in the church, which should not be made a spiritual cemetery, but the temple of the living God.

At the closing session of the General Conference, Des Moines, Iowa, May 27, 1920, in his remarkable address, Bishop Berry said: "One startling peril to Methodism of our day is the trend toward superficiality in the spiritual life. We have multitudes of members who are Christian only in name. They have a name to live, but are dead. Conformity to the ideals and the life of the world has sapped their vitality. They have no prophetic vision. They know little of the prayer life. They have not learned the life of sacrificial service."

The peril pointed out by Bishop Berry is not a myth but real, and is threatening the spiritual life of Christendom. It is this: Profession of faith without a change of heart and of attitude. The church is crowded with devoted church members who have never experienced a change of heart toward God and of attitude toward their fellow men. Their hearts have never been cleansed by the love-teaching of Christ. In their daily contact with their fellow men they make little attempt to apply the teaching of our Lord. They are afraid to act, in deed, what they so loudly profess in words. They separate their faith from their practice, and do the expedient thing, right or wrong. They follow Christ as long as it is convenient, pleasant, and profitable. They say, but do not. Hypocrites!

Notwithstanding, ecclesiastical pacificators, being beneficiaries of a decadent church, are so busy minifying the impending danger, "crying peace, peace," as the old ship goes down, that the hypocrites, who were alarmed at the abnormal conduct of the church, have quieted their

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CLOSELY FOUND

The Contributing Editor's Page

The Peril of Sincerity

SINCERITY is often the enemy of progress. Sincerity frequently prevents social advance. Sincerity gets in the way of moral and religious reform and makes the fighting ten times harder for those with vision enough to see the next step.

Sometimes we say, "It doesn't much matter what a man believes if only he is sincere." Sometimes when a person does an exceedingly foolish thing we condone his act by saying, "Well, at any rate he was sincere." When we think and speak in that fashion we are apt to hold the view that all religions are very much alike, and that it really does not matter which one a person accepts, that all political and economic theories have a good deal of truth to commend them, and that there is really little choice between them. Sincerity is the great thing. Let a person be sincere and believe what he will, or believe nothing if he so choose. Let him be sincere and propose any view in morals, in religion, in personal and social conduct, and all is well.

WHO has not met the perfectly sincere man who gets in the way of advance in the church? No one questions the purity of his motives, no one fails to recognize the good qualities of his character. But it is his uninformed, unenlightened sincerity which makes him a stumblingblock in the way of progress. I once knew a perfectly sincere church official who thought the best way to train young children for the understanding and practice of the Christian life was to assemble them in rows in front of him while he orated upon topics of great interest to himself. For graded classes and lessons he had no use whatever, and he was perfectly sincere in his views. His sincerity imperiled the progress of Christian education in that church, and to that extent in that community.

The sincerity of good men often blocks progress in dealing with economic questions. Ideas which belong to times past are tenaciously held without any reference to present needs and conditions. Some years ago when the question of introducing safety devices in factories was being agitated a leading manufacturer in a large city vehemently opposed anything and everything of the sort on the ground that the proposed action invaded the realm of his private judgment and authority. Agitators were interfering with his rights. That was the way it looked to him, and he was thoroughly sincere but lamentably ignorant of his responsibility and duty in the situation.

WE ARE just now passing through a political crisis in this country in which the changes are being rung on sincerity, and men and women are expressing views which, while they may truthfully reflect what they think, are lacking in knowledge and vision. This is especially true of many of our younger people who are deeply dissatisfied with existing conditions and rightly refuse to follow a leader unless he is going somewhere. Sincerity is not enough. Sincerity may turn back the course of progress. We may sincerely admire leaders who are not safe guides in times like the present.

Political leaders and those who aspire to high place in the affairs of the nation must be weighed and tested by the most exacting standards of personal life, habit, and record

before they are accepted by the rest of us. To say of a man anything less than that he is fitted by knowledge and experience to deal with the great questions which are now before us is to declare his unfitness to exercise the authority of a great office. The sincerity of a candidate must not blind us to the necessity of a careful consideration of his other qualities. Our own sincerity in supporting him should not be all that we demand of ourselves. We may very sincerely take the wrong side of great questions, and sincerely support the wrong candidates, and sincerely do a lot of foolish, blundering things on the basis of emotion when the situation demands cool, careful thinking and reasoned and reasonable action. Just now sincerity may easily imperil the highest interests of the nation.

Knowledge, particularly the kind of knowledge that comes from life and experience, must temper and balance sincerity if it is to prove individually and socially valuable. Sincerity must have the facts if it is to be worth anything to the common life. Sincerity must make use of the facts in action if it is to set us forward.

I THINK it is true that some persons excuse themselves from the mental work required in getting the right slant on great questions by saying to themselves that they are so absolutely sincere they cannot possibly go wrong. This temptation is especially strong in the case of uncompromising idealists, the out-for-action type. They know they are actuated by the purest motives, the highest purposes, that they have no individual axes to grind, that they want nothing so much as to see things done by some man who has the courage and the initiative to do them. It is just then particularly easy to dispense with facts, to discount human experience, and take a flying leap in the direction of what seems to be progress.

For we really cannot get anywhere unless our progress takes into account a scientific knowledge of the facts at each step of the way. This is a hard lesson for some of us. We should like to dispense with the long and tiresome effort involved. We should like to give the rein to our emotions and let them lead us where they will. But we are doomed to disappointment, sure to hurt the causes we want to help, unless we are willing to be guided by experience, that of ourselves and others, as we get our slant on the questions of the day, and make up our minds as to what our duty is in a given situation.

IT IS easy to get the facts that bear upon the great questions now before us as citizens and voters. We do not have to make up our minds in the dark. We do not have to act on the basis of misinformation and prejudice. It is quite possible to find out, for instance, what the truth is about prohibition, what it has done for the country, what it has already accomplished in spite of the weak and ineffective methods frequently employed to enforce it. It is not a sign of any particular liberal-mindedness to blink the facts and accept an emotional attitude toward the issues involved.

In its own place sincerity is one of the greatest qualities a person can possess. But unless it is supported by facts and an understanding of the concrete situation, it may do more harm than good. Those who crucified Christ were undoubtedly sincere men.

D. D.

Business is Business—Plus

What Happens When Intelligence, Social Ideals and Facts Meet

By Ernest F. Johnson

IT IS no accident that in recent years the observance of Labor Sunday by the churches should be characterized by a consideration not merely of the relation of the church to labor, but of the fundamental problems of industry and of individual relations which have a definite ethical aspect. That organized religion should be sympathetic toward the aims and aspirations of the labor movement should go without saying, but if the church is to aid in the realization of social ideals in our industrial and economic life, it must be in a position to give definite support in a concrete way to efforts and experiments which look in the direction of social justice and a larger brotherhood, and to discourage practices and policies, whether on the part of employers or on the part of labor, which militate against the ideals which the church holds. Blanket endorsement of the labor movement is neither a sound nor an effectual way to further its legitimate aims. At the present time the interests of employers and of workers are, not uncommonly, represented by militant organizations which sometimes seek ends and employ means which it is impossible for the church to approve. Yet a censorious attitude avails little. Rather, the greatest service of the church, and particularly of the religious press, would seem to be rendered by spreading the knowledge of constructive experimentation and of adventures in brotherhood which here and there illumine the industrial situation.

In line with this idea, it seems appropriate in connection with Labor Sunday to call attention to the remarkable achievements of the Dennison Manufacturing Company, not only in the realm of human relations in industry, but in grappling with some of the fundamental factors that now make for industrial instability and unrest. The Dennison Company is known for its products all over the world, but few people know of the constructive experimentation that Mr. Dennison and his associates have been carrying on in combating the business cycle

with its deplorable results in unemployment, and in dealing with the ever-present question of wages and profits.

The Dennison Company is usually thought of in connection with holiday goods and paper novelties. These constitute, however, only a small part of its business. It manufactures fine boxes, shipping tags, gummed paper and labels, crepe paper and its products, sealing wax, glue, and so on, to a total of some eight thousand items. The plant is located at Framingham, Massachusetts. It employs nearly 3,500 persons, about five hundred of whom are in the sales offices at various points in this country and abroad, and in the four retail stores which the company conducts in New York, Boston, Philadelphia, and Chicago. About half the employees are women.

The concern had very humble beginnings, back in 1844. Just inside the entrance to the plant offices in Framingham one may see the crude old work-bench on which the grandfather of Henry S. Dennison cut out the first pattern for a paper box. From the beginning the company has had a steady, normal growth.

Grappling With the Business Cycle

The outstanding thing about the Dennison Company is that it is planned and administered as a great social enterprise. It is probably not too much to say that most of the industrial disturbances with which we in America are all too familiar are due to causes which, when trouble breaks out, are as much beyond the control of management as they are beyond the control of the workers. The Dennison Company has made industrial management an exercise in applied science. Let us consider some of its concrete accomplishments.

Among the most noteworthy achievements is the successful grappling with the business cycle, the recurrent downward swings of which produce such devastating effects through unemployment. By the use of elaborate research methods the company has been able to predict



AIRPLANE VIEW OF THE DENNISON MANUFACTURING COMPANY
About 1000 orders come in here every day from the company's 100,000 customers

the effective demand for its product and to plan production accordingly. When in July, 1919, the month's sales for the first time passed the million mark, the salesmen were warned: "But let us remember that the real test of selling ability is *before* us. We want those million-dollar months during the next depression, which, when it comes, promises to be a real one." Already the Dennison Manufacturing Company foresaw the depression of 1921. When business is depressed, the company adds to its sales force instead of curtailing it. When business is good, care is used not to overexpand. Specialties are reserved for dull periods, when developing them will be of greatest service in keeping up sales and helping to maintain the organization and to avoid unemployment. In 1920 the idea occurred to the management that very saleable ladies' hats could be made by using the Dennison quality crepe paper. When the full force of the depression was felt, in 1921, this specialty was actively promoted. As a result of this and similar efforts, the crepe factory sold more crepe that year than ever before! The use of sealing wax for craft work in beads and other ornaments had a similar origin and an even greater vogue.

Advertising appropriations are kept low when business is good, and full steam is put on as a period of depression advances. For example, in the advertising of one group of products the appropriation was as low as \$92 in 1918, but reached \$19,000 in 1922.

"Smoothing Out the Employment Curve"

The social results of this policy are enormous. Seasonal irregularity has been considerably "ironed out." The annual report of the board of directors for the depression year 1921 said: "The percentage of unemployment was very small, the largest amount during any one week being four per cent in January. The average for the entire year was but three fourths of one per cent." To be sure, the problem is not yet wholly solved, and the company is still at work on the task of "smoothing out the employment curve."

Nor is the company satisfied with merely preventing unemployment. It has established an unemployment fund which now amounts to about \$110,000. From this fund the employee who is laid off for more than half a day in any week draws from sixty to eighty per cent of his weekly wage, depending upon whether or not he has dependents.

How is the Dennison Company controlled? Well, in the first place, it has eliminated absentee control. Mr. Dennison frequently quotes Mr. F. C. Hood, president of the Associated Industries of Massachusetts, who has estimated that eighty per cent of the cases which came before the War Labor Board, of which he was a member, were from concerns that were absentee-controlled. The Dennison theory is that those should control the policy who have something to do with management of the business. The older form of corporate organization has been abandoned for a "partnership plan."

The stockholders, in 1911, exchanged their common stock for first preferred stock, which carries no vote so long as dividends are regularly paid, and which participates in profits only up to eight per cent. The voting stock is held exclusively by members of the management, and is called Management Stock. A similar stock, without any vote, is held by employees who have been over five years with the company, and is called Employee

Stock. Neither stock has a fixed dividend, and the Management Stock closely resembles the common stock of the normal corporation. If the management fails to produce regular dividends, control reverts to the holders of first preferred. Whenever a holder of Management or Employee Stock leaves, the stock is exchanged for second preferred stock, which participates in profits up to seven per cent.

After the dividends on both the first and second preferred stock have been paid, a dividend is declared on the Management and Employee Stock, the amount depending on the earnings of the year; the same dividend is paid on both stocks. After these three dividends are paid, the remaining profits are reinvested in the business, and the equivalent in stock is distributed, two thirds (in the form of Management Stock) to the members of the management in proportion to their salaries, and one third (in the form of Employee Stock) to the other employees with over five years' service on a sliding scale, depending on length of service.

Group Thinking in the Management

The holders of Management Stock have the exclusive right to elect the board of directors. The board of directors controls the company. It determines what persons shall be considered members of the management, and, as such, shall be entitled to vote and to acquire or hold Management Stock. If the directors deprive a person of recognition as a member of the management, he must at once exchange all his previously acquired Management Stock for Employee Stock. Thus, even though he still holds his former position, this action of the directors completely deprives him of his vote. Several cases of this sort occur every year, always because the directors feel that the persons in question are no longer doing work of a truly "managerial" nature.

An elaborate committee system has been worked out, so that it may be said that the old "line organization" has been abandoned for a functional organization, and group thinking prevails throughout the management of the business.

Through the working of an employee representation plan, with its General and Divisional Works Committees, full provision is made for the discussion in formal fashion of all matters of vital concern to the employees and for appeal to the management, when necessary, to secure action which the employees believe desirable. Employees are guaranteed by the provisions of the plan against any discrimination "because of race, sex, political or religious affiliations, or membership in any labor or other organization."

This employee representation plan is less significant because of powers explicitly given to the employees, which are merely powers of discussion and petition, than because of the way it gears into the whole Dennison scheme of industrial government. It is worth noting that the plan has been put in operation without prejudice as to the possibility of future contractual relations with a labor organization. At the present time a considerable portion of the male employees of the company are members of trade unions, and some departments are wholly unionized. There has been no difficulty in reconciling union relationships with the Works Committee plan, since the company has never discouraged unionization.

In so brief a sketch one can only touch the high spots, but a word must be said about the progressive scheme of wage payments. Like the goods which the company sells, the wage system itself may be called a "Dennison product." There are two factors in the fixing of wages: the base rate and the standard production rate. This dual plan now applies to about half the employees. The base rate is an hourly payment worked out for the individual employee, based upon his or her particular qualifications. The maximum base rate is fifty per cent higher than the minimum. The standard production rate is added to the base rate in accord with the time required to do a given piece of work. Standard production is the amount, determined by careful time studies, which the management expects a worker to do in a given time. This production rate remains constant. When wage changes are necessary, they are made in the base rate. This is the Dennison Company's method of avoiding the common danger to which piece work has always been subject, namely, the loss of confidence on the part of the worker through a reduction of the rate as he betters his time record.

The Will to Hammer Out Ethical Codes

Henry S. Dennison has become almost an institution in modern business life. He was a member of President Wilson's Industrial Conference, where he strongly advocated the principle of local control in industry. He was chairman of one of the important committees created

by the United States Coal Commission, appointed by President Harding in 1922. He is a familiar figure at conferences for the betterment of industrial relations, including those held under church auspices. This brief sketch may well close with a reference to what he said a few years ago in a radio address concerning the ethics of business.

"Through a long and rugged youth," said Mr. Dennison, "business has successfully demanded that the church—or the lay preachers and the hated theorists—keep hands off and . . . has succeeded in enforcing its demand by dodging about so rapidly that hands couldn't well be laid on." On the other hand, he declared that millions of hours of preaching have been of little assistance to men facing the difficulties of business life. "In these problems," he said, "there is seldom any real sharpness of the line between right and wrong. . . . Extreme alternatives are clear to us, but extreme cases present themselves very rarely. . . . We feel as if the preacher had given us only theories, when never theories, but only conditions, confront us." To prescribe the Golden Rule is not enough. The ethical codes of business have to be hammered out in experience. "And," Mr. Dennison added, "the will to hammer them out is here, in a respectable number of business men. What they are finding themselves in need of is knowledge—wide and deep—into the forces and influences which move men, a knowledge of social psychology inexpressibly more precise than any we have now."

Making the World Safe for Obscurity

By John Sheridan Zelig

WHAT miseries multitudes suffer because they have to pass their lives unknown. The very publicity of our time, which does lift into notice more people than ever before, makes all the more striking the plight of those who never receive any of it. There is much in our time to make people feel that they are not worth their salt just because they never achieve any of that undoubted joy of recognition. The conventional way of dealing with this desire is to tell people they ought to be above ever caring for it, but that genial psychologist, William James, instead of rapping the knuckles of all those who would like a place in the sun, benignly states that the normal human make-up does need recognition, and that he would go even farther and say that it needs praise. He was for supplying that want in a reasonable degree, just as we go about to furnish any other kind of vitamin.

But as things are, it is not quite safe to be obscure. You may have the very best of things to give, but they go for nothing because they lack this knack of getting noticed. Personalities of the first quality slip by us unnoticed and largely wasted just because our habits of recognition are so elementary and undeveloped. Now what I wanted to say was that we may yet so train our gift of recognition and appreciation that it shall nowhere be necessary for anybody to make a great splurge in order to be significant to us.

Whatever America may be at the moment, its history is not finished, and much may be done in ten years. We

have much to borrow from older lands. For one thing, over there, a man is not counted out the minute he steps out of the limelight. It is generally supposed that he may be of just as much worth as ever. A dethroned Prime Minister is a wholly significant figure the day after. Nobody feels called upon to pity him. A beaten candidate is a wholly creditable person. Bishop Gore may calmly give up the stately and historic see of Oxford with nobody giving him the least bit less attention on that account. The beautiful Boyd Carpenter in the fullness of his fame steps from his cathedral at Ripon to be sub-dean at Westminster, and everybody thinks it quite proper and not the least incongruous. Just now it is hard to imagine in our country a state of things where, as happened in the Church of England, almost its foremost man, Richard W. Church, wielded his influence for nineteen years from the tiny hamlet of Whatley with about two hundred souls at the most, and a little church among the hay-rieks, and preferring it to anything else, so that it was only by main force that he was extricated from it and compelled to take St. Paul's over his own protest. Such obscurity in our country, as things now are, would reduce a man's creative power to zero because of the way we estimate obscurity. But as I said, things may change, and we may get terribly tired of people always in the public eye. With our queer notions about "a city pulpit" we cannot quite make out how Charles Kingsley could have all the influence he could take care of from such a position as Eversley, or how John Keble

could stir up the country from the thatched village of Hursley. But a slowly grown national habit had made it perfectly possible for them to be listened to if they had anything to say.

The Vicar Steps Out

When just recently the vicar of the great parish church of the ancient city of Lincoln deliberately stepped out, not down, into the smallest possible country parish just because he wanted to, a national habit of mind made it a perfectly sensible thing for him to do. But if anybody did such a thing here, we would want a phrenologist to feel of his bumps, or a psycho-analyst to tell us how he got that way. We would tacitly remind him that henceforth we were never going to look in his direction for light or leading. It would be all up with him. The great London surgeon who dropped it all as soon as he could and made for the quiet, said the days were not long enough for all he wanted to do, and his former appreciators were glad to hear all about it.

Hosts of good people now hardly dare spend an evening at home, though down in their hearts they crave nothing so much, for fear they will be out of everything if they are not constantly seen. Hundreds of fine things that they have long wanted to do go by the board and are not done because taking the time and privacy to do them would involve not being seen for a bit, and that would be dangerous. Making the world safe for obscurity means that we shall stop counting people out just because we have not seen them at every public function. Maybe we shall even come to demand of people that they "fade away" for a space and take time to accumulate something worth while before we see them again. We may even breed up a race of parishioners who feel a bit dubious when the minister comes too often, and some of whom will be courageous enough to tell him that while they love to have him come, they like a great deal better some of the good things he is able to give now and then from the pulpit, just because he dared to come less often.

Undue Attention to Best Sellers

We shall have better literature when our world becomes safer for obscurity or for the slow-growing reputation. I would insist that in order to prove himself a real appreciator or as having any genuine claim to literary judgment, a man should find something of great worth and merit quite outside the beaten track, and find it for himself, and even go a long time unsupported in his opinion. Undue attention to best sellers would have quite kept me away from the most beautiful book I have read in ten years, and that is "The Private Papers of

Henry Ryecroft." It is good to hear an editor like Hutton announce that perhaps the most significant book he had read in two years is a volume which has hardly received any large mention.

There are many men much in the public eye who would gladly do their life work away from it if it were not for the exceeding importance attached to publicity and position. They would go to-morrow into some modest place and work all the harder if modest places had not been so cheapened by disregard that folks will at present hardly listen to anything that comes out of them. But to make it safe there must be pioneers, men to do it before it is safe.

But we can all do something toward mitigating this present blight which makes the whole world poorer by a keener and kinder and finer notice of people and gifts that hitherto have gone too little observed. There would be a new crop of personal significance all around us to-morrow if we would but begin to notice people whom we have hitherto consigned to the most casual notice. In his line Dickens did more than anyone else to make the world safe for obscurity. St. Francis had done wonders that way, and we have spent the last year recalling it, wishing that something like that should come again. There were not wanting plenty of people to look upon all this as a doubtful proceeding. In every period a lot more of it needs to be done. While there will never be enough of it, there may yet be enough of it to save the day. Just an allusion to it may convince us how far and how headlong we have gone into the habit of never hearing anything quieter than the crack of doom or seeing anything smaller than a billboard. We may cease to go wildly in search of excellence when there is so much of it right around us. Our very spirit and atmosphere may come to be such that we invite it to come out in our presence. Just now the whole tendency of things is to bid everybody to hasten or he will be outdistanced, to get in the limelight or else endure total eclipse or to be loud if he expects to get any hearing. We counteract it by bidding people to take their time in developing their gift and assuring them that we are as much interested in people that are coming as in the few that have arrived.

I am thinking just now of six men in outstanding positions, all of whom have resigned and to tell the truth they have never interested me or thrilled me more than at this moment. I would give anything to know all the reactions that are going on inside of them. I doubt not that plenty of thoughts about obscurity will be among them, but if I knew them better I would write to everyone of them and tell them that for my part they never interested me more than now, never seemed more vital or adventurous, or more worth knowing about.

A BROTHER MAN

BY F. H. SHEETS

Beneath the scorching, eastern sun,
Whose slanting rays, like flames of fire,
Drank up His body's dripping sweat;
Under a cruel, shameful load,
The felon's cross on which men die
(Oh, how I wish I had been there
To bear the load they laid on Him);
His body scourged and stained with blood;
His brow, where Deity sat throned,
Thorn-bound and wet with crimson drops—
The jeweled crown of boundless love;
Strength gone, but heart unconquered still,
He staggered and then, silent, fell—
Fell in the dust beneath His load.
(Had I been there to bear His cross,
He had not fallen in the dust.)

The cruel, angry soldiers cursed;
The rabble laughed in heartless mirth;
The priests and heartless Pharisees
In sullen silence stood and sneered—
When, lo! the surging crowd was rent,
And a broad-shouldered countryman,
Called Simon of Cyrene, came
And stopped and raised the heavy load
From off the Master's prostrate form
And gently lent his rugged strength
To lift the weary Son of God.
Then, marching on before the throng,
He bore the badge of sin and shame,
Now symbol of Eternal Love,
To Calvary. (I envied him,
This Simon of Cyrene, strong.)

My heart was glowing with the heat
Of purposes all fused and forged
Into one dominant resolve
To bear His cross of sacrifice.

The vision faded, and the glow
Died from my heart and left it cold.
Ah me, the drudgery of life!
No chance for chivalry or deeds
Of valor! Only humdrum work!
So, in my dream, about my tasks
I went with heavy, brooding heart,
And quite forgot the dream sublime
Of Simon and the suffering Christ.

The chimneys belched their clouds of smoke;
The engines throbbed in rhythm sweet—
The only music that my soul,
Sordid, and seared, could understand.
The furnace hearts were glowing white;
The metal ran like streams of fire;
The great retorts, like Aetnas live,
Poured forth their lava into molds;
And vast machines, impelled by power
Almost beyond man's dream of power,

Wrought miracles for human needs,
Amid the noise, the heat, the grime,
The roaring fires and lava streams;
Amid the blows of hammers vast,
The crashing din of giant rolls—
Like soldiers facing bursting shells,
And rattling gatlings and gas fumes—
Ten thousand men, oft "*my men*" called,
With sweat and strain wrought monstrous tasks,
And many staggered and went down
Beneath the overload of toil.

I gazed in awe, and as I gazed,
Ten thousand men were merged in one—
One stooping man, bent by his load.
He staggered onward and then fell;
And as I watched, I seemed hemmed in
By throngs that shouted, cursed, and jeered,
Or stood in silence, unconcerned.

A wave of human sympathy
Surged through my soul; and, breaking through
The crowd, I sprang, as through a breach
Made in a mighty battlement,
And ran and got me down beside
My humble fellow man, not now
Nor evermore "*my man*," but *God's*.

Then with a strength beyond man's strength
I lifted up his crushing load;
I bent around his prostrate form
My strong right arm and braced my heart
To help him to his feet again.
Lo! As we stood there face to face,
Eyes fronting eyes, man fronting man,
In form and face before me stood
The weary, stricken Son of God
Whom Simon helped up Calvary.
In His deep eyes I saw a light—
The anguish of man's age-long toil
Turned into boundless gratitude;
And Sacrificial Love Divine
Upon my humble service smiled,
And I knew how stanch Simon felt
As he trudged up his Calvary
Bearing Christ's cross of sacrifice.

* * *

I do not envy Simon now.
Ten thousand men, God's children all,
And my own brothers in our work—
Ten thousand men, and I of them
A brother-man—all in one bond
Of brotherhood in Jesus Christ,
Together toil and dimly see,
Amid the smoke and din and strain,
Our Master moving in our midst,
And, slowly growing into form,
A heaven new, and a new earth.

New Church at Grafton, West Virginia



REV. T. P. THOMAS

AT THE sixty-third session of the Washington Conference, Bishop Clair appointed the Rev. T. P. Thomas pastor of Warren Church, Grafton, W. Va. At that time, March 30, 1926, the bishop did not anticipate, perhaps, how fruitful of good results this appointment would prove to be.

This pastor's record has justified the appointment. The dilapidated old frame building, used for forty-three years as a house of worship, has been displaced by a new, modern structure that is a credit to the pastor's leadership, as well as to the industry and devotion of the loyal congregation which, organized in 1876, had continuously worshiped in the little rectangular, one-room, frame building. Begun under a white pastor, their career was continued under others following the Rev. J. H. Watson, the first colored minister to serve them.

Finding here the "faithful few" familiar to every church situation, the new pastor, Rev. Thomas, with these, prayed for a new church building. A revival followed. The membership was more than doubled. Benevolent collections increased three hundred per cent beyond previous records. A thousand dollars was banked on the building fund. Contract was then let for a \$5,000 structure. It was to be a two-story plant, with all accompanying features of modern equipment. Necessary repairs and added improvements also on the parsonage now afford both a beautiful, commodious church and a comfortable, cozy parsonage, of fireproof construction. The estimated value of these properties is \$12,000, with an insurance of \$6,500.

At the corner-stone laying and dedicatory services, the district superintendent, Dr. William H. Dean, officiated. Crowds attended, white and colored friends from neighboring churches giving cordial support. Besides the appropriate and able sermon by Dr. Dean, others present assisting were the Revs. Wood, of

Kingswood, and E. L. Lofton, of Fairmount, and their congregations. Pastor Lofton, of Fairmount, gave the evening sermon, of high merit, his choir, one of the best in the State, rendering the music.

The carrying through of this enterprise so energetically and successfully is a most worthy achievement indeed. The accomplishment of a project of this character proves that however discouraging may be the outlook in any given situation, if there is an earnest and sincere effort put forth, all obstacles may be overcome. The most unpromising fields often yield the best of harvests and the consummation finally realized.

The accompanying cut illustrates the building, which is 36 by 40 in dimensions. The interest of the community at large in this enterprise is shown by the donation of the art-glass windows by a local firm, through the generosity of Mr. Dan L. Larne. Pastor Thomas and the board of trustees deserve high commendation for their achievement in fostering Methodism in Grafton. These are Messrs. Thomas Tyson, Tom Lowe, Jeremiah Lewis, L. J. Twilty, Jos. Ellington, John Blackwell, Morris Garrett, Floyd Stokes, and Chas. McDonald.



WARREN METHODIST EPISCOPAL CHURCH, GRAFTON, W. VA.

CLOSELY FOUND

Lexington Conference W. H. M. S. Holds Successful Session

THE Woman's Home Missionary Society of the Lexington Conference held its twenty-eighth annual meeting and school of methods at Scott's Chapel Methodist Episcopal Church, Detroit, Mich., June 27 to July 1, Mrs. A. C. Foreman, Conference president, presiding.

On Tuesday night the executive committee met and the chairmen of committees were appointed.

Wednesday morning, after a very impressive communion service, conducted by the Rev. B. F. Smith, the pastor, the convention was organized by the recording secretary, Mrs. C. D. C. Mebane. The president's annual address radiated a spirit of Christian love and kindly admonition which helped to make the session one marked by sisterly love and kindness. She especially stressed our having forgiving spirits, working where best fitted, not scorning the lowly, and not being quitters. The memorial address was delivered by our own beloved deaconess, Mrs. Florence Gaither, whose presence added much to the success of this convention.

The Rev. Wm. Wallace, of Oberlin, and the Rev. Parker, of Detroit, were welcome visitors. Both made remarks, and the Rev. Wallace offered the noontide prayer.

The morning watch, conducted daily by the Conference evangelist, Mrs. Anna Chubb, was full of spiritual fervor, and put all hearts and minds in frame for the duties of the day.

Mrs. Geo. A. Palmer, corresponding secretary of the Detroit Conference, conducted the afternoon Bible institutes, which were very instructive and inspirational. Wednesday her theme was "Love and Forgiveness"; Thursday, "Love and Faith"; Friday, "Love and Service." She especially stressed the fact that our office in The Woman's Home Missionary Society is to help others, and not for personal honor. The textbook was discussed by Mrs. Rumford, also a worker in the Detroit Conference.

Deaconess Gaither conducted the daily schools of methods, which were intensely interesting. The many helpful things gleaned from her will linger always with us, and if practiced will strengthen our auxiliaries spiritually, numerically, and financially. At the close of her instructions Thursday afternoon two little Gaither Home Guards, delegates from St. Mark, sang a song composed especially for Deaconess Gaither.

Wednesday evening addresses of welcome were delivered by representatives from every church in the city and from the auxiliary of Scott's Chapel. The response to these was made by Mrs. Lula Cohen.

Thursday morning Miss Delaney and Miss Daniels, graduates from The Woman's Home Missionary Society National Bible Training School at Des Moines, Iowa, were introduced and made remarks. Miss Delaney is teaching in North Carolina and Miss Daniels is doing deaconess work in Scott's Chapel.

The Detroit group presented a pageant, "In His Vineyard," on Thursday night, which was well rendered.

The reports from the departmental secretaries were good generally, but Miss Bessie Scott especially thrilled the convention with her report as secretary of young people. Miss Scott is quite a young woman, a graduate

of Howard University, but she is a most energetic worker in the society. She and Miss Pauline Redmond are lovingly called the Lexington Conference Woman's Home Missionary Society's babies. Miss Redmond rendered valuable service as assistant secretary and pianist.

After the treasurer, Mrs. R. B. Scott, read her report, the district banner was presented to the Columbus District, and the auxiliary banner to the St. Mark's Auxiliary, Chicago. The treasurer also reported the St. Mark Auxiliary paid in full \$100 birthday money, making them eligible for a gold certificate. The reporter is birthday secretary of the St. Mark Auxiliary.

Mrs. Louise Montgomery was presented by Mrs. Martha Walton for perpetual membership. This membership was given her by the members and friends of St. Mark Auxiliary, of which she is president.

There was a very interesting and enjoyable program Friday evening. The Rev. Sweeney, district superintendent of the Indianapolis District, brought echoes from the General Conference, and musical numbers were rendered by Prof. Hardison and Mr. E. W. Craig, of Detroit, and the Bennett College quartet.

The following officers were elected on Saturday: President, Mrs. R. B. Scott; corresponding secretary, Mrs. Lizetta C. Stovall; recording secretary, Mrs. C. D. C. Mebane; treasurer, Mrs. Addye Williams Ware; first vice-president, Mrs. A. C. Foreman; second vice-president, Mrs. D. E. Skelton; third vice-president, Mrs. Artie Wallace; fourth vice-president, Mrs. A. E. Hickman; young people's secretary, Miss Bessie Scott; junior secretary, Mrs. Lula Haywood; supplies, Mrs. Martha Walton; Christian stewardship, Mrs. Mayme Randolph; mite box, Mrs. S. E. Hinton; missionary education, Mrs. Bessie M. Ray; thank offering, Mrs. J. B. Redmond; evangelism, Mrs. Anna Chubb; temperance, Mrs. Mathilda Huggins; life service, Mrs. Edith White; membership, Mrs. E. B. Kaye; Wesleyan Service Guild, Mrs. Maggie Burems; special contingent, Mrs. Ward.

Sunday morning the pastor preached a wonderful sermon; subject, "Messengers Wanted." Comment is unnecessary since his ability in the pulpit is well known. After the sermon the Holy Communion was given, and our hearts swelled with joy as Deaconess Gaither assisted the pastor in this solemn service. Indeed, we ask, What has The Woman's Home Missionary Society wrought? After the communion the impressive installation service was conducted by Deaconess Gaither, and each officer seemed greatly impressed with her responsibility. Immediately following the installation, Miss Bessie Scott, in well-chosen words, presented Mrs. A. C. Foreman a beautiful beaded purse, the gift of the delegates, in appreciation for her many years of faithful, loving, and efficient service as president.

Sunday afternoon the young people had an excellent program. After the evening service the retiring president called the four executive officers to the platform, and in a most beautiful manner presented the gavel to the newly elected president. All joined in singing "Blest Be the Tie That Binds," and the convention adjourned to meet next year in Louisville, Ky.—Addye Williams Ware, Reporter.

General Executive Committee Meeting W. F. M. S.

THE fifty-ninth annual session of the general executive committee of The Woman's Foreign Missionary Society will be held in the First Methodist Episcopal Church, Los Angeles, Calif., October 23-28, 1928.

The Foreign Department will convene in First Methodist Episcopal Church, Pasadena, Calif., on October 15, and the Home Department on October 17, continuing until October 20. From the 20th to the 23d, departments will meet with missionaries and delegates in the First Church, Los Angeles. On Sunday, the 21st, missionaries will occupy the pulpits of Methodist churches in Los Angeles, Pasadena, and vicinity.

Information concerning special railroad arrangements may be obtained from the secretary of the home base in each Branch.

Applications for entertainment should be made to the chairman of Committee on Hospitality, Mrs. Alvin W. Ault, 124 South Hobart Boulevard, Los Angeles, Calif.—Jennie Brown Spaeth, Recording Secretary.

Cause of Spiritual Decline in the Church

(Continued from page 676)

conscience, dismissed their fear, and are now hugging a fond delusion.

A new interpretation of spiritual values and relations of modern life, producing a strong, unholy desire for worldly methods and standards of living, is an inevitable result of a new and unauthorized interpretation of inspired Scriptures.

Certain learned doctors of divinity, in their interpretations, reduce the Scriptures to the level of philosophy and science; thus making man's reason the measure of religious truth. This leads to corruption of truth, division of the church, and a decline in spiritual life.

Philosophy and science must be brought up to the level of Divine revelation—the Source of all truth—or drop to the low rank of rationalism. When interpreting God's Word, the modernist and fundamentalist, the philosopher and scientist, should meet the theologian upon the high plane of Revelation; all other ground is but controversial quagmire, into which, though well meaning, they sink down in despair. Both Plato and Socrates confessed that they were but guessing at truth, and that whether their conclusions were sound, could not be told till some Divine Teacher appeared.

"The World, by Wisdom, Knows Not God."

That the pulpiteer has done more to mislead and demoralize his credulous followers than any other agent in the church cannot be denied by his most hearty supporters. He is a pseudo-prophet; as are the people, so is he.

The mercenary pulpiteer, who devotes his time and talents, not so much to feeding his flock by preaching the word of truth, as to raising money as his bounden duty, is popularly regarded an ideal representative minister, without respect to essential characteristics of his personality, or to his antecedent ministration. When he has raised his full money quota, he is made to understand by

high authority, to which he is amenable, that he has "put over the program, and is eligible to promotion."

Thereafter, the pulpiteer has an obsession to be promoted. Having been assured by the appointing authority that raising money is the requisite to promotion, he proceeds to concentrate his efforts on a cash basis. He makes his sermons an expedient for getting money. The subject, substance, his manner of delivery, and application of his sermons are used as the best means under the circumstances, to promote money-raising—the chief end of his ministration. He has no scruple concerning the questionable methods employed to loosen the purse strings of his indulgent flock and of a charitable public. He proceeds on the assumption that the end justifies the means, since the money is consecrated to the Lord.

But the Lord said: "I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied. But if they had stood in my counsel, and had caused my people to hear my word, then they should have turned them from their evil way, and from the evil of their doings." (Jeremiah 23. 21.)

The God-called minister, standing in His counsel, declaring His message to the people to turn them from the evil of their doings, is not wanted in the church of to-day. "He does not draw the crowd. He is a good man, but his preaching, somehow, does not take with the people. He cannot be depended upon to sacrifice a man's soul for his presence and what he has in his pocket. He is not in line with the church program, money-raising. He is rebellious against authority. He does not make friends of mammon. He must, therefore, be relegated to the ranks of the 'nonconformist.'"

"Meanwhile the good man dies, and no one heeds it; pious men perish and no one cares. The evil of the day kills off good men; they enter peace, for only in the grave can upright men ever find rest." (Isaiah 57. 1, 2.)

Again, listen to Bishop Berry's timely admonition in his most excellent address to the General Conference:

"Before we talk very much about evangelistic propaganda, let us consider what can be done to vitalize and enrich the spiritual life of our own people.

"Our pulpits must catch fire. The standards of holy living must be lifted up. The sterner truths in the gospel message must not be veneered. The exceeding sinfulness of sin, the deity of Jesus, the vicarious atonement, justification by faith, regeneration by the Holy Spirit, a conversion that thrills the soul and remakes the life and Christian holiness as a definite, vital, conscious, victorious experience in the soul—these doctrines must be preached again with a fervor and power which we have never known."

"We Must Revive the Experimental Note"

In this revival we must be led by the Holy Spirit, and not by expert pulpiteers who rescue souls from limbo, and, at a dollar per head, deliver them to the church. The creed of these novel converts is this: Ritualism without spirituality, knowledge without practice, justification by faith without holiness, self-righteous formalism, rationalistic pride, materialism, and practical immorality. Such an accession of souls, believing in a licentious principle of religion, rebuked and condemned by all of the Apostles, has always caused decline in the spiritual life of the church, and will ever be the chief cause.

"Do not wonder at my telling you, 'You must all be born from above.'"—Christ.

SCHULENBURG, TEXAS.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

PAUL IN ATHENS AND CORINTH

THIRD QUARTER. LESSON XI. SEPTEMBER 9

Scripture Lesson—Acts 17. 16 to 18. 17; 1 Cor. 2. 1-16; 1 Tim. 2. 3-7.

Friends in Travel. The fact that some of Paul's Berean friends accompanied him all the way to Athens indicates the solicitations which they felt for his safety. Had either Silas or Timothy gone with him they would not have made the journey. It seems to have been felt unwise for a man like Paul, who was likely to make enemies by criticizing old ideas or even by advocating new ones, to go up and down the country alone. Always traveling missionaries went out in groups of at least two, unless in a country in which they were well known. Added to this was the natural desire for and advantage of companionship on a journey. For this reason, though probably not for this reason alone, he summoned Silas and Timothy to come to him at once.

The Open-Closed-minded Athenians. He was in the big strange city of Athens alone—without a known friend—determined to make something—friends, if possible, without compromising the gospel, but very likely some enemies. But one thing was quite certain: in a cosmopolitan city as Athens he might not make any converts, and, therefore, his continued tarrying might seem useless; but he had no need to fear any bitter persecution, which would expel him from the city because of his teachings. While we would not indulge in extravagant praise of the Athenians for being so curious after new teachings, still not the least commendable characteristic of them was their open-mindedness and tolerance. They allowed every man the privilege of advocating his views along any line, while they reserved to themselves the privilege of either accepting or rejecting them. Freedom of religious and philosophic beliefs was a distemper among them. Such freedom and liberality will in the long run bring about a larger number of groups of people entertaining different views; but it makes it all the more difficult for ideas already established to be rooted out because it presupposes a relatively high degree of average intelligence among the people. People who are accustomed to hear a variety of ideas expressed on the same subject will not usually accept them at once as possibly true just because they are different. This explains one reason why Paul's success was so meager in Athens, in comparison with his success in the other Greek cities.

Paul's Mistake in Athens. Another reason for his comparative failure was the intellectual nature of his discourse. Certainly, this is true of the fragment of the discourse published in Acts 17. And since his marketplace discussions had made the intellectual highbrows of Athens curious to hear him in a formal discourse, we are inclined to believe that these discussions were of a similar nature. Intellectual sermons may strengthen men in their beliefs, but they seldom convert one in a religious way. Had Paul been a city pastor for a number of years in a highly intellectual center, we could readily excuse him for the type of missionary and evangelical sermon which he attempted to preach in Athens. But he felt that he must rise to the demands of the occasion. The intellectuals had engaged him to speak; and he must show to them that he was no "babbler," but could go down as deep into philosophy, and especially religious philosophy, as they themselves could go. Had he stayed in the field of philosophy they might have intellectually "enjoyed" it, and might have sat patiently through to the conclusion. But when he spoke of the resurrection they at once assumed that he had read a little philosophy without having appreciated its meaning and significance, and had ignorantly tried to give the resurrection of the dead a philosophic basis in

pantheism. They lost interest and patience, and abruptly brought the meeting to a close. Paul should have stayed in philosophy, having once gone there! or, better still, he should have not gone there at all, but should have preached the simple gospel of Jesus and Him crucified, as he had always done so successfully. We are sure that he afterwards saw his mistake. He had baited his hooks for big fish, and had sunk his line too deep for small fry; so he voluntarily left Athens alone with a sunken heart, without even waiting for Silas and Timothy to arrive.

Paul's Success in Corinth. He went to Corinth, which was not an intellectual center. The text seems to imply that, before Silas and Timothy rejoined him there, he only discussed Scriptures with the Jews and Greeks of the synagogue; but after they came he boldly preached Jesus as the Christ (18. 4, 5). If that be so, he did not wish any decisive opposition to arise against him before they should come, lest he be forced to leave. In that case, it would be a long time before they could rejoin him. And opposition did arise when he began to preach Jesus as the Christ. But, in spite of this opposition, he was able to do what he had desired, but had never been able, to do since he began foreign-missionary work—he was able to spend a year and a half in residence service in this one place, and to build up a flourishing church there. This was possible, however, largely because the Jews there did not know of the charges which the Macedonians had brought against him, and which always resulted in his having to pass on with greater or less haste. These Corinthian Jews brought only religious charges against him which had no standing in a Gentile court. As a result, Paul remained there in successful labors, and with much popularity among the Greeks, until he was ready to leave for a revisit to the home church. In some respects this Corinthian church became the most famous church which Paul established in his entire ministry. Some of our authority for the history and literature of the early church comes from bishops of this church. In Corinth, Paul amply redeemed himself from his meager success in Athens, even though opposition had not driven him out of Athens. When he left Athens it was in sorrow; but when he left Corinth, it was in great joy. But before long this church,

which was now causing him such joy, is going to cause him much sorrow. This we shall see in our next lesson.

SAMUEL HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, SEPTEMBER 9, 1928

"Be not afraid, but speak and hold not thy peace"

(By D. D. Martin, D.D.)

It requires courage to be a real missionary. Such Paul must have if he would effect much in the proud city of Corinth. Here were the splendors of art and architecture, with evidences of wealth and luxury on every hand. It cost something to speak boldly here for the Nazarene. Here Paul resumed his trade as a tentmaker that he might pay his own way and carry the collections to those in need. This gave a sort of independence that strengthened his boldness. It is not always best to receive money from those for whom you are working.

With his trade Paul found friends in fellow craftsmen, and through these he found a home and remained more than a year, preaching by day and working off far into the night to make good in the problem of self-support. It is still important that missionaries know a trade, not only that it may in emergency prove a help but for the contacts and friendships it forms. Carey was a botanist and a superintendent of dye works. Morrison was a bookkeeper; Mackay an engineer; Moffatt and Livingstone were both physicians. Every mission board is now looking for someone who can be an industrial leader.

The real work of Paul the missionary was to preach. This was his great work, and no side line. It is well for the preacher to be a master in some other field, providing it does not cause him to neglect the work of the ministry. E. H. Gammon was a preacher, but while yet in the strength of his years his voice failed him. He went into business and succeeded. The work of the ministry was on his heart and he founded Gammon Theological Seminary, and through it is yet preaching to multitudes. Mr. W. F. Stewart was also a preacher, but knew the value of farm lands, and through the Stewart Missionary Foundation for Africa is preaching to the multitudes in both America and Africa.

To know how to do other things than preach may help us as missionary and preachers to be bold and courageous in our work if we keep the ministry of the word to the front and prefer that above everything else, and refuse to hold our peace so long as there are sins to be rebuked and souls to be saved in any land.

GAMMON SEMINARY.

Epworth League Topic

SEPTEMBER 9

WHAT IS OUR COMMUNITY LIKE?

(Neh. 2. 11-18)

Nehemiah's Community. The forefathers of Nehemiah had been carried away from Judah as captives to Babylon in the year 586 B. C. One hundred and forty-two years later, in 444 B. C., Nehemiah, with a group of his countrymen, had come to Jerusalem to rebuild the city.

This Scripture reference tells the story of Nehemiah's community survey. The city was desolate. Conditions could hardly have been worse. Yet Nehemiah and his followers, with full knowledge of conditions as they existed, started in to make a new Jerusalem. They succeeded.

No doubt the secret of their success was due in part to the fact that Nehemiah acquainted himself with the exact conditions as a basis for further plans.

Then you will notice another thing. Nehe-

miah seemed to be convinced that God wanted Jerusalem to be a better place. (See, for instance, chapter 2, verse 12.)

Finally there is another secret which comes to light in several places. Note, for instance, what the last of verse 18, chapter 2, has to say; then chapter 4, the latter part of verse 6, just says it right out plainly, "For the people had a mind to work."

Our Community. Conditions are likely not so bad in your community as they were in Jerusalem. Neither will you meet with such difficulties as faced Nehemiah. Yet the job before you is big enough.

It will be essential, first, to find out—What is our community like?

In the second place, you will need to decide—What should our community be like?

The third part of the adventure will be

most difficult of all—How can we best help to take our community as it is and make it into what it should be?

"What is our community like?" will be the challenge leading up to and including September 9. What *should* our community be like, and what can we do immediately to help the situation? will be the issues of importance for the following week and the de-

votional meeting of September 16. "Building a better community" is the long-time look. It must be more than a topic for September 23. What do you want your community to be like in 1935? How are you going to set about with deliberation, determination, and continuous work to bring about the transformation?—Epworth League Quarterly.

Little Stories of Achievement

What the Churches Are Doing

Nashville, Tenn.—The ministers of the Tennessee Conference held a barbecue, August 14, 1928, on the campus of Walden College. The barbecue was given under the auspices of the Ministerial Alliance of the Methodist Episcopal Church, with headquarters at Nashville, Tenn. Dr. G. W. Lewis, specialist at preparing the famous "Georgia Barbecue," delighted the appetites of the large gathering of ministers, their families, and friends.—Reporter.

Gary, W. Va.—Grace Methodist Episcopal Church: We are glad to say that we are spiritually alive and the Lord is leading us on. Our pastor preached a wonderful sermon on August 1. We are indeed glad to have our pastor's wife back at home after spending about eight weeks in summer school. We all love her. A great rally is planned for September 30. We are having good prayer meetings, and ask the prayers of the various churches for our continued success.—The Rev. J. W. Manning, Pastor; Lillie R. Gammon, Reporter.

Starke, Fla.—Sunday, August 12, was a high day at Mount Moriah Methodist Episcopal Church. At 9.30 A. M. Sunday school was conducted by the superintendent, F. McCoy. At 11 A. M. love feast was conducted by Bro. Frank Hall and Sister E. Simmons. At this time the Holy Spirit was with us. At 4 P. M. the Lord's Supper was administered by our beloved pastor, the Rev. R. H. Debose, assisted by the Rev. W. M. McLain. At 8 P. M. the pastor preached an able sermon. We ask the prayers of all for our success. Raised for the day, \$17.10.—Danon Dell, Reporter.

Tate, Tenn.—Tate Methodist Episcopal Church is beginning to catch a new vision under the leadership of our dear beloved pastor, who has been with us only a few months. He has won the love and respect of the entire membership and friends of the community. Our pastor knows no failure. His heart is in the uplift of the church. We are well organized. The Ladies' Aid is doing great work under the presidency of Mrs. Florence Davis. Sunday, August 12, was a high day for us. Our pastor preached a wonderful sermon. We were filled with the Holy Spirit. Collection for the day, \$27.50. We are expecting to send our pastor to Conference with a good report. Pray for our success.—Mrs. Lillian Turner Whiteside, Reporter.

Draper, Va.—On the first Sunday in July our steward and trustee family rally was had under the leadership of Bro. Peter Slaughter. The day was a great one spiritually. The Rev. Thomas Jones delivered the message at 11 A. M. The Rev. C. E. Matthews and his people brought the message and music at the 3 o'clock service, and the Rev. J. V. Bolden, our pastor, broke the Bread of Life at 7.30 o'clock. The New River quartet sang many selections to the joy of the audience, and Sister Pinky Calloway's solo melted our hearts to tears. Amount contributed for the day, \$36.17. On the second Sunday in July, at Johnson's Chapel, our family rally, led by Sister B. Brown and Bro. J. T. Ellison, was pulled off. The Rev. J. V. Bolden preached at the morning and afternoon services. Special music was rendered by the Pulaski Singers. Total contribution for the day, \$11.25.—Virginia Bolden, Reporter.

Nashville, Tenn.—Gordon Memorial: Sunday school was opened at 9.30 by the superintendent, Mrs. Lizzie F. Smith. All teachers were present to take charge of their classes, and quite a few visitors were present. At 11 A. M. the Rev. Chas. L. Carter was before us with a wonderful message. He always has something worth while to say to us. At 7.30 P. M. the pastor, Rev. H. P. Gordon, was at his best in behalf of the Busy Bee Club. This club had its rally, which was indeed a success. Each member was taxed \$2. With a small public collection of \$3.07, the neat sum of \$46.07 was raised. Mrs. M. F. Bramlette, president, was very grateful to her members for their splendid co-operation. The Justice and Mercy Club gave a long motor ride; this was to help on the building fund. The amount given the building committee was \$21. Miss M. E. Crosswell, president, is proud of her workers. The class leaders reported to the building committee, \$142. We are now about to begin the erection of a new church. The pastor wishes to thank the members and friends for the many pounds of good things presented to him from time to time.—The Rev. H. P. Gordon, Pastor; Mrs. Georgia Williams, Reporter.

Armourdale, Kans.—Sunday, August 12, was a great day for our Methodism in Armourdale. The occasion was the laying of the corner stone of our Grace Methodist Episcopal Church, formerly known as Epworth Methodist Episcopal Church. Sermons and addresses were delivered by the Revs. M. L. Mackay, of Centennial Methodist Episcopal Church, Kansas City, Mo.; A. A. Tolson, of Bonner Springs, Kans.; D. Smith, of Rosedale, Kans.; G. S. Sawyer, Kansas City, Kans. Music was furnished by the Mason Memorial choir and the Armourdale male quartet. The following ministers assisted in the laying of the corner stone: Dr. Hosey, of the African Methodist Episcopal Church; the Rev. Jordan Ray, of St. Mark's Methodist Episcopal Church; the Rev. Hendrix, of the Baptist Church; J. Thompson and A. W. Williams. The general supervisor of the building is H. S. Sandis; builder, W. O. Hall. The trustees were all present and presented the stone, which was laid in an impressive manner according to the ritual of the Methodist Episcopal Church. Collection from clubs, etc., \$280. The Rev. LeRoy Woolrich was master of ceremonies.—T. W. Oville, Pastor; J. H. Henry, Reporter.

Atlanta, Ga.—The officers of Central Methodist Episcopal Church on August 7 awarded the bid for building Greater Central, which will be located on West Mitchell Street, to the well-known firm of Richard V. Walker and Son, contractors. Work will commence at once, and when completed will give to the membership and Atlanta a modern church plant consisting of four units: the church proper, gymnasium, Sunday school, community house, and parsonage, with no indebtedness. Central Methodist Episcopal Church (originally known as Lloyd Street, and then Central Avenue), is one of the oldest and most outstanding churches of the city. The old site was sold a few months ago to the city of Atlanta by reason of the erection of the Central Avenue Viaduct. Some of the members regretted to see the passing of the old landmark, rich in tradition and service. In the early years of Gammon Theological Seminary and Clark University the church was used by them for all religious gatherings and meetings, to which the public was invited. It is also recalled that more Presi-

dents of the United States have spoken from the rostrum of the old church to our group than from any place in Atlanta. A new day has dawned and the old order has given way to the new. Under the progressive leadership of the Rev. J. Walter Moore, the pastor, and Mr. T. J. Ferguson, the chairman of the board of trustees, in co-operation with the officers and architect, Mr. M. F. Whitaker, every detail has been considered in order that the new plant may meet the needs of the modern church and community life. Greater Central will take its place in the rapidly growing metropolis of the South.—Reporter.

Louisville, Ky.—One of the grandest receptions in the history of R. E. Jones Temple was tendered its pastor, the Rev. N. D. Shamborguer, recently by the Ladies' Aid Society, of which Mrs. Hattie Parum is the faithful and tireless president. The spacious dining room of the church, which seats five hundred guests, was gorgeously decorated, the sight of which at once produced a sense of pleasure, and a spirit of good will and happiness permeated the entire gathering. This demonstrates the high respect and appreciation the members and the general public hold for this man of God. The Ladies' Aid Society is one of the strongest organizations of the church, and when Mrs. Parum heads a program, it is already tagged a big success. This reception was a complete surprise to the Rev. Shamborguer, who deserves all the honor and praise that this church can bestow upon him. He took charge of this institution, which it would cost two hundred thousand dollars to duplicate, more than two years ago, and at a time when it was on the verge of the greatest crisis in its existence. He at once got into the harness himself, geared up everybody else he could, and, putting all forces to work, was able to meet the first financial difficulty that arose. His every act and impulse seems to be centered in the welfare of Jones Temple, all of which demonstrates that he is not only a pulpiteer, but a financier as well. Otherwise Jones Temple could not have been so well anchored to the shore. This administration has been greatly handicapped, due to the fact that right on the heels of the adjournment of the Lexington Conference the General Conference convened at Kansas City, Mo., which held the Rev. Shamborguer as ministerial delegate for a month. Thus he has just begun the year's work for the Master. However, with the execution of the program already mapped out, it is safe to say that all lost time will be regained.—J. A. Emerson, Trustee.

Kansas City, Mo.—The Rev. and Mrs. Jordan Ray, having been loyal members of Centennial Methodist Episcopal Church for several years, reluctantly gave up their posts of activities and duties immediately following the Annual Conference, which convened in St. Louis last April. Bishop M. W. Clair appointed the Rev. Ray pastor in charge of St. Mark Methodist Episcopal Church, 5614 East 36th Street Terrace, of this city. Although they are laboring now as pastor and wife of St. Mark, the many friends of Centennial and of Kansas City that they have made still hold a claim on them as persons of whom they desire the ties of friendship not to be severed. In honor of this fact the pastor and wife of Centennial, Dr. and Mrs. M. L. Mackay, together with many members, including two members of Clark Chapel, met at the residence of Mr. and Mrs. E. Z. Mitchell, 714 East 22d Street, Monday night, July 30, in a surprise party. This party was conducted by The Woman's Foreign Missionary Society, of which Mrs. E. Z. Mitchell is president. However, all the departments of the church were represented in the affair. The following program was rendered, with Mrs. Georgia Gray acting as mistress of ceremonies: "Mrs. Ray as The Woman's Foreign Missionary Society Knew Her," Mrs. Myrtle Golden; solo, Mrs. Ethel Woods, accompanied by Mrs. M. L. Watrous; reading, Mrs. Alice Elliott; remarks: Mr. E. Z. Mitchell, on behalf of the finance committee, of which Mrs. Ray was chairman for two years; Mr. and Mrs. Edward Garey; Dr. M. L. Mackay, representing Centennial Church

as a whole. Those present were: Mr. and Mrs. U. B. Cole, Mr. and Mrs. Beatty Douglass, Mr. and Mrs. Claiborne Barnett, Mr. and Mrs. Grant Dirks, Mr. and Mrs. W. D. Woods, Mr. and Mrs. W. H. Ervin, Mr. and Mrs. Simon Dixon, Mr. and Mrs. Edward Carey, Mr. and Mrs. Garland Gray, Dr. and

Mrs. M. L. Mackay, Mrs. Mary L. Watrous, Mrs. Juetta James, Mrs. Lydia Stapleton, Mrs. Alice Elliott, Mrs. A. A. Golden, Mrs. Mary Potts, Mrs. Frances Venerable, Mrs. Mary Hawkins, Mrs. Nellie Welch, Mrs. Amanda Tucker, Mrs. J. H. Robinson, and Miss Ruth Redmon.—Reporter.

District Activities

District Rounds

FORT SMITH DISTRICT

Fourth Round—Danville and Plainview September 1-3; Roland and Natural Steps, 8, 9; Little Maumelle (St. Paul), 15, 16; Little Maumelle (Mark's Chapel), 16, 17; West Rock, 16-18; Lonoke Ct., 22, 23; North Little Rock (McCabe Chapel), 29, 30; Adams Chapel, 29-October 1; Marche Ct., 6, 7; Conway, 14, 15; Morrilton, 20, 21; Center Ridge, 27, 28; Springfield, 28, 29; Cleveland, November 1, 2; Solgohachia, 3, 4; Bentonville, 9-11; Fayetteville, 11-13; Van Buren, 15-18; Fort Smith, 16-18. Group meetings: Group No. 1, Natural Steps, September 12, 13; Group No. 2, McCabe, October 3, 4; Group No. 3, Morrilton, October 24, 25; Annual Conference, November 28.

Dear Co-workers: This brings us to the fourth and last round of our year's work. We only have three months more to reach the goal for this year. We thank you for your hearty co-operation for the past nine months' achievements; and now, my dear co-workers, let us put our hands in our Father's big hand, who said, "I will not leave you alone," and work as never before for Kingdom building. Let us bring up our quota along all lines of the church work. First, let us stop and look at our church services: prayer meeting night, no one there; Sunday school, parents idling away their time, children playing on the highways, the young people car riding and joy seeking. Brethren, we must have a spiritual awakening; we cannot afford to report at the Annual Conference no souls saved. We must report a gain of ten per cent. Second, we must look after our churches and parsonages; we must

have better housing conditions if we hope to draw and hold the people. Third, we must see to it that our pastors get a living salary. The man who puts over the program of the church to-day must pastor. Fourth, we must wake up the home life. The home life is the basic principle of society. The home life is the fountain from which we have to draw. We must plan the entertainment of the home by good association and by good literature; even the play life must be planned. Fifth, and last, but by no means least, we come to our benevolent budget: World Service, educational, the Philander Smith College drive. The area budget, expenses, the Pine Bluff property, and do not forget the Southwestern Christian Advocate; see that a copy is in each home on your charge. We are looking to see you at the Annual Conference with a round report. We must go over the top.—J. L. Bryan, Dist. Supt., Box 333, Conway, Ark.

HUNTSVILLE DISTRICT

Fourth Round—Blount Springs and Colony, August 24-26; Bangor, 31; Warrior, September 1, 2; Johnson Chapel, 8, 9; Bellmina, 13; Madison circuit, 15, 16; Scottsboro circuit, 21-23; Guntersville, 24, 25; Huntsville circuit, 29, 30; Huntsville, October 5-7; Athens and Oakland, 12-14; Ardmore Mission, 18; Triana Ct., 20, 21; Sheffield, 23; Albany, 25; Decatur, 26-28; Beulah, 30; Center Grove circuit, November 3, 4. Brethren: Let us close up our work with good reports and feel that we have done our best. Come to the Annual Conference prepared to pay all the unpaid claims.—J. W. Whitfield, District Superintendent, 226 West Wilson Avenue, Decatur, Ala.

Secret of Success," was discussed by Profs. J. C. Arnold and H. W. Warner. The Rev. S. M. Miller spoke of "What Items Are Included in Ministerial Support." He showed that he had thorough knowledge of his subject. "Evangelism" was discussed by the Revs. H. E. Burns, J. H. Brandon, and B. F. Barclay. The Southwestern was represented by the Rev. J. H. Bridges. He showed his ability for his task by the chart he drew with the names of each charge upon it. As a result he secured over one hundred subscribers for the paper. Dr. L. H. King, editor, was introduced and swayed his audience for thirty minutes with an interesting lecture. The Rev. J. Griffith preached on Friday night. The Revs. H. E. Burns and J. H. Brandon were elected to attend the Area Council; Bros. J. C. Arnold, J. L. Thompson, laymen; the Rev. J. H. Bridges and Miss Anna Connerly, alternates. Dr. C. L. Johnson, South Atlanta, made a timely response to the mayor.

The Conference closed on Sunday with two great sermons by the Rev. J. W. Queen, district superintendent. The Rev. R. H. L. Eans preached a fine sermon at 3 P. M. The Rev. Barclay and his good people took care of the Conference in a very fine way. He is a man of ability and a great preacher of righteousness.—The Rev. J. H. Brandon, Reporter.

CHICAGO-INDIANAPOLIS-DETROIT

The District Conference of the Chicago-Indianapolis-Detroit District opened in Barnes Methodist Episcopal Church, Indianapolis, Ind., of which the Rev. J. C. Hayes is pastor. The Conference was called to order by the Rev. P. T. Gorham, who is superintendent of the district. The Conference began its session on August 1 and closed on August 3.

The usual routine of business was dispatched with ease and with speed, after which a well-prepared program was taken up and put through with unusual delight by the Conference, and all present seemed well pleased with its rendition. The ministers seemed to try to execute all things with becoming dignity for so great a body. During the Conference there were sermons and addresses of a very high order. Indeed, the spirit of the Conference seemed more like members of a great family than it did of a great Conference.

The bishop and his lovable wife, who were the guests of the Rev. and Mrs. W. H. Riley, were present and added much to the dignity of the Conference, and the Conference considered it quite an honor to have Bishop and Mrs. Clair with them. The next session of the Conference will be held with the church at New Castle, Ind.

This being the last year of the Rev. Gorham as superintendent, the Conference passed complimentary resolutions on the fine work that had been done on the district by him. The church and the pastor deserve great praise for the very nice manner in which the Conference was entertained.—W. H. Riley, Reporter.

SPARTANBURG

The Spartanburg District Conference of the Methodist Episcopal Church, South Carolina Conference, met in Brown's Chapel Methodist Episcopal Church, Chesnee, S. C., July 25-29, 1928, with the district superintendent, Rev. L. W. Williams, in the chair. After the devotions and a short exhortation by the district superintendent, the organization was perfected as follows: P. E. McLaughlin was elected secretary, with the Revs. R. E. Bethea and Giles C. Brown as assistants; the Rev. G. A. Thomas was elected treasurer, with the Revs. C. J. James and F. A. Connelly as assistants; reporters to papers—P. E. McLaughlin for The Southwestern Christian Advocate, and the Rev. W. J. Smith for The Watchman and Defender. After the organization was perfected, the district superintendent, in his brotherly though business-like manner, began the work of the Conference. At the close of the session the visitors were presented to the audience. Among those introduced were Professor and Mrs. T. P. Frazier, of Florida.

Thursday morning, the Conference was

Reports of District Conferences

ATLANTA

The Atlanta District Conference was held in John Wesley Methodist Episcopal Church, Grantville, Ga., August 1-5. The Conference opened on Wednesday morning with the Rev. J. W. Queen, district superintendent, presiding. The Rev. J. Griffith read the Scripture lesson; the opening prayer by the Rev. R. T. Jackson. The Rev. H. E. Burns was appointed secretary; the Rev. C. B. Holloway, assistant; the Rev. J. A. Green, reporter to the Atlanta Constitution; the Rev. J. H. Brandon, reporter to the Southwestern Christian Advocate. At 11.45 the Rev. A. R. Wyatt, pastor of the Franklin circuit, preached from Neh. 4, 6, "For the people had a mind to work." This was really a powerful sermon. The sacrament of the Lord's Supper was administered by the district superintendent, assisted by the Rev. B. F. Barclay, the pastor, and the Rev. R. H. L. Eans, N. J. Ross, and J. H. Brandon.

A letter was read by the Rev. Queen, district superintendent, from Bishop F. T. Keeney, D.D., LL.D., expressing his regret for not being able to spend some time with us during our District Conference session. The Conference ordered that a letter be sent to Bishop Keeney, assuring him our loyal support for this quadrennium.

The subject of stewardship was handled by the Rev. Griffith, pastor of Newnan Chapel. This was done in a very helpful way. The Rev. Queen read his annual report, which was interesting. A rising vote of thanks was given him by the District Conference. Many words of commendation were spoken by the ministers of his district. He

his district to him. He is the senior member has, by brotherly kindness, won every man in of the cabinet, and we honor and respect him as a big brother. On Wednesday night, at 8 o'clock, the Rev. R. L. Jackson preached a powerful sermon. The Rev. Gissentanner, of the Luthersville charge, was the next to break the Bread of Life to us on Thursday morning. At 7.30 P. M. we were entertained by ladies of the several churches, who gave to us words of welcome. They acquitted themselves in a very fine way, with choice language that gave a fine expression of the city's hospitality. Mayor William Banks, in a very practical way, gave to us a very cordial welcome to the town of Grantville. In his remarks he spoke of the wonderful progress we have made as a group. He also spoke of the talent to sing and enjoyed the music so much that he stayed throughout the entire service, and later subscribed for the Southwestern Christian Advocate. At 8.45 the annual sermon was delivered in a very scholarly and forceful way by the Rev. J. W. Moore, pastor of Central Avenue Church, Atlanta. It was the climax of the evening service. We were favored with the following visitors: Dr. and Mrs. A. G. Worley (white), of St. Augustine, Fla., who also subscribed to the Southwestern; the Rev. N. J. Crolley, the Rev. J. F. Demery, the Rev. P. H. Travis. Each brought greetings from his district. Bro. S. Cunningham was introduced and spoke of the pioneer brothers of the Atlanta Conference. Bro. Cunningham is engaged in real estate, and is the most wealthy layman in the Atlanta Conference. The subject of "An Adequately Paid Ministry, the

graced with the presence of Dr. L. H. King, editor of The Southwestern Christian Advocate. He was introduced and made a sweeping address upon the subject, "The Silent Forces That Keep Things in Motion." He swayed his audience at will. He wrote a goodly number of subscriptions for the Southwestern. The reports of pastors were called. The reports showed that improvements had been made along numerical, financial, and spiritual lines. On Thursday evening a very cordial welcome was extended to the Conference on behalf of the church by Mr. F. M. Dawkins, and on behalf of the citizens of Chesnee by Mr. T. A. Sawyer. A response in fitting and well-chosen words was made by the Rev. Giles C. Brown, of Blacksburg charge.

On Friday morning, Dr. A. R. Howard, secretary of Temperance, Prohibition, and Public Morals; Prof. H. Pearson, dean of Claflin College; Dr. and Mrs. L. M. Dunton, president emeritus of Claflin College, and the Rev. J. B. Meekins, of the North Carolina Conference, were introduced to the Conference. Dr. L. M. Dunton gave a forceful address on the subject, "Education As An Investment."

Friday afternoon Prof. H. Pearson was introduced and made a strong appeal for Claflin endowment and Christian education. The Rev. A. R. Howard was introduced and made an appeal for temperance and prohibition that will long remain in the hearts and minds of those who heard him.

The spiritual fervor was high during the week. The Revs. C. J. James, J. T. Marton, C. F. Ferguson, A. P. Jenkins, L. G. Gregg, and R. R. Williams preached strong sermons. They were charged with the holy unction and electrified the audience with the power of the Spirit.

Sunday was a high day in Chesnee. Sunday school was conducted by Mrs. Martha Falls and love feast by the Rev. E. W. Adams. Many participated in the love feast. At 11 o'clock the district superintendent, the Rev. L. W. Williams, preached from Rev. 21. 7; at 3 P. M. the Rev. Giles C. Brown, of the Blacksburg charge, preached from Rev. 21. 13; at 7:30 P. M. the Rev. G. A. Thomas, of the Gaffney Station, preached from Mark 16. 15. We were made to rejoice while these men of God talked to us as the Spirit gave them utterance. Too many good things cannot be said of the Rev. Robert B. King, the pastor; his good people, and the friends of Chesnee, who left no stone unturned in making the ministers, delegates, and visitors feel happy and at home while we were there. We are ready to return to Chesnee when the invitation is given.—P. E. McLaughlin, Reporter.

TUSCALOOSA

The Tuscaloosa District Conference convened July 25-29, at St. Mary Methodist Episcopal Church, Mt. Sterling, Ala., in its fifty-second session. The opening sermon was preached by the Rev. A. M. Knox on Tuesday night. The Rev. Z. K. Jackson was elected secretary; Miss L. E. Jackson and M. A. Davis, assistants; the Rev. E. Green, statistician, and Mrs. I. B. Points, assistant. Other committee consisted of the Revs. L. H. Zeigler, I. B. Points, A. R. Matthews, and Mrs. F. W. Williams. The communion sermon was delivered by the Rev. J. W. A. Osher, and the same was very helpful. The afternoon session was opened with grace and dignity by the district superintendent, Rev. F. W. Williams, after which the Rev. W. L. Kimbrough was introduced and delivered a very inspiring sermon. The evening session was opened with a great song service, conducted by Prof. Shaw, of Meridian, Miss. The Rev. Z. K. Jackson addressed the Conference in a unique manner. The Rev. Zeigler also delivered at this hour a soul-stirring sermon. Thursday morning the district superintendent opened the Conference with an able address. Reports of pastors were rendered. The Rev. F. J. Jacobs preached the doctrinal sermon; the same was very inspiring. At this time Mrs. F. W. Williams was introduced and presided over the Missionary Department. A wonderful program was rendered. Those participating were Mrs. I. B. Points, Mrs. Z. K. and Miss L. E. Jackson,

Mrs. Goodwin, the Misses Jacobs, and Mr. Vaughn. At this hour we were favored with an able sermon by the Rev. Z. K. Jackson. The Rev. A. R. Matthews preached in the afternoon.

Friday morning the morning talk, "The Art of Soul Winning," was led by the district superintendent. Mrs. I. B. Points conducted the Epworth League and literary program. Those participating were Misses O. Hamilton, M. A. Davis, L. E. Jackson, L. White, P. Jackson, B. Frierson, Mr. J. W. Jackson, and Mrs. Z. K. Jackson. An address on temperance was delivered by the Rev. I. B. Points. Address by Dr. W. M. Jones. Prof. Shaw conducted the evening service, and the Rev. P. H. Kelley delivered the sermon. A very interesting service was held on Saturday morning, at which time the Rev. T. A. Wilson was the speaker. A model Sunday school was held on Sunday morning, at which time the classes made fine reports. The Rev. F. W. Williams preached a wonderful sermon from the book of Acts. District organization: Ladies' Aid: Mrs. Z. K. Jackson, secretary; Mrs. Booker, treasurer; District Sunday School Convention: Mrs. I. B. Points, president; Miss L. E. Jackson, secretary; Miss C. Green, treasurer; District Epworth League: Miss E. L. Norfleet, president; Miss M. Tanner, secretary; Mrs. W. M. Thomas, treasurer; district laymen: Mr. W. L. Vaughn, president; Prof. A. C. Nicholas, secretary; Mr. R. B. Miller, treasurer; Men's Council: Prof. R. C. Hateh, president; Mr. B. Simms, secretary; Bro. Gorden, treasurer.—L. E. Jackson, Reporter.

VICKSBURG

According to the program, the Vicksburg District Conference was called to order by the Rev. J. R. Ross, district superintendent at Bude, Miss., Wednesday, July 25, at 8 A. M. After devotion, led by the district superintendent, the Rev. L. W. Price brought a very searching and heart-cleansing message. Prayer by the Rev. W. L. Marshall, and remarks by the superintendent. The Conference was organized by electing Prof. A. S. Steward secretary, and Mrs. B. G. Cole and Miss Marie Rollins, assistants; the Rev. W. E. Rucker was elected statistician; the Rev. W. L. Marshall, reporter, and the Rev. D. D. Armstrong, assistant. The district superintendent appointed the various committees.

On Wednesday night the welcome address was delivered by Mayor Nick Greener, and responded to by Dr. J. C. Hibbler, to the delight of all who heard them. The addresses of welcome, coming from the Methodist Episcopal Church, Baptist, African Methodist Episcopal, and Holiness Churches, and responses, were all heart-cheering.

The Southwestern Christian Advocate had quite a conspicuous place in the Vicksburg District Conference. Prof. R. H. McAllister was there representing it with such force and fervor as never before; so powerful was his address that those who had a goodly number of subscriptions for the paper were glad and those who had none were very sorry. Many subscriptions were taken, and many more perhaps will follow as a result of such an address in the interest of the paper.

Both the attendance and collections of the Conference were good; the attendance being exceedingly good. The program was adopted and, with few exceptions, was carried out to the letter. A deal of information and inspiration was obtained from the discussion of topics. The Rev. S. L. Harrison, from the Meridian District, represented the American Bible Society. Both his presence and address were pleasing to all. Strong and very helpful sermons were preached by the following pastors: Drs. L. W. Price, W. L. Marshall, the Revs. J. M. Turner, P. S. Olive, J. C. Hibbler, W. E. Rucker, Chas. Nelson, J. C. Smoot, D. D. Armstrong, A. L. McFall, G. C. Ford, and A. G. Crump.

The Rev. G. C. Ford was unanimously elected as ministerial delegate to the World Service Council at Waveland in September. Bro. A. A. Randolph, lay delegate. Fayette was selected as the seat of the next District Conference.

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throughout the Conference. The pastor and wife and children, and all the friends, white and colored, did what they could to make our stay a pleasant one while in their city. After a wonderful sermon Sunday night by the Rev. A. G. Crump, resolutions were read and adopted. The Conference became history, the best perhaps from many angles, that was ever held on the Vicksburg District. —W. L. Marshall, Reporter.

DALLAS DISTRICT EPWORTH LEAGUE AND SUNDAY SCHOOL CONVENTION

The Dallas District Institute and Convention met in its regular session in North Fort Worth, Texas, August 14-19, 1928, with the Rev. J. H. Childs, district superintendent, manager. Dr. R. M. Davis, dean, and Dr. S. E. Jones, pastor.

There were many reasons why this institute and convention were the most significant in its history. First, the enrollment of the young people was the largest since the institute has been perfected. More than one hundred were enrolled. Every charge on the district was well represented, with Wichita Falls in the lead with young people, and Dallas, St. Paul, in finance.

The morning watch was conducted every morning with more than fifty present each morning, and the most outstanding feature of the morning watch was on Thursday morning at 6 o'clock the institute assembled at the church and then went on a hike of more than two miles, and found Mrs. S. E. Jones and others waiting to serve breakfast. Morning watch was conducted and then the institute were served a very nice breakfast. Each one hiked back to their different places of abode to make themselves ready for the daily lessons. Too much cannot be said of the masterful way in which the Rev. J. H. Childs presided over the entire session.

Friday was counted as the best day of the entire session, this being Junior Day. Miss C. P. Ray, of Wichita Falls, won the first prize in the contest and was crowned queen of the district by Dr. I. G. Penn. A Methodist Hymnal was presented to Miss Robbie Bowie, of Denison, for second prize. Friday was Gulfside Day also. A number of

things was brought to the institute by a few of the good women of the district, and we hope to make this a bigger day next year concerning Gulfside. Dr. Penn delivered the address for Gulfside. Friday was also Samuel Huston College Day, with Dr. T. R. Davis, president, present.

Too much praise cannot be given to Dr. S. E. Jones and his good wife and the people of North Fort Worth for their very hospitable entertainment. One of the best informal programs was rendered on Tuesday night. The addresses of welcome were delivered by the young people of the different churches of North Fort Worth. Mrs. Sammie L. Grant made the response for the institute. Sermons were preached by Dr. E. W. Kelley, of Galveston; the Rev. B. J. Easter, of Waxahatchie, and Dr. I. G. Penn, of Cincinnati, Ohio.

The institute was graced with the following visitors: Dr. E. W. Kelley, our pastor of Wesley Tabernacle, Galveston; Dr. I. Garland Penn, from the Board of Education; Prof. T. R. Davis, president of Samuel Huston College; the Rev. R. A. Appling, of the Austin District; the Rev. Jordan, of the Colored Methodist Episcopal Church, North Fort Worth; the Rev. Johnson, of the Baptist Church of North Fort Worth, and Mr. J. H. Anderson, grand master of the W. O. W. of Calvert Texas, and others.

Dr. R. M. Davis, our pastor at St. Andrews, Fort Worth, was elected ministerial delegate to the Gulfside Convention in Waveland, Miss.; Mrs. Bessie Bobo was elected lay delegate.

The institute closed Sunday night, to meet next year with the good people of Mexia circuit, the Rev. H. A. Jones, now pastor, in charge.—Mrs. Cora L. Moore, Reporter.

HAMPTON, GA.

The twenty-ninth annual meeting of the Laymen's Association convened at Hampton, Ga., July 19-22, in Hampton Methodist Episcopal Church, with the vice-president, Bro. G. T. Gaither, presiding. The program was carried out to the letter. All of the sessions were good and very instructive. Friday night was the crowning point. Prof. J. C. Arnold represented the Southwestern Christian Advocate with a glowing speech. Bro. G. T. Gaither spoke on the "Lay Conference Treasure." The Rev. E. J. Kight preached the annual sermon Sunday at 11 A. M. The association closed Sunday at 3 o'clock with two mass meetings: one for men and boys only at the African Methodist Episcopal Church, and one for women and girls only at the Methodist Episcopal Church.—L. A. Cofield, Reporter.

KINGSVILLE, TEXAS

The Corpus Christi District Sunday School and Epworth League Institute opened at the appointed hour with the district superintendent and pastors present. The devotions were conducted by the Rev. Brown, of Bloomington, after which a wonderful talk was made by the Rev. C. W. Franklin, district superintendent, concerning the district. Several talks were made on stewardship, life service, and evangelism, by Drs. W. M. White, H. O. McCutchin, R. W. Allen. In the afternoon talks on recreation and World Service were made by the Revs. Z. E. King, M. A. Freeman, and Brown. At the evening sermon a wonderful message was delivered by Dr. M. A. Freeman from 1 Kings 8: 12.

On the second day Mrs. Franklin, wife of the superintendent, was introduced, and we were glad to have her with us. We were glad to have present also the Rev. Jordan, our retired minister. The Rev. Z. E. King preached on Wednesday evening. The Free Mission Baptist choir gave to the institute their hearty co-operation throughout the sessions. During the session the subjects of stewardship, life service, evangelism, recreation, and World Service were discussed. The district is proud of the Rev. W. M. White, who has added a new church at Corpus Christi; the Rev. H. O. McCutchin, a new parsonage; the Rev. M. A. Freeman, a new church at Harlingen. Many inspiring welcome addresses were made.

Friday night the auditorium was crowded to its capacity with people who came to hear Dr. Davis, president of Samuel Huston College. Dr. Davis made a wonderful address. He was given a yell when he came upon the stage, which was led by the Rev. M. A. Freeman. The Corpus Christi District gave to Dr. Davis for the college, \$50. On Saturday night a concert was given by Dr. Z. E. King, which was indeed excellent. Sunday morning, Sunday school was conducted by Miss M. G. Morrison. The morning message was delivered by District Superintendent Franklin; afternoon message by the Rev. Brown. The president of the St. Joseph's School for Girls from San Antonio made her appeal on Sunday afternoon. Evening devotions were conducted by the Rev. H. O. McCutchin; sermon by the Rev. R. W. Allen. Thus ended a splendid institute.—Reporter.

Obituaries

BARROW—Raphael Cyprian Barrow, Sr., was born November 22, 1873, in New Orleans, La. He was the son of the Rev. and Mrs. Raphael Cyprian Barrow, of the Louisiana Conference. He began his religious career in LaHarpe Street Methodist Episcopal Church at a very early age, and continued a staunch member of the Methodist Episcopal Church until his death, July 9, 1928, when he departed this life after a long illness. At the time of his death he was a member of Haven Methodist Episcopal Church, Hot Springs, Ark., where he, with his family, has resided for the past thirteen years. He has served in every official capacity of this church and has done much for its advancement. At the last session of the Little Rock Conference he was chosen as president of the State Epworth League and Sunday School Convention. Prof. Barrow was widely known in educational circles in Louisiana, Arkansas, and Texas, where he had served as the principal of various high schools and academies. He served as principal of the Langston High School, Hot Springs, Ark., for six years. He was a graduate of Straight, Philander Smith, and Wiley Colleges. At the time of his death, he was State agent, W. O. U. for Louisiana, and had done much to propagate the work of this order in this State. He died triumphant in the faith and leaves to mourn his passing a wife, Mrs. S. L. Barrow; two children—Katherine Marie and Raphael Cyprian, Jr.; two sisters, and other relatives.—Reporter.

CHATFIELD—Jonah Chatfield was born March 14, 1874, and departed this life at the age of fifty-four, July 6, 1928, at 8.45 A. M. He was a member of New Bethlehem Methodist Episcopal Church of Heflin, Ala., and died a true and faithful Christian. He leaves a wife, one daughter, a son, mother, two brothers, two sisters, and a host of friends to mourn their loss. The Rev. J. C. Houghton, the pastor, delivered the funeral sermon. He used for a text, 2 Tim. 4: 7—"I have fought a good fight." Bro. Chatfield, during his illness, asked the pastor to use that text.—J. C. Houghton, Pastor.

ELEM—Mrs. Cornelia Elem, a loyal member of Wesley Memorial Methodist Episcopal Church, Greenwood, Miss., after a few days' illness, departed this life in full triumph of faith, leaving a husband, six daughters, two sons, several grandchildren, and many friends to mourn. Her funeral was conducted at Wesley, July 15, in the presence of many friends and acquaintances. The Rev. E. R. Miller, officiated.—Reporter.

GASTO—On Monday night, August 6, 1928, death stole from our midst a friend and brother in the person of Bro. Adam Gasto, who was more than ninety years of age. He was converted to Christ about forty years ago, being baptized by the sainted Emperor Williams, and joined the Methodist Episcopal Church at Woodlawn, La. Twenty years ago, on coming to Gretna, La., he joined Boyton Methodist Episcopal Church and remained a loyal and faithful member until he was called from labor to reward. Boy-

ton sustained a great loss in the death of this servant of God, for he dearly loved his church and all of its pastors. He was also a member of Assumption Lodge, No. 2030, G. U. of O. F., Napoleonville, La. The funeral was held in Boyton Methodist Episcopal Church, Gretna, Wednesday, August 8, and conducted by his pastor, Rev. T. R. Albert, assisted by the Rev. Paul Payne, pastor of St. Paul Baptist Church. Bro. Gasto leaves two sisters, one brother, other relatives and friends to mourn their loss.—T. R. Albert, Reporter.

GRISSON—Sister Rose Grisson, aged twenty-six years, after an illness of three months due to a broken ankle, departed this life in full triumph of faith on August 9, 1928. She was a faithful member of Kynett Methodist Episcopal Church, Boyce, La. She led a Christian life and was a valuable asset to her family, community, and church. She was loved by all, and will not only be missed by her family, but by the church and community. Appropriate eulogies and sermon were delivered by the Rev. S. H. Pannel, D. L. Harper, M. Johnson, Abe Martin. Sister Susie Morgan, the Rev. A. W. M. Obee, and the pastor, G. Robinson, whose text was Mic. 2: 10, "Arise and depart, for this is not your rest."—Reporter.

HARDISON—Bro. Sam Hardison, after many months of failing health and a few days of illness at home, passed to his reward. Bro. Hardison served as Sunday-school superintendent at Wesley Methodist Episcopal Church, Greenwood, Miss., for ten years. He was indeed very faithful. He loved the work of the Sunday school so much that during the entire period of ill health and weakness he stood by his post of duty until Christ released him. His funeral was attended at Wesley, July 22, before the largest audience this city has ever witnessed at any like service. Many ministers of the city were present. He leaves a wife, mother, brother, and many friends to mourn. The Rev. E. R. Miller, pastor, officiated.—Reporter.

HARRISON—Hilda Rebecca Harrison, the only child of Mr. and Mrs. Clinton Harrison, was born in the year 1912 and died July 12, 1928, in the home of the Rev. J. H. Walker, Natchez, Miss., where she and mother had gone for a week-end visit. She was taken suddenly ill, and in a few minutes was called from labor to reward. She joined Adams Chapel Methodist Episcopal Church at the age of eight years, under the pastorate of the Rev. S. L. Harrison. She was a Sunday-school scholar, a member of the Epworth League and Queen Esther Circle, and always performed all duties assigned her. Little Hilda had finished the high school and, at the time of her death, was a student of Alcorn A. and M. College, in her third year. She was highly esteemed by faculty and students, and possessed a wonderful personality. Her death was a shock to the entire community. The funeral was eloquently conducted by her pastor, the Rev. J. C. Smoot, assisted by the Rev. Winston, of the African Methodist Episcopal Church, and was largely attended. Her life is worthy of emulation. The floral offerings were beautifully arranged by her young lady friends. The young men of her class were active pallbearers. She leaves to mourn her passing, mother, father, and a host of relatives and friends.—Mrs. Clara F. Drayton, Reporter.

KIRKLAND—Sister Ella Kirkland, of Philadelphia, Miss., passed from labor to reward, July 15, 1928. She was a faithful member of Hopewell Methodist Episcopal Church, Philadelphia, of which she was class leader for many years. Sister Kirkland was always willing to do work for the Master, and will be greatly missed in the church. The funeral was conducted by the Rev. L. E. Johnson, of Canton, Miss., assisted by Dr. J. S. Williams, superintendent of the Jackson District. She leaves to mourn her passing, husband, several children, and a host of friends. Her remains were laid to rest in Hopewell Cemetery.—The Rev. W. L. Mills, Pastor; Maggie Moten, Reporter.

NEWTON—Bro. Nelson Newton died August 2, 1928. He was a faithful member and officer of Crump Chapel Methodist Episcopal Church, Brookhaven, Miss., for more than forty years. Bro. Newton served practically every office in the church with nothing to mar his record. He had retired from all offices except the trustee board, which office he was serving at the time of his death. Bro. Newton was a faithful worker in the church even until death. He died at the age of eighty-two years. He leaves a wife, several children, and grandchildren to mourn. The funeral service was conducted by the pastor, Rev. A. J. Thompson, with Dr. G. W. Coleman assisting.—Reporter.

SMITH—Sister Adeline Smith, one of the oldest members of Little Zion Methodist Episcopal Church, Stonewall, Miss., died July 20, 1928, in full triumph of faith. She leaves three sons, two brothers, and two sisters to mourn her passing. The funeral was conducted by the pastor, Rev. E. W. Rogers.—Christine Buckley, Reporter.

SNOW—Mrs. Eva D. Snow was born August 9, 1885, and died August 5, 1928. At the age of eleven years, she left Columbia, Texas, where she was reared, and came to Huntsville, Texas, to live with her aunt, Mrs. S. V. Carter. She joined the church under the Rev. W. H. Jackson, and was a very useful Sunday school and church worker. When leaving us to live in Galveston, she united with the church there, where her name still lives. Sister Snow was taken ill in July, 1926. On June 22, 1928, her aunt and sister reached her bedside, where they remained until death claimed her. During all of her illness she continued to trust God. She leaves a host of friends and relatives to mourn her passing. The funeral was conducted by the Rev. N. N. Sawyer.—Reporter.

WALTON—On June 9, 1928, the death angel took from our midst a faithful servant, the Rev. Chas. W. Walton. Bro. Walton had been a member of the Mississippi Conference for forty years. He was born in Aberdeen, Miss., in 1859. He was converted when quite young and served his Master and fellow men until the end. He was also district superintendent, serving some of the largest charges of his Conference. Although his health had been failing for some time, he continued to work for the cause. He was pastor at Macon, Miss., at the time of his death. He leaves to mourn his departure a wife, four daughters, three sons, eight grandchildren, four sisters, and a host of friends. He often said during his illness, "God has made everything all right." The Rev. Walton died a true Christian. May God bless his loved ones.—A Friend, Reporter.

WEBB—Bro. James E. Webb, who for the past forty years had been chairman of the official board of Mallalieu Methodist Episcopal Church, and had served in every official capacity, both church and Sunday school, departed this life July 17, 1928, in Fort Smith, Ark., aged sixty-nine years. His zeal for his church was always his chief joy and pride—a friend to every man of God who preached the Word. He leaves a wife, son, daughter, and two grandchildren. The Rev. Wm. Simpson, assisted by the Rev. J. H. Hodges, conducted the services at the residence.—Reporter.

WILLIAMS—Sister Mary Williams died July 6, 1928, aged eighty-eight years. She was a faithful member of St. James Methodist Episcopal Church, Hahnville, La. She leaves two sons, two daughters, and a host of grandchildren and friends to mourn her passing. C. Taylor made brief remarks on the life of the deceased; solo by Sister P. Dorsy. The funeral was conducted by the pastor, Rev. E. J. Harrison.—E. J. Harrison, Reporter.

WILSON—Mr. James Wilson, beloved son of the Rev. and Mrs. E. A. Wilson, district superintendent of the Hattiesburg District, was born September 9, 1897, at Montrose, Lauderdale County, Miss., and died August

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5, 1928. He joined the church at Montrose, Miss., under the pastorate of his father, and lived a very pious life during his boyhood and early manhood. He leaves to mourn a mother, father, four sisters, three brothers, grandfather, four aunts, four uncles, three nieces, three nephews, and a host of relatives and friends. The funeral service was held in St. James Methodist Episcopal Church, Ocean Springs, Miss. The Rev. J. B. Campbell officiated.—Reporter.

Woman's Column

Bryan, Texas—The Woman's Foreign Missionary Society held its third annual session at Fairfield, Texas, in Jones' Chapel Methodist Episcopal Church, August 7, 1928. Mrs. Ella Mae Blue, district secretary, presided at the piano. After the introduction of officers, the welcome address was made by Mrs. Corine Johnson; response by Mrs. Thomas, from West Texas Conference. The president delivered her message, and a demonstration was rendered by several young ladies, which was quite inspiring indeed. The following subjects were discussed: "What Does the Present Situation Mean for The Woman's Foreign Missionary Society in Foreign Fields?" by the Rev. S. M. Adams and Mrs. E. M. Blue. We wish to express our regret for not being able to have our beloved district superintendent with us, who has been confined to his home for nearly three months. The Woman's Home and Foreign Missionary Societies had their annual joint anniversaries, which proved a great success. The following charges answered the roll call: Palestine Station, Bryan circuit, Oakwood circuit, Streetman. Teague, \$1 each; Bryan Station, voucher \$3, cash 50 cents; Normangee, 50 cents; East Calvert, \$2.50; Leona, \$2; Sutton, 25 cents; Buffalo, 25 cents; Fairfield circuit, \$2.10; public collection, \$1.25; mite box, 59 cents. The following officers were elected: Mrs. D. Gray, president; Miss Dessie McConnico, first vice-president; Miss Vashti Hopkins, recording secretary; Mrs. R. R. Bailey, counsellor of young people; Miss Edna Grey, counsellor of children; Mrs. Ella M. Blue, corresponding secretary; Mrs. Essie Hood, treasurer; Miss T. Gaffney, mite box secretary; Mrs. M. D. Robinson, stewardship secretary; Miss Corine Johnson, field supply secretary. In order to perfect organizations, each Annual Conference officer is asked to copy and correspond with each officer of her denomination. We managed to raise \$18 of our \$25 assessment. Pray for us. We hope to be able to bring the balance to Marshall.—Reporter.

The Woman's Foreign and Home Missionary Societies met at Dunlap, Kans., July 11-28, in connection with the Topeka District

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Little Rock, Arkansas

Conference. At 8.30 P. M. a very instructive program was rendered. District Superintendent B. R. Booker made the opening remarks; song by the choir; prayer by the Rev. J. E. Williams, of Osage City, Kans.; Scripture reading by the Rev. W. C. Conwell, of Wichita, Kans.; welcome address by Mr. Walker, of Dunlap, Kans.; response by Mrs. Lillian Florence, of Topeka, Kans., after which Mrs. B. R. Booker, district president of The Woman's Foreign Missionary Society, was introduced. Mrs. Booker in turn introduced Mrs. Lon Harris, a local preacher and member of the First Methodist Episcopal Church in Dunlap, Kans. Mrs. Harris gave a wonderful address on the work of The Woman's Foreign Missionary Society, with which her hearers were much delighted. Mrs. Davis led the song, "I Am Trusting, Lord, in Thee." The president introduced Mrs. E. Freeman Saxton, our Conference secretary of The Woman's Foreign Missionary Society, who brought echoes from the General Conference, which were very helpful and inspiring. Delegates and visitors were introduced by Mrs. B. R. Booker; benediction by the Rev. W. C. Conwell. A joint session of the Woman's Home and Foreign Missionary

Societies was called to order on July 18. In the absence of the president, Mrs. B. R. Booker, Mrs. E. Freeman Saxton, Conference corresponding secretary, presided. Mrs. J. E. Williams, Conference corresponding secretary, presided over the Home Mission meeting. After making a timely talk to the women, she called for reports, which showed eight organized auxiliaries, only two of which were active during the year, viz.: Mt. Olive, in Topeka, Kans., and Shepard Chapel, in Manhattan, Kans. With a few more words of instruction, Mrs. Williams closed her meeting and Mrs. E. Freeman Saxton took the chair to preside over The Woman's Foreign Missionary Society department. Mrs. Saxton told us of the early days of the society, and how it was organized by eight women, and of its progress during the years. She urged us to hold our meetings regularly, and to report promptly each quarter; to subscribe for "The Missionary Friend" and read it; to organize the junior and young people's work in our charges. The Woman's Foreign Missionary Society is not yet two years old in our Lincoln Conference. The reports were as follows: Three organized auxiliaries on the district: Manhattan, \$7; Topeka: Mt. Olive, no report; Asbury, \$1.30. Then Mrs. Saxton organized the women of the Dunlap charge into a Woman's Foreign Missionary Society auxiliary: Mrs. Lena Walker, president; Miss Pearl Davis, corresponding secretary; Mrs. Frances Gayden, treasurer; Miss Verdie Williams, recording secretary; Miss Nellie Gayden, stewardship secretary; Miss Veleca Davis, mite box secretary; Miss Pearl Davis, superintendent junior work. Unfinished business Woman's Home Missionary Society: Mrs. Collins, president; Miss Verdie Williams, recording secretary; Miss Pearl Davis, corresponding secretary; Mrs. Cooper, treasurer; Mrs. Annie Jennings, mite box secretary (Dunlap charge). District officers Woman's Foreign Missionary Society: President, Mrs. B. R. Booker; corresponding secretary, Mrs. Lillian Florence; recording secretary, Miss Hattie Davis; treasurer, Mrs. J. H. Streeter; stewardship secretary, Mrs. Ella Smith. District officers Woman's Home Missionary Society: President, Mrs. E. Freeman Saxton; recording secretary, Miss Hattie Davis; corresponding secretary, Mrs. Flora B. Swindell, treasurer, Miss Pearl Davis. District officers Ladies' Aid Society: President, Mrs. Rhod Brown; recording secretary, Miss Hattie Davis.—Reporter.

Europe Ten Years After

(Continued from page 674)

down to meet their tasks and pay the price which has resulted from the arrogance of the militarists who were so powerful under the kaiser. No longer does one see many soldiers nor any signs of military power. The acknowledged spokesmen declare for a new type of international life in which the costs of armies and war will be forever removed. As stated before, the people take great pride in the fact that the German government was the first among the major nations to agree to sign Secretary Kellogg's proposal to outlaw war.

Our American Ambassador to Germany, Dr. Jacob Gould Schurman, who knows the present mind of Europe, and especially that of the German republic, says:

"Europe yearns to be possessed of that spirit which a hundred years ago Goethe described as the monopoly and glory of America:

"America, more fortunate art thou
Than our old continent!
Thou hast no castle ruins,
No primeval remains.
In times of stirring events
Thou art not disturbed by useless memories
Or distressed by fruitless conflicts."

To an observer it appears that Germany is honestly making the effort to avoid fruitless conflicts and to meet her problems in such a way that there shall be, in the future, no multiplying of "useless memories."

BERLIN, GERMANY.

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CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, SEPTEMBER 6, 1928

WERE FLOWERS THERE?

BY GEORGE WILLIAM ALLISON

*I wonder—were there flowers there
On Calvary that fateful day?
In that green sod, from which the rude Cross
Thrust aloft—(Love's bitter pay!)—
Did wise old Nature show the late-spilt blood
Of purple violet bloom,
That took a deeper and a darker hue
Amid the shadowed gloom?
Did scarlet stain of Spring's anemone,
Or crimson flush of rose
Give grace to scene of sin's brutality
And Love's redeeming throes?
Did lilies bloom on bending stems
In flowered white with heart of gold?
Or were there only thorn-trees, cacti,
And rocks—as grey as they were old?*

—FROM *The Christian Century*.

Europe Ten Years After

V—Some Comparisons Between Germany and the United States

By Harry Earl Woolever

Editor, *The National Methodist Press*

GERMANY, like any other country, can be seen best through the telescope of our own experiences. We are able to realize the similarities and the differences only by making comparisons. We find that there are certain significant tendencies in present-day German life which are of peculiar interest to American readers.

THE TEMPERANCE MOVEMENT IN GERMANY

The question of temperance reform occupies to-day a place of real magnitude in Germany. In America the people of this country across the Atlantic are frequently referred to as the beer-drinking Germans. While it cannot be denied that there is considerable drinking of beer in this land, yet this custom is not as universal as it is pictured through the propaganda of the liquor interests in the United States.

To-day the tea rooms and public gardens of Germany are serving large quantities of coffee and soda water. One German, describing the situation, said: "You may go into business men's lunch rooms and you will find the men drinking water where formerly they had beer. We know we must have quick minds and quick steps if we are to keep up with the clear-minded American business man. Beer handicaps us in business, and so we forego it." This is but another indication of the way in which prohibition in the United States is cutting down alcoholism in every one of the great commercial countries of Europe. That neither the foreign business man nor laborer can compete with the clear mind and steady hand found in American industry is being realized in all these countries.

It is also true that the hard times in Germany have curtailed drinking. But in addition to these factors, there is the moral side of the temperance reform. The free churches and many educators have led in a campaign to free Germany from the moral and social evils following the liquor traffic. They have been fortunate in having as their leader that capable German educator, who is greatly beloved in the United States, Dr. F. H. Otto Melle, president of Martin Institute, our Methodist theological school at Frankfurt-on-Main. Through his efforts a great petition with millions of signatures asking for a federal local-option law was presented to the Reichstag. The local-option bill lost in the Reichstag by a very narrow margin. A change of twenty votes out of over 300 cast would have given the bill a majority. It will come up again. Whenever it does, the great petition will again be brought into the Reichstag by the committee having the bill in charge. The liquor interests of Germany are in an uncomfortable position, and are undoubtedly giving aid to the opponents of prohibition in the United States in order to check its widening application.

SUFFRAGE GRANTED WOMEN

Before the war Germany was considered a reactionary country, but all the while there was going on a gradual preparation for the coming of democracy. Women were not given political consideration under the old régime. Some of the agitators for woman's suffrage even found it advisable to leave the country. Certain of these women who came to America took part in the movement which brought about the adoption of the Nineteenth Amendment.

When the German revolution made possible a constitutional government, women were at once recognized. They took part in drafting the constitution, and have been in every national legislature since that date. These women leaders speak of the war as "a great gap between the present and the past." When

women were granted the franchise they had to decide on either forming an independent woman's party for the purpose of electing women to office, or affiliating with the existing parties along political lines. The latter plan was chosen.

In the national assembly which drew up and, on August 11, 1919, adopted the constitution, there were thirty-seven women, about ten per cent of the whole body. In the first Reichstag there were thirty-three women members. It has been our privilege to meet a number of the women members of this body and to find them well posted, cultured, and ably filling their responsible offices. In fact, the women of Germany to-day are meeting their public responsibilities in a more commendable manner than the men. The women political leaders actively undertook the task of educating the women of Germany as to their responsibilities as full-fledged citizens. As a result of this effort, an average of seventy-eight per cent of the women vote and only sixty-seven per cent of the men. These averages seem high, but on occasions such as the Reichstag elections, the vote has reached ninety-three per cent. In the United States the average is about fifty per cent.

In the government service in Germany, all discriminations against women because of sex have been removed. Women are found on the benches of law courts and in all branches of government. In their political expression, the women of Germany are very active for legislation in favor of child welfare, social betterment, the modernizing of the civil and criminal codes, and protective legislation for women workers. They are active for the passage of laws which protect the interests of wives and mothers; and they point to the fact that so far in 1928 there have been only twenty-eight divorces to every 100,000 inhabitants, compared to 152 for the same number in the United States. The young women of Germany vote in a larger percentage than the young men. Certainly this new republic presents an interesting study along the line of women and civic responsibility.

THE CHURCH IN GERMANY

Germany, with its population of 62,500,000, has 40,000,000 who are members of the Protestant churches, and half as many who are regarded as Catholics. There are only 1,500,000 people who are unrelated to any religious body. In the Protestant sections, from ninety-two to ninety-seven per cent are church members, and it is estimated that eighty-five per cent pay their church taxes willingly. The great majority belong by birth to the state church (Lutheran). One of its outstanding leaders, in speaking of the numbers related to the church, said that the church situation in Germany was quite ideal; but then he admitted that in some sections scarcely more than five per cent of the members attended services. From the free evangelical church standpoint, such conditions would be considered most unsatisfactory. There is in Germany a growing free church movement in which the people are coming to a definite religious experience, and are affiliating with churches which are voluntary groups of believers associated for spiritual advancement.

These free churches refuse financial support from the state. When a recent grant of some four million marks was made by the legislature to support the former state church and the Roman Catholic Church, Dr. F. H. Otto Melle, who is recognized as an outstanding leader of the free church movement in Germany, was told by a Socialist member of the Reichstag that he should seek to get a share for his church. When Dr. Melle declared that the Methodist Church would refuse state aid for the support of its minis-

try, the Socialist called two of his companions to hear of the wonder—a church which
(Concluded on page 712)

Personal and General

—The sixty-first anniversary of Greater Thompson Methodist Episcopal Church, New Orleans, was celebrated from August 19-28. The Rev. T. R. W. Harris is the successful pastor.

—The Rev. Robert Woods, pastor of our LaSalle Street Methodist Episcopal Church, St. Louis, Mo., has been ill ever since the last Annual Conference. His many friends wish for him a speedy and complete recovery.

—The Rev. F. B. Clay, son of the late Rev. N. R. Clay, is now the associate pastor at Clarksdale, Miss. The pastor, Rev. B. F. Woolfolk, is in poor health, and the most of the preaching and the other work of the great church has come to Bro. Clay.

—Bishop and Mrs. Wilbur P. Thirkield will sail from New York on the Conte Grande, of the Lloyd Sabado Line, on September 8, for a stay of several months in Italy and other Mediterranean countries. Their address is care Bankers' Trust Company, 3 Place Vendôme, Paris, France.

—The trustees of Wiley College, at a recent meeting, formally accepted the offer of the General Educational Board to donate \$300,000 for the school's endowment on the condition that a like amount be raised from other sources. A campaign for the raising of the college's share of \$300,000 was planned and launched at the same time. Bishop Robert E. Jones, president of the board, presided. President M. W. Dogan is in his thirty-second year as the chief administrator of Wiley College. When he took charge of the institution it had a property valuation of \$64,000. The plant now includes fourteen buildings and has an estimated valuation of \$389,000. It is recognized as an A-class college by the Texas State Board of Education.

—On September 5 the Gulfside Association, Waveland, Miss., celebrated its sixth anniversary, in connection with the Area Council. On this day Forsyth and Graff Halls were dedicated. Among the distinguished speakers were the Hon. Marshall Ballard, editor Item-Tribune, New Orleans, La.; Miss Florence M. Reed, president Spellman College, Atlanta, Ga.; Dr. Geo. E. Haynes, secretary Commission on Interracial Committee of Federal Council of Churches; Bishop W. J. Walls, African Methodist Episcopal Zion Church, Charlotte, N. C.; Dr. W. A. C. Hughes, Board of Home Missions and Church Extension, Philadelphia; President F. H. Clapp, Gammon Theological Seminary, Atlanta, Ga.; Dr. J. S. Clark, president Southern University, Baton Rouge, La., and others.

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Improving Our Ministry

CONVERSING the other day with an observant lay-member of another denomination, we were made to feel a special pride in our own church as regards its provision for ministerial training. Our friend was lamenting the fact that his denomination has too large a number of untrained "preachers" at the helm of churches who are leading congregations as blind leaders of the blind. This condition he pointed out as being the result of a polity that allows splits and defections in a given congregation, and thus the organizing of a new congregation which calls these ill-prepared and unprepared "preachers" to become pastor.

His lament has a real basis in fact and points to a big and serious problem in Negro religious leadership. This problem is part, 'tis true, of the question of an adequately trained ministry for all the churches, but it is especially noticeable that it finds its acutest form as it relates to churches among our people. The results of a special study of Negro church leadership set forth in "The Education of Negro Ministers," by W. A. Daniel, discloses that—

"There were in 1920 about ten and a half million Negroes in the United States, and they constituted approximately a tenth of the total population of the country. Between forty and forty-five per cent of them are reported as church members. The number of Negro churches is usually estimated at between 40,000 and 45,000. The number of 'vacancies' occurring annually through death, old age, change of occupation, and other causes is generally estimated at from 1,500 to 2,000. If all the men graduating from Negro theological seminaries this year go directly into the ministry, as is usually the case, less than three per cent of these vacancies can be filled by men whose combined literary and theological training would be equivalent to three years above high school.

"Of the 1,011 students for the ministry in 1923-24, there are only 219 high-school graduates, of whom thirty-eight are college graduates. The ministry, in the estimation of the younger group of Negroes, is in competition with much more attractive lines of life service. This is owing, in a large measure, to the advance in other professions, especially medicine, law, commerce, dentistry, pharmacy, and social service."

From this and from easy observation, it is distressingly evident something must be done to correct and improve the situation as to ministerial leadership among us. Enlarged

and multiplied facilities must be provided for this field of specialized training. Negroes could very appropriately and should very discriminately spend less money in the erection and purchase of expensive and pretentious church edifices and invest these extravagantly misused funds in the education of their ministers, the rank and file of whom, as statistics show, are so sorely lacking in cultured equipment for real, effective ministerial leadership.

Solicitously the Methodist Episcopal Church is meeting the needs of our field in a praiseworthy manner. The recent General Conference at Kansas City made significant changes in legislation affecting ministerial candidates. In the Annual Conference a definite course of study with certain literary standards is required. To see that these are fulfilled, there is now in every local Annual Conference a Board of Ministerial Training, under which board are conducted regularly, serving a given group of Conferences, Summer Schools of Ministerial Training. These are maintained to keep the minister abreast of the thought and methods of the times, if he is a seminary graduate, and to bring up to the required standard of admission to the ministry the candidate who has not availed himself otherwise of adequate ministerial preparation. These schools for both graduates and undergraduates have been brought to a high point of excellence through Dr. Allan MacRossie, director of the General Conference Commission on Courses of Study. Several have been projected this summer. One such is being conducted, September 4-13, at Waveland, Miss. Bishop Robert E. Jones is its executive chairman. Dr. W. J. King is dean, and Prof. R. N. Brooks, both of Gammon, will teach, respectively, prophecy and church history.

Others making up the faculty are Drs. J. L. Farmer, E. M. Jones J. W. E. Bowen, Jr., E. W. Kelley, C. S. Stanley, A. G. Cole, and K. W. McMillan, leaders in their respective Conferences.

A feature of the school this year will be "pastor hour," conducted in the form of a round table and led by distinguished and successful pastors. Among those who have been invited to lead this group, as well as address the school at other times, are President F. H. Clapp, of Gammon Theological Seminary, and Professor W. Y. Bell, the new professor of New Testament in the seminary. Dr. M. T. J. Howard very successful as a pioneer in rural leadership and recreation, will conduct this feature of the school. The time is ripe and urgent for mobilizing all the machinery and forces for a better trained and more efficient ministry for our churches.

Man's Duty to Man

FROM time to time in the course of human history effort has been made by religious leaders to set forth the ethical obligations of mankind. Expressing what these regarded as the essence of moral and social obligation, code after code has been drawn up and scheme after scheme advocated and devised. Perhaps the most

comprehensive and cogent, though the most simply expressed, types of such formulas is that one expressed by a certain old sage as follows: "Let us hear the conclusion of the whole matter: Fear God and keep his commandments; this is the whole duty of man."

Herein lies the epitome of meaning and obligation of

human and rational life. The perfection of every life consists in the completeness of its organization and adaptation to its environment. Personality can find no completion of itself or satisfaction of its wants until, reaching out into its environment, it finds God and builds around Him as its Center or upon Him as its Foundation. To grow richer in personality is the individual's obligation first to himself, secondly to society. This obligation can be met only as the conscious self finds Him and appropriates Him in whom all life lives and moves and has being. When plants find the congenial medium of the sun's light and heat, therein and thereby they grow. When human nature finds God, in Him and by reason of Him we grow. That is the natural process. Long ago, Drummond labored successfully to show how natural law operates in the spiritual world. The law of growth is as binding on the soul as on the plant. Either growth or decay and death is decreed to the soul, to personality. Perception of God, belief in Him, yielding of the self to Him, establishing harmony between our will and His—these are the conditions of soul growth, of personal enrichment and enlargement.

Growth in personality is thus conditioned on one's effort to know God. This is, on the human side, more difficult these days because of the price that must be paid. The difficulty of paying the price of knowing God is occasioned by the increasing number of distracting interests and agencies, striving, tempting, luring, goading men into sin or into doubt as to the worth and desirability of spiritual values. Such things play havoc with our time and mood for meditation. Men do not grow big personalities spiritually nor enrich their souls notably these days because they neglect the age-long obligation and duty of taking time to be holy; of holding rendezvous with God; of keeping fryst with His Spirit. Men do not grow in personality because they are material-minded dreamers, dollar-chasers, pleasure enraptured. They have ceased to be other-worldly, are no longer mystics; because their total life experience, to be real, must be expressed in some given scientific formula. Great

personalities, like Wesley, Knox, St. Francis, Baxter, that generated the spiritual tides which bore the life of humanity to such splendid heights of excellence in the past, kept close and constant company closeted with God.

Thus Christ grew in wisdom and in favor with God and men. Out of His meditative and prayer life came His unlimited resources of thought life and soul power. Whether He was sending forth the disciples or multiplying the loaves, or empowering Peter to walk the sea or keeping vigil in Gethsemane—these and all the acts of His ministry were preceded or accompanied by prayer and the meditative mood. Indeed, not the crucial periods only, but His entire life was a period of sustained conscious contact with His Father—God. Thus grew His Personality through the example He set us.

Also, it lies within the realm of the individual's obligation to do his bit to lift the social level of his environment. Because it feeds and stimulates his own personal ideals, the higher the social ideal, the loftier will his be, and the richer thereby his personality. That "fear" of God which constrains the individual to find in God the completeness which it needs impels him likewise to bring the collective mind and conduct up to the same high level of conscious experience of God. The life of the individual truly finds itself in fulfilling this duty to society. When one finds God, he becomes eager and aggressively interested in making life, in all its relations and aspects, articulate with the presence of Him who makes all life's values rich and permanent.

Thus the duty of man is to become aware of God in personal experience, from which he derives the spirit and urge of helpfulness toward his neighbor. To be one's best and to do one's best within one's sphere is the individual's moral obligation. This is the whole duty of man, at once Godward and manward. The latter depends upon the former, and the former determines the latter.

In the fulfillment of these duties man brings himself thereby into harmonious and helpful fellowship and cooperation with the moral and spiritual forces by whom he is enlarged, enriched, and ennobled.

The Houston District Conference and Auxiliary Conventions

By the Rev. J. H. Lovell

INSPIRATIONAL singing and stirring preaching were features of the Houston District Conference held jointly with the district conventions of the Epworth League, the Sunday school, The Woman's Home and Foreign Missionary Societies, and the Ladies' Aid Society, at Richmond, Texas, August 8-12, 1928.

The fervent devotional atmosphere created in the administration of the Lord's Supper by District Superintendent J. S. Scott and other ministers on the opening day seemed to continue throughout the week.

The organization of the District Conference was completed by the election of the Rev. C. H. Pemilton, secretary, and Miss Emma Bingham as his assistant, and the Rev. A. F. Johnson, treasurer. The Rev. J. H. Lovell was chosen as reporter for the press and as agent *pro tempore* for the Southwestern Christian Advocate.

Cheering words of welcome were extended the delegations by the Rev. H. T. Morgan, pastor of the Methodist

Episcopal Church, South; by Mr. L. W. Wells, on behalf of the Baptist churches, and by Mrs. Pearl Brown, on behalf of the local church. A most fitting response to these addresses was made by the Rev. W. H. Hightower.

Morning messages were brought to the Conference and conventions by the Revs. F. T. Lee, L. B. Allen, and A. W. Harley. Noon messages were brought by Dr. E. H. Holden, the Rev. R. B. Reid, and Dr. E. W. Kelly, and sermons were preached to large and enthusiastic night crowds by the Rev. E. W. Summers, Dr. S. W. Johnson, and the Rev. R. H. Warren. On Sunday, District Superintendent Scott preached at the morning hour; in the afternoon the local preachers' rally was held, and the Rev. Burrell Mack, L. R. Andrews, and Charles Williams were the preachers, and at night the Rev. Tenola Edwards delivered the final message.

Dr. I. Garland Penn and Dr. M. W. Dogan made a
(Concluded on page 705)

The Contributing Editor's Page

Expecting Prosperity

THERE is high authority to-day for believing that our expectations have much to do with what we receive. Those who are exploring the larger possibilities of the human mind tell us that our mental attitude toward the future is one determining factor in what the future brings. If we expect defeat we are sure to experience defeat. If we expect success we are far more likely to have it.

Let us all turn to the work of the church this fall expecting prosperity. We have heard a great deal, all too much, about the "failure of organized religion." We have said far more than needed to be said about the faults and failures of present-day Christianity. At least we have not always seemed to have a constructive purpose in much that we have said of a dismal character. Let us expect prosperity in the work of the church of Christ as we face the months that lie before us and actually go forward with our tasks as men and women who believe that it is sure to come if we meet its conditions.

If it were not hard to do the work of the Kingdom there would be little reason for doing it. Of course it is hard, but no harder than it ought to be if the values to be wrought out and the purposes to be achieved are as great as we know them to be. Human personalities are not recreated in the divine likeness without struggle. The Kingdom of peace and love is not established without many a setback. But our work is sure to be prospered if we do it with intelligence and unselfish purpose. As ministers and laymen, let us expect prosperity as we make new plans, and carry forward old ones, and with renewed energy give ourselves to the service of the church loved by Christ and loved by us.

To Sunday-School Teachers

THIS is the time of year when many of you are considering whether you will go on with your work. In many places the summer weeks slow down the activities of the church school, but with the return of the fall and the reopening of the public schools, the normal program is resumed. Just now many of you are raising the question whether you will say to the pastor or the director of religious education or the superintendent that you have decided not to continue as a teacher.

Pastors think with concern of the work of the church school at this season of the year. In most places they have nothing but a volunteer force of teachers to depend upon, and they know how easily and sometimes how lightly even trained and efficient teachers decide to give up and thereby weaken the most vital department of the Christian church.

Don't quit. Stand by. Carry on. For so much depends upon your loyal service.

Yes, there are many reasons, and some of them good reasons, which you may urge in justification of your course if you decide to stop.

In some cases you have given many years of service and you think you have earned the right to an honorable retirement. Your other duties crowd you a little harder every year, and there is the honest question as to whether you should make the added demands upon your health and strength involved in Sunday-school teaching. Or, you say that you see very few if any results of your work. Or,

most discouraging of all, you remark that the parents of the children to whom you are giving the best you have to offer care nothing whatever about your service; that they offer you no help, except in a very few instances; that they take their children away from your classes whenever they see fit to do so and give every indication that they place the lightest value upon what you are trying to teach them week by week. Every pastor knows the story.

But I am urging you to continue to share in the most important work that is being done under the auspices of the church of Jesus Christ. The consequences to the Kingdom of Men of Goodwill throughout the world might be less serious if the pastor should stop. You really hold the keys of that Kingdom. For you are teaching and training the boys and girls who are to be the citizens of that Kingdom, and there simply cannot be any hopeful development of the greatest enterprise in all God's world if you give up your work.

But the real appeal to continue, the one that you will be unable to resist, comes from the boys and girls themselves, just those who act as though they did not care and might even say to you that they did not care. You know that something of surpassing importance is denied them if they do not receive training in the religion of Jesus Christ, and you also know that as things are to-day they will not receive that training in any measure that counts unless you give it to them. They do not receive it in the public schools. They do not receive it in their homes. You give it to them if they receive it; and when you give it to them you put something into their lives worth more than much that passes for education if that vital something is left out. So stick; and if you care to write and talk it over with me I shall be most happy to have you do so.

"Brother Juniper"

EVERYONE was very deeply impressed, but only one person did anything about it, and that was Brother Juniper." This sentence is taken from one of the popular novels of the day, but it gives us something to think about. "Only one person *did* anything about it."

"Brother Juniper" is the saving element in many a difficult situation. He may be counted upon to be present. For while we often think that the crowd is capable of nothing but an emotional response to the call of great opportunities, we forget that here and there is a person who will do something, and do it swiftly and effectively. So long as he (in the church more often than not, she) is on hand the cause will not be lost.

If "talk" could kill the church it would have expired long ago. If emotional extravagances could have discredited good causes they would now have no standing with thinking people. If the only persons in the church were those who are capable of being "deeply impressed," Sunday after Sunday as they listen to sermons which call them to grapple with hard duties, the cause of organized religion in the earth would be in a bad way indeed.

But "Brother Juniper" is a member of every group. He does something about it and saves the day. He, too, is deeply impressed, but his emotion leads to action.

These words are written for the encouragement of "Brother Juniper" here, there, everywhere. May his number increase.

D. D.

City Churches in Social Action

What Cooperation Under Fearless Leadership Accomplishes

By James Myers

HALF a dozen women of varying ages were waiting to see Mother Tanner when I called at the offices of the Los Angeles Church Federation. Mrs. Tanner is in charge of the Service Bureau of the United Church Women, or women's department of the Church Federation. I had to wait some time to see Mrs. Tanner, as she gives lavishly of her time to all comers. When I was shown into her office I understood at first glance how half the town takes pleasure in calling this white-haired, vigorous lady "Mother." Never have I entered into a more hearty, cheerful, kindly presence. She seemed to me like a Mrs. Santa Claus temporarily chained to an office chair, but apt to bound away over the roofs at any moment on an errand of mercy and good cheer.

"The employment problem," explained Mrs. Tanner, "is one of the most serious that we face. So many come here because of the climate or lured on by the advertising, only to find themselves stranded with hardly a cent in their pockets and jobs mighty hard to get." So the church women decided to set up a Service Bureau. Commercial employment agencies exact high fees, in some cases as much as half the first month's salary. The Young Women's Christian Association places principally clerical workers. The Church Federation serves the rest. The service of the bureau is entirely free, "and we never turn anyone away." Many of the positions found are for elderly women whom the commercial agencies reject as "too old," declining even to record their application. Mother Tanner gets them jobs as mothers' helpers or at light housekeeping. In an extreme case when a woman comes in nearly sick from fatigue and discouragement, Mother Tanner sends her to a rest home maintained by the Christian Industrial Mission at the beach. It doesn't cost her a cent, and a job is waiting for her when she comes back refreshed and ready to face life once more. It seemed to me that here was an employment bureau made in heaven.

"You'd be surprised at the number of dear old ladies, seventy and seventy-five years old, who come in here looking for work," said Mrs. Tanner. "One was in to-day, a frail little body. I asked her if she had any children, and she said she had a son, but he was married and had all he could do to get along—said she was well able to support herself, and wanted me to get her a job. Do you think I told her she was too old? Never on your life! I just said to her, 'Sure you're able to work, my dear; but do you think you are being fair to that boy of yours? He doesn't want you to work, I know. He wants the privilege of looking after his mother'; and after awhile I persuaded her, and she went to her son's, where a warm welcome awaited her. She was happy in the thought that maybe she could be useful doing little things to help along in her son's home."



Keystone View Company

A real interest in poultry transformed an "incorrigible" boy into the most reliable help on one of the ranches.

"We try never for a moment to lose sight of what we're here for," said Mrs. Tanner. "We want to deal with the problems of every individual woman in the spirit of the Christ."

"I Was in Prison and Ye Came Unto Me"

The Church Federation also extends its friendly services to the prisoners in the county jail. In co-operation with the United Men's Brotherhoods of the city, a religious and social service program is maintained for the thousand prisoners in the institution. The Rev. O. D. Conrey, who acts as chaplain, is a religious and social worker of long experience, an expert in dealing with men, a genuine friend, a trained adviser. The possibility of dealing with a united Protestantism is, incidentally, a great relief to the sheriff, who is otherwise often distracted by a multiplicity of applications from denominational sources to hold services in the jail. The Church Federation has charge of all services in the jail, and the chaplain calls to his assistance deputations from the city churches who supply music, occasional entertainments, magazines, and friendly visits under his direction.

Nor does the chaplain lose interest in these prisoners when their terms are up. Through his connection with the Union Rescue Mission (a member of the Church Federation), which pays part of his salary, Mr. Conrey often sends discharged prisoners to the men's lodging house maintained by the mission. There they receive friendly shelter and are assisted in finding work and in readjusting themselves to the life of the community.

The Church Federation also maintains a chaplain at the general hospital, a county institution of twelve hundred patients. These sick folks come for the most part from the poorer classes. The Rev. Mr. Haring, in his daily personal visitation in the wards, brings cheer, hope, patience to the sick, and comfort to the dying. He acts

also as an intermediary for these helpless people with the outside world, attending to personal errands, communicating with family and friends on their behalf. Mr. Haring's genuine, gracious personality; his sincere, kindly approach, and his long years of expert service in this field, have made him the friend and confidant not only of the patients, but of the hospital management and the physicians in many of their problems as well. Mr. Haring stands high as an authority on social as well as religious work, serving, by appointment of the mayor, as chairman of the city's Social Service Commission, which exercises general supervision over all the social work of Los Angeles.

In addition to his pastoral work at the hospital, Mr. Haring conducts the Protestant services in the hospital chapel, and draws upon the city churches for groups of volunteers to supply magazines and books, music and entertainments at appropriate times. Needless to say, he works in great harmony and fellowship with the Roman Catholic and Jewish chaplains at the hospital. Close contact with the churches in the city through the Church Federation and with all the social agencies of the city and county, enables Mr. Haring to bring to bear the appropriate agencies for relief of patients' families and to follow outgoing patients with what further care they may need on leaving the hospital.

The Boys and Girls from Broken Homes

The juvenile work of the Church Federation is also of commanding interest. Two trained workers give full time to the federation's work with over two hundred delinquent boys and girls. They also give expert counsel to families where help is desired with difficult children, thus helping to prevent delinquency in these homes. Mrs. A. M. Spining is in charge of the girls, and Mr. Alfred L. Miller of the boys. I was greatly impressed with the devotion of these workers serving at modest—it seemed to me dreadfully inadequate—salaries. Mr. Miller said: "I just don't want to be doing anything else. It's the most wonderful work in the world." And so I thought as I talked with this man and this woman engaged in the personal reconstruction of the lives of underprivileged boys and girls. Most of the cases are "wards of the court," Protestant children referred to the Church Federation by the judge, referee, or probation officer of the juvenile court.

Probably ninety per cent of the boys and girls come from broken homes. When death, divorce, desertion, drink, or separation rob the home of its normal life, boys and girls do not stand half a chance. "Every child is entitled to a real home," said Mr. Miller, "where he can learn the finer things of life and be taught how to work. A high per cent of criminals come from boys raised in institutions." Wherever possible, Mr. Miller places his boys in ranch homes, carefully selecting the families for their high ideals and genuine interest in the children. The county or relatives pay their board. "The country is far the best place for a boy," says Mr. Miller. "It's quiet and gives him a chance to think. Movies, amusement resorts, and city life distract his thoughts. They nearly all settle down when I get them out in the country, and then I can talk to them." Mr. Miller surrounds his boys with religious influences, enlisting the interest of local pastors, but in all cases insisting upon no suggestion of a distinction in the boys' reception and treatment

from that of other boys in the church. He encourages their joining boys' clubs—the Scouts or Pioneer Youth. Mr. Miller calls on all his boys regularly, encouraging, counselling, straightening them out when necessary. His car is on the road visiting the ranch homes often for fifteen hours a day. Given time and the right surroundings, the great majority of the boys make good. Potential criminals become good citizens. "One boy," said Mr. Miller, "seemed to be utterly incorrigible. No one could do anything with him. We got him settled in a ranch home. He got interested in chickens. The ranch mother now says he is the most reliable helper she ever had. We are planning to send him to a poultry school. He will be a full-fledged poultryman some day and a good citizen."

Girls Are Smarter Than Boys

Mrs. Spining's work for the girls is along similar lines, except for the variable with which all wise men are familiar. For it appears in this case also that girls are smarter than boys. More people want them in their homes. In fact, it is seldom necessary for county or relatives to pay board for the girls. They earn their board and from ten to twenty-five dollars a month besides as mothers' helpers, and can go to part-time school at the same time. Mrs. Spining believes that regular work is a decided advantage and a healthy incentive for her girls over fourteen years of age, though she admits that it lays a heavier burden on the social worker in selecting and watching over the homes to see that the girls are not imposed on or given too much work to do.

Mrs. Spining and Mr. Miller keep in touch with the churches of the city so far as their time will allow, drawing upon local congregations for occasional "big brothers" or "big sisters," pastoral interest, and clothing or special assistance, especially from the women's organizations.

In the office of the Church Federation there hangs an illuminated copy of the Child's Bill of Rights:

"To be born right,
To be loved,
To have his individuality respected,
To be trained wisely in body, mind, and spirit,
To be protected from evil persons and influences,
To have a fair chance in life."

To secure these rights for the underprivileged boys and girls of Los Angeles is the great undertaking to which the united churches have set their hand and to accomplish which they are pressing forward with courage and devotion.

That the Church Federation is actively interested also in the problems of labor was illustrated recently in a striking manner. It will be recalled that during October, 1926, a commotion was caused in the city of Detroit by the bitter opposition of the Board of Commerce to the American Federation of Labor then in convention in that city, and particularly to the proposal of the churches to invite certain Christian labor speakers into their pulpits. While the situation was at fever heat the American Federation of Labor received a telegram extending an invitation to that body to hold its next convention in the city of Los Angeles, and assuring them of a cordial welcome on behalf of the Church Federation of that city. Nor did this prove an idle promise, for the American Federation went to Los Angeles in October, 1927, and found the streets draped with flags in its honor, with

banners everywhere bearing the motto, "Welcome, American Federation of Labor." Dr. Edwin P. Ryland, executive secretary of the Church Federation, was a member of the local committee of arrangements for the convention itself, and made one of the principal addresses of welcome on the opening day. Thirty churches, including the strongest church of the major denominations, opened their pulpits on Sunday to labor speakers, who spoke very acceptably on the social aims and humanitarian objectives of the labor movement. President Green, addressing a large audience of two thousand people at the First Methodist Episcopal Church, said, "If critics will acquaint themselves with the church they will become converts instead of critics." This was a far cry from the lengthy denunciations of the churches and the Y. M. C. A. as bulwarks of the rich, which occupied nearly a day in the proceedings of the American Federation of Labor at Detroit!

Labor Forces and the Churches

Los Angeles did much to stem the danger of a growing estrangement between the labor forces of this country and the churches. This accomplishment was not the result of a momentary impulse on the part of the Church Federation. For many years its Social Service Commission, through Dr. Ryland, has kept itself informed on industrial conditions and in personal contact with the labor leaders as well as the employers of Los Angeles. For ten years Dr. Ryland has sat as a fraternal delegate from the Church Federation on the Central Labor Council. While differing decidedly with the economic and industrial views of the Chamber of Commerce, he is a member of that body and of its committee on parks. He is trusted and respected on all sides.

In the person of Dr. Ryland, supported loyally by a fine Social Service Commission, executive committee, and board composed of splendid laymen and pastors, lies the secret of the effective functioning of the Church Federation in social and industrial relations. Dr. Ryland has served the city as pastor and district superintendent of the of the Methodist Episcopal Church and later as a Congregational minister for twenty-five years. He is a man whose sincerity and courage have been tried by fire before the eyes of the entire city, maintaining as he did "for Christ's sake" a pacifist position throughout the war. For two years he was executive secretary of the Church Federation.

MERGING oneself into something big may be just the same as reaching for something high.—EDGAR ARTHUR SINGER, *Modern Thinkers and Present Problems*.

AND NOW comes the new day in which we live—a day of social reconstruction and spiritual quickening. The

The Church as Mediator

Dr. Ryland has often been called upon to act as mediator in industrial conflicts in Los Angeles. Some years ago the union painters were glad to avail themselves of his good offices as mediator, and accepted his judgment that their strike was unwise at the time and that they had better go back to work. At another time he negotiated a compromise on the demand of the union millinery workers for a reduction of hours.

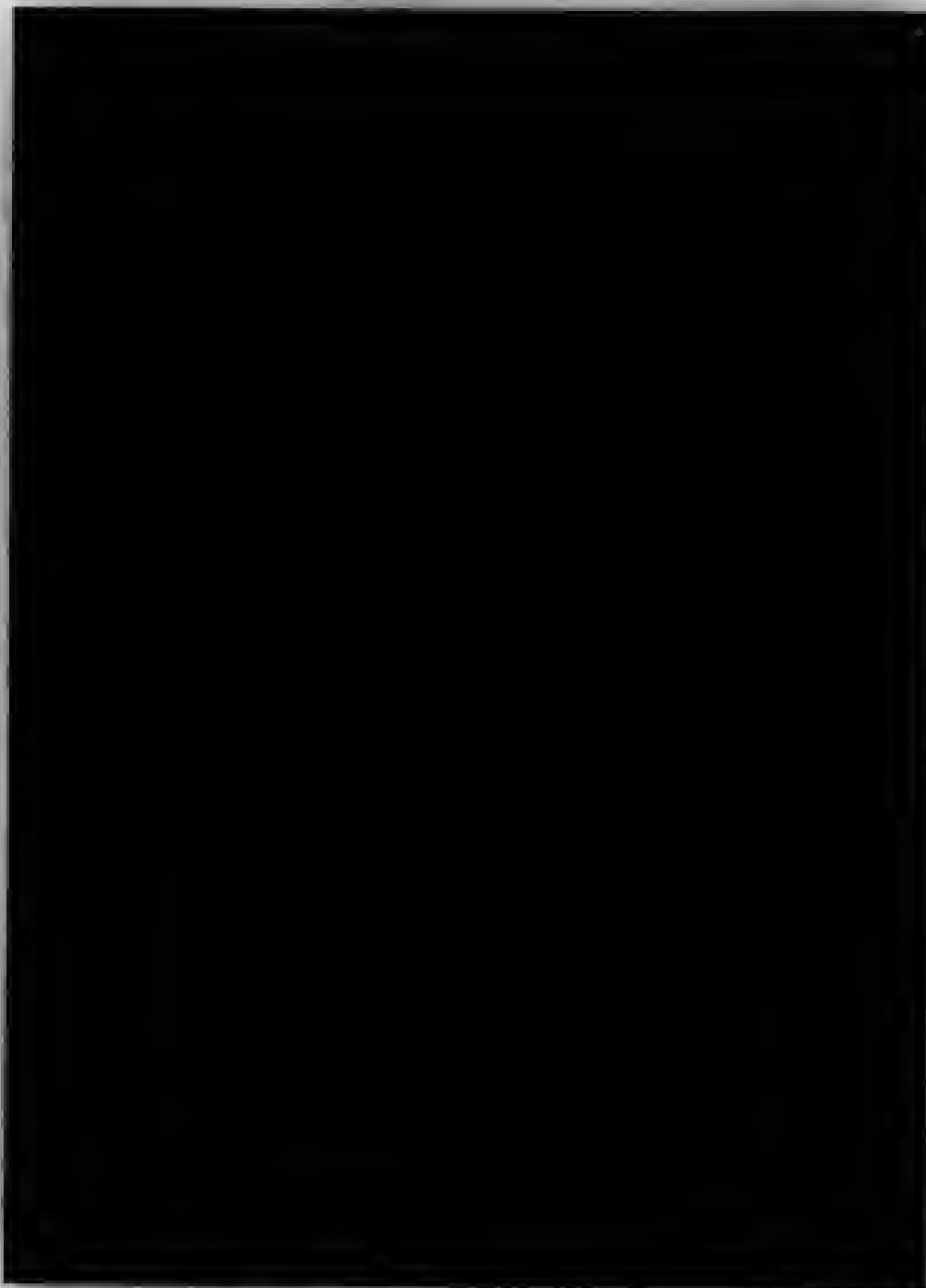
In 1922, during the nation-wide shopmen's strike, when thousands were out of work, Dr. Ryland was appealed to by the unions for assistance. As a result, a commissary and club rooms were maintained by funds secured through the Social Service Commission, where hundreds of men were fed and the unions supplied with a meeting place. In addition, the commission made an investigation of the conditions which led up to the strike.

Dr. Ryland and a small committee interviewed the general managers of the railroads involved, endeavoring to mediate. Failing in this, a report was published by the Social Service Commission. Its conclusions, while fully supported by the findings of the Railway Labor Board itself, so aroused the local railroad officials that the clerical passes of all members of the Social Service Commission were withdrawn. It is but fair to say that this is the only instance which has ever come to the writer's attention of action of this kind by the railroads, which are most liberal in their provisions for clerical passes without any reference to the social and ecclesiastical views of the recipients. The action was temporary, and the passes were renewed after a time.

The work of the Los Angeles Church Federation, including the social activities briefly outlined in this article and all of the other items in its program

—comity, evangelism, radio broadcasting, religious education, peace programs, and numerous other activities—are carried forward on an extremely modest budget. But for the devotion and personal interest taken by the small office force, it would be impossible to accomplish so much on such slender finances. Altogether, one comes away from Los Angeles feeling that in the spectacle of these city churches in social action, there is cause to thank God and to take courage. "I just want to say to you, as I am sure you already understand," said Dr. Ryland at parting, "that underneath it all is simply our faith and our loyalty to Jesus Christ."

typical Christian of this new day will be the practical mystic. He will be a mystic—sensitive to the spiritual values of life and its deepest music; but he will also be a man of practical power, facing the social problems of the age and contributing to their solution.—ALBERT W. PARKER.



Keystone View Company

"The country is far the best place for a boy. It's quiet and gives him a chance to think."

Modern Poetry and Religion

New Trumpeters of a New Golden Age

By Thomas Curtis Clark

THAT poetry and religion have in these latter days met together would no doubt be denied by those religionists who insist that religion is essentially a matter of doctrinal theology and who are not happy, religiously, unless they are arguing concerning some question which was supposed to have been settled by the church councils of ancient and musty times. But to one who is a part of the social movements in the modern church, and who knows as well the most significant of the modern poets, the flowing together of religion and poetry in modern life is an impressive fact.

With the coming of Edwin Markham, religion began to breathe a different air. His "Man With the Hoe" was a piece of prophetic blasting unprecedented in modern literature, and the publication of that poem, across the world, has been followed by the rise of a new race of poet-prophets who have given distinction to the first generation of this astounding twentieth century. Vachel Lindsay, Carl Sandburg, John Oxenham, Witter Bynner, John Masefield, and Alfred Noyes are but a few of the new trumpeters of a new golden age, a golden age of justice and service and human happiness, rather than one of material prosperity and great literature, as other "golden ages" have been.

But how has this period through which we have been passing been a golden age, and could there be a time of more depressing materialism and greed and unhappiness than these very years of Markham and Lindsay and Sandburg and Noyes? That question at once rises to the lips pressing for answer. At once all these distressing facts are admitted, and immediately upon that admission we can again declare that we have been living in a golden age which promises much for the world of a few years ahead of us. It takes a good many years for ideals that are worth while to be made real, and poetry of the sort Markham produces takes a generation for its realization in life.

The chief purpose in this article is to call attention to the fact that preachers of religion in these latter days must know not only Moses and the prophets of Judah and Israel, but also the prophets whom Providence has loaned to the world for these difficult days of the early twentieth century. The preacher of a generation ago thought he was doing well by poetry if he closed his sermon with a smooth-running four-lines from Isaac Watts or some of his confreres in religious poetry. But the man who stands in the pulpit to-day with no message from these later prophets is one of a few. Poetry and religion have truly met together in the pulpit, and in the forum, and in home talk, and in that fact even the prophets of pessimism and doom must find some hope.

But what are the messages of these poet-prophets? Modern poetry anthologies can best tell, but a few brief quotations from some of the poets will afford at least a glimpse into the treasure house of what may justly be called "the new poetry."

Listen to Markham's early and cosmic message:

"O masters, lords, and rulers in all lands,
Is this the handiwork you give to God,
This monstrous thing distorted and soul-quenched?
How will you ever straighten up this shape?

"How will it be with kingdoms and with kings—
When those who shaped him to the thing he is—
When this dumb terror shall reply to God,
After the silence of the centuries?"

"How will it be with kingdoms and with kings?" Let the history of the last twelve years speak the answer.

Markham is the great modern poet of democracy, but he is that not because he is temperamentally a "red"—which he is not—but because he believes in the divinity and finality of love in life. He might well be called the poet of applied love. Read his "The World Purpose," beginning:

"Men say that Love's high dream is vain,
That one force holds the heart—the hope of gain."

And read "Love's Vigil," beginning with those two great lines:

"Love will outwatch the stars, and light the skies
When the last star falls, and the silent dark devours."

And who has not read those four lines that constitute a kind of slogan for the growing movement toward Christian unity:

"He drew a circle that shut me out—
Heretic, rebel, a thing to flout.
But Love and I had the wit to win:
We drew a circle that took him in."

And here is the new world that Edwin Markham proposes we build on this broad foundation of brotherly love:

"We men of earth have here the stuff
Of Paradise—we have enough!
We need no other stones to build
The stairs into the Unfulfilled—
No other ivory for the doors—
No other marble for the floors—
No other cedar for the beam
And dome of man's immortal dream.
Here on the paths of everyday,
Here on the common human way,
Is all the busy gods would take
To build a heaven, to mold and make
New Edens. Ours the task sublime
To build eternity in time!"

How much more of inspiration in that utterance than in the latest book on the "true fundamentals" of "Fundamentalism," or even the most authoritative recent volume on science and religion! Thank God for dreamers like Edwin Markham!

There are those who find most delight in the resounding measures of Vachel Lindsay's "Congo" and "General William Booth," and in the fine artistry and vivid lan-

guage of his "Chinese Nightingale," but there is at least one lover of poetry who takes up Lindsay's first volume, as he did far back in 1913, to read again his poems grouped under the head, "A Gospel of Beauty," in which he proposed that we give our attention to the task of making our towns and cities beautiful.

"Let every street be made a reverent aisle
Where Music grows and Beauty is unchained . . .

Let every citizen be rich toward God.
Let Christ the beggar teach divinity.
Let no man rule who holds his money dear.
Let this, our city, be our luxury."

"Say, is my prophecy too fair and far?" asked Lindsay in this poem. And about that time came the war, when we were compelled to give up our dreams that we might make the world safe for democracy! And the movement for a gospel of beauty lagged—and still lags.

Vachel Lindsay's "Leaden-Eyed" calls for quotation, with his vibrant appeal:

"Let not young souls be smothered out before
They do quaint deeds and fully flaunt their pride.
It is the world's one crime its babes grow dull,
Its poor are ox-like, limp, and leaden-eyed."

We wonder whether this poet, after these years of international war, national greed, and individual perversity still holds this dream:

"What is the final ending?
The issue can we know?
Will Christ outlive Mohammed?
Will Kali's altar go?
This is our faith tremendous—
Our wild hope, who shall scorn—
That in the name of Jesus
The world shall be reborn!"

It is indeed a hard question, but so long as the poets stand firm on this great hope, we shall not despair.

Some readers of poetry do not like Carl Sandburg, with his "Hog Butcher for the World" and "To a Man Eating Soup." But Sandburg is in his heart of hearts one of the most religious of modern poets, and he is acquainted with the goddess Beauty. Read his poem, "Our Prayer of Thanks," beginning:

"For the gladness here where the sun is shining on the weeds at the river,
Our prayer of thanks.
For the laughter of children who tumble barefooted and bareheaded in the summer grass,
Our prayer of thanks."

Sandburg's eyes face the future, his vision decries "new cities." Listen to these last lines of his "Prairie":

"I speak of new cities and new people.
I tell you the past is a bucket of ashes.
I tell you yesterday is a wind gone down,
A sun dropped in the West.
I tell you there is nothing in the world,
Only an ocean of to-morrows,
A sky of to-morrows."

Edgar Lee Masters became famous by exhuming the skeletons buried in Spoon River graveyard, making them tell their story. He has been labeled pessimist. But read this cleanly carved little poem:

"The urge of the seed: the germ.
The urge of the germ: the stalk.
The urge of the stalk: leaves.
The urge of leaves: the blossom.

"The urge of the blossom: to scatter pollen.
The urge of the pollen: the imagined dream of life.
The urge of life: longing for to-morrow.
The urge of to-morrow: pain.
The urge of pain: God."

Woman is represented in modern American poetry by a score of significant voices, but Sara Teasdale and Edna St. Vincent Millay perhaps are in the van. Sara Teasdale's spiritual messages have become a part of our religious thought life. Typical is her "Spirit's House":

"From naked stones of agony
I will build a house for me;
As a mason all alone
I will raise it, stone by stone,
And every stone where I have bled
Will show a sign of dusky red.
I have not gone the way in vain,
For I have good of all my pain;
My spirit's quiet house will be
Built of naked stones I trod
On roads where I lost sight of God."

One of the marvels of modern poetry is the sudden emergence of Edna St. Vincent Millay, with her "Renaissance," a poem of great depth, and replete with insights. And she was hardly out of her teens when the verses were penned. Closing this poem of nearly two hundred lines, she proclaims:

"The world stands out on either side,
No wider than the heart is wide;
Above the world is stretched the sky—
No higher than the soul is high.
The heart can split the sky in two,
And let the face of God shine through.
But East and West will pinch the heart
That cannot keep them pushed apart;
And he whose soul is flat—the sky
Will cave in on him by and by."

Of Americans, Witter Bynner, with his visions of a new world; Louis Untermeyer, with his sympathy for the oppressed; Edwin Arlington Robinson, with his ironic portraits and criticisms of life, are yet to be heard from. And there are the English poets, Noyes and Masfield, Wilfred Gifson, and a dozen others. But space remains for the mention of but one other poet, an Englishman, John Oxenham, a poet of peace, of the cross, of a new time—a sincere and effective poet of Christianity. From him only a brief quotation, from his poem, "All's Well":

"Beyond the war clouds and the reddened ways
I see the promise of the coming days!
I see His sun rise, new charged with grace,
Earth's tears to dry and all her woes efface!
Christ lives! Christ loves! Christ rules!
No more shall might,
Though leagued with all the forces of the night,
Ride over right. No more shall wrong
The world's gross agonies prolong.
Who waits His time shall surely see
The triumph of His constancy;
When, without let, or bar, or stay,
The coming of His perfect day
Shall sweep the powers of night away;
And faith replumed for nobler flight,
And hope aglow with radiance bright,
And love in loveliness bedight
Shall greet the morning light!"

Charleston District Holds Epoch-Making Session

By the Rev. H. A. Green

THE eighth Annual District Conference, Epworth League, and Church School Convention of the Charleston District, Washington Conference, convened in the attractive McKendree Methodist Episcopal Church, Cumberland, Md., August 7-12, 1928. The Rev. E. Adolph Haynes, the youngest of Bishop William McDowell's cabinet, presided with a wisdom and dignity that reflected credit not only on himself, but on those who are fortunate enough to be on the district.

The program, well planned, was instructive and inspiring. Tuesday evening the Rev. E. A. Love presided. Mr. Ernest Arter gave an interesting paper on the fourth department of the Epworth League; a forceful and inspiring address in behalf of young life of the church was given by Dr. A. J. Mitchell, manager of the Washington the Delaware Conferences' Institute; an appropriate program was rendered by local church talent, and music was furnished by the Romney Church choir.

Wednesday morning the Rev. H. A. Moore presided; short communion addresses by the Revs. H. A. Parker and C. E. Johnson, following which the sacrament of the Lord's Supper was observed. The district superintendent then called for the organization of the Conference. The Rev. H. A. Green was appointed reporter for Afro-American and the Southwestern Christian Advocate; the Rev. S. A. Fry, the Pittsburgh Courier and the local papers. The following officers were elected: the Rev. A. L. Jenkins, secretary; the Rev. C. A. Scott and Mrs. H. A. Parker, assistants; the Rev. L. A. Moore, treasurer; the Rev. V. T. Key, assistant. Then followed a stirring address, in the interest of Morgan College, by Dr. A. J. Mitchell.

Wednesday afternoon, devotions by the Rev. C. C. Martin; well-prepared papers, "How Does the Epworth League Help the Youth to Find Himself?" by the Rev. C. C. Gill and Mr. Homer Howell. The Conference was well pleased with the timely and fitting response to the welcome addresses by Dr. G. R. Bryant; following this a scholarly and forceful opening address was delivered by the district superintendent on "The Task of Religious Leaders in Modern Society." At the end of this address, Mrs. Raeff, pastor of Allen African Methodist Episcopal Church, was presented to the Conference.

Wednesday evening the Rev. J. R. Brooks led in the devotions. With the insight of a poet and the passion of a prophet, the Rev. T. P. Thomas preached the annual sermon, "God So Loved the World," followed by an impressive evangelistic appeal by the Rev. L. A. Dyson.

Thursday morning, devotion was led by the Rev. C. C. Moon; music by Conference choir; devotional talk, "The Lord Is My Shepherd," by the Rev. E. Haynes, who got his sermonic material by questioning the audience. The change was stimulating and refreshing. After a brief business session there were two well-given book reviews: E. Stanley Jones' "Christ of the Indian Road," by the Rev. E. W. Holland, and "Christ at the Round Table," by the Rev. Nathan Minor. After these presentations, the district superintendent called for hands of men who had read two books this year, and added that the

time had passed when, with the ringing of the hands and a tearful voice, ministers could bluff the public.

Thursday afternoon the Rev. C. A. Brady took charge of the devotions. A symposium, "Religious Education in the Church School," was conducted by the Rev. E. A. Love and the Rev. H. A. Green. The hour was a profitable and interesting one for all who were vitally concerned with the problems confronting the average church in its attempt to put over a modern educational program. The Rev. S. H. Brown presided Thursday evening, and the Rev. L. Dyson led in the devotions. "The Aims of Religious Education," an interesting paper, filled with vital facts, was read by the Rev. C. A. Scott. The Rev. E. A. Love led in the symposium that will long be remembered.

The Rev. A. Anderson led the devotions of Friday morning. The district superintendent gave a unique but wholesome discourse on Hymn 483 of the Methodist Hymnal. The Rev. C. C. Queen, superintendent of Old Folks' Home, Baltimore, Md., made brief remarks. Stimulating papers followed: "Why Laymen Should Be in the Annual Conference," by the Revs. E. L. Lofton and B. P. Jordan; "Why Laymen Should Not Be in the Annual Conference," by the Revs. J. D. Brown and A. L. Jenkins.

Grace Church was selected for the next District Conference session. A Council of Religious Education was organized for the district with the following officers: the Rev. E. A. Love, chairman; the Rev. H. A. Green, vice-chairman; Mrs. Mary F. Evans, director of children's work; Mrs. Lula Tuck, director of young people's work; the Rev. C. A. Brady, director of adult work, and the Rev. E. L. Lofton, director of teacher training activities. Benediction by the Rev. C. E. Queen.

The Woman's Foreign Missionary Society held its annual meeting in the afternoon. Prayer was offered by Dr. C. W. Matthews. Miss M. Henson, of Washington, D. C., the Conference president, conducted an impressive pageant. The new officers were presented by the Rev. E. A. Haynes and installed by the president.

Friday evening the Rev. C. E. Johnson had charge of the devotions; the Rev. C. D. Hughes acted as master of ceremonies. A short but wholesome address was delivered by Field Secretary C. H. Matthews. The occasion was interspersed with appropriate music and recitations. The organ recital by Prof. J. S. Gridly, of the Episcopal Church (white), was one of the rare treats of the Conference session. At the end of the evening's program the following visitors were introduced: Mrs. F. Carroll, Conference president of The Woman's Home Missionary Society; the Rev. J. S. Carroll, pastor of Mt. Zion Church, Washington, D. C.; the Rev. and Mrs. Robert Coates, superintendent of Washington District Conference.

The Saturday morning session began with the celebration of the eighth anniversary of The Woman's Home Missionary Society of Charleston District. After an inspiring address by the Conference president, officers for the ensuing year were elected. After finishing up of business of the Conference, papers of vital importance were presented: "Restoration and Maintenance of Class and

Prayer Meetings—How?" by the Revs. B. F. Gant and B. J. Pogue; "Has the Mourners' Bench Outgrown Its Usefulness?" by the Revs. F. J. Frye and C. E. Johnson. A profitable discussion followed these well-prepared papers. After the end of the morning session a delightful trip was made to Frostburg.

Sunday, at 9 A. M., the Rev. H. A. Green had charge of a demonstration on an ideal children's church and a model church school. The Rev. C. A. Scott preached the children's sermon. The Rev. E. Adolph Haynes preached a scholarly and soul-gripping sermon at 11 A. M. and the Conference choir sang. At 3 P. M. the Rev. S. H.

Brown, of Clarksburg, W. Va., delivered a stirring message that will not be forgotten soon by those who were present. In the evening the Rev. J. Grant, of Johnstown, preached a forceful sermon to a packed house. The choir of Morgantown, W. Va., rendered the music of the evening and continued to retain its reputation as one of the leading choirs of the district.

The Rev. Nathaniel Minor, pastor of the entertaining church, and his people deserve the highest praise and commendation for the most comfortable and enjoyable stay of all who attended this epoch-making session of Charleston District Conference.

Distinguished Methodist Episcopal Chairman Visits and Addresses Tulsa

By Dr. G. I. Lythcotte, Reporter

ON A RECENT date there arrived in the city of Tulsa a man who, to all appearance, seemed an interested visitor to our city, but conversation with whom left a very definite impression that his visit was of more than passing fancy. His queries were rather unusual and savored more of an individual compiling statistics and opinions of our race group than one whose visit was prompted by spirit of venture, curiosity, or possibility of casting his lot among us. So pertinent to our best interest were his questions that, among ourselves, we began to question each other as to this man's real business.

These are but a few of his questions and acts; and I hope they may convey to the readers of this article a conception of his breadth of vision. "Where is your home?" "How long have you lived in Tulsa?" "How does Tulsa compare as to opportunity and living conditions with your home?" "How many Negroes live here?" "What is their source of support?" "How many churches are there in Tulsa?" "How well are they attended?" "What about your schools: how many children have you enrolled, and what percentage of those enrolled go through high school and to normal schools or colleges?" "How is the home life among our group?" "How many dance-halls are there here?" "How well are they patronized?" "What is your opinion of the young people?" "What, in your opinion, is the moral status of our group in this fair and progressive city of yours?" "How are our people reacting to the enforcement of the Eighteenth Amendment to the Constitution—I mean, what are the possibilities of obtaining alcoholic beverages, how freely obtainable are they, and to what extent do our people seem to use them?" "What about drug habitues—are there many here?" These are but a very few of the questions he asked on very short acquaintance; then he made request to be permitted to visit the city jails and courts, and there he talked, listened, remarked, jotted down an item here and an item there, not omitting his interesting questionnaire even at these places. It was after a while that the Rev. Alexander Talbert, pastor of Wesley Methodist Episcopal Church, informed us that this gentleman was Dr. Arthur R. Howard, of Washington, D. C., secretary of the Board of Temperance, Prohibition, and Public Morals of the Methodist Episcopal Church, with headquarters at Washington, D. C., and that his presence in the city of Tulsa was for the purpose of speaking to, learning more of, and advising our group.

All day Saturday was spent in getting facts and

talking with the people. Sunday, at 11 A. M., Dr. Howard adjured the congregation of Wesley Church to, for the while, forget him as secretary of Temperance, Prohibition, and Public Morals, and to look upon him as a minister of the gospel; and at both the morning and evening services he thrilled his congregation with his pulpit oratory and simple explanation of the Scriptures, applying in his own interesting way the truths of the Bible to our everyday lives. At the end of each service the congregation sighed for more and remarked, "He is wonderful; 'tis good that we were here."

Monday night, at eight o'clock, as announced by circulars and from the pulpits of the churches on Sunday, Dr. Howard appeared at Wesley Methodist Episcopal Church and for one hour entertained his audience from the subject, "The Political Future of the Negro." During this hour he held his audience spellbound by the narration of facts and the presentation of figures on temperance, prohibition, and public morals, dovetailing these phases of law and order into the Negro's political life, so that when he would seem to want to stop, the cries for more of it, the applause and tokens of approval, were so numerous that but for physical exhaustion he would have spoken for another hour.

So convincing was his address, so masterly and without offense did he handle his subject, that ere he left the auditorium, he was asked to come again and to come soon, for we were in dire need of such advice as he offered and such talks as he made. But this man of God is ever alert in his Master's business; and before closing his address he appealed, and so logical was this appeal that over one-half of his audience signed and returned to him the total-abstinence pledge that he handed out.

When the church sends to us men of the stripe of Dr. Arthur Howard, men who, like this man, are able to come real close to us and to advise us, we feel a new day dawning in our religious life; when we are taught that, not from fear, but from love, we shall respect law and order, we shall place our homes on higher planes and consider our bodies as temples of the living God.

Come again, Dr. Howard, but please plan to stay longer with us. Come into our schools and begin with our young people. Mix with them, play with them, advise them, and talk to us as the Spirit directs you, for our only regret is that at this time you could not tarry longer to keep up the good work you started.

TULSA, OKLA.

Rust College to Begin Sixty-third Session

Fall Term Begins September 12

ALL indications point to a most favorable session. Applications for matriculation to date are far ahead of any previous year. Each mail brings others. A large enrollment is expected in both the high school and college departments.

Administration—Lee M. McCoy, president; Isaac H. Miller, A.B., principal; A. A. Baker, A.B., preceptor; Edna M. McCoy, A.B., dean of women, librarian; Nellie E. Carson, Ph.B., superintendent E. L. Rust Home, Ohio State University; Annie Deming, A.B., assistant superintendent E. L. Rust Home, Syracuse University; Pauline G. McIntosh, A.B., bursar; Adlissa McNair, registrar; Juanita Stewart, preceptress; Beulah J. Dorsey, secretary to president.

Faculty for the Session 1928-29 (College)—Guy W. Oliver, A.B., Rust; A.M., Columbia; foreign languages. Isaac H. Miller, A.B., Rust; summer courses Chicago University. Aaron A. Baker, A.B., Wiley; graduate courses Carnegie Institute; mathematics. Lila M. Barnett, A.B., Rust; summer courses Chicago University; history. Ernest E. King, B.A.S., Associate College; A.M., Hamline University; B.D., Garrett Biblical Institute; religious education and social sciences. *J. H. Touchstone, A.B., Clark; chemistry, coach; Adolphus Bell, A.B., New Orleans College; A.M., Northwestern University; English. W. M. Frazier, A.B., Lincoln University; A.M., University of Pennsylvania; chemistry. Willard Johnson, A.B., University of Kansas; completed work of Master's degree University of Chicago.

Special Departments—George S. Murray, voice and orchestra; Wilhelmina Browning, piano; Adlissa McNair, commercial; A. C. McKissack, violin; Zernona M. Stewart, B.L.I., Emerson School of Oratory; public speaking and dramatics, physical education.

High-School Faculty—Isaac H. Miller, A.B., principal. Carlean Talbert, A.B., summer courses Chicago University; English. Mabel Heckerthorn, A.B., University of Kansas; mathematics. Guy W. Oliver, A.B., A.M.; foreign languages. Lila M. Barnett, A.B.; history. Mary R. Jackson, A.B., Morgan College; summer courses University of Pennsylvania; science. Ollie Murray, geography, general science. Willa Glass, domestic science and art. D. D. Powell, carpentry. S. W. Wysinger, electrician and plumbing.

Extension (Courses) Department—Lee M. McCoy, president; Diana Pierson, A.M., English; Cato H. Pierson, A.B., B.D., history; Robert Hunt, A.B., mathematics.

* Part of the year.

A Good and Faithful Servant

THE church has lost a most valuable servant and friend of all good causes in the death, on August 8, of the Rev. Peter W. Finger, cashier of the World Service Commission.

He was born May 22, 1877, and began his ministry in the Troy Conference, and for eight years was a pastor in Schenectady, N. Y. In 1917 he became office manager for the Commission on Finance, which was the first organization planned to co-ordinate the church's benevolences.

When the Commission on Conservation and Advance

was organized, following the Centenary, Bro. Finger became cashier, and he was continued in this capacity when the World Service Commission took the place of the previous organization. Here he served until his untimely death.

The funeral service was held in First Church, Evans-ton, on August 10, conducted by Dr. O. W. Auman, treasurer of the World Service Commission, assisted by Dr. Harvey Reeves Calkins and the Rev. Ormel L. Miller. Among those who attended were representatives of the various boards, the commission, and The Methodist Book Concern. Interment was at Albany, N. Y.

Bro. Finger is survived by Mrs. Finger and daughter Marjorie, and a step-daughter, Miss Florence Miller, who is Bishop Nicholson's secretary.

No man whom the church has had in a position of trust had a whiter character than he for devotion, integrity, and self-effacing fidelity to his work. He sought nothing for himself, everything for the causes he served. He was deeply respected by all who knew him, and those who knew him best loved him and were loved by him with a quiet but abiding affection.

The Houston District Conference and Auxiliary Conventions

(Continued from page 696)

strong and colorful presentation of the Wiley College endowment campaign, and lined up the forces of the district for a vigorous prosecution of the same. In the Friday night rally more than \$700 in cash was reported for the district, and subscriptions totaling more than \$2,000 were recorded. The Conference voted unanimously that September 30, 1928, should be observed as Wiley College Day in every local church, and that a determined effort should be made to raise on that date the amount apportioned to the several charges for the current year.

Pursuant to the recent action of the Wiley "U" Institute Commission, recommending the discontinuance of the Wiley "U" as a Texas Conference Institute and the organization of district institutes instead, the Conference constituted a District Institute Commission, composed of the pastors, the Sunday-school superintendents, the Epworth League presidents, and the district presidents of the League and Sunday school.

The Rev. C. H. Pemilton was elected ministerial delegate and the Rev. A. F. Johnson, alternate; Miss Fannie Butler, lay delegate, and Mr. T. W. Patrick, alternate, to the New Orleans Area Council, held at Gulfside, Waveland, Miss., September 3-6, 1928.

The opening exercises of the auxiliary conventions also were signalized by lively songs and thrilling testimonies. Very attractive and unusually instructive demonstrations, conducted by trained workers, constituted a chief feature of the several convention programs. Papers and discussions also showed grasp and intelligence of the subject matter on the part of the speakers, and indicated further that considerable progress is being made throughout the district in the work fostered by these auxiliaries.

The following district presidents were elected for the ensuing year: the Epworth League, Mrs. C. V. Adair (re-elected); the Sunday school, Mr. T. W. Patrick (re-elected); The Woman's Foreign Missionary Society, Mrs. L. A. Carr (re-elected); The Woman's Home Missionary Society, Mrs. E. R. Speed, and the Ladies' Aid, Mrs. L. Gilmore, (re-elected).

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

PAUL WRITES TO HIS FRIENDS IN CORINTH

THIRD QUARTER. LESSON XII. SEPTEMBER 16

Scripture Lesson—1 Cor. 1 to 4.

Why Paul Left Corinth. Paul spent a year and a half in Corinth. When he left it was ostensibly to revisit the home field, and especially to keep the Passover in Jerusalem. But this was only the immediate cause of his leaving. It had always been his idea that he should spend only as much time in one city as was necessary to develop the church there into such an influential position in the community that it could well take care of itself without his immediate supervision. That was one reason why he and Barnabas left Antioch, in the first place, to undertake work on a foreign field. But after Antioch, Corinth was the only place from which opposition had not caused him to retire sooner than he had desired to. The churches in Pisidian Antioch, in Lystra, in Iconium, in Derbe, in Philippi, in Thessalonica, and in Berea had been developed by officers elected from the local congregations. But in Corinth he had opportunity to work out his plans for developing a Gentile church under his immediate care—the thing which he had hoped for ever since he had become a foreign missionary. And after he had left Corinth he wrote more letters to this church than he wrote to any other of the churches which he founded. Two of these letters—First and Second Corinthians—have been preserved to us. The “first” and “second,” however, do not mean the first and second letters which he wrote to this church, but only the first and second written of the two preserved to us.

Why Paul Wrote to Corinth. Our lesson passage is from the first of these letters written that are preserved to us, but the second one which he wrote this church (1 Cor. 5. 9). And the passages chosen for our special study deal with the divisions which had arisen among the Corinthian Christians some two or three years after Paul had left and was working in Ephesus.

After Paul left Corinth, Apollos came there well recommended by Christians of Ephesus, and served this church for a while. His eloquence and splendid physique soon captivated some of the members of this church. They began to say that Apollos was their man, and in so many words they called themselves “Apollosites.” I suspect that they belonged to the more emotional and less thoughtful group. Some others, who were not so easily carried away with eloquence and imposing figures, still clung to Paul as their leader. He had brought them into the new way of life. Without a doubt, they belonged to the more thoughtful and responsible group—the backbone of the church. They were doubtless the ones who had written Paul for information concerning church discipline, which occasioned the writing of this letter. (1 Cor. 7. 1.) In so many words they called themselves “Paulites.” Still others, who had no interest in factional disputes between “Apollosites” and “Paulites,” refused to line up with either faction by saying that they were Christians as all other Christians; and since Peter was an apostle and the recognized head of the Christian Church, they accepted him as their leader. They were “Cephasites.” And yet others, who were not interested in the factional disputes, went still further than this third group; they said that they were simply “Christians” as all other Christians. All Christians are followers of Christ. And, therefore, they recognized neither Apollos nor Paul nor Peter nor any other man, but Christ as their supreme Head and leader. They were just “Christians.” Drawing such nice distinctions was characteristic of Greek intellect.

So we had in this church the seeds which, if allowed to germinate, grow, and come to fruition, might have resulted in the rise of four Christian denominations in Corinth—the

“Apollosan,” the “Paulan,” the “Cephasan,” and the “Christian” churches. How many Christian denominations do we not have today which arose as a result of Christians saying, We are of this or that great preacher or Christian leader! Such is the way denominations normally arise.

The Effectiveness of Paul's Letters. Naturally, Paul was much provoked by this factious spirit; and he used some very strong language in dealing with it (1 Cor. 4. 21; 2 Cor. 10. 2, 11; 13. 2, 10). He was grieved, in the first place, because of the threatened split itself in the church in which he had had such splendid opportunity to test out his ideas of salvation. Should this factious spirit not be rooted out, it would cast discredit upon his religious ideal of freedom which he had so persistently and valiantly championed on behalf of the Gentiles. Roman Catholics boast of the unity of their faith, while the name “Protestantism” is a hodgepodge of a variety of denominations which weaken effective church discipline. But he was grieved especially because it had become necessary for him to defend himself in such an embarrassing way without at the same time casting reflection on other leaders with whom he had been compared in an unfavorable way. He had to apologize for his lack of eloquence and oratorical abilities (1 Cor. 1. 17; 2. 4, 5, 13; 2 Cor. 11. 6, etc.), and for his “unprincipled” physique (2 Cor. 10. 10); and he had to defend his apostleship (1 Cor. 9. 1-5; 2 Cor. 11 to 12), and his very Christianity (2 Cor. 10. 7). And he had to do all this in such a way as not to give the impression that he was taking sides with either faction, or was trying to have those Christians think that their devotion to him would mean that they belonged to a Paulan church as distinct from some other denomination (1 Cor. 1. 13). It was a very delicate task which he admirably performed. But he successfully performed it only after having written this church three letters, and probably having also visited it in person (1 Cor. 4. 19; 2 Cor. 13. 1, 2). The

unity of the church was preserved; and Paul became once more its recognized leader.
SAMUEL HUSTON COLLEGE.

Missionary Interpretation

SEPTEMBER 16

“Other foundations can no man lay than that which is laid”

(By D. D. Marth, D.D.)

This lesson is from a missionary epistle, written during the third missionary journey of Paul, in which he is strengthening the churches already organized. He could not wait to reach Corinth, for reports of division among the converts there made their case immediate and urgent. Paul wrote them at once, exhorting them to cease contending about non-essentials and to hold to the one foundation in Christ.

Any missionary makes a mistake who tries to lead new Christians into sectarian peculiarities. What they need is the foundation principles of the Christian faith. When we have all held to the unity of the faith, private interpretations of the student or convert and the personal eccentricities of individual members of the church or class will give sufficient variety to make the work interesting, and yet it may be all of one mind so far as our Lord and His work of grace is concerned. We must all agree with Him, and, so far as possible, about Him or the cause will suffer.

It is not only the fact of differences, but the spirit in which they are emphasized, that hurts the work. In Corinth there were deep and sore contentions which broke the church into factions quarreling with each other and not sharing the spirit of Christ. Such a spirit among the Christians of Japan made it a hermit kingdom closed against the missionary for several generations. Disagreement among Christian teachers has made some contribution to the disturbances in China, and has greatly retarded the work in Africa.

After all contentions there is but one Foundation and we need simply to take heed that we are building thereupon. There is no other name by which the heathen or Christian world can be saved but the name of Christ. Paul was building on this foundation. Others entered in with strange teachings and caused unrest. It is a good plan to leave any faithful teacher or missionary who manifests the Christ spirit alone in the work and seek new fields to conquer in the name of Christ and thus encourage the spirit of unity.

GAMMON SEMINARY.

Epworth League Topic

SEPTEMBER 16

HOW CAN WE MEET IMMEDIATE NEEDS?

(Luke 9. 1, 6)

Immediate Action. According to the Scripture lesson, the disciples went about doing those obvious things which were immediately at hand.

As your community studies have progressed, no doubt you have been struck by the fact that there are some things which must be done at once. Taking care of these immediate needs will be only temporary. Some kind of permanent solution must be found if possible. Yet the immediate action, which this devotional topic implies, is necessary and always will be to some extent.

For instance, the long-time objective is to make possible the earning of a living by every family in your community. Continuously to dole out food and clothing to a family may only encourage them into a permanent state of pauperism. Yet as Christian people you cannot let babies, little children, and sick folks slowly starve while you are seeking permanent solutions to these problems.

So it is in any community. Families will be found who are in need of food and clothing at once. They must be “warmed and filled” while you are helping them work out

the permanent solution to their problem of poverty.

Many other immediate needs will be found, of which the following are illustrations:

There is a grade crossing which should be guarded by a better signal until the problem is solved for all time with a viaduct.

A coat of paint or the planting of some vines and shrubs would help beautify your church and grounds and so the community. You may need a new church in 1935, but these other things should be done right away.

Funds cannot be had right now for draining that swamp near by. It is possible, however, to raise money for oiling the swamp and thus cut down its mosquito-breeding possibilities.

You know of some young people in your community who have “gone wrong.” How are you going about the matter of helping them at once? Should you bring them into your own social group? Should you invite them into your homes? Where are you going to begin?

These are types of things you will discuss in this meeting. It will be a matter of decid-

ing just what some of your community problems are and where to take hold at once. What are the things which just should not wait another day?

After you have decided these, there is another problem to solve. This is the question of *how*. You are faced with the necessity of deciding upon a method of procedure.

Other Agencies. In deciding upon how you will go at these things which should be done at once, be sure to keep in mind the fact that there are other agencies working at some of these same problems. What are

the agencies, and what are they doing? In how far can and should you co-operate with them or work through them?

For example, if you find that the Social Service League of your community is working definitely at the problem of poverty, it probably will be well for you to work through that agency rather than independent of it. It may also be true that there are some tasks which could be done better through the co-operation of a number or all of the young people's societies of your community.—Epworth League Quarterly.

Little Stories of Achievement

What the Churches Are Doing

Poplarville, Miss.—Merrell Chapel Methodist Episcopal Church: Sunday was a high day at Merrell Chapel. We received one member into the church. At 11 A. M. the Rev. A. M. Quinn preached a wonderful sermon. He is the man for this place. We are also proud of his devoted wife, Mrs. Quinn. On Sunday night we had with us our beloved district superintendent, the Rev. A. L. Holland. He preached at 7.30 P. M. We had a glorious time at night. The superintendent was paid in full. We pray God's blessing upon the Rev. and Mrs. Holland.—Rose Bailey, Reporter.

Pelahatchie, Miss.—Mountain Ridge Methodist Episcopal Church: On August 12 our revival started and we and we are glad to say that the church is alive. Eleven persons were converted. Our pastor secured the services of the Rev. G. W. Hawkins, of Ellisville, Miss., who preached soul-stirring and inspiring sermons. We pray that God will bless him and that he may continue to carry on the work of Kingdom building. We raised \$50.38. May God bless our pastor, whom we hope to have returned to us for another year.—The Rev. J. A. Patterson, Pastor; Mrs. Cornelia Kersh, Reporter.

Mansfield, Tenn.—The week following the second Sunday was a high week for New Hope Church. Our revival began on the second Sunday and closed on Friday night with nineteen converts. The Rev. T. B. Blackman conducted the meeting and preached to the delight of all present. The Rev. J. O. Dixon was with us on Thursday night and preached a great sermon, which stirred the house. Raised during the week, \$27.52. Our pastor, the Rev. S. P. McDonald, is on the job and is putting the program of the church before the people. During his three years' pastorate here, ninety-five souls have been happily converted to Christ.—Miss Naomi McDonald, Reporter.

Donovan, Miss.—Cowan's Chapel Methodist Episcopal Church: Sunday, August 19, was another grand day at our church that will be long remembered, both spiritually and financially. Sunday school was opened at 9.30 A. M., with the assistant superintendent, Bro. W. B. Mosely, presiding. This was one of the best Sabbath schools ever witnessed. At the 11 o'clock service Sisters Rosie Gaines and Emma Mosely conducted the devotional exercises, which were full of the Holy Spirit. After song and prayer by Bro. James A. Bryant, the pastor, the Rev. J. A. Tatum broke to us the Bread of Life from St. John 13: 13; text, "Ye call me Master and Lord; ye say well, for so am I." The sermon was full of zeal and inspiration. Two wonderful solos were rendered by Sisters Vencie Wells and Emma Mosely. We have planned for a big "Stewards' Rally" the fifth Sunday in September, and are asking the prayers and co-operation of all.—The Rev. J. A. Tatum, Pastor; A. L. Mosely, Reporter.

Louisville, Miss.—Maple Springs Methodist Episcopal Church has just closed one of the greatest revivals in the history of the church. People from far and near were with us day and night. The Rev. E. M. Byrd was at his best Friday at 11 o'clock. The

meeting will be long remembered. The Rev. Z. T. Powell was with us and did most of the preaching. He knows how to capture souls for God. We must say that he is a wonderful preacher and a man of God. During the five nights ten souls were brought out of the dark and \$60 was raised. Maple Springs is on the upward march along all lines, and we are indeed proud to have as our pastor the Rev. E. M. Byrd. We are going to prove it by our work. We hope to have the Rev. Powell with us again. Much credit is to be given the people of Center Ridge Baptist Church for helping us to make the meeting a success, spiritually and financially. We worked together as one family. We pray that we may always work together in unity.—The Rev. E. M. Byrd, Pastor; Mary Gage, Reporter.

Carrollton, Miss.—Carrollton circuit is forging its way toward the front to its rightful place. The report at the District Conference shows that the World Service quota is over the top, and that we guarantee that all claims will be reported at the coming Annual Conference, December 5, 1928. Revival was a splendid success at James Chapel Methodist Episcopal Church. Seventeen precious souls were brought to Christ. The Rev. M. J. Stalling, of Oxford, greatly assisted the pastor in the meeting. The pastor appreciates the financial effort put on by Bro. C. H. Montgomery, steward of the church, under the following clubs, who reported as follows: No. 1, Mrs. A. Dillard, \$32.11; the Rev. C. W. Stansberry, Moss Springs, Missionary Baptist, preacher. No. 2, Mrs. Maggie Hemphill, \$25; the Rev. L. L. Love, pastor, Colored Methodist Episcopal Church, preacher. No. 3, Mrs. C. H. Doyle, \$10.07; the Rev. M. L. Ross, pastor, North Carrollton, preacher. No. 4, Mrs. Lelia Buchanan, \$9.40. Total, \$76.58; grand total, \$94.76.—The Rev. J. W. Winbush, Pastor.

Canton, Miss.—Asbury Methodist Episcopal Church is enjoying one of its best year's work under the leadership of the Rev. L. E. Johnson. All the departments are active. The spiritual side is good for the senior as well as the junior church. Dr. J. W. E. Bowen, Jr., of Central Methodist Episcopal Church, Jackson, was with us on the evening

of August 5, and inspired us with one of his wonderful sermons. Sunday, August 12, was a high day in Asbury. The annual steward rally, in connection with the Masonic annual sermon, was quite a success. The Jackson Sacred Band was on hand and added to the occasion. The ladies served dinner in the basement of the church. The stewards, at their regular monthly meeting, paid the pastor up to date and voted him a month's vacation, which he is now enjoying. The steward board, with its chairman, Wm. Whiting, is planning to close a successful year's work. Plans are all formulated to resume active work, when the pastor returns, and put the church program over. We are very grateful to Bishop Jones for sending us the Rev. Johnson. He is guiding the old ship safely into the haven, and Asbury to-day, with its pastor, stands out as the leading church in the city. With the district superintendent, Rev. J. S. Williams, a citizen of our town, whose advice and influence are at our command, together with the energetic push of the Rev. L. E. Johnson, we cannot fail, but we will meet you at the Annual Conference, in December, with a full report, and to ask for the Rev. Johnson's return for the third year. We ask the prayers of the entire church, that we may have the guidance of Christ to a successful end.—Chas. H. Odum, Reporter.

Little Rock, Ark.—On Monday evening of a recent date, as the officers were rounding up their business in the regular board meeting, Bro. C. J. Jackson brought a "charge" against the pastor, Rev. S. McDonald. After looking into the matter, the officers agreed with Bro. Jackson and the pastor was found "guilty." First, of having the interest of the church so deeply at heart that he has been neglecting himself physically; and of having such sound judgment and keen business ability. We have been more than successful under his guidance in our building program, holding first place with the other churches of the city and being the only church that has met all financial obligations up to date. Second, of being self-denying and patient, seeking not his own, and so big-hearted and broadminded, the community-at-large looks on him as a father and big brother. The case was left in the hands of Bro. Jackson, who decided that a good pounding and a program of honor should be the penalty. Therefore, on the following Monday evening, the members and friends began to fill the spacious auditorium, each bringing a pound of choice groceries. At 8.30 P. M., a splendid program was rendered. Among the notable speakers were the Hon. Scipio Jones, one of the leading lawyers of the race; Mr. G. H. Evans and Mr. Dan Dubinson, leading undertakers of Little Rock; and Mr. R. D. Burgess. An offering of \$25 was laid on the table, after which the pastor came forward and expressed thanks and appreciation on behalf of himself, his good wife, and daughter, Mrs. Briggs, of Chicago. The pastor owes much of his success to his wife, who has stood loyally by his side.—The Rev. S. McDonald, Pastor; Christine Torrence, Reporter.

District Activities

District Rounds

BROOKHAVEN DISTRICT

Fourth Round—Carlos, September 22, 23; Crystal Springs Ct., 29, 30; Crystal Springs, October 6, 7; Bridgeville, 13, 14; Brookhaven Ct., 17; Wesson, 19; Hazelhurst, 20, 21; Kenola, 24; McComb, 26; Summit, 27, 28; Riles, Oma, November 2; Foxworth, 3, 4; Hub, 10, 11; Lampton, 22; Columbia, 23; Florence, 24, 25; Tylertown, December 1, 2. The District Convention, November 16-19, at McComb, Miss.—G. W. Coleman, Dist. Supt.

CHARLESTON DISTRICT

Third Round—Keyser, Piedmont, Frostburg, Cumberland, Moorefield, Romney, at Piedmont (11 A. M.), September 20, 21; Grafton and Kingwood, 25; Morgantown, 26;

Fairmont, 27; Clarksburg, 28; Buckhannon, 29; Parkersburg, October 4; Paden City and Sistersville, 5; Wheeling, 6; Washington, 8; Verona, 9; McKeesport, 10; Pittsburgh, North Side, 11; Pittsburgh, Camphor, 12; Pittsburgh, Grace, 13; Pittsburgh, Warren, 15; Woodlawn, 16; Beaver Falls, 17; Johnstown, 18; Somerset, 19; Uniontown (10 A. M.), 21; Seebert, Covington, Union, Ronceverte, White Sulphur, Alderson, Hinton, at Lewlsburg (11 A. M.), 29, 30; Mt. Hope, Montgomery, Riverview, Charleston, Pt Pleasant, Huntington, at Montgomery (11 A. M.), November 1, 2. Dear Brother: A great church cannot make other than stupendous demands. Let us hope, therefore, that the inspiration of the District Conference is urging you to perform your arduous tasks with unflagging zest. How can you neglect evangelistic ef-



Upon the children depends the carrying forward of both our Country and our Church. The September number of

The Elementary Magazine

affords some excellent material for planning the celebration of "Children's Week," including a story hour and a play entitled "The Bethany Road."

Other features of this issue of The Elementary Magazine are "A Simple Promotion Program" for the primary pupils and "An Installation Service for Sunday School Officers and Teachers."

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forts—World Service—Morgan College? O church, do not forget Methodism was born in prayer! "Come, therefore, boldly to a throne of grace, and there find mercy and help to solidify you in time of need."—Faithfully yours, E. Adolph Haynes, 448 Water Street, Clarksburg, W. Va.

GULFSIDE DISTRICT

Fourth Round—Richton, September 29, 30; Basin, October 2, 3; McLain, 6, 7; Lumberton, 12, 14; Picayune, 13, 14; Waveland, 16, 17; Bond, Wiggins, 19-21; McHenry, 20, 21; Merrill, 27, 28; Bay St. Louis, November 2-4; Pass Christian, 3, 4; Gulfport—St. Mark, 9-11; Gulfport—Haven, 10, 11; Handsboro, 16-18; Biloxi, 17, 18; Ocean Springs, 23-25; Moss Point, December 1, 2; Kiln, 8, 9. Dear Brother: We are now on the last round for the Conference year, and we will soon meet in our Annual Conference at Forest to give account of our stewardship. It is my most sincere wish that you will be able to say well done, and that the claims of the church will be met in full. May we not strive during these last days to bring up the arrears, if, perchance, you have not done so, thereby putting our district in its rightful place in the Conference? Let us do our best and make the Sunday-school convention a huge success. The exact date will be given later. We make our own standing by the work we do, therefore, let us labor that no man take our crown, which the Righteous Judge will give to everyone having done well.—Yours in His name, A. L. Holland.

HOT SPRINGS DISTRICT

Fourth Round—Hope and Saratoga, September 7-9; Clow and Center Point, 14-16; Philander Smith College opens September 17; Locksburg, Macedonia, 22, 23; Locksburg, Holly Springs, 22, 23; Locksburg, Mt. Carmel, 22, 23; Epworth League Institute, Philander Smith College, 24-30; Clow Ct., 29, 30; Epworth League and Sunday School Convention, 4-7; Paraloma, October 6, 7; Bengin and Murfreesboro, 18, 14; Caddo Gap, 20, 21; Stamps, Canfield, 26, 27; Lewisville and Shady Grove, 26-28; Horatio and DeQueen, November 3, 4; Texarkana, 10, 11; Hot Springs, 18, 19; Annual Conference, 28. Dear Breth-

ren: We are now on our last lap toward the Annual Conference. How well are you running? Are you near enough over to see the goal? or have you given up? Some of you have run well, and I am sure you are going to win. Some of you are far behind in your reports. I wish I knew how to inspire you to move up. Think of the disastrous effect your failure will have on the other men who are putting their program over. Now let each pastor check up on himself and see just how much you must do within the next ninety days, if you do not want to be classed among those who fail. Remember, our motto is "one hundred per cent" on all claims—World Service, Philander Smith College, Conference Claimants, Episcopal Fund, and area expense, which is two per cent and one per cent of the pastor's salary, respectively. Don't forget the Southwestern is the best officer you can have in your church; put one in every home and increase your collection. Each pastor is expected to send at least one new student from your charge to Philander Smith College at the opening. Last, but not least, put on your revivals and be fishers of men for His Kingdom.—Your brother, W. C. Rivers, District Superintendent, 1217 West Twentieth Street, Little Rock, Ark.

LA GRANGE DISTRICT

Fourth Round—Warren Temple, August 19, 20; Whitesville, 25, 26; South LaGrange, September 1, 2; Woodbury, 8, 9; Arbor and Harris, 15, 16; Odessa and Mountville, 22, 23; Zebulon Ct., 29, 30; LaGrange Ct., October 6, 7; Greenville and Stovall, 13, 14; Leete Hill, 19-21; Whitesville and Smith Cross, 27, 28; West Point and Union Springs, November 3, 4; Columbus, 11, 12; Culloden, 17, 18. Dear Brethren: This brings us almost to the gateway of our Annual Conference, and that which is done by us this year may have greatly to do with our appointment for another year. This may not appeal to you, but hear me: God wants us to take care of that which is intrusted to our care. Let each of us, the Lord willing, go to the Conference with round reports such as we shall not be ashamed of and will bespeak credit to us and the cause we represent. No retreat, brethren; we must advance.—J. B. Mad-dux, District Superintendent.

Quarterly Conferences

BILOXI, MISS.

Our church is still going forward. The recent Quarterly Conference was a great success. Our worthy and much-beloved district superintendent, the Rev. A. L. Holland, was

on time, held the quarter, and preached a great sermon the same night. Every officer made a written report and, at roll call, each auxiliary present paid one dollar, and the twelve class leaders gave a creditable account of themselves, with Class No. 9, Mrs. S. A. Rembert, leading, by paying \$8.75. Total raised in the Conference on Thursday night was \$47.60. Paid the district superintendent in full for the quarter, \$32; paid pastor for the quarter, two months and seven days, \$278.40. World Service, Pension and Relief, Episcopal Fund, and other claims paid in full on Easter. Our pastor, the Rev. Dr. P. H. Rembert, knows how to run a church.—D. W. Andrews, District Steward.

FAYETTEVILLE, ARK.

St. James Methodist Episcopal Church is doing her best to keep the Ft. Smith District on top in every way. Our third Quarterly Conference was held August 12-15, with great success. The district superintendent, Rev. J. L. Bryan, was with us and preached two fine sermons. We raised this quarter for all causes, \$550. We have not only gone over the top financially, but have had twelve accessions to the church.—The Rev. A. R. Ray, Pastor; James Hoods, Reporter.

SHUQUALAK, MISS.

Our third Quarterly Conference was held on the eleventh day of August, with Dr. D. Green, the district superintendent, in the chair, at St. Peter's Methodist Episcopal Church. Despite the rainy weather, we had a fine Conference. Dr. Green, with great patience and love, carefully looked after every interest of the church, and expressed himself pleased with the work. He preached two able sermons on Sunday to the delight of all who heard him, and administered the Lord's Supper to more than a hundred souls. We raised in the Conference, \$41; one subscription to the Southwestern Christian Advocate. In spite of the very inclement weather during this year and much sickness, we are moving on fairly well. We lost one of our best men by death on August 12, during the Quarterly Conference, in the person of Bro. H. C. Carter. He was trustee and steward and class leader at the time of his death. He was sick about eight months, but bore his illness with patience and died in full triumph of faith. The remains were laid to rest in Martin's Cemetery, with Masonic honors. The funeral was conducted by the writer, assisted by the Rev. Byrd, of the Baptist Church, and several other ministers. He leaves to mourn their loss, wife, two adopted sons, one sister, and other relatives.—W. C. Hilliard, Pastor.

Reports of District Conferences

FOREST CITY

The District Conference, Sunday School and Epworth League Convention of the Forest City District held its thirty-seventh session, August 8-12, in Lake Grove Methodist Episcopal Church, Hunter, Ark. At 9.30 A. M. the devotions were conducted by the district superintendent, Rev. J. H. Hatchett. The holy communion was administered, followed by the organization. Mrs. Winnie Nunn was elected secretary, with Miss Barbie Day as assistant; the Rev. W. A. Smith, statistician, with Mrs. C. W. Thompson as assistant. The various committees were appointed by the district superintendent, after which he made his report in his usual interesting manner. The reports from the pastors of the various charges were good. The discussions of various subjects by the pastors and delegates were interesting.

Thursday morning. The Woman's Home and Foreign Missionary Societies had charge of the meeting. An address was delivered by Mrs. V. E. Gates, representing The Woman's Home Missionary Society, and Mrs. F. E. Darby, representing The Woman's Foreign Missionary Society. A beautiful pageant was presented by the Mothers' Jewels of Mariana, after which the reports from both Home and Foreign Missions were received. Under the

leadership of Mr. Isaac Hughes, as president, and Miss Veni Thornton, secretary, each afternoon was spent in receiving reports from the Sunday School and Epworth League Convention, and discussing various subjects that were full of thought and inspiration. The beautiful songs rendered by the delegates of this department each evening were enjoyable. Friday night, we were graced with the presence of Prof. John A. Clair, of Philander Smith College, who delivered an address, explaining the needs of the school, after which remarks were made by the Rev. A. T. Stephens and the district superintendent. Contributions were received from the public, followed by the charges of the district, which amounted to \$100. Saturday was spent in closing the business of the Conference. At night an interesting program was rendered by the young people, under the direction of Miss Veni Thornton. The district superintendent introduced Dr. L. H. King, editor of The Southwestern Christian Advocate, who addressed the audience on the subject, "First-class Methodists." He spoke to the delight of his hearers. Then thirty subscriptions were received for the Southwestern. The following ministers preached during the sessions of the Conference: The Revs. J. E. Adams, A. S. Miller, L. E. Neal, and W. J. S. Donaldson.

The following distinguished visitors were introduced and made interesting talks in the Conference: the Rev. Davis, pastor of the African Methodist Episcopal Church; Dr. E. D. Hughes, presiding elder of the African Methodist Episcopal Church, New Orleans, La.; and Dr. Wilburn, pastor of the Methodist Episcopal Church, South, Cotton Plant, Ark. Sunday, at 9.30 A. M., Sunday school was conducted by Bro. Isaac Hughes, president of the Epworth League and Sunday School Convention. The district superintendent preached at 11 A. M. Report was received from the committee on resolutions. Too much praise cannot be given the faithful pastor and members of Hunter Ct., New Mt. Zion, Oak Ridge Baptist Churches, Taylor's Methodist Episcopal Church, and the loyal white citizens of Hunter. All of these joined their hearts and hands together and made it pleasant and comfortable for the stay of the delegates. Amount raised, \$835.44. The next Conference goes to Palestine.—Mrs. Winnie Nunn, Reporter.

GREENWOOD

The summer session of the Greenwood District Conference, The Woman's Home Missionary Society, Epworth and Junior League Convention met in Binford's Chapel Methodist Episcopal Church, Duck Hill, Miss., August 7-12, 1928, with the district superintendent, Rev. J. H. Wesley, presiding. In his masterly and brotherly way, he proved himself equal to the task. The devotional service was conducted by the Rev. S. Erby. N. G. Crawford, the secretary of the last Conference, called the roll, and all pastors answered to their names. The Conference was organized by re-electing N. G. Crawford as secretary, with Miss Annie Mae Williams as assistant. M. L. Ross was elected statistician, with the Revs. A. L. Williams and G. Boyd as assistants; N. G. Crawford was also elected reporter to The Southwestern Christian Advocate.

The district superintendent made his semi-annual report, which showed an increase over last year in every respect. The pastors made their reports, which showed that every part of the church had been carefully looked after.

Many interesting papers were read by the delegates from the different charges on the district.

On Thursday night the Conference was favored by the famous Rust singers, which helped to make the Conference a greater Conference.

The following visitors were introduced: Dr. L. M. McCoy, president of Rust College, Holly Springs, Miss.; Dr. E. M. Jones, representative of the Board of Pensions and Relief of the New Orleans Area; the Rev. M. J. Stallings, pastor at Oxford; the Rev. A. A. Wright, pastor at Louisville; Dr. E. F. Scarborough, pastor at Holly Springs; the Rev. C. Talbert, Holly Springs, Miss., and the Rev. H. G. Montgomery, pastor at Maben.

The Rev. F. P. Leonard, ministerial, and Mrs. Lula M. Dixon, lay, were elected delegates to the Area Council.

The Southwestern Christian Advocate was represented by the Rev. Z. T. Powell, and a goodly number of subscriptions were taken. The services ran high, spiritually and financially. The following ministers preached during the Conference: The Revs. G. Boyd, A. L. Williams, C. Talbert, M. L. Ross, A. A. Marsh, Z. T. Powell, C. T. Allen, and Dr. J. W. Winbush.

The amount of money raised for all purposes was \$626.27.

Too much praise cannot be given to the pastor, the Rev. S. S. Brown, and his loyal members and friends for their loyal manner of entertaining the Conference. Thus closes the greatest Conference in the history of the Greenwood District. The next Conference goes to Inverness.—N. G. Crawford, Reporter.

SEDALIA

The forty-second annual session of the Sunday School, Epworth League, and The Woman's Home and Foreign Missionary Societies convened in Warren Street Methodist Episcopal Church, Warrensburg, Mo., August 8-12. The Rev. E. M. Madden and his splen-

Schedule of Fall Conferences, 1928

Conference	Date	Place	Bishop
East Tennessee.....	Oct. 3.....	Knoxville, Tenn.....	Smith
Tennessee.....	Oct. 17.....	Shelbyville, Tenn.....	Clair
Louisiana.....	Oct. 17.....	Lake Charles, La.....	Jones
North Carolina.....	Oct. 24.....	Hickory, N. C.....	Smith
West Texas.....	Oct. 24.....	Dallas, Texas.....	Jones
Lincoln.....	Oct. 31.....	Kansas City, Kans.....	Clair
Texas.....	Oct. 31.....	Marshall, Texas.....	Jones
Central Alabama.....	Nov. 2.....	Birmingham, Ala.....	Jones
Little Rock.....	Nov. 28.....	McGehee, Ark.....	Clair
Savannah.....	Nov. 29.....	Savannah, Ga.....	Keeney
South Carolina.....	Dec. 5.....	Cheraw, S. C.....	Keeney
Upper Mississippi.....	Dec. 5.....	Kosciusko, Miss.....	Richardson
Atlanta.....	Dec. 12.....	Covington, Ga.....	Keeney
Mississippi.....	Dec. 12.....	Forest, Miss.....	Richardson

did members and friends had arranged a pleasant entertainment and brilliant program.

Pastors, delegates, and visitors came from all over this district, as well as other districts, to enjoy the hospitality of Warrensburg; also to witness and enjoy the beginning Conference of the first year of our new district superintendent, Rev. E. F. Pate, who manifested an unusual degree of interest and tact. At the opening of the Conference, holy communion was administered by the Rev. C. S. Webster, superintendent of the Hannibal District, assisted by the Revs. Gibson, E. L. McAllister, and E. M. Madden. It was a wonderful feast of joy and love.

The officers elected were as follows: The Rev. E. A. Graham, secretary, with the Revs. C. D. Hester and C. C. Reynolds as assistants; the Rev. E. L. McAllister, treasurer; Mrs. B. F. Bateman, reporter for The Southwestern Christian Advocate; the Rev. E. L. McAllister, reporter of The Central Christian Advocate, and the Rev. R. Twyman, postmaster.

The Conference was given a hearty welcome. Addresses were delivered by Dr. C. D. Galatas, on behalf of the city; the Rev. A. T. Parker, on behalf of the churches; all of which were very fitting. The response was by the Rev. E. F. Pate, district superintendent. It was indeed a splendid occasion. The annual report of the district was received with great applause.

The Rev. E. W. Hannah, superintendent of the Kansas City District; the Rev. Geo. Hancock, superintendent of the St. Louis District; the Rev. B. F. Abbott, of St. Louis Union Memorial Church; the Rev. M. L. Mackey and wife; and the Rev. Leroy Woolridge, of Kansas City, were introduced, and made welcome to take a part in the Conference.

Dr. Taylor, president of Philander Smith College, Little Rock Ark., and Dr. McAllister, business manager of The Southwestern Christian Advocate, were presented to the Conference; they made wonderful addresses.

The Conference was a source of a great inspiration. Each day, at 11 A. M., we enjoyed a great message from some one of the brethren; also at 8 P. M.

Thursday and Friday nights, Taylor Chapel choir, from Sedalia, sang. It is a splendid choir.

The afternoon sessions, from 2.30 to 4, presided over by Mrs. D. J. Mitchel, district president, were interesting. The discussions of the Sunday school and Epworth League were timely, and the reports were good.

Saturday evening, the district musical was given, which was very good. Sunday was a great day: sermon at 11 A. M. by the district superintendent; subject, "The Sway of Christ." Sermon at 8 P. M. by Dr. S. S. Taylor, of Little Rock, Ark; subject, "The Supreme Tragedy." Both sermons were good and uplifting. The music rendered by the choir was splendid. Total collection, \$325.

The seat of the next Conference is Joplin, Mo.—Reporter.

Obituary

RELEFORD—Mr. Jesse Lee Relford was born in the year 1881, of Christian parents, in Kirkwood, Ga. He died at the age of forty-seven years, Saturday, June 23. He

spent the greater portion of his life in Atlanta, Ga., where he enjoyed the respect and esteem, not only of his own group, but of large numbers of the white race, who befriended him to the last. "Jesse," as he was affectionately called by nearly all who knew him, received his early training in the public schools of Atlanta, later attending Clark University. He never failed to lend whatever assistance he could for the advancement of this institution. In the year 1903, Mr. Relford was united in holy wedlock with Miss Olive Mae Martin, of Atlanta, Ga. Two sons were born of this union, Herbert Lee and Martin Seaborn. On November 30, 1921, Mr. Relford's second union was formed with Miss Daisy Keaton, daughter of Mrs. Estella Keaton Crumley, of Atlanta, Ga. As a faithful and trusted employee, he served the Milton Bradley Company, for more than twenty-five years, in a capacity that required unusual intelligence and skill. For the past two or three years the local management, under the leadership of Mr. Goodman, sent him to several State teachers' conventions for the purpose of demonstrating their wares and taking orders for supplies. In this new venture, Mr. Relford always gave a good account of himself. As a churchman Mr. Relford had no superior in point of devotion and real service. His talents, since his childhood days, being dedicated and interwoven in the Sunday school, he early became the superintendent of the Sunday school. For more than fifteen years he served Central Avenue Sunday School and community with a courage and loyalty that excited admiration. Hundreds of young people have been trained and Christianized under his good influence and leadership. His wonderful personality won and retained many friends, his sunny smile being in evidence even as he "sleeps." The Annie E. Hall Progressive Club, an organization in Central Church designed to promote the cause of missions in Africa, owes its birth and activity to Mr. Relford's genius. The young people constituting this club have sent many valuable gifts to Miss Hall, through Mr. Relford's influence and direction. He leaves to mourn his departure: a loving wife; two sons—Herbert Lee and Martin Seaborn, of Chicago; a brother, Usher Relford, of New York; a sister, Mrs. Annie M. Relford Smith, of Chattanooga, Tenn.; three nieces—Misses Ruth, Mildred, and Henrietta Hailey, of Chattanooga, Tenn.; and a host of relatives and friends. Peace to his memory; and may the God of peace delight to dwell with us till we meet again.—Submitted by the Central Avenue Methodist Episcopal Church.

Cards of Thanks

The Rev. T. A. Carter wishes to thank the V. B. Club, No. 2, of Mt. Leavy Methodist Episcopal Church, Waynesboro, Miss., for a straw hat, valued at four dollars, to wear to the District Conference. This party was led by Mrs. Edmonia Staten, Mr. Willie Lindsay, Mr. S. Staten, and Mrs. Inez Smith. May the blessings of God be upon you! Call again.

The Rev. I. E. Badie and family wish to thank Sister S. J. Jackson, of Mt. Cannon Methodist Episcopal Church, for thirty-four

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pounds of groceries which she brought to the parsonage on July 20. Those who participated were Sister R. J. Harris, Bros. L. J. Harris and O. B. Harris. May the Lord bless these good people. We also wish to thank Bro. and Sister A. B. Bristoe for a dinner given us on July 21, in honor of our daughter, Mrs. E. B. Hayes.—Mrs. I. E. Badie, Mansfield, La.

I wish to thank the members of the Ladies' Aid Society of Leete Hill Methodist Episcopal Church for a birthday party given me at the home of Mrs. Lillian Bowie, and desire to make mention of those who participated. Among them were Mrs. Mattie Howard, Mr. and Mrs. Will Bowie, and Mrs. Frances Thornton. I am proud of all the

good people who always remember me. May the Lord bless this society! The gifts included a purse of eight dollars, socks, collars, and handkerchiefs. Come again.—A. H. Jamerson, LaGrange, Ga.

The Rev. and Mrs. A. T. McGaskill, pastor of St. Paul's Methodist Episcopal Church, Deerfield, Fla., wish to thank the membership and friends for the many pounds of groceries given us as a surprise, also for the cash purse presented during the pastor's illness. The party was led by Mr. J. W. Paris, Mr. Geo. W. Hall, Mr. J. L. Miller, Mesdames M. M. Hall, E. Baskins, T. Houston, E. Heath, E. M. Warren, M. J. Thurston, M. J. Artipee, and Mr. and Mrs. T. B. Boyd, who also furnished the car for the delivery party. We hope these good people may live long to do many deeds of such benevolence. Come again. good folks; we are still praying for you.

The pastor and members of Andrew Methodist Episcopal Church, Highland Heights, Houston, Texas, wish to thank heartily all who participated in their recent rally to raise funds with which to purchase lots for their new church site. The following ministers were present, and with the aid of their several churches and of the congregation present raised the amounts opposite their names: Dr. E. H. Holden, \$5; the Rev. C. H. Pemilton, \$4.75; Dr. A. W. Carr, \$13; Dr. J. H. Lovell, \$6; the Rev. E. Mischeaux, \$3; Dr. W. A. Fortson, \$3.15; the Rev. J. C. McCutcheon, 75 cents. The evening collection was \$8.27, making a total of \$55.07.—A. M. Mayes, Pastor.

Woman's Column

To the Women of The Woman's Home Missionary Society of the Mississippi Conference—Dear Co-workers: Each local society that did not send three dollars to the annual meeting, held in Columbia, Miss., in June, on delegate's expense to the national meeting of The Woman's Home Missionary Society, will please do so not later than September 25, 1928. Send to Mrs. S. K. Trigg, 420 East Seventh Street, Hattiesburg, Miss.

Blackburn, Mo.—On August 4, the Ladies' Aid officers and delegates from the various charges of the Kansas City District were called together by the district superintendent, Rev. E. W. Hannah, at the thirty-fifth session of the District Conference, held at Young's Chapel Methodist Episcopal Church, Blackburn, Mo., for the purpose of organizing a District Ladies' Aid. The following officers were elected: President, Rosa C. Oliver, Lexington, Mo.; vice-president, Vonceal Cropp, Des Moines, Ia.; second vice-president, Dorothy Overton, Des Moines, Ia.; secretary, Mozelle Epps, Lexington, Mo.; treasurer, Mrs. C. T. Glaspie, Lexington, Mo. Committee on By-laws, Ways and Means: Chairman, Mary L. Henderson; Mrs. Georgia Smith, Mrs. Lucinda Thomas, Elizabeth Brown, Vonceal Cropp.—Mozelle Epps, Reporter.

Nashville, Tenn.—Report of the Department of Evangelism of The Woman's Home Missionary Society of the Tennessee Conference: Evangelistic and devotional meetings held, 49; number of times evangelism presented, 67; family altars, 25; members in Pocket Testament League, 10; prayer circles and Bible study classes, 25; leaflets distributed, 380; Bible portions distributed, 96; conversions, 52; covenant cards signed, 15; shut-ins enrolled, 9. Dear Sisters: We go forth another year, sowing seeds of intercession, visiting the sick and shut-ins, scattering leaflets, Bible and Scripture portions, giving food and clothing and flowers to the sick and those in trouble. We may sow our seed amid tears and disappointments, but let us not be discouraged. Remember our Jubilee goal: "Every Woman an Intercessor; a Family Altar in Every Home." I thank you for your co-operation.—Mrs. J. S. McKay, Corresponding Secretary of Evangelism.

Group Meetings of The Woman's Home Missionary Society of the Hot Springs District, Little Rock Conference—Group No. 1:

Horatio, DeQueen, Paraloma, Locksburg, Macedonia, Holly Springs, and Mt. Carmel met at Horatio, July 20, 21; Group No. 2: Bengen, Caddo Gap, Center Point, Clow, and St. Paul met at Center Point, August 10, 11; Group No. 3: Canfield, Hope, Lewisville, Saratoga, Stamps, and Texarkana will meet at Stamps, September 14, 15. Dear Sisters: Will you do your best to bring up a large delegation? The Foreign Missionary Society is also asked to meet, so that we may plan together for a great year's work. We must get down to real work, and to do this we must get together. We are praying as we urgently request that the pastors of the Hot Springs District and Little Rock Conference co-operate with us in this great work, for we work better and have more permanent success when we join hands and heart to help bring God's kingdom on earth.—Mrs. W. H. Hanna, District President; Mrs. M. F. Strong, District Corresponding Secretary.

A Clarion Call to the Young People of The Woman's Home Missionary Society of the Little Rock Conference of the Methodist Episcopal Church—Dear Young People: This call is coming a little late, but we hope it will be heeded, nevertheless. September and October are dues-paying months. If we pay our dues now, before the last of October, it will be effective in two very important ways. First, it will help our schools and homes to pay the teachers without borrowing money; and it will help us, because an obligation once met will be over with. Please let each auxiliary and district corresponding secretary urge your young people to do this. Will the young people's auxiliary treasurer report to the Conference treasurer on time? and the auxiliary corresponding secretary will report to the district treasurer and district corresponding secretary. Then the district corresponding secretary can report to the young people's corresponding secretary of the Conference, and no one will be hindered by procrastination.—Mrs. M. F. Strong, Young People's Conference Corresponding Secretary, Box 104, Center Point, Ark.

To The Woman's Foreign Missionary Presidents and Members of the Kansas City District and the Junior Workers of the Central Missouri Conference: We are nearing the close of our missionary year. The fifteenth of September our books will close, and at Joplin, Mo., where our Branch meeting will soon convene, we pray that our pledge will there be reported met in full. We are urging each missionary worker to do his best to send in a full, rounded report this last quarter. We are thankful for what has been accomplished, but are praying that we will reach our goal. The children's bands are striving hard to reach their pledge. We only ask that each missionary worker and each leader of the junior work will work to make this year one of the best in the history of the society. We can do this by consecrating our lives to the great cause we represent. We can, God helping us. God helps those who help themselves. Let us send in now our part of our \$150 pledge for our Kansas City District by September 15, that we may help His kingdom to come.—Mrs. E. W. Hannah, District President.

To the Auxiliary Presidents and Corresponding Secretaries of the Little Rock Conference: Those of you who sent the names of the nonsubscribers to the Woman's Home Missions received in return the August issue. I hope you will urge every woman to subscribe for the paper. I shall send you material to put on a publicity program for October. This is a subscription-taking plan. Please have your missionary education secretary to send subscription for the Woman's and Junior Home Missions to Mrs. George W. Keen, 420 Plum Street, Cincinnati, Ohio. This is our major project for 1928-29. The minor project is sending books and magazines to homes, schools, and settlements. The literature need of each institution has been ascertained by the project committee. This is the plan: Specific institutions are assigned to specific Conferences, and our Conference has been asked to be responsible for literature needs of Boylan Home School. You will re-

ceive these needs in short from me. No other Conference is responsible for these needs. If they are not met by the Little Rock Conference, they will not be met. Order blanks and instruction slips will be sent to each auxiliary with the needs I wish you to meet. My request is that you order only from The Methodist Book Concern, 420 Plum Street, Cincinnati, Ohio, because a special arrangement as to prices and handling has been made with that office. Do not send orders to The Woman's Home Missionary Society. I would be glad to get a list of the names from each district's corresponding secretary, and would also like to have the name of each auxiliary corresponding secretary. I hope each auxiliary will reply immediately to my request. Since we are responsible for Boylan Home School, Jessie and Franklin Streets, Jacksonville, Fla., let us supply the literature needs of this school. —Mrs. Winnie Nunn, Conference Corresponding Secretary.

Special Notices

To the Ministers of the Alexandria District—My Dear Brother-Ministers: With the District Conference over and the Annual Conference just one and one-half months off, we are still in the arrears with several of our claims.

It is true we have done well, but there is still plenty of room for improvement. Don't forget our pledge for New Orleans University, Pensions and Relief, Gulfside, Episcopal Fund, the Southwestern, and General Conference Expense.

Some of you are in arrears with your World Service fund and the area expense. Now is the time to push forward, as the cotton-picking season is on in the rural districts, and that helps all even in the towns, as you know. Put on your last drive and do it with all the vim and vigor you have. Now is the time of revivals in the rural districts, so do all you can to increase the membership and stir your community to a great spiritual height.

As soon as your revival meeting is over, kindly report to me the number of conversions and accessions, and then the total membership, so I can have my record complete when I get to the Conference. I want that each minister on the Alexandria District shall meet me at the church in Lake Charles, Tuesday, at 4 P. M., the day before the Conference convenes, so we can go over the records together and gather up all the fragments of reports, if there be any, and I know there will be some, as some of you will do much work after the fourth Quarterly Conference.

Thanking you for your loyalty during the year and wishing you great success in the closing and a round report.

I am your fellow worker, S. S. Earles, District Superintendent.

A FINANCIAL APPEAL

Dear Friends:

For a number of years St. Paul's Methodist Episcopal Church in the city of Montgomery has been struggling against odds. But now we are beginning to see a ray of hope. We are now looking forward with great anticipation for a "Greater St. Paul." The prospects are bright.

With the coming to the city of Montgomery of the Rev. George W. McCorkle, a recent graduate of Gammon Theological Seminary, Atlanta, Ga., to assume the pastorate of St. Paul's Methodist Episcopal Church, we feel and fervently believe that a brighter day has dawned for our church.

As a group of Christian workers, we are endeavoring to launch out into a larger field of usefulness. We want to be an asset to the city, and especially to the portion of the city in which our church is located.

We wish to establish a Social Service Department which will give to the community a library and reading room, and also a day nursery.

In order to be able to carry out our plans, we have launched an eight weeks' rally, beginning Wednesday night, August 15, ending October 15, 1928. During this time we hope to realize two thousand dollars (\$2,000). Out

of this amount we also plan to pay off an indebtedness of four hundred dollars (\$400), which has been an eating cancer for a number of years.

We are hereby making an urgent appeal for help, for the success of St. Paul's Methodist Episcopal Church in Montgomery will mean a greater success for Methodism.

How much will you contribute to a worthy

cause? Any amount given will be highly appreciated.

Send all communications to the Rev. George W. McCorkle, pastor, St. Paul Methodist Episcopal Church, 5 Tuttle Avenue, Montgomery, Ala. Yours for service—Trustees: E. M. Jones, J. B. Bogan, W. M. Jones; stewards: Raif Anthony, J. W. Parks, E. T. Sinclair.

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Europe Ten Years After

(Continued from page 694)

refused state financial aid. This newly enlightened legislator said, "This is the kind of church that I can join." An evangelistic, quickened church has an opportunity to perform in Germany one of the most significant pieces of work ever accomplished by the followers of Christ. Germany needs that hope and faith which alone can bring out the best in individuals and groups.

Some professors of the University of Berlin, in discussing the differences in the spirit shown by the people of Germany and of the United States, said: "In old Germany we are always looking back to some glorious period of the past, whereas in your young America you are looking forward to the future. You believe anything is possible of accomplishment. We need more of your spirit of faith and optimism."

THE YOUTH AND THE EVANGELICALS

There is a new generation in Germany which never experienced the monarchy and has no past affiliations with it. Of this generation is the so-called Youth Movement which is disgusted with the past Germany. It is true that in endeavoring to blaze a new trail the youth have wandered many times, but there is no doubt as to their desire to find a path to a simpler life freed from the deceptions and greed which lead to international strife.

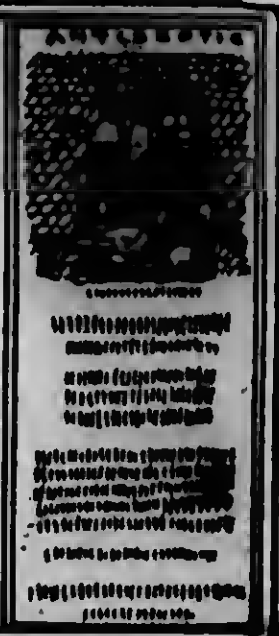
The evangelical or free church leaders realize the opportunity offered in the demand for a new appreciation of spiritual values. While they, with others in Germany, feel the heavy weight of the compulsory payments to the victorious European allies, they see some blessings which are theirs. For one thing, they rejoice that their nation is freed of militarism. Germany is the only country in Europe relieved of the burdens of a great military organization. Propaganda to the contrary notwithstanding, it is our opinion that there is no effective military force hidden away which could in anywise jeopardize the rights of other nations. The terms of the Versailles Treaty permit Germany to have only a very limited army for guard duty. This fact has released in Germany at least 500,000 able-bodied young men for productive service. Instead of being a burden for the country to support, they are helping Germany to recover from the disaster of the war and to pay the reparations which have resulted.

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When the old monarchy fell, and the republic rose to replace it, the spirit of the German people, which had been smothered and hidden by the autocracy and militarism of the kaiser's day, took command. In fact, as far as outward indications are concerned, a new Germany has taken its place among the nations. One of the finest expressions of the real Germany is seen in the German-American Institute, founded in 1911 with funds from the two countries. Its real significance has come to the surface in recent years under the efficient direction of its executive officers: Dr. K. O. Bertling and Prof. Paul Grossmann, both former professors in the United States. Without propaganda these scholars, who understand the mental attitude of both nations, are endeavoring to give the facts an opportunity to speak for themselves.

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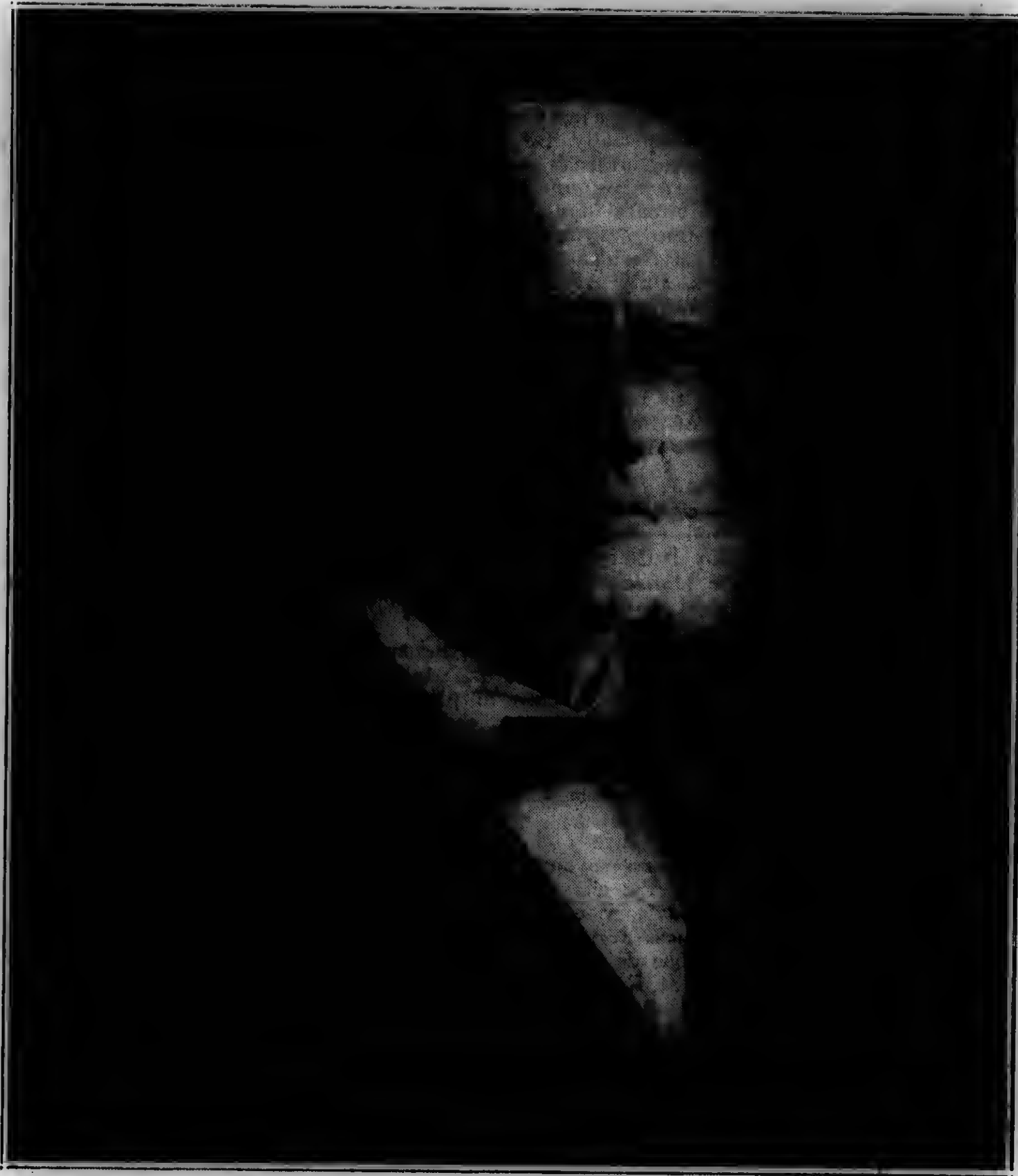
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THE SOUTHWESTERN CHRISTIAN ADVOCATE

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CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, SEPTEMBER 13, 1928



Bishop Joseph Crane Hartzell, A.M., D.D., LL.D.

1842 :-: 1928

Personal and General

—Dr. A. R. Howard, secretary of Colored Work of the Board of Temperance, Prohibition, and Public Morals, Methodist Episcopal Church, was a very welcome visitor at our office during the past week.

—We were glad to welcome as visitors to the Southwestern office during the past week: Drs. J. W. Whitfield and J. N. Wallace, of Decatur, Ala.; the Revs. H. W. Gray, Shreveport, La., and G. Robinson, Boyce, La.

—District Superintendent L. E. Jordan, of Lexington District, Lexington Conference, is lamenting the death, on August 22, of his father, after a brief illness, at Shuqulak, Miss. A group of loyal Methodists are descendants of the elder Jordan in this section of our Methodist field. With them we sympathize in their bereavement.

—A temporary lapse in health constrained the Rev. B. F. Woolfolk to seek resort for rest at Dawson Springs, Ky., during the hot days of August. In the pastor's absence his congregation at Clarksdale, Miss., cheerfully co-operated with their supply pastor, the Rev. F. B. Clay, B.D., in sustaining the regular church program.

—We have learned of the death at a ripe age of the beloved mother of President L. M. McCoy, of Rust College, at her home in Little Rock, Ark., the first week in August. A more extended notice of her departure will appear later in our columns. Herein the family is assured of our tender sympathy with them in their sorrows.

—Several months ago the parsonage of Mal-lieu Temple Church, Mount Airy, N. C., with all its furniture and effects, was totally destroyed by fire. Recently, under the auspices of their Ladies' Aid Society, the "house warming" of the new parsonage was held, with Pastor E. D. Petty all smiles. The family are now comfortably domiciled therein.

—We wonder whether the General Conference sessions at Kansas City were responsible for the coup which removed Dr. Wm. L. Stidger from Kansas City to Boston. Whether so or not, we know Linwood Boulevard Church, of which he was pastor, sustained a loss by his going, and Boston University sustains by his coming a rare accession. Congratulations to President Daniel L. Marsh are certainly in order.

—The Woman's Home Missionary Society has held two schools of missions for local women leaders of our group this summer: one at Waveland, Miss., August 27 to September 3; the other at Bennett College for Women, at Greensboro, N. C., September 4-10. Both schools were conducted by an able faculty. Stewardship and Bible and pageantry were leading features. Mrs. Daisy Bulkley-Taylor served as dean of these schools.

—The Chicago World's Fair Centennial in 1933 is to hold in connection therewith a World's Parliament of Religions. Mr. George W. Dixon, prominent Methodist layman of Chicago, has been chosen by the board of trustees as chairman of the Committee on Churches. He says wisely: "If the churches of America and the world are to co-operate with the fair, it must be accomplished under the leadership of the greatest figures in the entire religious world and representatives of all faiths."

—Mrs. Meta Sylvia Palmer, beloved wife of the Rev. Dr. W. R. A. Palmer, of Buffalo, N. Y., departed this life, and was laid to rest, Sunday, August 3, 1928, at Mount Holly, N. J. Dr. Palmer's host of friends throughout the country are in sincere sympathy with him in his sore bereavement. Mrs. Palmer was a woman of consecration and culture, a devoted wife, and a much beloved friend among the thousands she had touched in her career as civic worker and in the field of her husband's wide ministry.

—A depressing sadness was experienced by the Rev. J. W. Queen and family, shared by their brethren in the ministry and numerous friends, over the premature death

of their son, John, Jr., whose funeral was attended from South Atlanta Church, Monday, August 13, at 1 o'clock, P. M. This ambitious youth had just taken his A.B. degree from Clark University, Atlanta, and looked forward to a long, promising life of usefulness, but was cut down by the Reaper. His father, district superintendent of Atlanta District, and Mrs. Queen, are encompassed within our prayers for sustaining grace.

—In the recent death of the Rev. M. M. Alston, of Atlanta Conference, our Methodism sustains a distinct loss. He was the nestor of Atlanta Conference, having given, at the time of his death, forty-eight years to the active ministry of the Conference, more than any other member of the Conference then living. His ministry was virile, constructive. He was of sympathetic spirit, tenderhearted, and liberal toward those who sought his help. He probably preached more funerals and did more charitable work for the distressed than any other man in Georgia in his day. He was a firm believer in deeds, not words; in practice, not alone in theory. He was a wise counselor, a faithful friend, a true disciple of his Lord, whose virtues he had heraded for a half century.

—The Rev. R. V. Richards, superintendent of the Montserrado District of the Liberia Conference, Africa—which includes the important cities of Monrovia and White Plains—was a delegate to the General Conference of our church in Kansas City. He will soon be returning to service among his people in Liberia. He would like to take back with him a number of books which are suitable especially for Sunday-school work. The books he can use include forty-eight Bibles, twenty-four "Songs of Faith and Hope," twenty-four "Worldwide Hosannas," twenty-four "Hymns of the Heart," sixty Junior Catechisms, sixty Sunday School Primers, sixty Alphabet Cards, four Secretary's Record Books, four Treasurer's Receipt Books, four Librarian's Record Books. Packages containing these books or communications concerning them should be addressed to Dr. Morris W. Ehnes, treasurer, Board of Foreign Missions, 150 Fifth Avenue, New York, for forwarding.

—When Judge Charles A. Pollock, the "most useful citizen of North Dakota," passed to his final reward on July 9, the Methodist Episcopal Church and the nation lost one of the staunchest advocates the nation has produced of personal purity and civic righteousness. Every visitor to a Methodist General Conference within the last twenty-five years will remember him; tall in stature, of stately dignity both in physical appearance and personality, his commanding voice has rung out always in advocacy of those measures that promised and insured the public good in church and state. He will ever be remembered for his interest in education, temperance, and missions. In this last cause he gave to both the home and foreign boards of the church twenty years of service as advisory counsellor and in conducting business negotiations with notable profits to the boards. At the last General Conference, at Kansas City, as chairman of the powerful Judiciary Committee, he gave to his church the last full measure of devotion in most far-reaching ecclesiastical decisions. Many, however, of those who saw him in action there, knew, and several at that time remarked, that it was the last outstanding public service he would be able to render the church. His devotion and ideals will ever be one of Methodism's most prized heritages.

—One of the most outstanding features of a district program which we have seen in a long time was the Young People's Congress of Shreveport District, Louisiana Conference, the Rev. J. C. Calvin, superintendent. The congress was held July 29-31, at St. Paul, Shreveport. Under the general theme, "Adventures in Christian Living," the discussions centered around life, the church, religion; social, racial, local, national, and international problems. A cross section of the program follows: Symposium: Community, National,

and International Social Problems (ten-minute addresses). Handicapped, Prof. Wm. Huntley. Poverty, Prof. A. E. Irving. Disease, Dr. E. L. Dickson, Dr. H. C. Tate. Crime, Notary J. D. Demery. Selection, Mrs. Beatrice Morgan. Industry—Capital and Labor, Mr. R. D. Garrison. Illiteracy, Mrs. Sallie C. Williams. Prohibition, Prof. I. W. Whitmore. Selection, Miss Susie Tucker. Racial Relations, M. L. Collins. War, Mr. I. A. Anderson. Reading, Prof. E. D. Tyler. The Social Creed of the Churches, Rev. H. J. Williams. Reading, "What Would Jesus Do?" Mr. Joe Blount. Note the wide range of subjects vital to intelligent and efficient Christian citizenship and, it was a program projected by young people and carried out by young people themselves. It was not a bulk of preachments by age to youth; but youth was giving its own expression of its feelings, its thoughts, its hopes, its fears, its handicaps, its motives, its purposes and desires. Superintendent Calvin and Pastor J. W. Wells, together with those who rendered the program, have set the pace for our entire colored constituency, and are to be congratulated in a more than formal way.

Special Notices

To the District Superintendents of the Louisiana Annual Conference: You are hereby notified to meet at Warren Methodist Episcopal Church, Lake Charles, La., October 16, at 10 A. M., to transact such business as pertains to our work.—B. J. Reddix, President.

To the Ministers of the Tennessee Conference of the Methodist Episcopal Church, Greetings! It is our aim to give you the best possible entertainment during your stay with us in Shelbyville at the session of the Tennessee's Annual Conference in October. You will greatly help us if each brother who expects to bring his wife to the Conference, will drop us a line to that effect. Assuring you of our interest in your welfare, we are yours very faithfully, D. T. Burch, Conference Host, 507 Atkinson St., Shelbyville, Tenn.

Inquiries

Any information concerning the whereabouts of my son, John Luther Kennedy, who, when last heard of, was in Cleveland, Ohio, will be appreciated by his mother, Mattie A. Gordon, Route 5, Box 8, Ackerman, Miss.

I wish to know the whereabouts of my aunt, Dicie Allmon. Her mother's name was Jane Allmon. Last heard of in Mississippi in the year 1914. I am the daughter of Ross Allmon. My former home was in Eigin, Texas. Any information would be appreciated.—Minnie Dennis, Route 1, Box 66, care of Addle Mae Wright, Alleyton, Texas.

SOUTHWESTERN CHRISTIAN ADVOCATE

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DOMA DIEFENDORF, Contributing Editor

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The Right Reverend Joseph Crane Hartzell, A.M., D.D., LL.D.

THE Rt. Rev. Joseph Crane Hartzell, A.M., D.D., LL.D., bishop of the Methodist Episcopal Church for Africa, died at The Christ Hospital at 7.15 A. M. on Thursday, September 6, 1928, in his eighty-seventh year. The bishop's death was due to the injuries received when he was bound and beaten by robbers in his home at Blue Ash on June 1st. He received first aid from local physicians and on the next day his son, Dr. J. Culver Hartzell, removed him to The Christ Hospital.

Services were held in Trinity Methodist Episcopal Church, Cincinnati, Friday, September 7, 1928, under the direction of Resident Bishop Theodore S. Henderson, D.D., LL.D. Bishop Hartzell was buried in Rosehill Cemetery, Chicago, where his wife, two sons, and daughter are buried, and the services there were under the direction of Bishop Edwin H. Hughes, D.D., LL.D., resident bishop of that city.

Bishop Hartzell was born June 1, 1842, at Moline, Illinois, his parents being Michael Bash and Nancy Worman Stauffer Hartzell. On his father's side he was a direct descendent of the Prussian Reichsbaronne von Hartzell of the Holy Roman Empire. The family, however, became Protestant and remained such except that branch which became established in Bavaria. The bishop's American ancestor was Adam Hartzell, who came to Pennsylvania in 1690, and received a large grant of land from William Penn. On his mother's side he was a direct descendent of the House of Hohenstaufen, who ruled Germany until dethroned by the House of Hohenzollern. Her American ancestors came to Maryland in 1675 and owned large plantations.

Like leaders in the spiritual uplift of the world, Bishop Hartzell received his inspiration to preach the gospel at an early age. As a boy, thoughtful, earnest, contrite, he lived in the narrow path which leads to righteousness and, when seventeen years of age, left his father's home to educate himself for the Christian ministry. For eleven years he pursued his ambition with untiring industry. In 1868 he completed a classical college course in the Illinois Wesleyan University, receiving the degree of Bachelor of Arts, and, in the same year, a full course in theology at the Garrett Biblical Institute, graduating with the degree of Bachelor of Divinity. Later, he received the degrees of Master of Arts, Doctor of Divinity, and Doctor of Laws. He was ordained to the ministry of the Methodist Episcopal Church in 1866, and was consecrated Missionary Bishop of Africa in 1896.

From 1869 to 1870 he was pastor of the Pekin (Illinois) Methodist Episcopal Church, and then was transferred by Bishop Levi Scott to New Orleans, La., to be pastor of St. Charles Methodist Episcopal Church, the largest white parish of his church in that city, 1870-73. From 1873 to 1882 he was superintendent of the Louisiana District, in charge of both the white and Negro work of

his church. For nine years he was superintendent of church, educational, and editorial work in New Orleans, and largely directed the evangelistic and educational work of his church throughout the Southwest. In 1873 he founded and published the Southwestern Christian Advocate, which he later gave to the church without compensation. He was the administrator of large funds placed at his disposal each year from missionary and other benevolent organizations of his church, and the remarkable and permanent development of church membership and properties and institutions of learning attest the wisdom of administration. For several years he was a prominent member of the Board of Education of the city of New Orleans, and assisted in the organization of the city schools under modern methods.

From 1882 to 1887, Bishop Hartzell was assistant corresponding secretary, and from 1887 to 1896 executive corresponding secretary of the educational work of his church for the entire South, with headquarters in Cincinnati, which city remained his legal residence up to his death. Under his direction forty-five institutions of learning, twenty-two for white youths and twenty-three for Negroes, including medical colleges, divinity schools, universities and industrial centers, were administered.

The twelve years, from 1870 to 1882, covered a most important period in the reconstruction era throughout the South, following the Civil War. Necessarily, Dr. Hartzell, as he was then called throughout America, was brought into prominent relations with leading men, both in politics and in church life in the North and in the South, and his opinions and judgments were often sought as to policies and methods. As the representative of the forward movement of the Methodist Episcopal Church after the war, in the establishment of churches and schools among both white people and the lately enfranchised Negroes, in a territory which other churches claimed as their own, he was at once the target for severe criticism on the one hand, but, on the other hand, as his influence increased, he was accepted more and more as the wise and trusted leader of a great work. He was never partisan in politics; he was frank in his loyalty to the Government of the United States, and believed that to the freedman should be extended the opportunity for church, school, and remunerative employment. He had sympathy with the Southern people in the tremendous revolution through which they had passed, and had many personal friends among the leaders who respected his sincerity and recognized his signal ability. His editorials were models in expression of clear and definite conviction as to the duties of government, State and national, and of the church to all the people irrespective of section or race. During frequent journeys throughout the Southern States, and once a year through the North, his addresses upon the racial, educational, and church problems of the South

attracted great attention. He made the giving of carefully prepared interviews to leading papers of both sections a specialty.

In 1896 he was elected and consecrated Missionary Bishop of Africa at the Quadrennial General Conference of his church, with his episcopal residence in Funchal, Madeira Islands, West Coast Africa.

The bishop entered upon his duties in Africa at an opportune time for large development in general missionary lines, and during the twenty years he was active in episcopal duties he established and organized missions and Conferences, schools, medical work, printing establishments, agricultural enterprises, and mechanical shops in Southern and Central Africa for Negroes, and in North Africa and the Madeira Islands for the white people. The bishop carried with him at all times letters from Presidents McKinley, Roosevelt, Taft, and Wilson commending him to the American ambassadors and ministers abroad who opened the way to consultations with European premiers and foreign ministers, and he never hesitated to present the problems of his church to these statesmen when occasion necessitated. The remarkable thing is that he always won his points and left each of the numerous interviews with assurances of cordiality and co-operation.

By the law of his church, Bishop Hartzell was retired from active episcopal duties in May, 1916, by age limit, his seventy-fourth birthday anniversary being on the following June 1st. Since then he has devoted his time as his health and strength would permit, to general church

duties, such as attending Annual and Quadrennial Conference, the meetings of the Board of Bishops, writing for church publications, and preparing his autobiography.

Bishop Hartzell was a 32d degree Scottish Rite Mason and was affiliated with Commandery No. 3, Knights Templar, Cincinnati. He was also a member of the National Fraternity of Phi Gamma Delta, and presided at the Ecclesia, at which the new constitution was adopted.

Bishop Hartzell was known as the diplomat of his church, and was special envoy to the United States and England in behalf of Liberia and succeeded in averting a crisis between that country and Germany. For this he was made a Knight Commander of the Order for the Redemption of Africa. He was recognized by and enjoyed the confidence and co-operation of the five governments under whose flags he established the work of his church, namely: Great Britain, France, Portugal, Liberia, and Belgium.

Bishop Hartzell married Miss Jennie Culver, of Chicago, in 1869. Mrs. Hartzell was always an inspiration to the bishop and her death, in 1916, was a great shock to him. He leaves two sons, Dr. J. Culver Hartzell, with whom he lived at Blue Ash, and Robert C. Hartzell, of Los Angeles; a grandson, Karl Drew Hartzell, of Boston, son of the late Rev. Dr. Morton Culver Hartzell; a niece, Mrs. Frank Malsbary, of Blue Ash, who resided with the bishop until her marriage. He also leaves two sisters: Mrs. Sena Hartzell Wallace, of Kansas City, Mo.; and Mrs. Alice L. McCoy, of Moline, Ill.

Schoolward Look—Young Folk

NOT only do the requirements of greater efficiency in intelligence and skill, but also the cultural satisfactions experienced by the educated citizen, call loudly and with commanding voice to the youth of the land, challenging them to turn their feet toward the open doors of the country's educational institutions. The social urge must be toward the schoolroom.

There can be no mistaking the voice. It sounds through the wealth of adequate and enlarged school facilities provided, that every ambitious youth may have and enjoy, through use, the opportunity of an education. It speaks through the example of the thousands who in the past have profited by an education and who now are planning desperately to seize additional opportunity for cultural improvement while the time is favorable. It speaks from the depths of your own reasoning personality. The normal self cries out in warning you against indifference and negligence in this matter. The capacity for cultural improvement and enrichment is an unmistakable challenge to you, young folk, to go to school. No static condition in life is permanently satisfactory. The entire realm of life reveals the plain law of either growth and life or decay and death. It is the voice therefore of living nature, the voice of outreach, the voice of perspective, of adventure, of achievement, of self-enrichment, of throwing off of handicaps—the voice of self-mastery of the soul by which you are challenged to go to school.

This going to school—keeping unison with the procession of universal life—requires detachment from whatever would obstruct the process. For instance, the love of finance as an end in itself, so characteristic of youth, and so easily successful in causing young folk to detour from the cultural highway. This is no preachment, young

folk, but a warning. As valuable an asset as money is, permit not yourself to be dominated by the money-getting complex so that you will be thereby hindered or estopped from going to school until you have finished your formal education. Let money-getting, as such, alone, and go to school. Suffer to become detached from the present values, or to subordinate them, for those larger values that are to be. Herein is self-mastery, self-enthronement.

Also there must be detachment from, or complete junking of, the idea that a smattering bit of training is enough. "A little learning," still, "is a dangerous thing." Because it deludes and misleads him who has it. It leads the imagination to exaggerate the size and importance of one's meagre cultural possessions. It gives one the sense of over-importance. It emboldens one to walk on thin and thawing ice. An incomplete education brings one up to, never beyond, the freshman period of culture in which he remains obsessed with the false notion that he has conquered all the worlds necessary to be subdued by him; that there is therefore nothing for him to do but to congratulate himself that no more worlds await the conqueror's victorious march. No, young folk. Go to school some more. Remember, "Knowledge is proud it has learned so much; wisdom is humble that it has learned no more."

Back to school, young folk. The nation has faith in you; and so it has provided amply schools of every grade for your training. Your nation needs you to swell the ranks of intelligent, patriotic citizens; and so it keeps spread out before you a wealth of opportunity offered by no other nation of the world for the benefit

(Concluded on page 725)

The Contributing Editor's Page

Rediscovering the Individual

THE individual has disappeared from modern society. This being the case, it is not surprising that he should have dropped out of the Church.

There was a time when he alone was in evidence. Sermons were preached to him, like Reginald Campbell's famous series. Revivals were conducted for him. Activities were planned to arouse and deepen his interest. But all that was long ago.

Then came the discovery of the group. It was a belated discovery, long overdue. But it came with something of a shock of surprise, especially to the Church, and in many quarters it aroused resentment.

With the discovery of the group, and of the larger aggregation of humans known as society, the individual gradually passed from sight and mind. He was completely forgotten by some who should have been keenly alive to his existence and importance, teachers, writers, preachers.

NOW the time has come to rediscover him.

This does not mean that we are to go back to the unprofitable ways of a discarded individualism, that we are to neglect the group and lose the vision of the social whole. In some sections an outworn type of individualism is in full swing to-day. If a choice must be made between that and a social vision which does not see the individual because of the group, probably the latter would be more serviceable. But no such choice must be made.

In fact, we cannot rediscover the individual except as we see him in his proper setting in society. He is always to be found living his life in a network of human relationships. But let us not forget that *he* is there, and that *he* needs and deserves consideration.

Others whose business it is to minister to the fuller life of men are aware of the significance of the individual. Where is the modern physician or psychoanalyst who would think of dealing with persons in classes or groups? He takes them one by one, and spends hours, and in the aggregate days, in trying to discover the roots of individual disorder that he may give intelligent help. If you have been listed in the card-register of a modern physician, and have answered all the questions shot at you by a man thoroughly trained in the technique of scientific procedure, you know how thoroughly the individual is dealt with in that process.

But how has it been in the Church, and how for the most part is it to-day? We deal with persons in groups and have not time for thorough individual ministries. We drench the Sunday congregation with exhortation and good advice. We bombard a patient constituency with carefully prepared propaganda. We organize a society or club for every interest under the sun. I know, because I have done it.

ALL the time the individual stands by, unnoticed, neglected. It is time to rediscover him.

What we who are interested in the spread of an intelligent spiritual religion may profitably keep in mind is this: there are deep needs and problems in the minds of great numbers of people to-day. We cannot solve them in the mass. They require the same patient thought and interest

given by the modern physician or psychologist to his patient. Said a brilliant agnostic writer to a group of ministers, "If you could really interpret human life and problems in terms of a living, religious faith, you could not care for the people who would flock to you for help." Was he right? I think he was.

Rhetoric will not accomplish this. Oratory and resounding platitude are useless. Nothing but a patient dealing with men and women as individuals by those who know both human nature and the inexhaustible resources of our Christian religion will prove adequate.

TURN to consider the matter of our contributions to the great causes organized and sustained by the Church. For a long time the record of response on the part of the people has been disheartening to those who fully realize the situation. What is the explanation? No one fully knows. But is not this on the way to a true answer? Have we not been asking groups to contribute to impersonal causes instead of trying by every method within our reach to keep individuals in contact with specific opportunities? It does not greatly help to say that this latter cannot be done. It will have to be done if the individual is to be rediscovered and re-established in his place of prime importance and power in the life of Christian service.

What I am suggesting is that all friends of the Church of Jesus Christ, and especially the pastors, pay more attention to John Doe and Mary Smith as individuals. They are worth such consideration. Incidentally, beyond all that we do for them, our own religion will come to have a richer meaning for ourselves.

Let us all practice the art of rediscovering the individual. In many instances he will be a bit surprised to learn that we have a genuine interest in his needs and problems. He supposes the Church to have gone far beyond all that. He has gotten out of the way of thinking that our religion has unused resources which someone a little more experienced and skillful than he may place at his disposal. Let us draw out his intelligent interest towards some of the opportunities for the extension of the Kingdom which must be lost unless he supplies steady, dependable support for those who are challenging him with the offering of their lives.

Just now the individual places within our easy reach the secret of social advance within the Church and the nation.

D. D.

Making a Garden

Man ploughs and plants and digs and weeds,
He works with hoe and spade;
God sends the sun and rain and air,
And thus a garden's made.

He must be proud who tills the soil
And turns the heavy sod.
How wonderful a thing to be
In partnership with God!

—IDA M. THOMAS.

Every Indian to Have His Day

A Methodist Innovation

By John M. Canse

President Kimball School of Theology, Salem, Oregon

ANY substantial improvements among so needy a people as the American Indians of to-day cannot result from an occasional effort. The Board of Home Missions is undertaking through its Department of Evangelism to establish a better relationship between these mystic worshipers and the church that professes to have a sufficiently big heart to be a brother toward all unfortunate tribes. Dr. George B. Dean, superintendent of this department, sees new hope for the red man and seeks the co-operation of the churches. In the light of the new undertaking by the Federal Department of the Interior to establish September 28 as Indian Day, every pastor should have some strong appeal to inform himself and present to his people the up-to-date, attractive situation.

One hundred years ago the Methodist Indian membership opened with 523 and closed with a gain of fifteen converts. The following year 2,250 aboriginal communicants were recorded, making a rare gain of four to one. The next year saw a gain of two to one and in 1832 there were about 5,000. But at this time Indian troubles arose and many tribes were removed to more westerly homes. Also there was the transfer of the Indian natives of Canada to the Wesleyan Society, reducing the number one-half in one year. However, the efforts of consecrated missionaries in the Great Lakes region of the old Northwest Territory brought in many converts during the next few years.

It was at this time when Thomas Johnson, his brother, and others began that heroic and painstaking ministry of the church in various central States. Then came the famous call of the red chiefs of the distant unknown Oregon country for the white man's Book of Heaven. The weird romance of the sunpole ceremonies in the Spokane country, the hazardous midwinter trek of these selected Indian chiefs going to old St. Louis, should be better known by those who desire the thrill of Christian adventure.

Heroism and Romance

To reach their unknown field the missionaries to the Flathead Mission were required to traverse the longest width of the continent and assist in blazing the trail for more than half that distance. Their heroism furnishes one of the rarest romances known to Home Missionary activities. It was their good fortune to travel with the adventuresome party of trappers, traders, soldiers, and scientists, setting out under Captain N. Wyeth, from old Westport, now a suburb of Kansas City, Mo., in the early spring of 1834. They were fully eight months on the way, including their trip from the Atlantic to the scene of their labors, arriving at old Vancouver on September 15. Together with Jason Lee, the superintendent, was his nephew, Daniel Lee, and Cyrus Shepard, who became the first beloved teacher of those red children. Two lay workers accompanied, and from time to time additions were made to this missionary force that very materially secured the old Oregon country to the Government of the Stars and Stripes.

It came to Jason Lee to be the first to give the word

of Christian encouragement at Fort Hall. This pioneer trading port was built that year in what is now southeastern Idaho, and there it was that he read the funeral services for an unfortunate employee of Captain McKay. Then, September 28, he delivered the first Christian sermon ever heard in all the vast Northwest. Their first log schoolhouse was located about ten miles below the site of the capital city, Salem. We believe this was the first schoolhouse constructed west of the Rocky Mountains. Here they gathered the unkempt red children of the far-western wilds to hear the story of the Christ-child about a month before the anniversary of the manger advent.

Had the policy of the church in those days permitted the acquiring of property and teaching the Indians agriculture and domestic arts, as well as some knowledge of the Bible, a very different story of usefulness could now be written. Throughout the United States, missions would still remain as real factors among the red tribes. But with the crowding in of adventurers and settlers at the time the church failed in its great opportunity to prove itself a friend, the misunderstood Indians became a perennial source of trouble.

Why the Red Man Retaliated

The direct cause of many of the Indian inroads upon the trains of settlers moving westward was the relentless appropriation of their country by the whites, yet such a conquest was inevitable in the interest of the more progressive race. There were many contributing causes to the misunderstanding that the Government has lately undertaken to correct. Foremost was the policy of delay and inefficiency in the face of the continuous petitions sent to Washington by endangered Americans throughout the western country. Next came the unique position of the fur traders, who would do anything necessary in their skin-seeking game to keep the country wild for their own business. Naturally the superstitious, ignorant Indians would favor them. So whatever policy was followed by the fur traders met a ready response among the natives. When the Catholic priests came along, they fitted into such a program. The Hudson's Bay Company was a friend of these superstitious tribes, and when the roving priests adapted a like method they were welcomed both among the red men and the traders.

These priests were self-denying, disciplined missionaries. They knew very little English, and not one was an American. They lived among the Indians and brought no families. They baptized in their accustomed way about 5,000 converts stretching from California to British Columbia. But these new-made converts were left to do as they pleased, though counted as communicants. Immediately this loose moral life with a half pagan religion began to embarrass every Protestant church.

Whatever merit belonged to the reservation system, there arose several striking limitations. The idea was to set the Indians on lands outside of those coveted by the settlers and to give clear titles. But it also made the Indians the wards of the nation, to be policed, fed, and

clothed, and to be civilized and enlightened. Many were confined to undesirable regions and subjected to unnatural surroundings, and they were often exposed to the perfidy of bad whites more than to the virtues of such as sought their good. We believe that the Government is honestly undertaking to correct these unfortunate conditions. It is a good day for the church to co-operate in the purest type of missionary endeavor.

The New Outreach of Christian Service

After some firsthand observations on several Home Missionary projects and an extended study of the field in general, I am inclined to the belief that the new outreach of our Board of Home Missions can greatly improve the effectiveness of the Indian work. The outstanding need is converted missionaries to convert the Indians. The Government should assist the churches that stand for an improved spiritual life and real enlightenment. This aid need not be in money only, but in encouragement by the conscience that selects agents and representatives who live for the best interests of the Indians. As good a man as was John Wesley, under Governor Ogelthorpe in Georgia he was a failure as a missionary to the Indians. He himself recognized this, saying he had crossed the Atlantic to convert the Indians, but who would convert him? By his conversion he mightily shook the world and most any man whose heart God has touched can touch for good the hearts of our red people.

To-day is the day for a better program and the enlistment of more of God's best people to build back and restore an outraged race. It is the day for the nation to do works meet for repentance. Our prayer may well be for the assembling of the heroic lineage of John Stewart, Finley, Jason Lee, the Johnsons, Fathers Wilbur and Thomas, with others, and the patient women who taught the schools of the pioneer days. But we have some splendid missionaries scattered throughout the country nobly serving in a variety of school and community enterprises. Their work and names may appear in some later article.

Now that many Methodist events are to be memorialized there might well be a more carefully prepared supply

of tracts, books, and illustrated articles in our many church papers. Ten years ago, when the Board of Home Missions and Church Extension, under Elmer E. Higley, began a co-operative program with The Woman's Home Missionary Society, some very satisfactory booklets and Advocate articles appeared. These may still be available. We suggest that those who seek some personal recognition at the good art of portraying Indian life, in painting and press, give more conscientious attention to the study of the Indian mind and the sad history of the white man's failure greatly to uplift the race. There are reasons sufficient, and, with better understanding, the church and the state may soon see a more praiseworthy work accomplished.

Not Medicine Man But Mystic

It is bad medicine for good white people to take advantage of sickly American Indians. The American Indian has furnished a unique piece of patent-medicine advertising, under the idea of the medicine man. It is a fairly interesting booklet. But the medicine tree and lodge, and the mountain that was god, and the myths of creation, and the traditions of supply and demand, as taught by Indian lore, should be popularized for the Christian reading public. The woods are full of wonderful stories, and every stream flows with some deep meaning. In our great quest for religious education it would seem a Christian thing to be more Christlike in the education of our red neighbors.

The American Indian has usually revered the prophets of the white man's religion. The true missionary has always turned the red man's eyes toward the Book of Heaven and appeased his hunger for a clearer knowledge of the great Spirit. As Jesus instructed the woman at the well, so the Sioux, the Apache, and the Shoshone have learned to worship God in the true spirit. They are fond mystics and always look reverently toward the truth with an up-turned soul in search of the unseen Spirit.



RESERVATION INDIANS CELEBRATING THE FOURTH OF JULY

Some Perils of Progress

Have Politics and Big Business Smothered Christianity?

By Edwin A. Brown

THE supreme purpose of Jesus was centered in the utter transformation of the human race into a fellowship, the vitality of which should find chief expression in a supreme concern for persons and the inspiration of which should root down into his revelation of a fatherly God who cares for all alike. It is difficult to trace any less of an ideal than this in the New Testament. No achievements of individual saintliness of the conventional type can adequately realize this ideal. Religious individualism, however pure its motive, lacks those wider ranges of social vision necessary to the realization of this fellowship.

To be sure, any program which submerges the individual in the mass offers little hope to Christianity. Much less is there hope if the redemption sought for the individual is not socially conceived. It is not merely the redemption of the individual, but the redemption of the individual in the whole round of his social relationships—a salvation vital and broad enough to leaven the group—which alone can effect the realization of Jesus' purpose.

It is because the church has failed to see clearly this distinction and for the last four hundred years has neglected to make the province of religion coextensive with the whole of life that we now face the disconcerting fact that with all our efforts to save the world this fellowship conceived by Jesus still eludes us. More disturbing yet is the discovery that during these years certain great pagan denials of fellowship have grown to huge proportions, in protest of which only a feeble voice has been lifted by the church. In some areas of life a tacit acquiescence has moved on to the point of actual participation in some of these unchristian attitudes and practices. Thus the sober question arises: How much farther can we go in the realization of Jesus' purpose while at the same time we naively acquiesce to attitudes and practices in our civilization which are incompatible with that purpose?

Religion's Unoccupied Areas

We have drifted into a serious ethical inconsistency. Namely this, that while we have claimed a life-embracing religion we have neglected to apply it thoroughly to the



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whole of life. We have erected (probably it would be more accurate to say we have inherited) artificial horizons to our moral vision. Within this accredited area of religious endeavor we have sought the redemption of life. Beyond these limits the territory is still largely unoccupied and partly unexplored. True enough, a few adventurous souls have spied out the land and returned to tell us that it flows with milk and honey, but safer and saner voices assure us that the sons of Anak lie in wait for us, if we dare to push out to the regions beyond. Strange as it may seem, the neglect of these unoccupied areas has not troubled us much.

One might gather from the New Testament that the sons of God could be relied upon to stand against sin, no matter where it is found. Our religious interests, however, are determined by these artificial boundaries. Many a devout disciple who cried out in indignation against the inhumanity of the liquor traffic seems to be utterly unable to see the inhu-

manity of the twelve-hour day or of a "yellow dog" contract in industry. A multitude can be found who stand against any type of cruelty in family relationships who are utterly indifferent to the cruelty of war or race prejudice. Within the limits of our moral vision we are doubtless devoted to Jesus, but these false horizons which we have inherited shut us from whole areas of life into which the religion of Jesus has never been pushed in a thoroughgoing way. Our neglect has brought us to the hour when it is difficult to see any way out until we push back these frontiers and seek to claim the whole of life for Christ.

If we are to seek the transformation of life according to the Christian ideal, it is evident that we cannot acquiesce to paganism in any form, much less surrender any phase of life to pagan domination. Yet in the conflict which grew up between the church and the advocates of an unrestricted commercialism in the dawn of the sixteenth century, such a limitation of the province of Christianity took place.

R. H. Tawney significantly points out that in the centuries preceding the sixteenth, human society was conceived and administered as a unity with religion supply-

ing the bond and the authority. "All human activities were treated as falling within a single scheme whose character is determined by the spiritual destiny of mankind." When, however, the conflict with the growing commercialism in the days of the Renaissance was over life was departmentalized and religion was changed from "the keystone which held together the social edifice into one department within it." This retrenchment was accomplished in part by the fact that the growing complexity of the political and economic life of that day proved too difficult for the unimaginative leadership of the church to meet.

Enlightened Self-Interest

The fathers fell back on the formulas for social conduct which may have been adequate for the ordering of life in earlier centuries, but which proved wholly inadequate to meet the knotty problems in the economic world of Luther and Calvin. The difficulty lay in the inability of the fathers to orient religion in the new world breaking on their view. Little by little the champions of the budding commercialism, who proceeded on the ethics of "enlightened self-interest," pushed the church from ground held since the beginning. Fighting to the last, the church surrendered only reluctantly, but surrender it did. When the conflict began, life was wholly judged by religious standards. "Economic transactions were one department of ethical conduct, and judged, like other parts of it, by spiritual criteria." When the smoke of battle cleared away, "religious thought was no longer an imperious master, but a docile pupil," quite tractable in the hands of the political and economic theorists of the day. This is the tragic and lately recovered picture of the debacle of religion in the sixteenth century. How significant it is for us may be gathered from the fact that our religious inheritance roots back into this age. If we have been individualistic, sometimes to the exclusion of any wide social purpose, we now know why and how the limitations were bound upon us.

Can the ancient life-embracing view of Christianity be recovered for our day? Can the ground surrendered in the days of the Renaissance to politicians and business men be recaptured and redeemed? Will we see the day when the religion of Jesus leavens the common life of men? The Christian faith rests on no less a hope than this. We must be under no illusions, however, as to what the realization of such a purpose involves. Possibly a closer glimpse of our problem would be revealing.

Race an Obstacle to Fellowship

Take the matter of race prejudice as a bar to the Christian ideal of fellowship. No serious student of Jesus can draw anything else from His teachings than He conceived of a fellowship vital enough to break down all barriers of race. In His presence, black and yellow and white and brown look alike. Yet race stands to-day as a formidable obstacle to fellowship. A distinguished bishop said a few years ago that the church, North and South, would never get together until the Negro, instead of being a bone of contention, became a bond of brotherhood. The sorry episode of the Ku Klux Klan has revealed an amazing race prejudice north of the Mason and Dixon line. The anthropologist is doubtless correct when he says that our branch of the white race through numerous selective migrations has reached the highest development found in any race on the planet, but to re-

gard this status as a legitimate reason for the advocacy of a selfish type of racial domination is to betray the central purpose of Jesus. If in Christ there is neither Greek nor Jew, barbarian, Scythian, bond, nor free, it is difficult to see how any section of Christendom which scorns the Negro, suspicions the Jew, and despises all foreigners is going to persuade this generation that it is the bearer of an indispensable spiritual revelation. The moral inconsistency is too apparent. The discrepancy between the oft-stated gospel and its tragic retraction in practice is so plain that even the wayfaring man can see it. Christianity cannot win in our generation unless it repudiates every attitude which vitiates fellowship and throws a barrier between men because of race.

Airplanes and Poison Gas

One is likely to call down on his head the bitterest invective from the professional patriots if he presumes to criticize the spirit of nationalism existing to-day. Yet nationalism, as it is popularly conceived, is an effective bar to fellowship in its widest ranges. It is hard to believe that Jesus conceived of a fellowship circumscribed by national boundaries and guarded by airplanes and poison gas. The Christian ideal is inherently international.

There is nothing inimical to Christianity in a true and constructive patriotism. There is a legitimate love of country just as there is a true loyalty to one's family. We have discovered, however, that the highest regard for one's family is inseparably tied up with the highest good for all families. It will be a victory for sanity when we make the same discovery in matters of nationalism. But when nationalism means imperialism and the economic exploitation of weaker nations, when it means the glorification of the army and the navy, when it means the muzzling of the prophets and the stifling of all criticism directed against the Government, when it means the exaltation of an isolationist policy to the detriment of the "international community," then nationalism becomes definitely anti-Christian. Great gains have been made along some lines since the war, but just so long as any considerable number in the church follow the lead of the belligerent hundred percenters whose faith rests on military force and finds expression in suspicion and distrust of other nations, it is hard to see how Christian fellowship can be pushed across national frontiers and compass the whole race.

Pagan Acceptance of Profit Motive

Not least among our pagan acquiescences is our acceptance of the legitimate right of the motive of profit to dominate business. How much conscience can we find among either business men or among the trade union groups because of the fact that the dominating interest is that of material gain? There was a day when the church taught that "trade was perilous to the soul," simply because of the ease with which the moral values of life were twisted when the love of money dominated. One cannot help but feel that the church lost in her clash with the budding entrepreneur of the Renaissance because, while it held to the moral peril of trade, its own life was riddled with the lust for wealth.

In the debacle that followed, the legitimacy of unlimited gain in private commercial enterprise was established and the swiftly passing centuries have flung even stronger sanctions about it. Yet in the name of the

profit motive almost every type of inhumanity found in industry has been defended—the twelve-hour day, the speeding up process, child labor, etc., etc. Can we reconcile a motive which has been responsible for so much suffering and discord in our business and industrial life with the principles of Jesus? Does it mean nothing to the church that whole sections of labor are antagonistic to Christianity because of the church's apathy toward the evils which bear down upon the workers so heavily and which, in the last analysis, largely spring from the operation of the profit motive?

The present economic order is producing a class of wealthy owners and managers, and a class of poor workers with a chasm between them, which Sidney Webb declares is destined to continually widen. Is the kingdom of God likely to come so long as we give our consent to a motive operating in the economic order which inevitably sets men in opposition to each other? The Christian spirit, to be sure, leads men to bear with a sweet spirit the provocations and hardships which they are called upon to face, but the deepest instincts of Christianity are betrayed whenever an attempt is made to gloss over existing evils and let them go unchallenged. Here, in the present economic order, we face a situation pregnant with influences inimical to the central purpose of Jesus. How futile is any evangelism which does not witness against the pagan aspects of our economic life and attempt to persuade men of the necessity of Jesus' way even here!

Awakening the Christian Conscience

The whole field cannot be surveyed within the limits allowed here. Enough has been said to indicate on what front the battle ought to be pushed. The handwriting is on the wall unless we become more ethically consistent than we have been. Our present denials or neglect of

Jesus in these areas of life have undercut the power of our witness in all other areas of life.

Have we, then, reached an impasse? If the church is to follow the leadership of those who feel that Christianity should not be dragged out into the sordid atmosphere of the market place, we have! If we are not to fearlessly confront the paganisms which flourish in the present social order with the gospel of Jesus and seek nothing less than their utter transformation, then we have about reached the end of the road. We cannot rest long with just the redemption of a part of life. Either we must capture it all or we will lose what we have. If, however, we are willing to push the spirit and message of Jesus over into all the complex relationships of life, then we are walking in an open road. There is really much to encourage us in the belief that interest in this type of evangelism is growing rapidly.

Rather amazing gains have been made toward the outlawry of war in the last ten years. And while in the economic field we find the most conservatism, still there is a growing number of business men and industrialists who are engaged in demonstrating the validity of the Christian ethic in this field. It took seventy-five years to create a national conscience on the evils of the liquor traffic—a mere bagatelle of years in the light of history. Can we not hope that with the awakening of the social conscience in our day, every earnest endeavor to push the religion of Jesus over into the unoccupied areas of life will in due season bear fruit and bring in the day of that truly Christian fellowship? Along this pathway, which is bound to lead for a while into controversy and persecution, we will find the place where the cross still claims its victims. But the compensations of new and richer experiences of fellowship with God must ever serve, as they have in the past, as the true source of our inspiration and power.



The Seaward Road

One road leads to London,
One road runs to Wales;
My road leads me seawards,
To the white, dipping sails.

One road leads to the river,
As it goes swinging slow;
My road leads to shipping,
Where the bronzed sailors go.

Leads me, lures me, calls me,
To salt green, tossing sea;
A road without earth's road dust
Is the right road for me.

A wet road, heaving, shining,
And wild with sea gulls' cries;
A mad salt sea wind blowing
The salt spray in my eyes.

My road calls me, lures me,
West, east, south, and north;
Most roads lead men homewards,
My road leads me forth

To add more miles to the tally
Of gray miles left behind,
In quest of that one beauty
God put me here to find.

—FROM *Collected Poems* OF JOHN MASEFIELD.

Fifteen Nations Outlaw War

Most Outstanding World Event Since Peace Treaty

By Harry Earl Woolever

Editor of The National Methodist Press

THE mind of the whole enlightened world was turned toward Paris on August 27, when fifteen of the principal nations of the earth signed the Kellogg-Briand Pact for the outlawry of war. This event, which took place in the great Clock Room (*Salle de l'Horloge*) in the Department of Foreign Affairs of the French nation, is regarded in Europe as the most significant advance of civilization which has been registered in decades. This multilateral treaty, by which the mightiest powers of the earth renounce war as an instrument of national policy, is simple in statement and yet more far-reaching than any peace treaty which has ever marked the conclusion of a war. Declaring that the signatory powers are "persuaded that the time has come when a frank renunciation of war as an instrument of national policy should be made to the end that the peaceful and friendly relations now existing between their peoples may be perpetuated," and that they are "convinced that all changes in their relations with one another should be sought only by pacific means," the treaty continues with three articles of agreement. The most significant of these is as follows: "The high contracting parties solemnly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in their relations with one another."

If the idea is made effective as it is contained in this compact, which declares war a relic of barbarism and no longer to be resorted to by civilized nations, the life and property of every individual in the world are made more secure, and the unmeasured heartache caused by the sacrifice of sons upon fields of battle is forever past.

A MEETING OF THE MIGHTY

As one watched the various personages—the prime ministers and the ranking officials of the great nations—enter the treaty room, and as he realized that some of these same officials who now assembled to lift the curse of war from mankind, in times past had helped unleash the forces of a war which had brought destruction to the world, he became conscious of the advance of the principles of the Prince of Peace. The "Pact of Paris" was made notable in the annals of the world by the rank of those who gathered in Paris to affix the signatures of nations to the document.

The ends of the world met here together in peaceful accord. It seemed a good omen that the first delegates to arrive in Paris for the purpose of denouncing war were those from Japan and from the United States. They arrived on the same morning—Count Uchida, Minister of State for Japan, about three hours before the Hon. Frank B. Kellogg, Secretary of State for the United States. Bent on the same high purpose, one had spent fifteen days crossing two continents and passing through Siberia, whereas the other had crossed a mighty ocean. The jingoists and war-makers of the past have used the two nations represented by these gentlemen as an excuse for carrying on propaganda for great navies and armies, yet here were met these great nations of the Orient and the Occident to declare that they would never resort to war to settle differences between them.

There was High Commissioner Jacobus Stephanus Smit, representing the South African Union and near by; Foreign Minister August Zaleski, from Poland. Surely here one looked upon "the ends of the earth" as these representatives met with authority to declare for the peace of mankind.

One of the most striking individuals present, and one who was especially regarded by all was Dr. Gustav Stresemann, German foreign minister. This was the first time that a ranking German official had been received by the French government since the World War. For this reason, as well as for others, international observers regarded the pact signing as significant. Now, again, the United States, France, Germany, England, Italy, and Japan, great nations only recently at war, were signing a document; but this time they were condemning their past methods and all were signing as equals.

SIMPLICITY MARKS CEREMONY

Secretary Kellogg, in a few words delivered upon his arrival in Europe, summed up the significance of the treaty:

"This treaty marks the end of war! . . .

"Is not the work of the men of one nation, but the work of many nations and many men. . . .

"It had its birth in the hearts of modern people, all of whom ardently desire that some measure be taken which may rid the future of the great calamity of war."

The hour of the signing was one of serious business, in which the lives and hopes of hundreds of millions of people were involved. Its greatness was marked by its simplicity. The only speech made on this occasion was that of M. Briand, who presided. Realizing that the event of the day marked "a new date in history-making," he said: "For the first time, on a comprehensive and absolute scale, a treaty is truly devoted to the very establishment of peace. . . . It is a direct blow to the institution of war. . . . It is no longer a question of a defensive organization against this scourge, but of attacking the evil at the root itself."

In drawing to the conclusion of his address, M. Briand declared: "At this unforgettable hour the conscience of peoples, pure and rid of any national selfishness, is sincerely endeavoring to attain those serene regions where human brotherhood can be felt in the beatings of one and the same heart. Let us seek a common ideal within which we can all merge our fervent hopes and give up any selfish thoughts."

As the representative of each of the fifteen nations participating took his seat at the table to affix his signature, one could discern that the signer realized that a turning point in civilization was being recorded. His signature was being made with a pen which, in its very symbolism, condemned the philosophy of those militarists who have hampered the world in the past. The gold pen used in endorsing the treaty was presented to Mr. Kellogg by the city of Havre. The box incasing the gift bears this legend, "If you wish for peace, prepare for peace." This sentiment is the very antithesis of the old, false slogan, "If you wish for peace, prepare for war."

HOW EUROPE REGARDS THE TREATY

There are those in all countries who believe war is inevitable, and that to plan otherwise is but to handicap a nation. These, however, are comparatively few, and are largely victims of militarism or of a false propaganda of selfish interests. The great body of mankind believes the day is approaching when men will war no more.

When the writer interviewed the United States delegation upon its arrival in Paris, great satisfaction was expressed with the manner in which the treaty for outlawing war was being received. One of the State Department officials said: "The whole world is expressing itself for peace. We have just received word that the Federal Council of Churches of Christ in America has called upon all the peoples of the Protestant churches to pray for the fulfillment of this treaty. The Archbishop of Canterbury has called upon all the churches of his denomination to pray for this treaty, and sooner or later we expect the pope to call upon the Roman Catholics of the world to pray for the fulfillment of the treaty."

This statement was made on the eve of the signing of the famous document. It is evidence of the importance which Government officials attach to the church and Christian people in making effective in the world the ideals of peace. In calm reality, "It is faith which giveth the victory."

We have sought the opinions of a number of European statesmen concerning this treaty. These men represent the views of the allied nations, as well as Germany and Austria; of the conservatives, as well as the liberals. Their opinions may be summed up in a few words. They say that the reservations made by some nations are regrettable. The reservations, from the viewpoint of the diplomats, leave loopholes. The mass of the people, however, do not consider the reservations. They have only one idea, which is that the treaty is an instrument for outlawing war, and they have faith in it. After all is considered, it is the opinion of the people—public opinion—which determines war or peace. All the statesmen consulted agree that if the people believe that the treaty has done away with war, and insist upon its observance, no administration will dare to declare war when the trouble might be settled by arbitration or other peaceful means.

Europe hails the signing of the Kellogg-Briand Pact as a great moral advance which will forever make resorting to war more difficult. The treaty has also brought great joy to Europe, because it has again shown America's interest in the great world problems which are troubling the peoples of Europe. They feel that the United States can furnish a great moral aid needed in Europe, and that, if the people of our country take an active interest, there will be no more wars between the strong nations of Europe.

The treaty to outlaw war, signed on August 27, is looked to by Europeans to be the forerunner of other agreements among the nations which will reduce armies and navies and thus relieve the tax burdens which peoples of all nations are now bearing. In the mind of the common people of the countries of the Old World, this compact signed by the great nations of the earth has brought in an era of peace. It will be largely the mission of the New World to give interest—moral and spiritual—to the problems which burden the people of our sister nations across the Atlantic in order that the hopes raised by our Secretary of State may be realized in all parts of the world.

Despite the quibblings of little men and the fears of those of little faith, all the signs, when carefully considered, show that the time has arrived for joining in the long-meter doxology.

PARIS, FRANCE.

Present Pension Plan

EDITOR'S NOTE: This is the initial one of a series of weekly articles to be published by the ADVOCATES from Secretary Farmer of the Board of Pensions and Relief. They should be read and studied by every minister in the church.

WE ARE presenting here answers to the questions that occur most frequently on the present pension situation, in the hope that this will give light and understanding to those desiring information.

The situation with reference to the new plan is, that it is not in operation and will not be put into operation until after it has been considered, amended, and accepted by the commission authorized by the General Conference. Therefore, it will not be available by January 1st next, the date previously suggested. Any Conference that wishes to look toward the preparation for it can very well do so by preparing such funds as may be necessary to protect the present Conference members, active or retired, when a new plan shall be put into operation for the benefit of the "new entrants."

This brings up directly the question of the use of the old plan. All Conferences are to continue the 1908 plan with the amendments made by the General Conference, and this will obtain for an indefinite period in most Conferences until such time as a Conference has created a reserve satisfactory to the Board of Pensions and Relief. It is, therefore, highly important that the principles and the funds of the 1908 plan shall be kept intact, and also that endowment funds shall be built up, or that there shall be an increase of collections for immediate distribution in order to properly protect the men now on the pension roll or soon to come to that standing in their various Conferences. In many Conferences the men now active will always be dependent upon the present plan. It is, therefore, a necessary plan and must be promoted in a genuine and sincere manner.

The proposed new plan, whenever it shall be adopted, is expected to begin with "new entrants" only, which means any minister who shall be received as a member in full connection in an Annual Conference on or after the date fixed when the new fund is established and accepted by that Conference. The chief reason for delay in the adoption of the new plan is that it shall not encroach upon the rights of "previous entrants" or those already in the "retired relation." According to the conditions laid down by the General Conference under which the commission shall operate, the new plan must be published after it has been approved by the commission in the official papers of the church at least one year prior to the date of its going into operation, in order to give all Conferences, Boards of Stewards, and interested persons due and full notice of its beginning.

The Rev. C. W. Walton Passes

By the Rev. J. L. King

THE Rev. C. W. Walton, D.D., passed to his final reward at the age of sixty-six years at Aberdeen, Miss., June 6, 1928. As husband and father, as citizen and faithful minister of Jesus Christ, his character and life were well worthy of emulation. He taught and practiced the principles of thrift and economy. He was religiously bound up with ideals of education and morality. As the fruit of his convictions he owned a lovely home in the city of Aberdeen, and had educated all of his children. To mourn their loss he leaves a family of seven children and eight grandchildren, besides his sorrowing widow.

As a citizen he identified himself with the needs of the community that he might improve conditions by lifting Christian standards. Scarcely any civic movement was begun in his community but that he threw himself into it to foster its success. Accordingly both races often sought his counsel and he frequently initiated successful movements for social and civic welfare.

His ministerial career covered a period of forty-two years. His clear and courageous faith placed him among the stalwarts of the Kingdom, both in point of character and deeds of achievement. His ideal was that of a pious, consecrated, and prepared ministry. To this he clung through the years, filling practically every leading pulpit of the Upper Mississippi Conference, also serving one term as presiding elder. Educated at Rust College, his alma mater conferred upon him the degree of Doctor of Divinity.

The Rev. J. M. Marsh, of Amory, Miss., delivered the funeral sermon. Participating ministers were the Revs. E. M. Byrd, D. Green, Jesse Burton, and J. L. King. Captain P. A. Dulin also spoke of his life in very commendable and fitting terms.

Many are the hearts that appreciate his noble, unselfish ministry, and beat in sympathy with the bereaved mourners of the family he has left behind.

"He shall sleep but not forever
In the lone and silent grave;
Blessed be the Lord that taketh,
Blessed be the Lord that gave.
In the bright eternal city
Death can never, never come;
In his own good time he'll call him
From his rest to 'Home, sweet home.'"

The Church We Have Never Seen

By Miss Clarice Johns

DURING my lifetime, especially in my sojourn in this section of the country, I have often heard them speak of the church we used to have. We, as young people, hear the elder people talk about the good old-time religion, and the way everyone used to go to church. We've heard the beautiful stories of how people previously went to the churches on Sundays. How people enjoyed going to church in those days seems like a fairy story to the younger generation of to-day. We have been told that everyone got along fine, and when something went wrong within our church we always referred to that church we have never seen. Sometimes we really wonder if there ever was a church that didn't have trouble.

The model church has been described to us as a veritable heaven. We, the younger group, long for a church of that kind, but we wonder if it can be? Most of our people came from communities that had these model churches; the churches in which everyone lived in peace and harmony with his neighbor; the churches that had no backbiting; the churches in which the pastor was a veritable saint, never made any mistake in his life, and everyone looked upon him as one of the disciples of Jesus. We, who have never seen that kind of church, long for the day when one of that kind will be brought into our community. We, the younger people, often ponder, why, if our elders came from such good churches, our churches are not modeled after them? We like church, and want a church, but we think that in place of the church being a veritable heaven it should be a place where men, women, boys, and girls feel better by being connected with it through the spiritual

hold it has upon the community. We do not doubt the stories of these model churches, but the church that we want to see is not the church that we've heard of but it is the church that our church can be.

If we should take this maxim into our lives, namely: "What kind of church would my church be if every member were just like me?" and then remembering the words of the Christ when he said, "By their fruits ye shall know them," couple these two together, we would cleanse ourselves of the dross, make a church that humanity would say stands for good; those who are lame in the faith would become healed, those who are blind in spirit would see again, those who are dead in sin would live—then we would produce the church that we have never seen.

SCOTT'S CHAPEL METHODIST EPISCOPAL CHURCH,
PUEBLO, COLO.

To Pastors of New Orleans Area

I hereby endorse the plan of the Board of Temperance, Prohibition, and Public Morals to conduct an educational campaign in the form of a ministerial contest and hope you will co-operate with them.

R. E. JONES,
Resident Bishop of the New Orleans Area of the Methodist Episcopal Church.

THE plan is very, very simple. *First*, order as many pledge cards as you think you can use. We want to major on the pledge signing.

The beautiful statement, "In honor of the sacred thirst of our dying Lord," is taken from St. Mark 15. 23. When our Lord was dying with the pangs of thirst and pains of death in His body, He made His last request to His enemies when He said, "I thirst." They gave Him wine mingled with myrrh, but He received it not.

Though dying and thirsty, He refuses alcoholic liquor, and in honor of His sacred thirst we appeal to our people for total abstinence.

Second, preach a sermon on some phase of prohibition and public morals.

Third, after you have taken your regular offering, give us an after collection.

Fourth, return the stubs which have been signed to us along with a sketch of your sermon, the report blanks filled out, and the offering—that is all.

I am very much encouraged by the letters received, and believe our pastors will stand by our program whether they expect to win a prize or not.

A. R. HOWARD, *Secretary for Colored Work,*
Box 847, Sumter, S. C.

Schoolward Look—Young Folk

(Continued from page 716)

of its youth. Back to school, young folk; three quarters of a million of interested, competent, and sincere of the nation's best men and women are devoting their energies each year to the training of the nation's future citizens; and a total of two billion dollars is annually expended through our public school system alone that you may be given the leverage of an efficient personality with which to meet the issue of useful and contented citizenship.

Besides, there are in the nation upwards of 500 colleges and universities with a combined endowment of more than a half billion dollars—all that America's youth

may be upstanding citizens because of their intelligence and usefulness. Many of these colleges and universities are church schools, whose specific function is to give the moral emphasis to education by enriching its content with moral and spiritual motive. The church recognizes that Christian citizenship is conditioned upon the building of life, individual and corporate, around religious concepts. To this end the church schools were established, and with but few exceptions are holding to that fundamental tradition. The church also is educating religious leaders, to whose hands may safely be entrusted her future progress and permanence. The vital flame of religion in the life of the nation will be kept aglow in proportion as the church schools perform well and continuously their part of the social task of making efficient citizens.

In this regard the Methodist Episcopal Church is admirably fulfilling its responsibility to the youth, the church, and the nation. To this splendid ministry which the church is rendering, our youth of the Negro group must not, cannot show indifference, no more than to those other insistent voices calling to the schoolroom. Last year, Methodist Negro youth showed a decrease of 137 in the number of those graduating from our schools, as the following exhibition will disclose. Let us hope that it does not indicate a loss of interest in general in our education, though it may mean a loss to our particular system—a shifting, it may be, to State-supported institutions.

This data, released by the Board of Education, shows a total of 773, distributed as indicated among the several schools of the system:

COLLEGES AND UNIVERSITIES		
	College	Secondary
Bennett College for Women.....	6	27
Claffin College	10	46
Clark University	21	37
Morgan College	43	..
Morristown Normal and Indust. College.	5	36
New Orleans University	38	..
Philander Smith College	8	32
Rust College	15	51
Samuel Huston College	33	29
Wiley College	47	20
Total, 504.	226	278

PROFESSIONAL SCHOOLS		
	College	Secondary
Flint-Goodridge Hospital and Nurses Training School	6	..
Gammon Theological Seminary	9	18
Meharry Medical School	106	..
Total, 139.	121	18

SECONDARY SCHOOLS		
	College	Secondary
Bethune-Cookman College	3	36
Haven Teachers' College	2	26
Princess Anne Academy	5	24
Walden College	10	24
Total, 130.	20	110

Last year the totals were 910 as against 773 this year. The apparent decrease itself is a challenge to our youth to look schoolward.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

THE CHRISTIAN BASIS OF TOTAL ABSTINENCE

THIRD QUARTER. LESSON XIII. SEPTEMBER 23

Scripture Lesson—1 Cor. 8. 1-18.

Paul the Mediator. In our last lesson we saw that Paul was very prudent in dealing with factions in the church. He harmonized factions without appearing to justify either party to them. He did not even completely vindicate those who claimed to be his closest friends. To have done otherwise would likely have aggravated matters. The side vindicated would likely taunt the opposing factions, and become unbearably haughty, while those opposed would become provokingly resentful of this attitude. He had to be a mediator between them.

And in our lesson for to-day we have Paul acting the same rôle between two other groups of Christians in the same church. These were not factions, but groups entertaining contradictory views concerning the propriety of Christians eating meat that had been killed in sacrifice to a heathen god. Some held that no heathen god existed; and, therefore, the meat was not affected in any way by having been sacrificed only to an imaginary god. These ate this meat without any religious scruples. They were of the more intelligent group. They considered those who differed with them on the matter ignorant and superstitious and slaves to a law from which they had been freed by Christ. Observe the frequent references to "knowledge" in the passage (8. 1-4, 6, 7, 10, 11), and his reference to their liberty (8. 9; also chapter 9, where he reminds them that as an apostle he has, for the sake of their welfare, refused to use all the freedom that is his). But others who were more naïve and superstitious held that it was wrong for Christians to eat this meat that had once been associated with a heathen god, and that when a Christian ate it he sinned against God. Observe how the apostle corrects this mistake by declaring that the eating of this meat does not in itself in any way affect their relation to God (8. 8). Those who did not eat it condemned those who did eat it; and those who ate it considered those ignorant and superstitious who refrained from the eating simply because it had been sacrificed to a heathen god.

It will easily be seen that Paul did not entirely agree with either group. And it is well that he did not and could not. For to have agreed with and justified the liberals in their attitude would have been to increase their haughtiness; and to have agreed with the objectors would have been to enthrone ignorance. If any kind of haughtiness is worse than another, the haughtiness of ignorance is the worst possible kind. Had Paul not been a very intelligent man himself, unless he was an exception to the rule he would have thrown his influence on the side of the ignorant group. Indeed, many an intelligent man does that to-day for no better reason than because the ignorant view represents the majority opinion! Paul rather mediated between these groups. Both were required to give and take. The liberals were right, said he, in their contention that there was no harm in the mere eating of this meat; but they did sin in the spirit which they manifested by deliberately, by their eating, cause their less intelligent brethren to sin. The objectors were wrong in contending that there was harm in the mere eating of this meat; but they were right in not eating it because they believed it a sin. Whatever one does, believing that it is wrong, is wrong for him!

A Similar Situation. We cannot resist the temptation to apply this lesson to so-called "worldly amusements" among Christians to-day. The situation is similar to that with which Paul had to deal. One man who claims superior intelligence, up-to-dateness, and

freedom argues that there is no evil in such things, that the indulging or the abstaining does not in itself affect our relation to God. Another says that the indulging is either an evil in itself or inevitably leads to an evil, and that the abstaining is always a virtue. The first man dubs the second ignorant and fogylsh and the like; and the second classes the first as a liberal or a modernist, and sometimes a devil, and what not. If that question were to be put to Paul to-day and he replied, we have no doubt that he would reply with the same reasoning with which he replied to the Corinthian Christians. We ought to be careful that our good is not evil spoken of, otherwise we lose in influence for good over others. The Christian should be interested in the good of the other fellow. If he is thus interested, it will sometimes be necessary for him voluntarily to abstain from certain things in which he may indulge without sinning if the other fellow thought as he thinks about them. The attempt, by openly ignoring or ridiculing, to convince the ignorant when they comprise any respectable group in the church is, to say the least, unchristian. They are to be helped, not scandalized, by the conduct of us who claim to be of superior intelligence.

The Strong Drink Question. But it was especially intended that this lesson be applied to abstinence from strong drinks. It does not logically lend itself to any discussion of the evils of strong drinks (there are other passages of Scripture which do that). Remember, Paul agreed that there was no evil in the mere eating of that kind of meat. Then to be consistent in the application we should assume with the "strong" that they are stronger than their drinks, that they can indulge without losing self-control or otherwise becoming disrespectful and disrespectful, and that the indulgence is no evil to them. But even then, are they justified in indulging as long as there are so many "weak" in the community who cannot indulge without becoming a nuisance or a devil? To us who accept the apostle's point of view the answer is clear. The law of love is higher than the law of liberty. And liberty without love or good will is worse than bondage as far as social welfare is concerned. It was a fine example of the spirit of consideration for the welfare of the other fellow when our prohibition law was passed. Many men who loved to indulge moderately, and who did it without making themselves a social nuisance or in any respect indecent, voted for the law for the sake of the other

fellow, whose indulgence was both a personal and a social evil. But if those respectable men had also ceased to indulge, the enforcement of the law would have been much easier. In a democracy the very nature of man rebels against any kind of enforced class restrictions. Until we have a better example in practice from the strong we can never expect the weak to become strong.

SAMUEL HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, SEPTEMBER 23, 1928

"If meat causeth my brother to stumble I will eat no flesh"

(By D. D. Martin, D.D.)

It is hard to live a Christian under the same old conditions. Every missionary and evangelist has this truth to struggle with. In so many ways does the new life come in contact with the old, and there is such a difference that it is hard to keep free from compromise. In foreign fields the question is concerning native religious ceremonies. How far can a convert to Christianity conform to native religious customs? In this as in other matters, the missionary must be discreet and not too arbitrary.

But so far as the missionary, teacher, or preacher is concerned, there must be complete abstinence from everything that will cause any question as to conduct or propriety. Some in the flock of God's little ones will be sensitive and easily hurt. We cannot be too careful in our behavior before them. Some wise people assume they are able to settle all these questions. Paul makes it clear that questions of conscience must be settled as such; that love is the essential. The heart is more important than the brain in manifesting Christ to the weak ones of earth. Knowledge is often blind to the deeper sensibilities of infants in Christ.

We all know that an idol is nothing, and that meat offered to idols can be in no way affected by the idol; but to the converted idol worshipper there is a principle involved vital to him, and his conviction in the matter should be recognized. Some things required of us may seem foolish, but for the sake of the weak we will submit to them. In our own land there may be some very good Christians who use tobacco. Others could not use it without sin, and still others are very hurt when they see a professed Christian using tobacco. A consecrated life will not offend a brother in this matter while the world stands.

All that we do on the mission field or in the home field must have a wise reference to its influence and helpfulness on the smallest and weakest of God's children. We show ourselves weak or strong just as we are able to conform to the needs of others. Self-denial is one of the prerequisites in being a follower of Christ, and without it we cannot keep step with Him in saving the lost of every land until the full coming of His kingdom. Let us never do anything which causeth a brother or sister offence.

GAMMON SEMINARY.

Epworth League Topic

SEPTEMBER 23

By A. H. Beardsley

MAKING OUR COMMUNITY MORE CHRISTIAN

(Zech. 8. 3-8)

III. BUILDING A BETTER COMMUNITY

Better communities do not spring up overnight as if by some magical process. Like genius, they come mostly by hard, persistent work. It takes leadership, planning, co-operation, time, self-sacrifice successfully to build better communities. It is the steady working out of a long-time program. A community is just as good as its average citizen. It can only be made better by raising the average of citizenship.

Every building has an idea back of it. It

is first a dream in the mind of the architect. In his mind he sees it, first dimly, then taking more definite shape until it stands complete in strength and beauty. Others become interested in his dream building, in his plan, and finally it stands in actual stone and mortar. We all see, then, and appreciate what only he saw at the first. He had the idea, other men saw its value and had faith that it could materialize; some invested money, some invested time and skill, and it was done even as the architect dreamed that it could be.

A community is not so much brick and

stone, so many houses, and so many places of business, and so many churches and schools. That is but the shell in which the real community acts. A better community, however, has as great need of a plan, a dream of what it shall be, as has the material building. The city in our reference is God's dream of a better community. First of all, it was to be called "The City of Truth," a city where truth was the rule in all the relationships of life. It was also to be called the "Holy Mountain," God dwelling there. In its streets old people were to have a place. Children were to be happy there and play. It was to be a city to which God was to bring His people back from captivity in Assyria, and from being outcasts in Egypt. Here they were to dwell together and God would be their God in truth and righteousness. This was God's dream for Zion. Like unto it is His dream for every place where men dwell together—truth, godliness, care of the weak, happy childhood, a refuge from what would draw away and enslave—a portion of God's great human family.

God's dream for our community, like the architect's plan of a building, needs men who become interested in it, see its value, and

have faith that it can be done, before it can be changed from a dream into actual fact. It needs men who, catching the vision, are willing to give time and skill and money, who shall live for the better things of life and to see them come to reality in their community. John Fredrick Oberlin, as he transformed a little community in the Vosges Mountains, is an instance of what even one person who is thoroughly in earnest can do toward building a better community.

Our communities become what we believe they can be. Young people have a definite contribution along this line; they may not have money, organization, or previous experience, but they do have that which is absolutely essential—the capacity for faith. It was Jesus, a young Man who had faith enough to believe in the coming kingdom of God. His faith has moved people ever since. So will it ever be. Better communities always look back to somebody who dared to believe that they could be. All the forces of selfishness, materialistic greed, self-seeking power, and self-satisfying pleasures must be reckoned with in building the Christian community. Though they stand like lions in the way, faith can overcome them.

thank the chairmen, members, and friends for their help. Our motto is, a round report at the Annual Conference.—H. G. Harrison, Reporter.

Philadelphia, Miss.—Our revival began August 5 at Mt. Zion Methodist Episcopal Church. It was a grand success. Great services were conducted day and night. The Rev. G. W. Johnson, pastor of Union, Miss., conducted the revival and preached able sermons. Ten were added to the church. The junior church helped to put over the financial part of the revival and rendered a nice song service each night. Collection, \$84. An enjoyable program was rendered on the closing day of the revival. The following persons addressed us: Prof. A. Pollock, of Rio, Miss.; Mr. C. W. Grizzell, of Dixon; Mrs. L. O. Williams, our pastor's wife; Miss Velma Donald, of Rio. The closing remarks were made by the Revs. J. A. Williams and G. W. Johnson. Special music by the choir.—J. A. Williams, Pastor.

Hockley, Texas.—Sunday, August 26, was a high day at Hockley Methodist Episcopal Church. The York Rite Masons, Lodge No. 33, rendered a most excellent program. Bro. John Riley was master of ceremonies. Bro. Harry Williams was introduced and thrilled our hearts with a burning message. The master of ceremonies also introduced the young hero, the Rev. S. M. Jeffery, and the Rev. A. G. Garrett. They used for a text, "As for me, I had in my mind to build a house for the Lord," Chron. 28. 3. The sermon will live long in the minds of the people of Hockley. The pastor, Rev. B. E. Williams, announced a big World Service rally for the fifth Sunday in September. He said that he wanted to raise \$200 on that day. Total amount raised for the day, \$17.31.—Mrs. Roxie Riley, Reporter.

Nashville, Tenn.—Gordon Memorial: It was a pleasure to have with us Sunday, at the 11 o'clock hour, the Rev. W. W. Williams, of Mt. Olive Baptist Church. He is a young minister, but strong in the faith of the great Master. At 6.30 P. M. Miss Roise Walker presided over the League. Quite a few visitors were present, and at 7.30 P. M. the Rev. F. Watkins brought to us a great message. All the various departments of the church are doing their bit to help bring up all requirements as the Conference year is nearing its close. The second Sunday in September was set aside as Home-coming Day. It is our desire to close the year's work with everything clear and nothing undone. This will mean a No. 1 report, which is our greatest aim.—The Rev. H. P. Gordon, Pastor; Mrs. Georgia Williams, Reporter.

Biloxi, Miss.—Things continue to go better and better at St. Paul Methodist Episcopal Church. We have just closed one of the best, or perhaps the best, revival in point of spirit and attendance in the history of the church. Our pastor, the Rev. P. H. Rembert, had everything well planned for the occasion, and the members worked well and made things count. Except for one or two nights, the house was packed all during the meeting. We were favored with the presence of some of our leading men and women: the Rev. Dr. Hayes, dean of New Orleans College; Dr. Reynolds, dean of Haven Teachers' College; Prof. Oliver, of Rust College, and a host of others. Dr. Hayes said many good things in the interest of New Orleans College. The Rev. B. F. Lee, of the Texas Conference, and a student of Gammon Theological Seminary, preached every sermon except one. Dr. Sullivan, of the Methodist Episcopal Church, South, this city, preached a great sermon for us. Twenty-two precious souls were added to the church. Mr. Craig, civic worker of New Orleans, rendered valuable service.—Reporter.

Oakland, Texas.—The Rev. J. N. Hooley, pastor of Oakland, Texas, held a big tent meeting on the old camp ground of the circuit from July 31 to August 12. The Rev. G. M. Mallory, a very efficient, evangelical, and excellent preacher, conducted the revival. During the first week, Mrs. B. R. Hooley, our trained personal worker among young life, conducted meetings from 3.30 to

Little Stories of Achievement

What the Churches Are Doing

Gunnison, Miss.—The sisters, on July 24, conducted a wonderful rally. Music was rendered by Tree of Life and St. John choirs. Sister Susie Smith won the first prize, and Mrs. Clara Grinnage the second. The amount raised was \$12. The church is moving upward. God bless these faithful workers.—Clara Grinnage, Reporter.

Memphis, Tenn.—Every department of Centenary Church is at work trying hard to make it possible that our pastor, the Rev. E. J. Cox, go to the Conference with a one hundred per cent report, as usual. If the members continue to work, we will not fail. The Epworth League is also a live wire in the church. Sunday, August 19, the topic was beautifully discussed by Misses C. Heard and Ruth Baker. We also had a short program. Solo by Mr. J. P. Parker; selections from St. Jude quartet.—Reporter.

Bristol, Va.—The Pulaski District of the East Tennessee Conference entertained the Epworth League Institute and Sabbath School Convention from August 21-25. Delegates from John Wesley Methodist Episcopal Church were the Rev. and Mrs. E. H. Forrest. Misses Mary Simon and Thelma Bourne. They brought us back the echo of a splendid meeting, and that the future of the young life of the Methodist Episcopal Church looks bright. The church is rounding up all reports, getting ready for the Annual Conference.—E. A. Brown, Reporter.

Little Rock, S. C.—The greatest revival ever launched against the powers of sin and Satan is being carried on at Bolden Green Methodist Episcopal Church, on the Little Rock charge. The Rev. L. S. Selmore, one of the strongest and most outstanding representatives of the Christian faith, has set this section of South Carolina on hallowed fire. In three days and nights many souls have confessed saving faith in Jesus Christ. Never before has such a service been conducted in this part of South Carolina. Pray for us.—Y. W. Bethea, Reporter.

Smithland, Ky.—Towering high above the city is the tower of the new St. James Methodist Episcopal Church, a building equipped with Sunday-school rooms, study, and also a beautiful auditorium. This has been built since our last Annual Conference, held in Chicago in April, under the leadership of Rev. L. L. Scott, A.B., who has proven himself to be truly a ministerial prodigy of the twentieth century. With him is his wife, who was Miss Ruth G. Hawkins, a graduate of Wiley College, who is a great help in the church and has also accepted the principalship of our school.—Reporter.

Heflin, Ala.—New Bethel Methodist Episcopal Church is progressing nicely. We have just closed a splendid revival, which did so much good for our church and city. From the result of the meeting we are pleased to report sixteen conversions and accessions. Too much praise cannot be given the Rev. N. H. Rederick, pastor of our St. John Church, Anniston, Ala., who assisted the pastor in conducting the revival. Bro. Rederick is one among our best gospel preachers. He preached seven nights to overflowing congregations. His sermons were enjoyed by all who heard them.—J. E. Houghton, Pastor.

Potts Camp, Miss.—Calvin Chapel Methodist Episcopal Church has just closed a grand revival. We feel that the community and the church at large were revived by the many soul-stirring sermons preached by the pastor, Rev. S. J. Mack. There were seven conversions, and Mrs. Ethel Reese, from Oxford circuit, also joined the church. Collection for the week, \$26.12. Others also have been laboring. Under the direction of Sister Hattie Parker and Sister Lenora Spears, the sisters of the church have purchased at the cost of \$23.75 a communion set and a gas lamp.—Ruth O. Parker, Reporter.

Carlos, Miss.—Pilgrim Rest Methodist Episcopal Church: We had a grand trustee rally, July 29. The service was conducted by the pastor, Rev. P. D. Gullledge. Sermons by the Revs. E. L. Jordan, A. E. McCabe, and D. Johnson. The spiritual tide ran high. Total amount raised was \$31.32. The members paid as follows: Mr. F. Funches, \$5; Mrs. N. A. Daniels, \$4.32; Mr. S. Daniels, \$2 each; Mr. A. Lilly, N. Levi, \$1 each; Mrs. N. Tucker, A. E. McCabe, \$1.50 each; Miss Carrie Levi, \$1.30; Miss O. M. Levi, 75 cents; Mr. J. T. Levi, 60 cents; Mrs. A. Tucker, 35 cents; Mr. George Levi, 25 cents.—Reporter.

Dublin, Va.—August 19 was a red-letter day at Mt. Pleasant Methodist Episcopal Church. The congregation was divided into three clubs. Club No. 1, Sister Susan Conner, raised \$56; No. 2, Sister Julia Morrison, \$47; No. 3, Sister Viola Garrett, \$44; other sources, \$11; total, \$165.05. Bros. J. J. Conner, G. T. Burks, and James Alexander assisted Clubs Nos. 1, 2, and 3, respectively. Sunday, at 11 A. M., the Rev. J. M. Watson, of Pulaski, preached a wonderful sermon. Music was rendered by the efficient choir. At 3 P. M. the Rev. W. S. Hight, of Pulaski, was at his best. He held his audience spellbound; music was rendered by the Pulaski choir. At 8 P. M. District Superintendent Davis delivered a soul-stirring sermon. This being our fourth Quarterly Conference, the session was held Monday night. Paid the district superintendent in full, \$17.50. We



The September issue of
The Church School Journal

is "RALLY DAY" number

Vacation season over, schools and colleges throughout the land will soon be in session. "The school that is in your church" is an essential supplement to these other institutions of learning in that it is the one educational agency whose entire purpose is to teach the way of Christian service as the way of life.

The Church School Journal will help to better fit you as a teacher for your part in this essential service.

The benefit to all teachers, officers, and your school generally, will far exceed its small cost of 23c. a quarter, 90c. a year. Single annual subscriptions, \$1.00.

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4.30 P. M. for girls and boys. These services were followed by services in charge of the Rev. A. Brown, of Shiner, Texas. His sermons were so inspiring and informing that he was greatly missed after leaving during the week-end. On Sunday, August 5, there seemed to have been several hundred folk on the ground. Worshipers came from far and near, and as they tarried after dinner hungry hearts and thirsty souls began to feast and drink from the Pentecostal fire that fell. Six were added to the church; one convert was eighty years old. During the next week Mrs. Hooley used the afternoon service for young church training. Such topics as "The Surrendered Life," "Young People Taking the Lead," and others were discussed, followed by sentence prayers and testimonials pertaining to the given topic. These were entered into heartily by the girls and boys. The meeting closed August 12 with hundreds on the ground. The last conversion was that of a woman who had sought Jesus for years. There were fifteen accessions and conversions. The church has been revived. Two contesting ladies, Mrs. F. Thomas and Mrs. S. B. Author, raised \$32 towards the support of the meeting. Basket dinner was served both Sabbaths.—Reporter.

Aquasco, Md.—Sunday, August 19, 1928, marked an occasion of great moment on the Woodville charge of the Washington District. On that date John Wesley Methodist Episcopal Church, of the said charge, was dedicated by the district superintendent, Rev. Robt. F. Coates, D.D., assisted by the pastor, Rev. Rufus S. Reid, and the Revs. J. H. Jenkins, D.D., pastor of Asbury Methodist Episcopal Church, Washington, D. C., and C. H. Toulson, pastor of Brandywine charge, Maryland. The service, which was according to our church ritual, was begun at 3 P. M., when the Rev. Jenkins, the master of ceremonies, presented the Rev. Coates to the audience, who thereupon read the introductory selection of the service, following which the Rev. Jenkins announced the first hymn, "Great King of Glory, Come," which was sung very fervently by the choir and congregation, after which the extemporary invocation was given by the Rev. Toulson. The

Scripture selections were next read by the district superintendent and the Revs. Toulson and Reid, respectively, with the choir rendering an appropriate hymn immediately thereafter. An eloquent sermon, which was accompanied by the Holy Spirit, was then preached by the district superintendent from Acts 8. 6, "Silver and gold have I done; but such as I have give I thee." The offering—having been left mostly to captains—followed, being reported thus: Mrs. Estella

Green, \$54.50; Mrs. Maggie Douglass, \$45; Mrs. Amanda Jones, \$42.05; Mrs. Ida Boone, \$14.85; the Sewing Circle, \$10; Mrs. Fannie Monroe, \$7.90; other givings, \$8.80; total, \$182.10. The service was continued by the reading of the 122d Psalm by the district superintendent and the presentation of the key of the church to him by one of the trustees, Mr. Thos. Adams. The meeting closed with the doxology and benediction by the Rev. Jenkins.—Reporter.

District Activities

District Rounds

CHARLESTON DISTRICT

Third Round—Piedmont, September 20, 21; Keyser, Piedmont, Frostburg, Cumberland, Moorefield, Romney, meet at Piedmont; Gratton and Kingwood, 25; Morgantown, 26; Fairmont, 27; Clarksburg, 28; Buckhannon, 29; Parkersburg, October 4; Paden City and Sistersville, 5; Wheeling, 6; Washington, 8; Verona, 9; McKeesport, 10; Pittsburgh, Northside, 11; Pittsburgh, Camphor, 12; Pittsburgh, Grace, 13; Pittsburgh, Warren, 15; Woodlawn, 16; Beaver Falls, 17; Johnstown, 18; Somerset, 19; Uniontown, 21; Lewisburg, 29, 30; Seebert, Covington, Union, Ronceverte, White Sulphur, Alderson, and Hinton meet at Lewisburg; Montgomery, November 1, 2; Mt. Home, Montgomery, and Riverview, Charleston, Point Pleasant, and Huntington meet at Montgomery.

Dear Brother: A great church cannot make other than stupendous demands. Let us hope, therefore, that the inspiration of the District Conference is urging you to perform your arduous tasks with unflagging zest. How can you neglect evangelistic efforts, World Service, Morgan College? O church! Do not forget Methodism was born in prayer. "Come, therefore, boldly to a throne of grace, and there find mercy and help to solidify you in time of need." Faithfully yours, E.

Adolph Haynes, 448 Water Street, Clarksburg, W. Va.

VICKSBURG DISTRICT

Fourth Round—Clinton, September 22, 23; Bude, 29, 30; Harriston, October 6, 7; Fayette, 12-14; McNair, 20, 21; Bolton, 27, 28; Russum, 30, 31; Meadville, November 3, 4; Vicksburg, 9-11; Edwards, 13, 14; Bolton Mission, 15; Cary, 17, 18; Natchez, 20, 21; Union Church, 24, 25; Kirby, 27, 28; Centerville, 29, 30.

Dear Brethren: We are making our last call for the Conference year of 1928. Will you put all of your forces to work so as to make merry our year's work at Forest, December 12, 1928? Admitting our struggles have been many, but thanks be to God who giveth us the victory through our Lord Jesus Christ, who is able to supply all our needs. Let us put Him in front and press onward. Our district convention will convene at Meadville, October 18-21. We hope that each charge will be represented in full and that all our claims will be paid in full. Do not delay, but work now and work well your part. Do not let a single claim fall shorter than last Conference at Jackson. We were able to bring many a soul into the Kingdom in our revivals last year. What have we done this year? Much, I trust. Let onward be our watchword. Yours sincerely, J. R. Ross, Dist. Supt.

Reports of District Conferences

ALEXANDRIA

The forty-second session of the Alexandria District, Louisiana District, convened in St. Pauli Methodist Episcopal Church, Alexandria, La., July 11-15, I. C. Daugherty, pastor. The Conference was called to order by the Rev. S. S. Earles, district superintendent, promptly at 10 A. M. After the devotions by the district superintendent, he gave the first morning message, reading from the thirteenth chapter of First Corinthians. The message was indeed rich with thought, wisdom, and spiritual power.

The sacrament of the Lord's Supper was administered by the district superintendent, assisted by the Revs. J. O. Brown, W. J. M. Price, I. C. Daugherty, A. W. M. Obee, E. S. Johnson, and J. A. Lindsay.

The Rev. J. A. Lindsay was elected secretary; E. S. Johnson, statistician; A. W. M. Obee, reporter to the Daily Town Talk, and W. J. M. Price, reporter to the Southwestern Christian Advocate. After the reading of the different committees, Bro. Anthony Bouy, of Magda, preached a strong spiritual sermon.

Dr. E. M. Jones, representing the Board of Pensions and Relief, was present and presented the cause of the board. The roll was called and several ministers paid on this item. Dr. R. H. McAllister, business manager of the Southwestern Christian Advocate, was present and addressed the Conference in behalf of the paper and secured several subscriptions to the same.

Dr. O. E. Kriege, president of New Orleans University, was present and addressed the Conference in behalf of the school. Each of the speakers brought great inspiration to the Conference.

The meeting was a source of inspiration from the very beginning, and harmony

reigned throughout the session. Each of the ministers seemed to have made special preparation for the task assigned him.

The Woman's Home Missionary Society met on Friday afternoon, with Miss Nettie Smith presiding, as both the president and vice-president were absent. After the reports the following officers were elected for the ensuing year: Mrs. Susie L. Earles, president; Mrs. Ruth Peacock, Mrs. Lillie Hines, Mrs. Sara Tyus, and Mrs. Mary Jones were elected first, second, third, and fourth vice-presidents, respectively; Mrs. Leila W. Johnson, corresponding secretary; Mrs. Agnes Robinson, recording secretary, and Miss Nettie Smith, mite box secretary.

The district superintendent is just a big brother among his men, and always has a kind word for everyone. He is perfectly at home in the chair, and his brethren honor and respect him. He is truly a fine leader. The Rev. Daugherty and his good people and friends spared no pains in making everything pleasant for all. Thus ended one of the best sessions in the history of the Alexandria District.—W. J. M. Price, Reporter.

ALEXANDRIA

Suiting their stride to the fast-traveling pace of their district superintendent, Dr. J. U. King, the ministers and delegates to the District Conference, Epworth League, and Sunday School Conventions of the Alexandria District met at Falls Church, Va., August 14-19. It was an enthusiastic and a most helpful Conference.

Falls Church, a suburb of Washington, is a community of fine homes, the habitat of a proud and progressive people. Galloway Chapel, of which the Rev. Mr. R. A. Griffin is the pastor, is an architectural gem, severe and correct in its furnishings and appoint-

Schedule of Fall Conferences, 1928

Conference	Date	Place	Bishop
East Tennessee.....	Oct. 8.....	Knoxville, Tenn.....	Smith
Tennessee.....	Oct. 17.....	Shelbyville, Tenn.....	Clair
Louisiana.....	Oct. 17.....	Lake Charles, La.....	Jones
North Carolina.....	Oct. 24.....	Hickory, N. C.....	Smith
West Texas.....	Oct. 24.....	Dallas, Texas.....	Jones
Lincoln.....	Oct. 31.....	Kansas City, Kans.....	Clair
Texas.....	Oct. 31.....	Marshall, Texas.....	Jones
Central Alabama.....	Nov. 2.....	Birmingham, Ala.....	Jones
Little Rock.....	Nov. 28.....	McGehee, Ark.....	Clair
Savannah.....	Nov. 29.....	Savannah, Ga.....	Keeney
South Carolina.....	Dec. 5.....	Cheraw, S. C.....	Keeney
Upper Mississippi.....	Dec. 5.....	Kosciusko, Miss.....	Richardson
Atlanta.....	Dec. 12.....	Covington, Ga.....	Keeney
Mississippi.....	Dec. 12.....	Forest, Miss.....	Richardson

ments. The total environment lent an ideal psychology for the complete success of the session.

On Tuesday evening a program was given by members of the several Epworth Leagues of the district, the excellence of which was a tribute to the indefatigable labors of the district Epworth League president, Dr. J. H. Peters.

Wednesday morning the sacrament of the Lord's Supper was given, following which the Conference was organized and committees were appointed. The Rev. C. S. Harper was re-elected secretary. Welcome addresses were delivered as follows: For the city, His Honor, Mayor J. B. Bethune; for the Baptist Church, the Rev. Geo. Powell; for the African Methodist Episcopal Zion Church, the Rev. Whiting; for the fraternities, Mr. Arthur Sampson; for the local church, Mrs. Edith Murray. In a very telling speech, Dr. J. U. King gave the response.

Under the symposium, "A Standard Sunday School," the following papers were read: "Grading the School," Mrs. Stella Evans; "Graded Lessons," the Rev. Godfrey Tate; "Trained Workers," Mr. Earle Contee. After a spirited discussion of the respective papers, a round table was conducted by the Rev. W. E. Jefferson, nationally known as an expert on Sunday-school problems. At the evening session the claims of the Pensions and Relief Fund were presented by Dr. C. H. Matthews.

The report of the district superintendent, and also pastor's reports, showed an even and average degree of prosperity in the charges on the district without exception. The slogan for the district, as given out by the superintendent, is "Results." It would seem from the reports as given that the progress, prosperity, and advancement of Kingdom interests are being pushed by those directly responsible. Representatives from the auxiliaries on the district were present in large numbers, and gave in reports.

On Thursday morning a very comprehensive and well-written paper was read by the Rev. C. S. Harper. Also an address, "The Bible," was given by Dr. Sterling Brown, of the faculty of Howard University. At the evening session the annual sermon was preached by the Rev. J. N. Yearwood, of Leesburg, Va., on "Advantages of Afflictions."

At the Friday's session the Rev. Fairfax King drew fire in the presentation of a paper on "Why Do Some Men With Adequate Scholastic Training Fail in the Ministry?" With the strong and steady fingers of a skilled surgeon he probed deep into the follies and failures of men in the ministry who ought to know better. From the heat manifested in the ensuing debate it was apparent that some of his thrusts had gone home. The Rev. I. L. Carpenter gave a demonstration of the unit system.

The annual concert on Friday evening drew the largest crowd of the session. The Rev. E. M. Mitchell, the director of this entertainment, had scoured the district for talent. And as the program went on, an unwearied audience gave proof of its delight by repeated encores until the program was lengthened into the wee sma' hours.

The anniversaries of The Woman's Home and Foreign Missionary Societies were held on Friday afternoon. Dr. W. A. C. Hughes gave moving pictures of the work of the Home Mission and Church Extension Board.

Sunday morning, at 9.30, Conference love feast was conducted by the Revs. Reld. Johnson, Smith, and Curtiss. At 11 A. M. Dr. J. U. King preached with great power on "Looking for a Man." At 3 P. M. the Rev. D. M. Pleasants preached the sermon. At 8 P. M. the Rev. E. M. Mitchell was at his best, and a great spiritual demonstration attended his sermon.

The Rev. R. A. Griffin, the entertaining pastor, gave himself without stint to the organization and execution of the Conference entertainment. His flashing smile was everywhere, his geniality never failing. With unusual leadership he marshaled and disposed his forces until a contented Conference was the result.

The Conference voted to convene three days instead of the usual four hereafter. Winchester, Va., was chosen as the next meeting place of the Conference. With the reading of resolutions of appreciation, the Conference was adjourned.—D. M. Pleasants, Reporter.

JACKSON

The Jackson District Conference convened July 26-29, 1928, in Mt. Pleasant Methodist Episcopal Church, (West) Jackson, Miss. The district superintendent, Rev. J. S. Williams, called the Conference to order and asked all to co-operate to make the Conference a success.

The Rev. A. B. Keeling was elected secretary and appointed reporter for the Southwestern Christian Advocate. He named as his assistants Misses C. L. Fletcher and S. M. Tueker. Mrs. Janie Jackson was elected statistical secretary, and she named as her assistants Mrs. M. L. Morrison and Miss Katie Patton. After determining the bar of the Conference, the superintendent appointed the committees on finance, examination, and Conference relations. The roll was called and ten pastors were present. When the name of the late Rev. J. E. Thompson was called, the Conference stood with bowed heads and in silent prayer. The superintendent read his second annual report, which showed that all of the charges were ahead of their last year's report in their church program.

At the first day's morning session the Rev. E. J. Millsap preached an excellent sermon. On the suggestion of the Revs. L. E. Johnson and J. W. Isable, the superintendent appointed the Revs. L. E. Johnson, J. W. E. Bowen, Jr., and J. W. Isable as a committee to draw up resolutions of condolence on the death of the Rev. J. E. Thompson, and to recommend two ministers to accompany the body to Hattiesburg. The committee recommended the Revs. F. L. Wood and N. E. Goodioco; they were appointed.

Prof. M. C. Collins made a masterful exposition of the value and worth of World Service, and urged each one present to re-consecrate himself to the World Service program of the church, and to give not only his money, but himself in a larger way.

The night session was presided over by the Rev. A. B. Keeling, at which time a splendid welcome address was delivered by Miss Virginia Vaughn, to which the Rev. E. W. Middleton responded in well-chosen words. Dr. D. L. Morgan, superintendent of the Meridian District, delivered a great address on the "Happenings at the General Conference." It was enlightening and inspiring. Dr. J. B. F. Shaw, president of Haven Teachers' Col-

lege, made an excellent and convincing address on the "Place of Education" in the Methodist Episcopal Church, and the importance of the kind of education the child receives. He pointed out the value of Haven Teachers' College to the Negro youth. The roll was called, and \$124 was reported for Haven Teachers' College.

The Rev. L. E. Johnson and Mrs. M. L. Morrison were elected ministerial and lay delegate, respectively, to the Area Council. The Rev. A. B. Keeling was elected district reporter to the Southwestern Christian Advocate. On the second day's morning session the Rev. E. W. Middleton preached a great sermon on "The Conversion of the Pharisee," using as a text 1 Tim. 1. 15.

After a brief discussion on the need of organizing the Sunday school and Epworth League work on the district, led by the Rev. J. W. Isable, the superintendent appointed the Revs. J. W. E. Bowen, Jr., L. E. Johnson, A. B. Keeling, G. W. Adams, and N. Poe as a committee to nominate the officers for the Sunday school and Epworth League convention. The committee nominated the following persons, who were elected: Miss Katie Patton, president; Miss Katie Robinson, vice-president; Miss Lillie Brown, secretary; Albert Hobson, treasurer.

Bros. B. F. Harper, A. H. Hughes, and E. D. Wilson were recommended for local preacher's license. The following brethren were elected as officers of the District Men's Council: Attorney E. W. Barnes, president and organizer; Rev. J. A. Patterson, vice-president; Rev. E. W. Middleton, secretary; W. W. Roseby, treasurer.

The session of The Woman's Home Missionary Society was very ably presided over by Mrs. M. L. Morrison, district president. She gave an excellent address on the golden jubilee celebration of the society, and presented a beautiful pageant of races and nations among which the society is working. Several of the pastors and lay women expressed great delight, and pledged themselves to more fully co-operate with the society in its work. The following district officers were elected: Mrs. M. L. Morrison, president; Mrs. M. E. Wilson, first vice-president; Mrs. Annie Jackson, second vice-president; Mrs. H. J. Williams, recording secretary; Mrs. M. E. Wilburn, corresponding secretary; Mrs. Janie Jackson, treasurer; Mrs. Dora Ellis, secretary junior work; Mrs. Georgia Kirk, secretary temperance work; Mrs. Lula Roseby, secretary evangelistic work; Mrs. Millie Tibbs, mite-box secretary; Mrs. G. Woolfolk, thankoffering secretary; Mrs. S. Morton, Christian stewardship secretary; Mrs. Dora Daniels, missionary education secretary; Miss Ernestine Fesby, secretary young people's work. The various charges were asked to report \$2 by August 31 to defray the expense of the delegate to the National Conference of The Woman's Home Missionary Society. Benton circuit, Mt. Pleasant Methodist Episcopal Church, was selected as the place for the 1929 district meeting, and in the month of April.

Friday night the Rev. N. Poe preached an able sermon on "The Remembrance of the Man of Betweens," using as a text Acts 22. 9. It was a fine sermon on remembering when and where God spoke to your soul.

Owing to the illness of both the mother and wife of the superintendent, he was unable to stay over for the Sunday services. In his stead the Rev. E. J. Millsap preached at 11 A. M., and the Rev. R. S. Hammond at 3 P. M. Seventy-five persons took the communion. Canton circuit was selected as the seat of the 1929 session of the District Conference. A rising vote of thanks was given to the Rev. A. B. Keeling for his efficient service as secretary; resolutions of appreciation for the manner in which the superintendent dispatched the business of the Conference; and to the Rev. R. B. Anderson, the members and friends of Mt. Pleasant for the way they cared for the Conference were read by the Rev. J. W. E. Bowen, Jr. A rising vote of thanks was given to the general officers and visiting brethren for their messages of inspiration. Nearly fifty subscriptions were given to the Southwestern Christian Advocate.—A. B. Keeling, Reporter.

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MEMPHIS

The annual session of the Memphis District of the Tennessee Conference met in Burdett Chapel, Capleville, Tenn., August 8-12, 1928. The Rev. J. O. Dixon, district superintendent, called the Conference together at 2:30 P. M. He announced Hymn 492, led by the youthful choir from McCabe Temple, of Martin. The Revs. A. D. Butler and J. P. Price led in prayer. The superintendent read and commented on Exodus 19 to 20. 3.

The Conference went into organization after some remarks by the secretary of the last session regarding the Conference roll and suggestions as to how same may be perfected. Mr. S. G. Cartez Cobb was elected secretary. He chose for his assistants the Misses Beatrice Emery, Willard Breedlove, and Lena Smallwood.

The Rev. Thos. W. Davis and Miss C. M. Heard were elected reporters to the papers. The welcome addresses were given by Prof. D. Thomas and Miss Pauline Davis. Responded to by Dr. Thomas W. Davis.

The entertaining pastor and members made everyone to feel at home. Their beautiful church and picturesque surroundings ever thrilled us with deep emotions that were more than we could express.

The meeting throughout was always filled with interesting papers, addresses, and sermons. None of the departments were represented by other than those appointed locally. The Southwestern was represented by Dr. E. J. Cox, and the Foundation by the Rev. H. M. White. Bro. White also led a group of singers, who rendered service that cannot be too highly spoken of. They were encored time and again. These singers were from our church at Pleasant Grove.

Very interesting music was furnished by a chorus in Burdett Chapel. The Centenary choir rendered service the night of August 10, which was highly praised by the superintendent and congregation.

The following preached very acceptably and to the edification of all: Revs. J. H. Walker, D. E. Simmons, I. R. Summer, E. J. Cox, D.D., A. D. Butler, J. P. Rice, and Bro. Phelps, a local preacher.

Bishop I. B. Scott, a very familiar figure in the annual gatherings of Memphis, informed us that he could not be present. From him the pastors and members of the district expected information concerning Walden College. The district pledged to support Walden.

The meetings of the Ladies' Aid and Woman's Home Missions were carried out successfully. A program was rendered by the delegates of Martin. Mrs. Rankins conducted the meetings of The Woman's Home Missions. Mrs. E. J. Cox conducted the meetings of the Ladies' Aid. The Epworth League meeting was held Saturday, August 11, 1928, Mr. S. L. Nobles, president. Those elected as officers during the Conference were as follows: Prof. Dan Thomas, first vice-president; S. Emory, second vice-president; J. E. Parker, third vice-president; Vinta Miller, fourth vice-president; S. G. Cobb, secretary; Matilda Wilson, treasurer; Charlesie Heard, corresponding secretary. Financial report of Conference table collections, \$58.20; fees, \$60.10; area expenses, \$40.70; total, \$159.—(Miss) Chalsie Heard, Reporter.

MONROE

The Monroe District Conference convened in Washington Methodist Episcopal Church, Bastrop, La., August 8, at 11 A. M., with the Rev. C. Spears, district superintendent, in the chair. After the communion, which was administered by the district superintendent, the Conference was organized. The Rev. J. L. Jackson, of Mt. Ollie, Bastrop, was elected secretary, with Bro. A. Brooks, of St. James, Monroe, assistant; the Rev. Richmond Brown, statistician; the Rev. A. Booker, reporter to the Monroe Star; the Rev. Silas Robinson, to the Morehouse Enterprise; the Rev. W. R. London, to the Southwestern Christian Advocate. The Rev. A. Booker also represented the Southwestern and the Board of Pensions and Relief. After the organization, the roll was called from the District Conference record, with a number of representatives present, excelling previous years. In a masterly and yet brotherly way the district superintendent, Rev. Spears, brought a burning message to the Conference, and expressed how grateful he was for the advancing success of the district. On Wednesday night the Conference and visitors received a cordial welcome on behalf of the church and community by Mrs. S. Robinson; response by the Rev. J. L. Jackson. Dr. O. E. Kriege, president of New Orleans University, was a visitor and spoke both to the Conference and to the ladies in their session. He spared no pains in giving full information as to the running of New Orleans College. He had a cordial welcome and was received with thanksgiving and praise.

Peace and harmony prevailed throughout the Conference. Every cause was represented. The district superintendent dispatched the business in such a brotherly manner that every individual was filled with the spirit to go forward. The introductory sermon was preached by the Rev. S. M. G. Taylor; missionary sermon by the Rev. R. Brown; doctrinal sermon by the Rev. T. H. Munson. Others who preached during the session were: the Revs. J. L. Jackson, B. R. Jackson, R. A. Taylor, and A. Johnson. The reports showed that the Monroe District's achievements in four years excelled all previous years of the nine, with a district parsonage in better shape that gives due credit to Methodism. Even though small, it makes it stronger, according to the numerical strength of the district, than any other district in the Louisiana Conference by providing a house without rent for the district superintendent. The closing sermon was preached by the Rev. W. R. London. Thus passed into history the greatest District Conference in its history as a district.—The Rev. W. R. London, Reporter.

MURFREESBORO

The Murfreesboro District Conference met in Liberty Methodist Episcopal Church, July 24. Dr. L. A. Armstrong, D.D., pastor of Key Memorial Methodist Episcopal Church, Murfreesboro, Tenn., preached a strong sermon to a crowded house. Wednesday, at 9 A. M., July 25, the District Conference was opened by the district superintendent, Rev. J. T. Patillo, D.D., by administering the sacrament to 118 persons, after which the Conference was organized by electing R. M. Robinson secretary, with three assistants. The usual standing committees were ap-

pointed. The district superintendent, after the organization, asked the members and delegates to aid him in having a spiritual Conference. The reports showed that the district was in a prosperous condition. The superintendent read a splendid report, showing that he had looked after every interest of the district.

The following brethren preached strong sermons during the Conference: the Revs. R. M. Robinson, J. R. Gray, E. F. Carter. The following ministers were introduced to the Conference: Drs. J. W. Lewis, W. B. Crenshaw, district superintendent of Nashville District. All brought burning messages to the brethren. All of the pastors read their reports except one, Bro. J. R. Burnley, of the Tullahoma charge. This District Conference was said to be the best District Conference ever held on the Murfreesboro District. District Superintendent Patillo presided with ease, this being his first time. All said that his decisions were fair and impartial, and the Conference supported him in all of his rulings. This Conference was made up of young men and women who were either graduates from some accredited high school or normal. Hence they made a creditable appearance before the Conference. The delegates from the local church, Misses Carrie Moore and Louisa Johnson, were a credit to any Conference, as were the delegates from Murfreesboro, Dillon, Cookeville, Murfreesboro circuit, Cherry Valley, Gordonsville, and Temperance Hall. The Rev. Sharpe, pastor of the Methodist Episcopal Church, South, Liberty, Tenn., and the pastor of the church at Dowelltown, were present at every session and gave the Conference their hearty support in every way. Dr. W. F. Waters, M.D., our pastor at Sparta, gave several strong addresses during the Conference. The local choir was on hand, and with the assistance of the visiting choir members furnished sweet music at every session. A literary program was rendered on Saturday night. Sunday school was held at 9:30 A. M., Sunday. Mrs. Amanda Maulin, one of the superintendents on the district, conducted the lesson, with the assistance of several of the pastors and visiting superintendents. At 11 A. M. the Rev. J. T. Patillo, district superintendent, broke the Bread of Life to the waiting congregation. Two of the white ministers suspended their services during the day and were present to hear the sermon preached by the Rev. Patillo, which was inspiring from every viewpoint. The wife and daughter of the superintendent, also the wife of the Rev. J. F. Nance, were introduced to the Conference and made brief remarks. At 2:30 P. M. class meeting was held. At 7:30 P. M. the district superintendent preached a splendid sermon. Our pastor, the Rev. J. A. W. Moore, knows how to entertain a gathering. Thus ended one of the best District Conferences ever held on the Murfreesboro District.—Miss Carrie Moore, Reporter.

NAVASOTA

The District Conference, Sunday School and Epworth League Institute, Woman's Home and Foreign Missionary Societies, Ladies' Aid Conventions, convened at Wilson's Chapel Methodist Episcopal Church, Madisonville, Texas, July 24-29, inclusive. The Conference was well attended from beginning to end. The meeting was graced with such distinguished guests as Dr. M. W. Dogan, president of Wiley College; Dr. I. Garland Penn, Cincinnati, Ohio; Dr. J. S. Scott, district superintendent Houston District; Mrs. Fannie Butler, Galveston; the Rev. C. S. Williams, Waco; the Rev. R. B. Reid, of Sloan Memorial; the Rev. A. J. Newton, district superintendent Marshall District; the Rev. M. Q. A. Fuller, of the same district, all of whom delivered strong messages. Many sermons were preached during the week, and each held its own place high in the spiritual realm already obtained. Never since the days of Him who taught with authority, and not as the scribes and who spoke as never man spoke before and the days of the apostle Paul, has man taught like the Rev. C. S. Williams and Miss Fannie Butler during this institute. The early morning watch, conducted by the Rev. J. E. Beal, of Anderson, was well attended. His

message each morning grew better, and the services were full of fire, and hence started a feeling of brotherly love which lasted throughout the entire day each day.

The Rev. Bro. W. L. McDonald, his good wife, the faithful members of the church, the friends, both white and colored, spared no pains in making things pleasant for all and making our comfort sure. The Rev. Mrs. L. A. Pryor, wife of the district superintendent of the Navasota District; the Rev. T. S. Pryor, conducted a play entitled "The Queen's Rally," admission to which was ten and fifteen cents. It was a play filled with thrills, brought about much enthusiasm, and consequently drew the folks. It was made up with most of the characters from Lee Tabernacle, Navasota, and netted \$45. Mrs. Pryor knows her job, and is well able to bring things to pass. The Rev. T. S. Pryor, our competent district superintendent, was congratulated by Dr. I. G. Penn for his punctuality. The Rev. Pryor worked hard to make this meeting a great success and did not fail. We hope this year that this district will rank next to the Houston District with such a district superintendent as the Rev. Pryor.—E. F. Jackson, Reporter.

TUPELO

The Tupelo District Conference, Ladies' Aid, Epworth League, and Woman's Foreign Missionary Society convened in Pleasant Valley Methodist Episcopal Church, Okolona, Miss., August 21, with Dr. B. W. Wynn, district superintendent, presiding. The Conference was organized as follows: N. H. Cooperwood was elected secretary and reporter to the Southwestern Christian Advocate; W. B. Rogers, statistician; W. H. Golden appointed to represent the Southwestern. Committees were appointed, after which Dr. Wynn made his report, pointing to every charge on the district with respect to progress or retrogression. His report showed that he was not lacking in pushing forward the interest of the district. Pastors' reports were, on an average, good, all things being equal. The Ladies' Aid, Epworth League, and Woman's Foreign Missionary Society Conventions were presided over by their respective presidents. Mrs. Q. V. E. Crump, Bro. J. H. Crump, and Mrs. Emma Hatley, delegates to conventions, read inspiring papers on topics for discussion. The welcome address on behalf of the local church was delivered by Miss Ora Lee Crawford; responded to by Dr. Sewell. Drs. L. M. McCoy, president of Rust College; E. F. Scarborough, pastor at Holly Springs, and J. W. Golden, area evangelist, and W. C. Conwell, of Wichita, Kans., were introduced. Each made inspiring talks. Dr. L. H. King, editor of the Southwestern Christian Advocate, was introduced and spoke on good literature and secured twelve subscribers to the paper.

C. H. Maxwell was elected delegate to the Area Council, and the writer, reserve; G. A. Crawford, lay delegate; E. A. Howell, reserve. The following ministers preached during the Conference: W. B. Rogers, H. M. McConnell, R. Sewell, Wm. McCaskill, L. F. Jones, and W. C. Conwell. Raised for all causes approximately \$600. The Rev. J. T. Cannon and his people deserve much credit for the hospitable way they cared for the Conference. The next session goes to Amory. Let's go!—N. H. Cooperwood, Reporter.

Obituaries

JORDAN—Prof. B. A. Jordan, of Shuqualak, Miss., died suddenly, August 22. He was born in the year 1860, and died at the age of sixty-eight years. Bro. Jordan gave his service in the Methodist Episcopal Church for more than forty years. He was noted as the brightest scholar among the teachers of Noxubee County, and was superintendent of the Sunday school for many years; honorary president of the Noxubee County Fair, and was an orator and politician. He leaves several children, a wife, and many friends to mourn his passing.—B. T. Teer, Reporter.

LACY—Bro. Henry Lacy, of Ebenezer, Miss., departed this life August 4, 1928. The funeral was preached by the Rev. G. W.

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HOME ECONOMICS DEPARTMENT EXPANDED TO FULL FOUR-YEAR COURSE LEADING TO B.S. DEGREE—NEW FACULTY

GENERAL FACULTY STRENGTHENED BY ADDITIONS, SUBSTITUTIONS AND ADVANCED STUDY DONE BY SOME OLD MEMBERS

DEPARTMENT OF COMMERCE REORGANIZED WITH NEW TEACHER IN CHARGE

ACADEMIC WORK TO BE COMPLETELY REVITALIZED

EXTRA CURRICULAR ACTIVITIES BETTER ORGANIZED AND SYSTEMATIZED.

M. W. DOGAN, President,
MARSHALL, TEXAS

Hunt, pastor of the Methodist Episcopal Church, and the Rev. Tate, of the Baptist church. He leaves to mourn, a wife, three daughters, four sons, ten grandchildren, one sister, other relatives, and friends. The remains were laid to rest in Ebenezer cemetery.—Miss Mary E. Green, Reporter.

Woman's Column

To The Woman's Foreign Missionary Society of the Holly Springs District—Dear Sisters: We are looking forward to the fall District Conference, which will convene at Pontotoc, Miss., on the Holly Springs District, the latter part of October or the first of November. Let us do our part in making the Conference what it ought to be. Let each president do her best to put the program over on our district, and if anyone needs my assistance, write me at once, and I will come to you and do all I can for you. I am praying for our success on this district. All praying, all praying, all working together to make things go.—Mrs. M. Mitchell, 402 Apple St., New Albany, Miss.

The District Woman's Foreign Missionary Society of the Hannibal District, Central Missouri Conference, held their sixth annual session at Wesley Chapel Methodist Episcopal Church, Troy, Mo., August 17, 1928.

The session was both helpful and inspiring. Reports from the different charges showed that The Woman's Foreign Missionary Society is doing its bit to advance the kingdom

PHILANDER SMITH COLLEGE

1. Only Methodist Episcopal College for Negroes in the Covington Area.
2. Recognized by all State Departments in the Covington Area and others.
3. Offers:
 - (a) Pre-Medical Course.
 - (b) Business Course.
 - (c) Teacher's Course.
 - (d) Liberal Arts Course.
4. All Faculty Members have done work beyond the Bachelor's Degree.

For Further Information Write

President G. C. Taylor
Little Rock, Arkansas

of God. Mrs. L. L. Thomas, Conference secretary of the retirement fund, gave us very helpful instruction and wholesome advice.

The officers elected for the year were as follows: District president, Mrs. Flossie Webster, Hannibal, Mo.; first vice-president, Mrs. G. B. Davis, Louisiana, Mo.; second vice-president, Mrs. Nettie Webster, Hannibal, Mo.; recording secretary, Mrs. Beulah Johnson, Mexico, Mo.; district treasurer, Mrs. Lula Mackey, Clarksville, Mo.; superintendent of young people, Mrs. Viola Payton, Mexico, Mo.; superintendent of junior work, Mrs. N. J. Cooper, Mexico, Mo.; secretary of literature, Mrs. J. Cockrell, Troy, Mo.; mite-box secretary, Mrs. Lula Cato, Ellsberry, Mo.; secretary of stewardship, Mrs. Hazel Smith, Columbia, Mo.; secretary of evangelism, Mrs. Lula Carrington, Montgomery City, Mo. The above officers were installed by the Rev. W. H. Wheeler, of Moberly, Mo.

The District Woman's Foreign Missionary Society closed a wonderful session, all bills fully paid, and we parted to go out in the Master's name to do more for His cause and Kingdom.—Lula Carrington, Reporter.

FIFTY-NINTH ANNUAL MEETING

General Executive Committee Woman's Foreign Missionary Society

An outline of the program in preparation for the fifty-ninth annual meeting of The Woman's Foreign Missionary Society indicates a wide outlook upon the Christian womanhood of the world. Missionaries from many lands will be in attendance, and each field in which the society is at work will be presented by them. Bishops Frank W. Warne, Charles E. Locke, Titus Lowe, and Charles B. Mitchell will speak for the fields in the Orient which they have administered. Bishop Charles W. Burns will welcome the society to his area. Other speakers, well known in missionary circles, are expected to be present.

The meeting will be held in the First Methodist Episcopal Church, Los Angeles, Calif., the Rev. Elmer E. Helms, D.D., pastor, October 23-28. General chairman: Mrs. J. G. Early, 402 S. Occidental Blvd., Los Angeles, Calif. Chairman of Hospitality Committee: Mrs. A. W. Ault, 124 S. Hobart Blvd., Los Angeles, Calif.

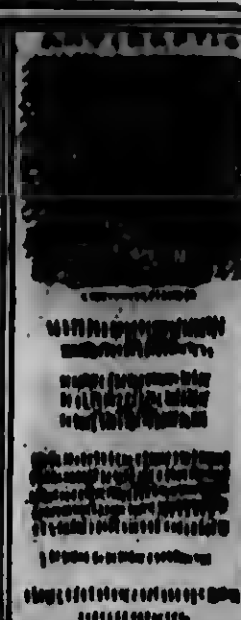
Marriages

JACKSON—CARTER. On August 19, 1928, in the parsonage at Bunkie, La., Mr. Willy Jackson and Miss Edith Carter were joined in holy wedlock by the Rev. W. J. M. Price. Mr. Jackson is the son of Ezekiel Jackson, a loyal member of our church of Lecompte, and Mrs. Jackson is of a prominent family of Boonville Church. We wish for them a long and happy life.—Reporter.

HOUSTON—SCOTT. Mr. Charlie Houston and Miss Albertha Scott, of Eaden Park, Baton Rouge, La., were happily united in holy wedlock on July 26, 1928, at Hughes Methodist Episcopal Church. Mrs. Houston is one of our first converts at Hughes. She has been faithful to her church and as superintendent of the Sunday school. Mr. Houston is one of our leading young men of Baton Rouge. The couple received many valuable and useful gifts. They are now in their beautiful home, a gift of their grandparents, in Baton Rouge. The Rev. L. C. Thomas officiated, assisted by the Rev. Dixon.—Reporter.

POLAND—JOSEPH. The happy marriage of Mr. Alex Poland and Miss Virginia Joseph was solemnized Monday night, August 6, 1928, at the home of the bride's brother and sister-in-law, Mr. and Mrs. L. Joseph, 802 Feliciana Street, Baton Rouge, La. The bride is the lovely daughter of Mr. and Mrs. Louis Joseph, of New Road, La.; the groom is the son of Mrs. Emma Braxton, a faithful member of Wesley Methodist Episcopal Church. The newlyweds are domiciled at 610 Day Street, Baton Rouge, La. Their many friends wish for them a long and prosperous life. The Rev. J. A. Williams officiated.—Reporter.

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MUL-EN-OL
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BURNS, SCALDS, CRAMPS, COLIC
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NEXT SESSION BEGINS SEPTEMBER 17, 1928

For further information write
J. BEVERLY F. SHAW, President

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For Further Information, Address, **MRS. EFFIE T. BATTLE, Acting President**

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Prepares men and women for work in the Foreign Field, and is the Department in Gammon Seminary where those not called to the regular work of the ministry may prepare for their chosen field of Christian service. All classes in Clark and Gammon are open to School of Mission students. All the faculty of Gammon Theological Seminary are also on the faculty of the School of Missions.

Term Begins September 25, 1928

For Further Particulars Address, **D. D. MARTIN, So. Atlanta, Ga.**

Garrett Biblical Institute
Evanston, Illinois

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, SEPTEMBER 20, 1928

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Plan

Some Things I Have Learned
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“The Damnable Affliction of
Prohibition”

The God-Seekers

Europe Ten Years After

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—A much-deserved recognition came in July both to the person involved and to the race at large when Dr. John H. McMorries, noted physician, of Cleveland, was appointed by City Manager W. R. Hopkins a member of the surgical staff of the city hospital of Cleveland. The appointment came in recognition of the marked ability shown by Dr. McMorries as a member of the special commission sent by the city to investigate Negro group affiliation with municipal hospitals. This commission visited Boston, Chicago, Kansas City, Philadelphia, St. Louis, and New York hospitals. Its report is said to have brought the city manager to his liberal and just decision to bring Cleveland to the same level of racial recognition. Dr. McMorries is a son of the Rev. Wm. McMorries,

D.D., of the Lexington Conference, and is in every way worthy and competent. He is a graduate of Howard University and the medical school, and besides serving his internship at Freedmen's Hospital, has practiced medicine for twelve years as a specialist in diseases of women. He is assigned to the outpatient section of the city hospital, and it is expected that his demonstrated fitness and the plain justice of this policy of recognition of merit so lately begun will result in similar and more numerous appointments in the future.

Woman's Column

North Fort Worth, Texas—Let every auxiliary of The Woman's Home Missionary Society of the West Texas Conference "Arise and shine for the light cometh." Its brightest ray will be seen at Wichita, Kans., October 10. You cannot shine unless all claims are met for the cause you represent. You must read the Woman's Home Missions. Your auxiliary is incomplete without a club of subscribers to Junior Home Missions as well. You are out of line when you fail to make monthly reports; you are out of harmony if your district does not have a beneficiary. Bear in mind the bills of all beneficiaries must be met quarterly at least. District president, you must arrange to have the Conference secretary or the field secretary visit your auxiliaries. The field secretary is Mrs. W. A. Perkins, Waco, Texas; the corresponding secretary is Mrs. S. E. Jones, Box 192, North Fort Worth, Texas. We are very grateful to the pastors and district superintendents for interest manifested in our work. Sisters, as we look back and begin to visualize the beautiful things that Miss C. I. King has stood for in the making of true and noble women for our Conference, and now the years have passed so swiftly that she retires. Her name is a household word, and our prayers are that heaven's best gifts will attend her. Let every auxiliary do its bit. Don't fail to send something on or before October 9 on my traveling expense to the national meeting. For the love of Christ and in His name, Mrs. S. E. Jones, Box 192, North Fort Worth, Texas.

Special Notice

The fall District Conference of the Greenwood District will be held November 13-18, at Inverness, Miss.—The Rev. J. H. Wesley, Dist. Supt.

Inquiry

I wish to inquire for my nephew, Lawrence Williams. When last heard of was living in Mulberry, Ohio. His mother's name is Priscilla Williams, and father's name, the Rev. Charlie Williams. Any information concerning either of them, please send to Martha Scott Lassere, 1314 Howard Street, New Orleans, La.

SOUTHWESTERN CHRISTIAN ADVOCATE

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DORR DIEFENDORF, : : : : CONTRIBUTING EDITOR

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No. 38

L. H. KING, Editor

DORR DIEFENDORF, Contributing Editor

September 20, 1928

Published weekly by
THE METHODIST BOOK CONCERN

Bishop Hartzell Sleeps

THE earthly career of Bishop Joseph C. Hartzell is ended. On September 6 death ushered his rare soul into the eternal presence of the great God who had loaned him to earth.

On June 1, the eighty-sixth anniversary of his birth, two thugs gained admission to the bishop's quiet home by false representations. Having entered ostensibly to telephone for assistance from a near-by garage for automobile repairs, they cut the telephone wires to prevent outside communication. Treacherously beating the bishop, already enfeebled by age, they bound him with wires and endeavored to force him to reveal what they thought was a concealed fortune in the house. Foiled in their attempt by the prompt action of the housekeeper, who summoned neighbors to the rescue, the thieves nevertheless made their getaway. They were chased, but have not been caught. Until these shall have been apprehended and punished for their dastardly crime, society owes to the deceased and to itself the inescapable obligation of search for these criminals.

Resulting from this bitter experience, the death of this patriarchal servant of God baffles understanding and staggers faith. In it the problem of evil's presence and ministry in the world presents itself afresh as an acute challenge to Christian trust and confidence. For more than threescore and ten years Bishop Hartzell's radiant personality had sought sacrificially to make God and His goodness vital and real in the lives of multitudes on three continents. He was a man of the highest Christian idealism, of profound religious convictions, and unwavering devotion to the public good. He was of even temper, winsome in disposition, guileless in character, harmless in conduct, untiring and abounding in labors.

Being of such a character and such a benefactor to humanity, it must be that men cannot but remark at the mysterious providence which afflicted his life so tragically in the days of that life's already lengthening shadows. It is singularly painful that after he had traveled more than a million and a quarter miles amid the most hazardous circumstances, over a period of forty-six years of public ministry, his life, so beneficial and exemplary, should be thus brought to its untimely close. The innate generosity of his heart was his undoing. Christian kindness to his fellow men was the occasion of his death. He passed away, literally a martyr to that Christian urge that motivated his whole life.

His character and career were organized around a great purpose, and so his life fell naturally into well-defined periods of constructive endeavor. He firmly believed and acted throughout upon the principle that the greatness of a people is in its religion. He yielded himself an instrument of God to foster religion, to enthrone Jesus Christ in human relations and contacts. This ambition of his life grew into a glowing, consuming passion. For its intelligent direction he prepared himself by early thorough training for the Christian ministry in his church. Like so many other outstanding leaders of our

Methodism, he graduated from Ohio Wesleyan; subsequently he finished theology at Garrett. At the age of twenty-four he was ordained into the ranks of the ministry, and served the pastorate at Pekin, Ill., in 1869.

Now he was entering upon the most momentous period of his career—choosing his life companion and determining the future field of his labors. His choice in both these aspects of his life was in happy consonance with the dominant passion of his life—his humanitarian spirit. For in 1869 he was married to Miss Jennie Culver, and the next year, 1870, found him in the far Southland. Here he had entered the most difficult home missionary field that challenged the active efforts of our Methodism. From 1870 to 1873 Dr. Hartzell was pastor of St. Charles Methodist Episcopal Church, New Orleans, La. From 1873 to 1882, a period of nine years, he was presiding elder, giving special leadership and emphasis to the educational interest of the thousands of Freedmen whose pitiable plight became now the major concern of his great soul.

Out of his fertile brain and religious passion for the Christian uplift of our belated and exploited people, he initiated two movements whose benefits to the Negro and to society at large neither tongue nor pen can tell. It was while the awful scourge of yellow fever was ravaging New Orleans. While in retirement in the North from the dangers of the fever, Mrs. Hartzell, at one in soul and purpose with her husband, resolved to continue her efforts to relieve those who still were suffering from the blight of ignorance, disease, and the results of the former slave period. She told to her Northern sisters the story of the Negro's condition. Particularly did she portray to them in vivid colors the condition of the Negro domestic circle, his home life, and, worst of all, of the need and Christian obligation of correcting the terrible waste of Negro womanhood that had been effected by civic and political conditions in the South. Her story of the need had in it such compelling human interest that it aroused the Methodist constituency of the North to action. The fruit of her labors and that of others similarly moved, was the organization, in 1880, of The Woman's Home Missionary Society in Trinity Methodist Episcopal Church, Cincinnati, Ohio. In an increasing volume of service this organization has gone on for half a century, representing the master heart-throb of the church for all her needy womanhood. Trinity Church, which was the cradle of this society, mothered by Mrs. Hartzell, likewise became subsequently the shrine of repose for the beloved remains of the distinguished churchman on their final journey to the tomb.

The Southwestern Christian Advocate is the child of Bishop Joseph C. Hartzell. While directing the educational and religious work of Methodism in this southwestern section, the bishop proposed a Voice, authoritative, Christian, to interpret to the world the better side of the Negro and to plead for Christian consideration at the hands of his white neighbor. In 1873 this organ was

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D.D., of the Lexington Conference, and is in every way worthy and competent. He is a graduate of Howard University and the medical school, and besides serving his internship at Freedmen's Hospital, has practiced medicine for twelve years as a specialist in diseases of women. He is assigned to the outpatient section of the city hospital, and it is expected that his demonstrated fitness and the plain justice of this policy of recognition of merit so lately begun will result in similar and more numerous appointments in the future.

Woman's Column

North Fort Worth, Texas—Let every auxiliary of The Woman's Home Missionary Society of the West Texas Conference "Arise and shine for the light cometh." Its brightest ray will be seen at Wichita, Kans., October 10. You cannot shine unless all claims are met for the cause you represent. You must read the Woman's Home Missions. Your auxiliary is incomplete without a club of subscribers to Junior Home Missions as well. You are out of line when you fail to make monthly reports; you are out of harmony if your district does not have a beneficiary. Bear in mind the bills of all beneficiaries must be met quarterly at least. District president, you must arrange to have the Conference secretary or the field secretary visit your auxiliaries. The field secretary is Mrs. W. A. Perkins, Waco, Texas; the corresponding secretary is Mrs. S. E. Jones, Box 192, North Fort Worth, Texas. We are very grateful to the pastors and district superintendents for interest manifested in our work. Sisters, as we look back and begin to visualize the beautiful things that Miss C. I. King has stood for in the making of true and noble women for our Conference, and now the years have passed so swiftly that she retires. Her name is a household word, and our prayers are that heaven's best gifts will attend her. Let every auxiliary do its bit. Don't fail to send something on or before October 9 on my traveling expense to the national meeting. For the love of Christ and in His name, Mrs. S. E. Jones, Box 192, North Fort Worth, Texas.

Special Notice

The fall District Conference of the Greenwood District will be held November 13-18, at Inverness, Miss.—The Rev. J. H. Wesley, Dist. Supt.

Inquiry

I wish to inquire for my nephew, Lawrence Williams. When last heard of was living in Mulberry, Ohio. His mother's name is Priscilla Williams, and father's name, the Rev. Charlie Williams. Any information concerning either of them, please send to Martha Scott Lassere, 1314 Howard Street, New Orleans, La.

SOUTHWESTERN CHRISTIAN ADVOCATE

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L. H. KING, Editor
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Bishop Hartzell Sleeps

THE earthly career of Bishop Joseph C. Hartzell is ended. On September 6 death ushered his rare soul into the eternal presence of the great God who had loaned him to earth.

On June 1, the eighty-sixth anniversary of his birth, two thugs gained admission to the bishop's quiet home by false representations. Having entered ostensibly to telephone for assistance from a near-by garage for automobile repairs, they cut the telephone wires to prevent outside communication. Treacherously beating the bishop, already enfeebled by age, they bound him with wires and endeavored to force him to reveal what they thought was a concealed fortune in the house. Foiled in their attempt by the prompt action of the housekeeper, who summoned neighbors to the rescue, the thieves nevertheless made their getaway. They were chased, but have not been caught. Until these shall have been apprehended and punished for their dastardly crime, society owes to the deceased and to itself the inescapable obligation of search for these criminals.

Resulting from this bitter experience, the death of this patriarchal servant of God baffles understanding and staggers faith. In it the problem of evil's presence and ministry in the world presents itself afresh as an acute challenge to Christian trust and confidence. For more than threescore and ten years Bishop Hartzell's radiant personality had sought sacrificially to make God and His goodness vital and real in the lives of multitudes on three continents. He was a man of the highest Christian idealism, of profound religious convictions, and unwavering devotion to the public good. He was of even temper, winsome in disposition, guileless in character, harmless in conduct, untiring and abounding in labors.

Being of such a character and such a benefactor to humanity, it must be that men cannot but remark at the mysterious providence which afflicted his life so tragically in the days of that life's already lengthening shadows. It is singularly painful that after he had traveled more than a million and a quarter miles amid the most hazardous circumstances, over a period of forty-six years of public ministry, his life, so beneficial and exemplary, should be thus brought to its untimely close. The innate generosity of his heart was his undoing. Christian kindness to his fellow men was the occasion of his death. He passed away, literally a martyr to that Christian urge that motivated his whole life.

His character and career were organized around a great purpose, and so his life fell naturally into well-defined periods of constructive endeavor. He firmly believed and acted throughout upon the principle that the greatness of a people is in its religion. He yielded himself an instrument of God to foster religion, to enthrone Jesus Christ in human relations and contacts. This ambition of his life grew into a glowing, consuming passion. For its intelligent direction he prepared himself by early thorough training for the Christian ministry in his church. Like so many other outstanding leaders of our

Methodism, he graduated from Ohio Wesleyan; subsequently he finished theology at Garrett. At the age of twenty-four he was ordained into the ranks of the ministry, and served the pastorate at Pekin, Ill., in 1869.

Now he was entering upon the most momentous period of his career—choosing his life companion and determining the future field of his labors. His choice in both these aspects of his life was in happy consonance with the dominant passion of his life—his humanitarian spirit. For in 1869 he was married to Miss Jennie Culver, and the next year, 1870, found him in the far Southland. Here he had entered the most difficult home missionary field that challenged the active efforts of our Methodism. From 1870 to 1873 Dr. Hartzell was pastor of St. Charles Methodist Episcopal Church, New Orleans, La. From 1873 to 1882, a period of nine years, he was presiding elder, giving special leadership and emphasis to the educational interest of the thousands of Freedmen whose pitiable plight became now the major concern of his great soul.

Out of his fertile brain and religious passion for the Christian uplift of our belated and exploited people, he initiated two movements whose benefits to the Negro and to society at large neither tongue nor pen can tell. It was while the awful scourge of yellow fever was ravaging New Orleans. While in retirement in the North from the dangers of the fever, Mrs. Hartzell, at one in soul and purpose with her husband, resolved to continue her efforts to relieve those who still were suffering from the blight of ignorance, disease, and the results of the former slave period. She told to her Northern sisters the story of the Negro's condition. Particularly did she portray to them in vivid colors the condition of the Negro domestic circle, his home life, and, worst of all, of the need and Christian obligation of correcting the terrible waste of Negro womanhood that had been effected by civic and political conditions in the South. Her story of the need had in it such compelling human interest that it aroused the Methodist constituency of the North to action. The fruit of her labors and that of others similarly moved, was the organization, in 1880, of The Woman's Home Missionary Society in Trinity Methodist Episcopal Church, Cincinnati, Ohio. In an increasing volume of service this organization has gone on for half a century, representing the master heart-throb of the church for all her needy womanhood. Trinity Church, which was the cradle of this society, mothered by Mrs. Hartzell, likewise became subsequently the shrine of repose for the beloved remains of the distinguished churchman on their final journey to the tomb.

The Southwestern Christian Advocate is the child of Bishop Joseph C. Hartzell. While directing the educational and religious work of Methodism in this southwestern section, the bishop proposed a Voice, authoritative, Christian, to interpret to the world the better side of the Negro and to plead for Christian consideration at the hands of his white neighbor. In 1873 this organ was

established and maintained by the bishop out of his private funds for three years. In 1876 the church, approving the wisdom of such a venture, through the General Conference that year, adopted and budgeted the Southwestern Christian Advocate as an official organ of the church for her Negro membership. For the past fifty years its service has been golden in the direction visioned by its far-sighted founder.

These two labors alone are enough to immortalize the name of Joseph C. Hartzell. But he was more abundant. Such a spirit as his must find other and even wider channels through which to make its total impact upon the world. He was called from New Orleans in 1882 to the post of assistant secretary of the then Freedmen's Aid Society of his church; after five years, to the position of corresponding secretary, in which office, by reason of his acquaintance with the field and his broad sympathies, he rendered signal service.

Distinguished now by the superb quality of his service in this office, he was called by the church to the responsible position of bishop to Africa. Here the richness of his soul poured itself out in prodigal profusion for the development of that continent's religious life and in the interest of its millions of dark peoples whom, in death, he loved. Because of his statesmanlike service here as the successor of Bishop William Taylor, Bishop Hartzell was called the "David Livingstone of Methodism." He was consecrated bishop in 1896, and his period of active administration in the African field covered a period of twenty pregnant years. His contacts were numerous with great men and foreign governments on both the continents of Africa and Europe. Realizing the significance of Christian missions for the progress of civilization, Cecil Rhodes gave the bishop a tract of land comprising thirty-three thousand acres in Rhodesia. In the fertile heart of this dower the bishop established a missionary center of industrial and educational uplift that has already grown to be one of Methodism's most cherished outposts in the foreign field. Other spheres of his helpful activity were the Congo, Angola, Liberia, and the Madeira Islands.

Bishop Hartzell has gone to meet across the bar, her, whose death anticipated his by a dozen years. Still she was waiting for his coming. Together they await the homecoming of the other members of the family, where the circle shall be unbroken. These are: Dr. J. Hartzell and Robert C. Hartzell, of Los Angeles; a grandson, Karl Drew Hartzell, of Boston, son of the late Rev. Dr. Morton Culver Hartzell; a niece, Mrs. Frank Malsbary, of Blue Ash; and two sisters: Mrs. Sena Hartzell Wallace, of Kansas City, Mo.; and Mrs. Alice L. McCoy, of Moline, Ill.

With these, we lament the passing of Methodism's missionary statesman, Christianity's ideal exponent of service to the lowly, humanity's concrete example of man's friendship to man.

Amendments to 1908 Pension Plan

By the Rev. W. B. Farmer, D.D.

Corresponding Secretary of the Board of Pensions and Relief

THESE amendments were passed by the General Conference of 1928, and affect the present relation of retired members or widows in the various Conferences:

1. The Annual Conference may now fix the annuity rate per year of service itself which it will pay its retired ministers, provided that rate shall not be less than one per cent of the average salary of the effective members of that Conference, including house rent, and this shall be multiplied by the number of years of the claimant's service in the effective relation, counting two years on trial. It may be as much more than one per cent as the Conference shall determine.

2. The statement with reference to the time covered for the widow's claim makes clear and exact the law in the matter, i. e., that her claim covers only the years during which she was his wife and during which he was in the effective relation as a member of the Annual Conference, counting two years on trial. This is a change in statement only, and not a new ruling.

3. In Paragraph 341, provisions are made by which the Conferences may declare for the disallowance of an annuity claim upon the recommendation of the Conference stewards, and after opportunity for hearing has been given the claimant concerned. The fairness and equity of this action will be apparent to anyone who is familiar with the actual facts.

4. The fixation of the accrued liability upon a Conference ought to be very clear. The date of January 1, 1929, is the beginning of the calculation. This assigned responsibility is not retroactive and has nothing to do with members placed in the retired relation before that date. The calculation begins at that time, and the Conference in which a minister holds his membership on January 1, 1929, is responsible for all the years of service up to and including that date, and as much longer as he continues membership in that Conference. When, however, he transfers to another Conference, the responsibility of the Conference of which he was a member on January 1 holds only up to the time he transfers to another Conference, and any Conference or Conferences of which he may become a member after January 1, 1929, will be responsible for the years he serves in those Conferences. For example: If a man has been a member of three Conferences, including the North Pole Conference, of which he is a member on January 1, 1929, he must look to the North Pole Conference for annuity for all the years of service up to the time he leaves the North Pole Conference by transfer to another. If he never transfers to another, then the North Pole Conference is responsible for all his annuity when he retires. If, however, after January 1, 1929, he transfers to the South Pole Conference and continues there ten years before he retires, both Conferences are responsible for his annuity, the North Pole Conference up to the time of his transfer out, and the South Pole Conference during the time of his membership in it. If, after serving ten years in the South Pole Conference, he transfers to the Equator Conference and serves five years, at the time of his retirement he will have a claim on three Conferences, and he will expect to collect from those three Conferences the total amount of his annuity.

5. The reader is referred to the current number of Pension Progress, page 27, for a number of episcopal rulings affecting the retired minister which were adopted by the recent General Conference. These are self-explanatory, and will help to make procedure clear.

Love may have a horny hand, but her touch is like velvet.

The Contributing Editor's Page

The Awakening of a Great Hope

WHEN fifteen nations signed the Pact of Paris on August 27, Foreign Minister BRIAND declared that the act caused "the awakening of a great hope" throughout the world. In the words of President COOLIDGE, the treaty renounces war "as an instrument of national policy and pledges the signatories to seek only by peaceful means the settlement of differences which may arise between them." The President further declares that the treaty writes "into international law one of the greatest aspirations of the human conscience."

The date of the signing of the treaty will be memorable in human history. It marks the birth of a new psychology among the nations. Briand's words go to the heart of the matter: "Freed from the old bondage, the nations that have signed the new contract will gradually forsake the habit of associating the idea of national prestige and national interest with the idea of force, and this single psychological fact will not be the least important factor in the evolution that is needed to lead to the regular stabilization of peace." To remove from the minds of the signatory nations the idea that it is perfectly legitimate to advance their interests by the appeal to force is to go a long way toward the renunciation of war in *mind*, which must precede the renunciation of war in *act*.

It has been pointed out that while the Pact of Paris proclaims a great ideal, it provides no method, no machinery for the realization of the ideal. That remains to be done. But that will be done if the citizens of the contracting nations are really committed to the ideal of peace. The old psychology will die hard. The idea that physical force is the chief bulwark of national security is deeply entrenched. It has had a long and glamorous history. The bravest of brave deeds have been wrought in its service. Incredible sacrifice has been made for its sake. The pages of history record a story of conquest and achievement as that idea has proudly marshalled the nations in battle array throughout the centuries. Now all this is to be changed and peaceful means for the settlement of the disputes which are sure to arise are to be sought. "Peace is proclaimed. That is well; that is much; but it still remains necessary to organize it."

WHAT are some of the immediate gains to the world from the signing of the Pact?

It creates an entirely new atmosphere within which to consider the problems of the new order now struggling toward birth. The fact that representatives of many of the nations of the earth have signed, and that other representatives will sign a treaty for the renunciation of war does not settle any of the problems with which we are now grappling. But the act helps to remove the suspicion and distrust with which men have regarded each other as they have faced these problems. Nothing can be done in that kind of atmosphere. It is charged with electricity, and everyone feels that the storm may break any minute. The signing of the Pact creates a new atmosphere. There will not any longer be in the background of the minds of diplomats and statesmen the idea that in an emergency it is possible to carry the appeal to force with at least the tacit approval of the nations not directly involved. The guns are not out of commission,

but at least they have the appearance of being muzzled; and that is something.

The signing of the treaty is a great act of faith in the power of a new idea to make its way against very great odds. It is probably true that to-day, less than a month after the meeting of the signatory nations in Paris, the Pact does not have quite the splendor it then possessed. Our great ideals take us to the mount of vision, but the prosaic order of things soon leads us back to the common level of life. We must not suppose that the world is unanimously behind this act. While the words of President DOUMERGUE are undoubtedly true, "The act accomplished on this day responds to the immediate longings of mankind," we are not to think that human nature is altogether "on the side of the angels." This Pact will have some rough traveling before it reaches its destination. We shall soon be hearing again from our old friends who are ever ready to remind us that "human nature does not change," and that "war is inevitable." More serious, we shall be told by those who declare themselves to be two hundred per cent for the treaty that the only way to make it really operative is to organize such an army and build and equip such a navy as shall make it possible for the United States to do its full part in guaranteeing the integrity of the treaty which it has had such a large and honorable share in establishing. Indeed, it will not be at all surprising if the militarists and those who object to the name but are nevertheless of the same ilk, find in this very Pact new and more cogent reasons than they have been able recently to advance for supporting such a "program of defense" as would completely nullify the great ideal so magnificently set up. Look out for them.

SECRETARY KELLOGG, whose name will carry imperishable honor because of his great part in this international act, has invited all the other nations with which we are in diplomatic relations to join in signing the treaty. So far as we are concerned the only shadow on our course is due to the fact that for diplomatic reasons we find it impossible to invite Russia, our historic friend, to share with us the honor of helping to banish the curse of war from the earth. But as Russia is to be invited to sign by another nation, and as it is reported that Russia is eager to sign, the treaty will not suffer.

What we have done says to the world that we are now ready to go the full length of doing our full part to establish and maintain peace in the earth. But this obligation will not be lightly met. Just what will be the attitude of our own Senate remains to be seen. Just how our people will react when the first test comes no one can predict. Happily our own Church is in line with the best efforts already made or to be made to discover and maintain the methods which will make the "outlawry of war" something more than a phrase. Here is a great piece of work cut out for the Commission on World Peace recently established by the General Conference at Kansas City. Why should not our Church take the leading part not only in supporting intelligent, righteous measures brought forward by others, but in helping to initiate the program of action which is to make the Pact of Paris the stabilized procedure of the nations of the world?

D. D.

Some of the Things I Have Learned as a Taxi-Driver

By Thomas H. Whelpley
*Pastor Chelsea Presbyterian Church,
 New York City*

The writer became a taxi driver that he might gain a closer acquaintance with life in a great city. In this article he sets forth some of the results of his experiment.

* * *

IN SETTING forth some of the things I learned while driving a taxicab in New York, I thought immediately of what I had hoped to accomplish. I wanted to get into closer contact with life—to understand people better.

But to-day, as I sat in my study preparing this article, I realized that while I now have a more intimate knowledge of people and their motives, a more important result of my experience has been that the people I want to serve now have a better understanding of what I am trying to do for them with the help of God.

This very afternoon came a letter. "I have lived for nearly ten years within two blocks of your church, and I never thought of going into your church nor any other in New York, until I read the newspaper accounts of your effort to understand people by getting into closer contact with them. I have always felt that ministers were an impractical, visionary sort of men, standing off at a safe distance from the turmoil of life and telling other men what they ought to do. Your experiences driving a taxi convince me that I was mistaken. A minister so close to the lives of the people to whom he preaches can be helpful to them, I know. I intend to join your church."

People all over the country are asking my advice about their problems—spiritual, social, economic—and in almost every letter there is an expression of confidence that I will be able to help where another might not, because, as it is expressed again and again, "Your job as a taxi driver makes us feel that you are one of us, able to understand."

Suddenly, in my relations with people, they have dropped their artificial Sunday manners and are talking and writing to me in man-to-man fashion. They seem to have lost the notion that religion is a pretty background for social activities, and to have come to the conclusion that Christianity is not only for the churchgoer on Sunday, but for all of struggling humanity every day in the week.

In modern conditions of life, the terrific competition of outside interests has in many cases almost crowded the church out of the consciousness of men and women. True, religion remains the background of their lives, but it ceases to be a vital, moving force influencing the conduct of business, of family, of self.



Keystone View Company

THOMAS H. WHELPLEY

The Taxi-Driver Minister All Ready for a "Fare"

The Taxi-Driver Teaches the Minister

Mankind still needs and wants spiritual help. How I wish I could reprint every one of the revealing letters I have on my study desk! Scores of them, from people of all ages and circumstances, from every corner of the United States, and from foreign countries as well. What a glorious opportunity to serve the Lord exists in every city and village for the minister who can convince people that he is one of them!

I have indeed come in closer contact with the people of New York as a taxi driver than as a minister. People have no Sunday manners when they get into a cab. When they are part of the great, shifting crowd, strangers in the midst of strangers, they seem to feel that they are unobserved, and all the tragedy and ugliness of wrecked lives comes to the surface. I have been all over New York at all hours of the night. I have carried good and bad alike. Some of the newspaper editors say that I have seen sin in New York because I was looking for sin. No, I have simply been looking for facts. Naturally I have thought more about the evil I have seen than about the good, for it is the work of the church to destroy evil and bring beauty and understanding of God to the hearts of misguided men and women.

How happy I am that I have new confidence in my ability to make my congregation feel that I understand their problems! True, there has been criticism. I have been accused of seeking publicity; I have been the butt of the humor of Smart Aleck columnists and comic-strip cartoonists. But how insignificant these things seem when I am met at every turn with warm smiles and hearty handclaps of men and women who have read my true motives and have found new understanding of my efforts to help them. Gone is their attitude of stiff formality towards me as a minister, and in its place is a new trust and friendship for me as a man. How truly I thank God for this new opportunity to serve Him!

"The Damnable Affliction of Prohibition"

By Bishop Charles Edward Locke

THE American saloon with alcohol and music and pictures and harlots and filthy talk and drunken brawls and murders was the most diabolical invention for the debauchery of men and women ever devised. It had to go! It pandered to every bestial and brutish instinct; and the honest and industrious workingmen and their families and the rising young manhood were the chief victims. It was always suspect. It was a social menace, as it developed a controlling and debasing appetite and inevitable moral obliquity. There were saloons on every corner and drunkards on every block, and all sorts of alcoholic liquors served at banquets and public functions at which there were often most disgraceful scenes of bacchanalian revelry.

The fight against the alcoholic beverage in this country was a long, stubborn, valiant, determined struggle. The battle was waged and won in thirty-six States before the Eighteenth Amendment was at length written into the national Constitution by the regularly prescribed method. All intelligent persons know that nothing was "pulled over" unsuspecting citizens.

All through this prolonged combat political leaders were constantly reiterating that "prohibition is a moral and not a political question." Of course it was, at length, a nonpartisan victory when prohibition finally won. But now, behold, in the present presidential campaign, one of the candidates defies the platform of his party and makes prohibition the dominant issue of his campaign, and explicitly announces that, if elected, he will "point the way" to such a modification of the law as will be satisfactory to those who are opposed to the Eighteenth Amendment.

A "Wet" Seeks the Presidency

Governor Smith thus boldly announces himself as a wet candidate for the Presidency. In this, of course, he is quite consistent with his attitude and record on the liquor question, in which eighteen different times between 1904 and 1928, he voted continuously against temperance reform.

Then, too, when he selected the chairman of the National Committee to conduct his campaign, the same wet Smith asked what the Christian Century calls the "very rich, very wet, and very Catholic" John J. Raskob to accept that position. This Raskob is a Republican, but he accepted the invitation, giving as his reason that it was not because he had changed his political views, but he thought it was a good opportunity to help to "relieve the country of the damnable affliction of prohibition."

Partisan and Religious Lines Obliterated

If I were a Republican and my party should nominate an avowedly wet candidate, and the candidate of the Democratic party were dry, I would vote the Democratic ticket in November.

If I were a Democrat and my party nominated a wet candidate I would join with Bishops Edwin Mouzon and James Cannon, Jr., and J. W. Moore and H. M. DuBose, of the Methodist Church, South, when they say:

"It would be unthinkable repudiation of our personal responsibility as Christian citizens and a

base betrayal of those who have a right to look to us for moral leadership to retire from the field at this critical juncture."

And then they quote from an official Episcopal statement. It is:

"It is incumbent on every good citizen to work to place in power men who are sincere friends of prohibition."

And, moreover, if I were a Protestant, as I am, and my party selected a candidate who was a Protestant and wet, and the opposing party nominated a candidate who was a Catholic and dry, I would enthusiastically vote and work for the election of the dry candidate.

We already have "clear and definite declarations on the part of the candidates." Smith says: "It is well known that I believe there should be fundamental changes in the present provision for national prohibition. . . . I feel it to be the duty of the chosen leader of the people to point the way which, in his opinion, leads to a sane, sensible solution of a condition which, I am convinced, is entirely unsatisfactory to the great mass of our people"; which, of course, means alteration and repeal and in the end no prohibition worth having. Herbert Hoover replies to Senator Borah, February 23, 1928: "I do not favor the repeal of the Eighteenth Amendment. . . . Our country has deliberately undertaken a great social and economic experiment, noble in motive and far-reaching in purpose. It must be worked out constructively." And he also says in an interview in a Boston paper, March 11, 1928: "There is no question, in my opinion, that prohibition is making America more productive. There can be no doubt of the economic benefits of prohibition. Viewing the temperance question only from this angle, prohibition has proved its case. I think increased temperance over the land is responsible for a good share of the enormously increased efficiency in production which statistics, gathered by the Department of Commerce, show to have followed the passage of the dry law."

No "Wet" Pilot at the Helm

As Methodists we have in public convention assembled decided that "we will not cease to speak by tongue and pen and vote; we will not turn back." Therefore, this is the justification, if any be needed, for this article—"by pen." It will be our justification for sermons and addresses—"by tongue." And it will be our justification for throwing every ounce of influence we possess against Smith on Election Day, November 6—"by vote." If we are in favor of "the damnable affliction of prohibition" we must write and speak and vote against Smith. If this is politics, let the enemies of prohibition make the most of it. Under any circumstances, we must not have a wet, and still wetter, pilot placed at the helm in the White House in these days when the Ship of State is often in troubled and sometimes treacherous seas.

Our swords should be out of their scabbards, to remain unsheathed until the sun sets on the sixth of November, and as long thereafter as the fight shall need to be waged in behalf of "the damnable affliction of prohibition."



Publisher's Photo Service

IT IS ABOUT SUCH A LITTLE CZECHO-SLOVAKIAN VILLAGE AS THIS THAT PROFESSOR STEINER WRITES

The God-Seekers

By Edward A. Steiner

Professor Applied Christianity, Grinnell College, Iowa

ONE of the first songs I learned after coming to this country was that classic, "It was from Aunt Dinah's quilting party I was seeing Nellie home." I understood every word except the quilting party, which was not easy for me to understand, because our bedcoverings were not quilts. Then, too, I did not quite grasp the relationship of bedcoverings to a large number of people who were having a good time.

Having penetrated into the social life of America when card playing was outlawed among good people and dancing was still anathema, I learned from actual experience just what quilting parties were; but "Nellie," alas, had ceased attending them, and I took her grandmother home, which was nothing to sing about.

When I participated in my first quilting party, it was as an invited guest of the Ladies' Benevolent Society of my church. Watching the good women stitching busily as they sat around the quilting frame, discussing church affairs, and mildly gossiping about their neighbors, I thought that in some previous existence I must have been present at a quilting party; for the whole scene seemed familiar. When the coffee was served, and the odor of cinnamon cake blended with it, my memory became more accurate and active, and I knew the exact time: when I was about eight years of age.

I saw the place, my mother's sitting room—only there it was not a quilting party, but a feather-bed party, and the women, old women, were plucking goose feathers, making them ready for the balloon-like things, underneath which I played hide and seek with my feet through many a cold night.

Growing old has its compensations. One lives the best moments of one's life over again; bright bits from the past break into the gray of one's everyday existence, and the little colored patches, which have been laid away in some small closet of one's mind, fit into the quilt so that one "may see life steady and see it whole."

I suppose that is what Browning means when he makes

his Rabbi Ben Ezra sing, "Grow old along with me, the best is yet to be."

The old women, my mother's neighbors, were invited—Catholics and Protestants. No Jewish women as I remember. I see them sitting around the square, plain, well-scrubbed pine table, which also served as my bed; for under the top there was a real bed (probably what is called a trundle bed), without springs, however, as my back testified.

The women were somewhat apprehensive of danger; for we were the proud owners of a coal-oil lamp, the first in the town. It hung over the table and must have seemed exceedingly brilliant to them, for at home they burned a vegetable oil which was ninety per cent smudge, smell, and smoke, the rest being a feeble illuminant. They feared that the thing might explode, but it didn't. However, the chimney broke, and they had as much excitement as if the lamp had exploded.

Naturally they were gossiping, and there being no newspapers, gossip had the legitimate function of disseminating news. Too bad that they lived before the time when women could not only get the news, but also might edit the society column.

The village gossips served without pay and without fame, but not without the thrill of getting a "scoop." The ordinary gossip, the local news I cannot recall. I may when I am ten years older; but I do remember the headliners. "Panyi Tomashovitz was seen in a place where she ought not to have been seen, and the circuit judge, who was old enough to know better, was seen in the same place. Pan Tomashovitz raised a row about it."

All the women plucking feathers said, "Tack, tack, tack!" which means, "Well, well, well!"

The way they shook their heads, and the intonation, spoke louder than the words they uttered.

"The apothecary," a blond, blue-eyed Lothario, "was concocting love powders, and all the women were infected by amorousness," present company excepted.

"The new letter-carrier, Pan Sedlak (who owed his appointment to official favoritism) was discovered to be illiterate." This had its advantages, where so many post-cards were written because they were cheaper. However, I always puzzled as to just how he knew where to deliver them.

The gossip and the gossipers lagged, as the mountain of down rose higher and higher; but when the coffee and the cinnamon cake arrived, there was a revival of effort, and the great news broke.

"There were Sectarians in this Christian country! Sectarians! The Lutheran pastor had warned against them from the pulpit! They were something terrible!"

One must remember that in our country religion had been kept since time immemorial, in three water-tight compartments: the cross, the rooster, and the Shield of David were the respective labels of each, and one rarely changed one's label.

Sometimes Roman Catholics and Protestants inter-married. Jew and Gentile, so rarely, that it became an historic event. There were no conversions from one faith to another except in these mixed marriages.

The Roman Catholics were content with their monopoly of heaven, the Protestants with their protestation which happened so long ago that no one cared or knew much about it, and Jews were Jews and had been from Abraham's time till now.

Religion as a means of proselyting was practically unknown. The priest served at mass and heard confessions, the Lutheran minister preached dull sermons over the heads of his drowsy congregation, and the rabbi expounded the law and made weighty decisions as to whether the carcass of a slaughtered goose was *kosher* or *trepha*.

We did have the Pagans in our midst—the Gypsies, but no one was much concerned about their souls. Officially they were Roman Catholics; but whenever the priest had baptized their offspring or shriven their dead, they followed the church ritual by their own weird ceremonies.

Now there were these Sectarians, who, according to the reports circulated, had arisen in a mountain village, among the poorest of the poor. A woman, who read to them out of the Bible, was worshiped as God, and their meetings were supposed to be orgies. "They were free lovers, they were anarchists, they refused to pay taxes, and when they were drafted into the army they would not wear the uniform or carry a gun; they preferred to go to prison, rather than to obey the commands of the officers."

I recall that I was greatly impressed by their refusal to carry arms, for, being a male, it was as normal to be a soldier as to be married, and to obey an officer was as important as to obey God.

"The most terrible thing about the Sectarians was, that one of them had come down from the mountains and had been preaching in the market-place, right in front of the statue of Saint Anthony. Of course, he had been arrested, and now in the filthy jail he was singing hymns!"

Evidently the leaven of the Sectarians was at work, for an old *baba* so shrunken that she could hardly reach the top of the table as she put down her empty cup, and who spoke in the clucking voice of an old hen, denied all the accusations.

"The Sectarians were good people. Whenever the poor came to their door they never turned them away with the unctuous phrase: 'God feed you'—but they told

them to come in, and they handed them a spoon, and they were asked to help themselves out of the family soup pot.

"These Sectarians never swore or drank palenka or beat their wives or quarreled; but every day was like Sunday among them, for they read the Bible every day.

"Our priest," she said, "gives us a wafer and says: 'This is God,' and he drinks out of the chalice, and says: 'This is the blood of Christ, which I drink for you,' and he smacks his lips over the good wine; but the Sectarians find the Christ in the Scriptures, for they are God-seekers.

"There were always God-seekers," she continued. When she was young she heard about them living up there among the mountains; but when they came down to preach, they were whipped and sent to prison; and when they refused to go to war they were shot.

The gossip about the God-seekers soon was succeeded by the lesser gossip, and they dropped completely out of my mind, until I remembered them at the quilting party of the Ladies' Benevolent Society.

U U U U

The geese were waddling up from the brook, the goslings in proper march order, after their mothers. They all shook themselves as if by command, the glistening drops of water falling from their down as they began to nibble the fragrant grass, moving up slowly toward the hill where I sat, breathing in deeply the earth odors which helped to revive the memories that crowded upon me.

The brook ran broader but shallower than of old; the young willow trees had increased in girth mightily; the smooth bark was marked by wrinkles, crows' feet radiated from each knot, and their tops were torn by the winds. Old age had brought all these, her accessories, as she always brings them, and presents them with her compliments to trees and men alike.

Of course, I was thinking sad thoughts and glad thoughts. Life had been indescribably rich; enough hunger, hardship, and heartache to make it vivid; enough ups and downs to keep it from growing stale; enough struggle to bring a faint sense of victory.

The geese, the goslings, and the goose girl, the ever-repeated rhythm of life might have turned me skeptic, though it was midsummer, and Katinka, the goose girl, colorfully dressed like a poppy, was singing. But why should a ten-year-old child, just at that moment, sing:

"Brooklet, brooklet,
Who will drink from your waters
When the earth will cover me,
Earth, black earth, will cover me?"

She was just singing, she was not thinking of death; only of geese and goslings, the few pennies of her wage, and what they would buy at the end of the summer in yards of colored calico.

While I hummed the tune after her I was thinking of the vanity of it all, what it was all about, this business of living, this strange movement we call growth, this searching for something outside ourselves, which we cannot quite name; this destiny we cannot escape when "the earth, the black earth, will cover us," and which we call death.

I could see myself as the little curly-headed boy with his troubled questions, asking them and getting his answers from the tortured frog, and the taunts of the boys.

I smelled again the sweaty body of the maid Christina, who cuddled me, a Jewish boy, to her Christian heart. I could hear her prompting me in my Jewish prayers when I stumbled over the ancient phrases, and I heard her break the tie that bound me to my brothers. I could not recite the litany of hate, I could not read the imprecatory Psalms instead of the Sermon on the Mount. I suffered with all my brothers all through the war, the great war, the terrible war. Often I wished that I might die, as I witnessed the torture of Christ when they lied about Him, hitched Him to the cannon, whipped Him to His task with cords woven out of prooftexts, and made His gospel-bearing feet "go over the top," a bayonet thrust into His bleeding hands by "red-blooded" preachers of the gospel.

Often I was alone in my suffering, except as I saw the great Elder Brother walking by my side, bearing His cross and helping me bear mine.

I hope I shall forget, as readily as I have forgiven, those who called me disloyal because I could not break with my brothers, poor, stupid brothers, who thought they were fighting for God, king, and Fatherland; who were lied to a little more systematically and a little more scientifically than the rest of mankind.

For a long time I nursed the grief of having to walk alone, when I was hungry for the touch of a friendly hand, for the reassuring word from understanding hearts; when I was an alien in my own country and anathema to my Christian brothers.

Whatever I suffered through the war I had forgotten, until I saw the geese and the goslings and the running brook; until I heard the goose girl sing her song. They were to blame for the sad, crowding memories.



The sun had set, the grass was damp, the frogs in the Pany's pond were chanting their evening prayers, and I rose a little stiffly, to walk over the narrow bridge, back to the town.

Nothing had changed there. The houses seemed to have shrunk a little, they bulged a trifle over the cobblestone pavement, the creaking carts were drawn by huge, long-horned, white oxen, and the drivers flicked the whips over their heads, just as they did in my childhood.

The harvesters were coming home, singing, after long hours of work; sadly happy songs, familiar tunes, here and there a new one born on their lips through the war and their struggle for political freedom.

The political status of the town has changed. It was Hungarian, it is now Czecho-Slovak. Everybody votes and everybody talks politics; but nothing vital has come with political freedom.

The boys stand around the inns, after sundown, hilarious after a short, sharp drink; for *paleňka* has grown dear. The girls walk up and down, making eyes at the boys. That, too, has not changed.

I walk across the market-place. The saints are all there: Saint Florian with his bucket of water, pouring it over a burning house at his feet; Saint Anthony is there, and Saint John, with his little lamb.

The cross above the Catholic church is tarnished, the walls are askew, and the building is sadly in need of whitewash.

On the side street, in the little ghetto, I pass the synagogue. Its iron fence still guards it, its gilded minarets

have grown dingy, and the Shield of David, at the top, is slightly out of plumb.

The Lutheran church, square and ugly, out in the open, is still there, and the rooster turns, squeaking with the wind. It needs oiling. In the dusk I go out to the cemetery. The dead have crowded each other close to my mother's grave, which is on a little rise of ground. She must be glad, for she always loved the people near.

"Uncle Joe's" grave is in sad condition, and the headstone leans toward the West. He must be homesick for America. I wish I had an American flag to put over his grave . . . it would gladden the heart of that incorrigible patriot.

I close the rusty gate and walk back into town. It is so silent, so buried in dust, so humid from heat and the smell of dung and ripe grain. At the edge of the town is the Pany's home, the great house, where I first saw a Christmas tree, through the frosty window pane, a fence between. Alas, always a fence between.

The harvesters lay in the great wagon shed wrapped in their sheep-skin coats, many of them asleep. I saw a huddled group, two stable lanterns illumining the scene, and I thought of the shepherds abiding in the field. I moved toward them. An old man was lining out a hymn, and in the slowest of slow meters they sang:

"Christ He is my life
And dying, that is gain.
To live, to work, to suffer,
That, too, is not in vain."

Then he turned to the great Book, to the latter end of it, to the eleventh chapter of Hebrews, a long chapter with many names of worthies, not easy to pronounce; but the old man seemed at home in the Scriptures.

My heart almost stood still as he read this verse: "By faith Abraham when he was called to go out into a place which he should after receive for an inheritance obeyed and he went out not knowing whither he went. By faith he sojourned in the land of promise as in a strange country dwelling in tabernacles. . . . For he looked for a city which hath the foundation." . . .

It was a holy moment for me, for I knew then, surely, why I went out, whither I went, and what I was still seeking, for I was among the "God-seekers."

The Home of the Soul

"I WOULD plead for at least one church service for all, of whatever creed or no creed. Even dressing, going and coming, bells, incidental meetings with friends that strengthen the social bond, giving instead of the weekly lust of getting, all help by lifting us out of unwonted routine, and bringing the grateful rest of change, and pulling new stops, and playing unused registers in the soul's organ; while bells, hymns, prayers, Scripture, preaching, are all pregnant influences, and, perhaps, still deeper and more potent, unconscious influences, that help in the great momentum of evolution, the push upwards that God and nature have so deeply implanted as the most precious thing in every human soul: for without some church home, some of the best and highest things in the soul remain homeless and vagrant."—G. STANLEY HALL.

Character Education

By Paul E. Baker

Religious Director, Fisk University

A GREAT deal of thinking is being done on the problem of character education. The problem presented itself when religious and social workers discovered that the efforts of our churches and our institutions for moral education were not producing strong, Christian personality. By means of experimentation and tests, a group of experts is trying to discover the methods that are ineffective and the methods which really produce dynamic Christians. It appears that our religious education program will be compelled to reorganize itself.

The most interesting study being made at the moment is "The Character Education Inquiry," being conducted by the Institute of Educational Research at Columbia University. The investigators are Dr. Hugh Hartshorne and Dr. Mark A. May. This inquiry will cover a period of five years, and will be an exhaustive study of the educational factors which contribute to character development. The investigators have gone far enough already to draw some startling conclusions in regard to the impotence of our present religious education program. In the investigations made, the children who have gone to Sunday school and other religious programs all their lives do not show any higher character score than

those who have not attended. Our hopes in regard to our efforts for child nurture are not being realized.

The best report of the inquiry is in two books just off the press, "Studies in Deceit," by Hartshorne and May, published by Macmillan. A monograph of seventy pages was published by the Religious Education Association, 308 N. Michigan Ave., Chicago, for seventy-five cents, known as "Testing the Knowledge of Right and Wrong," by Hartshorne and May.

The best summary of the whole character education movement is to be found in an article in the June issue of the Religious Education Association Journal, entitled, "What Science Offers on Character Education," by Mark A. May. In this article Dr. May sums up the tests that have been worked out thus far to measure character, and the conclusions that have been drawn from a use of the tests.

Dr. May concludes his article with these words: "Character education is just now in danger of getting ahead of science. A sound and scientific character education is sure to come, but it will not come suddenly. Great educational changes are the result of years of careful study and laborious research. So it will be with character education."

Greetings from Philander Smith College

And Adeline Smith Home to the Covington Area

By Mrs. H. M. Nasmyth

Superintendent of Adeline Smith Home

EVER and anon for thirty-two years, we have pled through the columns of the Southwestern in behalf of Philander Smith College, and given the news from time to time of this school, but we then gave greetings and news simply to the Little Rock Conference. Philander Smith at that time was just the Conference school. Now it has taken on larger proportions, and so we are happy to give glad greetings to the whole Covington Area, realizing that all good Methodists in this area will stand loyally by what I understand now to be the one school in the whole area for our people.

Philander Smith College has always been headed up by modest and conservative men. There has not been a great deal of noise about the work, yet a marvelous work has been accomplished. It is our fond hope, however, that now since it is the area school, the president as well as other members of our faculty will be able to attend District Conferences, group meetings, Annual Conferences, Sunday-school conventions, and like meetings in the whole area, and so inform our people of the good we do and the needs of the school. If we are to hold our young people to our church and to the higher Christian ideals, and to the noble faith that thousands of our men and women in their earlier days clung to, our only hope is in the church and our Christian institutions planted in the South. To be sure, there are advantages in the Eastern and Northern schools—none deny that, but there are great perils in this terrible, maddening, materialistic age, and if we do not cling to the old paths and sustain our own noble institutions

until our young people get their bearings, Christian culture as well as mental development and knowledge, we are truly doomed. The writer has seen so many splendid teachers come from our schools other than our own, and from State universities; she has seen them well qualified to teach some things, but with that teaching they have also been sure to implant a doubt and an unrest and an indifference to Christian ethics. They have sat as special critics on pastors who not only had as good an education as they had, but were Christian men, while these men were filled with doubts and misgivings about religious matters. Now these kinds of teachers can do no possible good in any school, and particularly among a people who are belated and struggling for the best things in life. For that reason if no other, we should work with all diligence and without ceasing to have our schools, and particularly our schools in the Covington Area, well supported financially. And we should see to it that our folk come to this school, especially in their formative years, and then when character has been established and Christian principles fixed, it may be good for some of them to go for their post-graduate work to some of these schools East and North and West, if they so choose.

We are making improvements in the buildings both at the college and in the home. This year we are transferring our Home Economics Department to the college side. Our teachers in the home will take charge as usual, but our classroom work will be done on the college side, which we think will be better for the students. President Taylor

Big Achievement

By Methodists at Columbia, Tennessee

ON APRIL 29, 1928, Meredith Memorial Methodist Episcopal Church, Columbia, Tennessee, was the thrilling scene of attraction for one hundred square miles. The people came to witness the great cornerstone laying of the recently purchased double tower brick church on the corner of Eighth and Glade Streets in the city of Columbia, Murray County, Tennessee. Educational lights of the State were in evidence. Pre-eminently Prof. W. J. Hale, M.A., president Tennessee A. and I. State College, Nashville, attended by a select number of students, who rendered several choice selections in quartets, duets, and solos. These, added to the already notable occasion, made a royal display. The spirit

of the occasion had assembled quite two thousand people to witness the grand affair. At the hour of 4.30 P. M., the B. F. S. brass band, of Nashville, under the leadership of Prof. W. B. Meredith (the great musical wonder), paraded in front of the two local Masonic Lodges over the principal streets of the city. The Masters of the two local Masonic lodges, assisted by Past Masters, were handed a certificate of dispensation coming from J. A. Guthrie, Grand Master State of Tennessee A. F. & A. M., after which the laying of the great stone began. The Masters of these lodges showed great efficiency. The entire Sabbath was given to an elaborate program, as follows: 10 A. M., an old-time Methodist campmeeting; 11 A. M., the gospel was offered by the pastor; 12 M., recessional; 2 P. M., welcome address by Hon. H. W. Frierson, mayor of the city, followed with an address by Prof. W. J. Hale, M.A., president A. and I. State College.

Many attempts had been made to organize our church in this city, but all had failed—money and men had been used to no advanced interest for years. Until our present pastor, the Rev. B. J. Meredith, was assigned to



Meredith Memorial Methodist Episcopal Church, Columbia, Tennessee

this place, October 16, 1927, we were not able to permanently organize. Too much in praise cannot be said of the zeal and energy, backed by an indomitable will, characteristic of our good pastor. He has brought to the religious forces and to our Methodism in this city (the center not only of historic attraction, but the metropolis of Maury County, the garden spot of the State), a great religious social institution, whose uplifting influence for all time to come will be felt in the life currents of all the people in this section of the fair State of Tennessee. A handsome donation was taken.

The Rev. B. J. Meredith was assigned to this mission October 16, 1927, and by the 23d day of October, through his financial aid, the congregation was able to consummate a contract and get a deed for a four thousand dollar piece of property, since which time a thousand dollars worth of improvements have been added to the purchase. The beloved district superintendent, Rev. R. A. Dowell, was holding the District Conference here in July. He was also of great help in all their struggles. The Rev. Dowell is a great leader and a gospel preacher, and is loved by all the members of his district.

is fixing up classrooms in grand style for this department, and the equipment will be modern and up-to-date.

Most of you know that Adeline Smith Home, with its motto "God First" is a safe place for our young girlhood. The most pressing need of Philander Smith College now is for funds. Let us bring in the money so that we can have the equipment and the endowment and everything that ought to go with an "A" class school.

We are not anxious to make Philander Smith College a great school numerically. Small schools are the best schools for all peoples, and some of the strongest men

and women that America boasts of to-day have graduated from small schools. We are anxious to make it a model Christian school with a high moral standard and fine scholarship, so that when men and women come here and leave here, they will have been so surcharged with the spirit of service that they shall go out with the best preparation and get under the burdens of life, and serve with the finest attainment the lowliest needs of man.

Philander Smith College opens for registration September 17; first classes begin September 20.
LITTLE ROCK, ARK.

Europe Ten Years After

VI—Czecho-Slovakia Achieving New Freedom

By Harry Earl Woolever

Editor, The National Methodist Press

AUSTRIA-HUNGARY before the war was one of the most conglomerate countries of Europe. Out of its racial and political intrigues developed the immediate cause of the World War. The victory of the allies left this old dual monarchy shattered into various geographical sections and political entities. To-day the territory, once embraced by the old monarchies of Austria and Hungary, presents the most interesting study in the current political life of Europe. Here are found the extremes in government, from the monarchy of Hungary to the radicalism of shrivelled-up Austria.

In the war's shake-up of central and south-eastern Europe, fifteen new countries resulted. Where once was the territory of Austria-Hungary, now are found the republics of Austria, Czecho-Slovakia, Jugo-Slavia, and the monarchies of Albania and Hungary. These countries form a center of much political agitation at the present time. The most interesting and the one which promises to be the most permanent of the group is Czecho-Slovakia. This country was formed principally from territory within the old dual monarchy. It comprises, Bohemia, Moravia, Slovakia, Ruthenia, Austrian Silesia, and some other small areas of German and Austrian territory. It has an area of 54,264 square miles (slightly smaller than Iowa), and is one of those parts of Europe richest in natural resources and industrial development. The population numbers 13,605,000, and is divided into very marked racial or national groups. In the old days the Hapsburgs kept control by playing these groups against each other. The two most outstanding nationalities were the Czechs and the Germans. These were kept opposing each other by paid agitators. The Jews were lined up with the Germans as a balance against the Czechs, and in this manner the rulers diverted the forces which might have been devoted to breaking up the old monarchy.

CZECHO-SLOVAKIA BECOMES A REPUBLIC

In November, 1918, with the collapse of the central powers, Czecho-Slovakia proclaimed itself an independent republic, and on February 29, 1920, a constitution was adopted by a national assembly composed of representatives of the various political parties. The constitution is said to have been written in Washington, D. C. It has many features similar to ours, but at the same time it varies in certain marked respects. Those who wrote it spent some time in Washington studying our governmental system, and they made such adaptations as the needs of their people required.

The influence of the United States is seen in many places about the republic, and only this summer a fine monument was dedicated to the memory of Woodrow Wilson. It stands in a large square before the principal railway station of Prague, capital city of the nation, and both square and station are named after the American President who did much to give small nations a chance.

PROBLEM OF RACES AND PARTIES

Czecho-Slovakia has a race problem which is the most perplexing of her national issues. The Czechs are the most numerous of any of the racial groups, forming almost a half of the population. The Slovaks number about 2,000,000. They are of the same stock as the Czechs, but were under the Hungarian domination, by which they were deprived of nearly all liberties. Having no schools of their own, nor any political advantages for centuries, they developed into quite another

type. They are fifty per cent illiterate, whereas the Czechs are only two per cent—a better average than that of the United States. In 1848 the Czechs rebelled and secured some privileges from the Hapsburgs which were never granted the Slovaks living in Hungary. The Czechs gained much from the Germans in the way of discipline, and this has aided them in taking a leading part in the new government. The German group is one of considerable size and power. It controls most of the industries, and under the Austrian rule enjoyed certain advantages which have given it a higher cultural level. The Magyars number 745,000. The Jews number over 300,000; the Poles, 75,000, and the Carpathian Ruthenians, who are Russians living south of the Carpathian Mountains, number over 460,000. These last-named people have no direct ties with the rest of the country. They became an autonomous people as a result of the war. As they did not want any more of Russian rule, and were too weak to stand alone, they elected to become a part of Czecho-Slovakia. They are a most backward, ignorant people, which the new republic has accepted as a piece of political and social missionary work.

Each of these races has a strongly developed nationalistic spirit which divides them culturally, religiously, and politically. Instead of mixing and blending into one race, as we insist shall be done in the United States, the various racial divisions are emphasized. They are permitted to have their schools conducted in their own languages, also their courts. Whereas the official language is the Czech, the laws are published also in the languages of the various racial or national groups. Nationalism is highly valued in this mixed population, and the Czech leaders respect it.

STRONG POLITICAL LEADERS

There are thirty political parties in this newly organized republic. They are formed along racial, as well as economic, political, religious, and industrial lines. The Czechs are in the majority, but they have been very wise and fair and are giving every other racial group a just chance.

This young country has been favored in having able political leaders who, by travel and study, are familiar with present-day issues. Prof. Thomas G. Masaryk, who was a recognized leader of the Czech people, and a great champion of their rights even during the old régime, was elected president in 1920, and has since been continued in office. In 1880 he joined the Reformed Church and declared then that only religion could form a basis for national life. He was a political émigré from his country from 1914 and lectured in various countries during the war on behalf of his people and their rights. He visited America and taught for a time in our universities. He is ably assisted in administration by Dr. Eduard Benes, the present minister of foreign affairs, who also was a political émigré. These men, by temperament, experience, and education, seem divinely called for this day when the small nations with the problem of minority races are most in need of clear-thinking and fair-minded leaders.

THE PEOPLE RULE

When it is realized that Austria was once the strongest monarchy in Europe, held together by the power and influence of the Roman Catholic Church, and with its rulers largely dominated by the Jesuits, but that now it is broken into a number of republics, the liberating effects of the allied victory are evident. This change is seen in the present location of the offices of the government

leader of Czecho-Slovakia. At Prague, once the capital of Bohemia, now the capital of the republic, is located one of the castles of the former emperor. It is an immense building of 700 rooms. It was never used more than a few days in a period of years. Now this great structure has been made the residence of the president, and includes the offices of the executive, foreign affairs, and interior departments. As one walks the halls of this old palace of monarchism, now occupied by the officials of a democracy, it furnishes an objective proof of a new day in southeastern Europe. Abraham Lincoln's statement concerning a government of the people, by the people, and for the people, came to mind as we looked from a window of this old landmark of imperialism over the capital city of a people who for centuries had struggled for the fruits of democracy.

The constitution shows the evident intention of its framers that the people shall rule. Section one, paragraph one, states, "The people are the sole source of all state power in the Czecho-Slovak republic." It further guarantees the right to vote "without distinction of sex." It even makes voting compulsory: "Every voter entered upon the list of voters is obliged to vote; an exception, however, is made in favor of persons seventy years of age and over, sick persons, etc. Whoever without reasonable grounds of excuse fails to take part in an election is liable to a fine of twenty to five thousand crowns, or to a term of imprisonment varying from twenty-four hours to one month."

RELIGIOUS CONDITIONS

Prague was the fountainhead of the great religious movement started by John Huss. In the center of the city is an imposing monument erected to the honor of this great religious reformer and liberator. Three hundred years ago the Czech people were ninety per cent Protestant. The Romanists gained the political advantage, and under the Jesuits great persecutions were carried out. In one section of the country 4,000,000 Protestant Czechs were reduced to 800,000. To-day the country is nominally Roman Catholic, but there is widespread cynicism, a lack of spiritual fiber, and a marked moral disintegration. The Roman Catholics now are organized in a political party which "endeavors to bring Catholic ideas into effect in the legislation and to fight for the preservation of the influence of the Roman Catholic Church in the schools and in public life." Since 1918, when religious as well as political domination was overthrown, the people have enjoyed a religious freedom which has given all denominations an opportunity. Sunday schools are developing; the Y. M. C. A. and Y. W. C. A. are making rapid progress. The various denominations are co-operating. On a Sabbath we attended a service in an old church where once only soldiers of the emperor attended. We sang from Methodist Hymnals and listened to a Presbyterian preacher. In this land, darkened by bitter persecutions, the torch of religious freedom is again ablaze. The enlightened leaders realize the need of a spiritual revival.

The minister of foreign affairs, Dr. Benes, stated that the democracies of central and southeastern Europe need to experience a spiritual revolution in order to meet the needs of post-war Europe. He said: "The Czecho-Slovak people wishes . . . to be faithful to the noble principles of democracy and thus become a great competitor in the sphere of civilization and the things of the Spirit."

This little country, nestling in the very center of Europe and populated by peoples who have suffered all the burdens of political and religious persecution, gives promise of coming out of the fires of great tribulation prepared to render a real service to a continent torn by political extremes. Little has been known of this new republic, but struggling as it is for a realization of the ideals which inspired the American pioneers of 1776, a growing sympathy and support will be forthcoming from the sister democracy across the North Atlantic.

PRAGUE, CZECHO-SLOVAKIA.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

REVIEW: PAUL THE MISSIONARY

THIRD QUARTER. LESSON XIV. SEPTEMBER 30

Our lessons during the quarter have covered the second period in Paul's foreign missionary activities, or what is commonly called the second missionary journey. In point of time the last two lessons belong to the next or third period, as they were written during that period. But they were from a letter written a church established during the second period, and so may be considered as in some sense belonging to this period.

There are some differences between the first and second periods worthy of mentioning or repeating. Some of these we will indicate:

(1) This was the first period of his independent pastorate. When he served as pastor before, it was as assistant pastor, with Barnabas as chief. But now he undertook to do in Corinth what he and Barnabas had done in Antioch. He spent more time as pastor here than he had spent as Barnabas' assistant in Antioch. Because of his immediate authoritative supervision for so long a time, his success in Corinth proved his success as a foreign missionary as none other of his labors before this had done. For the successful missionary is not merely the man who can convert people, but he who can also keep them converted to the new life—that is, who can permanently establish them. As every pastor knows who uses a professional evangelist to conduct his revivals, it is much easier to convert a group of people than it is to keep them permanently converted. The professional evangelist is not always the successful pastor. If, indeed, he is usually such a pastor. Therefore in Corinth Paul had opportunity to show himself a successful pastor as well as a successful evangelist, as he had heretofore proved himself to be.

(2) This was a period when Paul worked as an independent missionary—not absolutely independent, to be sure, but independent in the sense that he was not commissioned by the mother church to do this particular work. During the first period Barnabas and he had been sent out by the church for work in Cyprus; and Barnabas was officially head of the expedition. But now the expedition is Paul's: he heads it, and he selects his own helpers independently of the church. He got no financial aid from the church for the work, but supported himself. Therefore not before this did Paul begin to assert his prerogative as an apostle. He claimed to be an apostle, for one thing, because of the work which he had done independently of the other apostles. As he himself attested, he had been authorized for this work, not by any other apostle or church leader, but by the Lord Himself. Hardly would he have made any such claim during the first period when Barnabas, an appointee of the leaders of the church, was in charge.

(3) This was the European period. With the exception of a church probably founded in northern Galatia, as his letter to the Galatians seems to imply, all his churches founded in this period, four in number were in Europe—in Greece. But none of his other churches had been founded in Europe.

(4) It was the beginning of his aggressive program to take the gospel to peoples to whom it had not already been taken by migrating Christians. He did such work as this on the first tour; but it was a second thought after the outlook for successful work in Cyprus had been found so discouraging; and such work was hardly a part of his program when he left Antioch for Cyprus. But now this kind of work has become a burning passion for him.

(5) It was the beginning of organized opposition to his work by the people among whom he labored. Before this the opposition was purely religious, and had no legal aspects. But now civil charges are brought

against him, and everywhere in Greece except in Athens attempt is made, usually with some success, to have the civil authorities to deal with him. In Corinth alone the attempt was a complete failure.

And (6) this was the beginning of his preaching with his pen—that is, of his religious and theological letter writing. Two letters were written by him during this period—the two to the Thessalonians. But our lessons took in two others written to the Corinthians during the next period, which we are to study next quarter.

SAMUEL HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, SEPTEMBER 30, 1928

"Christ liveth in me"

(By D. D. Martin, D.D.)

Our general topic this quarter has been "Paul the Missionary," and we have had a realistic view of the greatest missionary: his youth, his conversion, his call, his preparation, and we have been with him on the field. The lessons of the quarter with the missionary thought are as follows:

1. We cannot have two gods. Our birth and citizenship cannot save us. Paul was well born, but needed salvation through Jesus Christ. So does all the world.

2. Stephen, the first missionary martyr, had a profound influence on Paul. He showed

that he was not opposed to the law, but a lover of Christ, which he proved in his death.

3. The words of the dying Stephen continue to ring in the ears of Saul. His zeal and earnestness only added to their grip, until he beheld a new light and began a new life.

4. Saul at once became a preacher in his own home town. The best missionaries are in favor at home. He owned Christ before his own people.

5. In this lesson Paul and Barnabas are formally set apart for foreign missionary work by the church at Antioch.

6. We are with the first missionaries on a foreign field. They were misunderstood. One time the people take up stones to stone them. Again they are ready to worship them as gods.

7. Misunderstandings regarding Jewish rites obligatory upon Gentile Christians lead to a council at Jerusalem, where it was settled on the side of larger liberty.

8. Paul sees a vision calling him to Europe, and with Silas, Timothy, and Luke he crosses the line into a new continent.

9. Paul and Silas are in the Philippian jail, having had a cruel scourging. God hears their songs; they are delivered, and the jailer converted.

10. Next our missionaries went to Thessalonica with mixed sequences, and hurried on to Berea, where they were heard with gladness by all.

11. Athens was not a good field, and they went to Corinth, where Paul remained about eighteen months working at his trade, a tent-maker, and was successful as a missionary.

12. After leaving Corinth, the converts fell into contentions resulting in serious factions. Paul writes wholesome advice to them and to all.

13. Paul gives good reasons for total abstinence from any indulgence that will offend a brother or sister in Christ. He lived up to it.

GAMMON SEMINARY.

Epworth League Topic

SEPTEMBER 30

"EYES FRONT" (RALLY DAY)

(Prov. 4. 25; Heb. 12. 1, 2)

The Meaning of Rally Day. Rally Day is something more than "just another League meeting." It has come to hold a key position in the League year. It is time to start things in earnest, if they have not already been started. Summer is over. The old crowd are back again for fall and winter work. They are ready to respond to something worth while. Very soon they will be busy about many things. Will they be busy about the things that count most? It is a fitting time to challenge them to put the Epworth League into their schedule, and to join in with you in the program for the year.

This is a meeting that should stir the blood. It should command attention. It should lead somewhere. The results you get in the coming weeks and months may depend not a little upon this Rally Day service.

As we look ahead to the further adventures of the year, there will be occasions for repeating Rally Day over and over. In each case "Eyes Front" may well be the challenging call. May this first Rally Day fire the hearts of your members with the spirit of the pioneers.

Some Hints About the Year's Program. There are five or six very simple but significant principles back of this whole Epworth League program which has been called "Adventures in Christian Living."

First, we are all engaged in the business of living. So long as we have life at all we can't escape the responsibility of living in some fashion. The big question is "How?"

Second this business of living is a succession of experiences in which we must make

decisions of some sort. We must decide just how we will meet each given problem or situation. That involves facing the various possible ways of acting and then choosing the best way. Sometimes we choose without much thought. But the really fine personalities are those who have learned to face each issue, thinking clearly, estimating with fine appreciation the values involved, making wise and right decisions, and then skillfully carrying them into action.

Third, in facing the possible ways of acting, the Christian way is to be considered. A study of Jesus, and of those who have tried sincerely to be like Him, seems to bear out the claim that, in the long run, His way is the finest, sanest, and wisest that has ever been proposed. But just what it will mean in any given instance may not be clear. It must be thought out in the light of facts and in the light of the general spirit and attitude of Jesus. There are a good many questions where such thinking is needed before we can be sure what, for each of us, would be the Christian attitude to take—the Christian thing to do. In this Epworth League program several of these problems have been selected, such as citizenship, community life and responsibility, race relations, industry, world peace, social relations, etc.

Fourth, the effort to find out just what would be a Christian attitude on these questions, and then to carry it out in practice is truly an adventure. It is "life in scorn of consequence." It requires a large element of courage and faith, as well as good sense. In many cases it will be actual pioneering, be-

cause the general attitude hasn't yet come up to the Christian level. Those who dare to try it will be pioneers, and they may have to bear some of the hardships and the perils that pioneers always have to face.

Fifth, regardless of the possible dangers, whatever is Christian is supremely worth doing. It is worth doing from our personal standpoint, for it is practice of this sort that builds itself into our characters and determines whether we will make the most of this business of living. It is worth doing from the standpoint of others around us—of our community and of the world. Only by such pioneering is the world going to be made better.

Sixth, in this adventure the chance of success is greatly increased by comradeship with others. We are not alone. The fact that other young people are joining with us is a great boost to our own courage. A chance

to exchange experiences, to help one another, and uniting our efforts, to do what none of us working alone could do, is all a great gain.

You have such a comradeship in your own chapter. You have a still wider fellowship in the thousands of other chapters of the Epworth League who join with you in the adventure.

In a still wider sense, there is in the "Crusade with Christ" a fellowship with multitudes of other young people in the Christian Endeavor, Baptist Young People's Union, and many similar groups, especially in the three issues of evangelism, Christian citizenship, and world peace.

Best of all, for those who launch upon this sort of adventure there is certain to be a new reality of divine fellowship with its rich in-pouring of resources. Without this divine fellowship the whole undertaking would be futile.—Epworth League Quarterly.

Little Stories of Achievement

What the Churches Are Doing

Longstreet, La.—Pleasant Grove Methodist Episcopal Church: We have just closed a ten-days' revival, conducted by our pastor, the Rev. E. Freeman, who was assisted by the Rev. John McKee. Every service was well attended. Twenty-six persons were added to the church.—Reporter.

Colfax, La.—Sunday, August 19, was a high day at the Rigolets Methodist Episcopal Church. We ran a two weeks' revival meeting, which was a great success. The Rev. G. Roberson, from Boyce, La., preached three strong sermons. Six persons were added to the church. Collection, August 19, \$10.50.—Rev. C. H. Hayes, Pastor; Robert Tademy, Reporter.

Jackson, Miss.—Jackson circuit: Our revival meeting at Mt. Pleasant, August 21-29, was a success. The Rev. N. Poe, our pastor of Canton circuit, preached Tuesday and Wednesday nights. His sermons were very inspiring, and the church was crowded each night. The pastor continued the services, preaching every night to a packed house. The spiritual tide ran high, and the meeting closed with seven conversions.—R. B. Anderson, Pastor.

Clarksdale, Miss.—During the absence of our pastor, the Rev. B. F. Woolfolk, the Rev. Frederick B. Clay, in six weeks, has been instrumental in raising about \$300 aside from the budget, and the wonderful part about him is that his life exemplifies that of Christ, and his manners are so much like that of our sainted Rev. F. H. Henry. Haven Memorial is praying that he may continue on to success in his ministerial work. He is found among the poor as well as the rich; his cheerful spirit makes the old feel young and the young younger.—Mrs. M. L. Cole, Reporter.

Crystal Springs, Miss.—Kenolia circuit: A successful revival meeting was held at Pleasant Grove Methodist Episcopal Church on the third Sunday in August. The Rev. J. C. Crisler, pastor, preached a great sermon and the Rev. A. Hillard delivered a fine sermon in the afternoon. We also had with us the Rev. P. R. Stephens, of McComb, Miss., and he conducted our revival with a spiritual fervor. He worked very hard with us during the week. Twelve souls were added to the church. God bless Pleasant Grove.—The Rev. J. C. Crisler, Pastor; A. Jones, Reporter.

Montrose, Miss.—At Springhill Methodist Episcopal Church was held one of the greatest revivals ever known in the history of the church. The Rev. W. H. Lewis, of Canton, Miss., brought to a waiting congregation some soul-stirring sermons, both day and night, for five days. Four souls were united to the church. On Friday night the young people of the community presented to the Rev. Lewis a cash purse of \$6.50, also one dozen jars of choice fruits was presented by the older

sisters. The total amount raised was \$75.—Rev. S. Wright, Pastor; Mrs. Elizabeth Moore, Reporter.

Draper, Va.—Our annual camp meeting was held at Draper, Sunday, August 26. The Rev. T. C. Palmer filled the pulpit at the 11 and 8 o'clock services. The Rev. Kenneth Buford, ten years old, preached at 3.30 P. M. The love feast was administered by the Rev. G. W. Smith and Geo. Holmes from 3 to 3.30 P. M. We all had a spiritual feast. Amount contributed to the church, \$26; visiting ministers, \$1.50. Members and friends spread an abundance of food on the grounds for all present. Bros. H. Finly and J. Brown were the efficient stewards for the day.—Mrs. J. V. Boiden, Reporter.

Linden, Md.—The Twelve Tribes of Israel Rally was presented at the Mt. Zion Methodist Episcopal Church, Linden, Md., August 22. The tribes and amounts are as follows: Tribe of Zebulun, Eva Robinson, \$8.66; Reuben, Emma Harris, \$18.61; Manasseh, Elizabeth Dorsey, \$14.60; Gad, Gertrude Taylor, \$11.25; Dan, Annie Lewis, \$16.80; Judah, Annie Tyson, \$21.70; Joseph, Frances Lair, \$16.90; Raphali, Helen Thornton, \$5; Benjamin, Mary Dorsey, \$3.35; Simeon, Etta Dorsey, \$7.50; Levi, Emma Burkley, \$5; Ashur, Lottie Young, \$7.50; the Unknown Tribe, \$23.23; tickets and table, \$10.89; grand total, \$170.99.—Mrs. Ruby M. Foreman, Financial Secretary.

Ocean Springs, Miss.—On August 26 we were graced with the presence of Dr. J. W. Golden, area evangelist, whom we were fortunate in securing to conduct an eight-day meeting for us. We had four days' meeting at Ocean Springs, and four days at Gautier. We enjoyed a spiritual shower. His sermons were full, forcible, and spiritual. Every night, although the weather was unfavorable, we had a fairly good crowd. Collection during the revival was \$40. Conversions and accessions, five. One goes to Tulane Church, New Orleans, La. The closing sermon was preached Monday, September 3. Subject, "Self-Discovery," taken from the "Prodigal Son." It was the masterpiece, and everyone truly said, "The Lord is in this place."—Rev. J. B. Campbell, Reporter.

Eutaw, Ala.—On Tuesday night, August 14, the local talent of Eutaw and surrounding communities rendered a musical program at St. Paul Methodist Episcopal Church, to the delight of all attending. The program was conducted by Mr. W. A. Vaughn, Sunday-school superintendent, and Miss M. V. Jacobs. The program consisted of instrumental and vocal selections from the Union and Harmony Five quintets. The program was largely attended and made possible the wonderful picnic given by Mr. Vaughn for the Sunday school. The picnic was held on the banks of the Warrior River, and was attended by truckloads and carloads of people. Mr. Vaughn is a wide-awake superintendent and keeps his Sunday school awake.—Reporter.

Camparapet, La.—Ross Methodist Episcopal Church: A reception celebrating the five-years' pastorate of the Rev. S. J. Jackson was given at the home of Mrs. Matilda Small. Bro. John Small was master of ceremony. After a word of prayer, Mrs. Rosita Wilson presented the pastor a cash purse. The Rev. Joseph Lewis spoke very encouraging words in behalf of the pastor. Dr. W. G. Allston also made fitting remarks. The Rev. George Wilson was present. Sister Malinda Pearls asked for another five-year administration of the pastor. A large tub of groceries and a cake were presented to the Rev. Jackson. Refreshments were served in abundance. May the Lord bless these good members and friends at this place.—The Rev. S. J. Jackson, Pastor; Hugh Clark, Reporter.

Gadsden, Ala.—Sweet Home Church: We are very grateful to our heavenly Father for His blessings through the year, though we have lost some dear ones since our last Annual Conference. Our church is moving smoothly along with our beloved, earnest pastor, Rev. Charles Coleman. We have recently closed a most successful and wonderful revival, conducted by the Rev. G. W. Brown, pastor at Alexander City. A good number of new members were taken in for this and other churches by him. Surely God uses this man of wonderful ability. We all were so much benefited by his work among us, and all regretted to have him leave. The Rev. Charles Coleman, pastor, is now on a two weeks' vacation in Pittsburgh, Pa., and other points north.—Mrs. Annie M. Means, Reporter.

Brookhaven, Miss.—The members and friends of the Brookhaven circuit gave the pastor and wife a very delightful surprise on Monday night, September 3. Just as the Rev. Thompson was about to retire, all of a sudden there arose a faint sound of songs, which grew louder, until he could distinctly hear the sweet words of praise as they crept into the open parsonage door. Then the band, led by Sister Minerva Middleton, Bros. W. H. Collins, Walter Brewer, Thomas Middleton, George Garrison, Morris Lyons, and many others, marched into the dining room, and at the table presented to the Rev. A. J. and Mrs. Thompson a nice lot of groceries, for which they were very grateful. The pastor offered some very warm words of welcome and then prayer, that the blessings of God continue with these good people.—Walter Brewer, Reporter.

State Line, Miss.—We witnessed, on August 17 and 18, two social occasions for the youth of this community that may easily be considered among the best of our present-day life for our cities and larger communities. Miss Marie Clark entertained for the Young People's Club and their guests at her home. There was a plentiful repast. The next night the students of the summer school gave a banquet at the large and modern appointed home of the director, Prof. Wm. W. Randall. The refreshments were preceded by delightful games for the young people and a splendid musical program, closing with a masterly greeting by the director. Those who have viewed the conditions of our people in earlier years, can look with true delight upon the helpful influences of the college men and women who have come to live among the rural people and give object lessons in modern home-building. Prof. and Mrs. Randall are fine examples of these new leaders, full of Christian zeal and intelligence that animate all who touch their lives and show a new possibility for the rural South. It has been our good fortune to teach with them for three years, and the fine spirit they show in church and community life is a benediction. Eighteen years of rural life could hardly be more wisely lived. Here we have a concrete example of what the South may become under proper leadership.—Mrs. Violet Harris, Reporter.

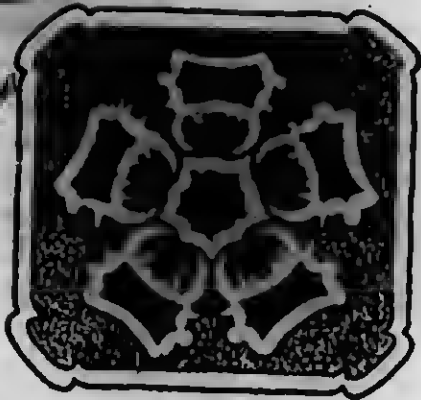
Scobba, Miss.—The members of Blue's Chapel Methodist Episcopal Church are very much delighted with the efficient pastor, Rev. F. L. Williams. We admire him for his kind and brotherly disposition. Our rally, which was planned for August 19, was a signal success. Our friends, as well as members, stood



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by us and gave their loyal support. The evangelist, Rev. Shelton, aged sixteen years, preached at 11:30; text, "And the dove found no rest for the sole of her feet." Collection, \$28.50. Our third Quarterly Conference was also on at Tamola Methodist Episcopal Church. Our beloved district superintendent preached at 8 P. M. His subject was, "Gather Up the Stones." Good reports were made by the leaders and stewards. A collection of \$18.70 was raised, and the superintendent was paid in full. At night, Evangelist R. F. Williams preached to a crowded house; text, "I came not to call the righteous, but sinners to repentance." Collection, \$15. The membership was divided into captains, and the reports were as follows: Misses D. Rowry, \$11.20; C. Johnson, \$8; E. Carter, \$2.55; G. Stewart, \$7.25; A. L. Griggs, \$3.85; Mesdames M. Gunn, \$5.15; L. Wrencher, \$18.50; V. Andrews, \$2.55; total, \$128.29. The pastor, Rev. F. L. Williams, is an untiring laborer, and is now serving his fourth year as pastor of this church, and has succeeded in keeping the flock together. Our work is going forward; pray for our success.—Miss M. E. Griggs, Reporter.

Rockyford, Ga.—Charlestown Church held a successful revival meeting July 15-25, with three nights' young folks' prayer service. Wednesday night, July 18, preaching service began with the Rev. W. B. Wood, pastor of Fort Street Methodist Episcopal Church. Atlanta, Ga., in charge. The pastor, Rev. W. A. Holmes, and members had everything in readiness for their coming guest. The Rev. Wood preached three able sermons July 18-20. Sunday, July 22, he was at his best and proved to the audience that he had been endowed by the Holy Spirit. The sermons were inspiring, full of thought and brought much information. The meeting continued until Wednesday night, July 25, with services day and night. Twenty-four souls were won for Christ's kingdom. The Rev. Wood made many friends while in this community. Under the leadership of our pastor, the Rev. W. A. Holmes, a young folks' club was organized, with Misses Willie M. Hendrix and Iola Jackson as captains. Too much praise cannot be given to the young people of this club who, on July 25, put on the table \$13.85

as a donation to the Rev. Wood. Total amount raised throughout the meeting was \$76. This is the Rev. Holmes' fourth year with us, and it is indeed gratifying to say he has won the love and respect of the entire membership and also the friends of the community. It can truly be said of him, he knows no failure, and in every way has proven equal to the task.—Miss Willie M. Hendrix, Reporter.

Kosciusko, Miss.—Wesley Methodist Episcopal Church: This church and its membership are enjoying one of the best years in the history of the charge. On the first Sunday, under the direction of its pastor, the Rev. J. P. Watson, we pulled off a \$300 rally, known as the Class Leaders' Rally. Class No. 1, Mrs. Lula Pressley, leader, raised \$53.50; No. 2, Mrs. Lillie Lloyd, leader (Mrs. E. Watts took charge on account of illness of Mrs. Lloyd), \$50.05; No. 3, Mrs. J. P. Watson (class in charge of Mr. E. Newell, on account of illness of Mrs. Watson), \$33.40; No. 4, Mrs. P. L. Bullocks, \$57; No. 5, Mrs. E. Bert, \$6; No. 6, Mrs. A. Coleman, \$67.71; No. 7, Mrs. C. V. Heffner, \$14.60; total amount raised, \$312.80. Too much praise cannot be given these faithful workers. This church has been rebuilt and made anew, with a splendid-looking front porch and four brick columns. The church has been painted inside and out, and has a galvanized ceiling. The ladies have installed beautiful electrical fixtures in the church. It stands as a monument on the hill for Methodism and for Christ. The pastor and people are not leaving a stone unturned in preparation for the Annual Conference, which convenes here December 5, 1928. We wish to again express our thanks to the bishop and district superintendent for the return of our pastor, the Rev. J. P. Watson, who is indeed a leader and preacher. Before his arrival we had given up all hopes of ever repairing our church. The church

has been revived and the membership increased.—Reporter.

Rowland, N. C.—With the great interest manifested in our Cedar Grove Methodist Episcopal Church and Christian education by our pastor, the Rev. C. L. Gidney has brought about the organization of the daily vacation Bible school, giving the young people more knowledge of how to study God's Word. The Bible school in Rowland closed the latter part of July and opened the following week in Salem Methodist Episcopal Church, with an enrollment of sixty-two; total enrollment above one hundred. During the revival meeting at Salem, the Bible students rendered song services in the afternoon. The Rev. Gidney was instructor, assisted by Miss Odessa Parks, of Atlanta, Ga. School closed August 12. The young people, as well as the older people, have been so impressed with the work of Bible study that they have pledged themselves to continue their study and look forward of the coming to the next session. On August 12, the Rev. Gidney preached a strong sermon at 11 A. M. Our Baptist friends are supporting our pastor. The meeting opened in Cedar Grove, August 15. Mrs. Gidney has charge of the Home Guards. The fourth and last Quarterly Conference convened at Salem, August 25 and 26, with the Rev. G. M. Phelps, district superintendent, in the chair. Most of the leaders were present and made their reports. Dinner and refreshments were served. The superintendent came over to Rowland and preached a soul-stirring sermon, at 8 P. M., from the text, "The Chosen Few." He also brought inspiring news from the General Conference held in Kansas City. Total amount raised, \$49.55. President David Jones delivered a splendid address at the night service. The entire congregation was benefited.—Mrs. S. C. McDougald, Reporter.

District Activities

District Round

PHILADELPHIA DISTRICT

Third Round—Lawnside, October 7, 8; Merchantville, 9; Camphor, 7-12; Sommerville, 15; John Simmons, 14-16; Grace and Darby, 14-19; Grenloch and Rhodes, 21, 22; St. Paul and Warren, 21-23; Ocean City, 25; Pleasantville, 26-28; Atlantic City, Asbury, 28, 29; Atlantic City, Hamilton, 30; Absecon Ct., 31; Delair, November 4, 5; Woodbury, 4-8; Cape May, 10, 11; Swainton and Woodbine, 11; Philadelphia: John Wesley, 12; Haven, 13; Frankford, 15; Salem, 17, 18; Quinton, 17, 18; Camden, 20; Fordville, 24, 25; Springtown, 25; Bridgeton, 24, 25; St. Daniels, 26 to December 2; Siloam, 27 to December 2; Philadelphia, Mt. Zion, 24-30; Zoar, 9, 10; Germantown, 11; Peniel, 9-12; Tindley Temple, 19-30.

Dear Brothers and Sisters: We are expected to give diligent and earnest attention to all our work, and to neglect no phase of it. Special emphasis is placed on evangelism, upon the Morgan College crusade, with a quota equal to fifty cents per member in every charge, upon the full quota of World Service, upon the Delaware Conference Home, upon the quota for the City Missionary Society and the church aid collections. We are expecting favorable reports at our District Conference at Merchantville, N. J., October 3-5, on all these items. Please keep in mind to come, and invite everybody to the welcome reception and banquet to be given by the Delaware Annual Conference to Bishop E. G. Richardson and family at Zoar Church, Philadelphia, October 2, 1928, at 8 P. M. May the Lord bless you in every good work and labor of love. Do not forget the Southwestern.—W. C. Thompson, District Superintendent.

Quarterly Conferences

CRYSTAL SPRINGS, MISS.

Kenolia circuit: Our third Quarterly Conference was held at Wesley Chapel Meth-

odist Episcopal Church, August 8, with the district superintendent, Dr. G. W. Coleman, presiding. After devotional service, the Conference was opened for business. Officers were present with good reports, and the business of the Conference was rapidly dispatched with much ease, and the superintendent gave a timely address on the work of the church. He also complimented us for the improvements that we have made along some lines. At 3 P. M. Dr. Coleman preached a soul-stirring sermon. We were indeed fortunate to have him come during our revival. The pastor and his beloved wife worked hard to make the meeting a success. Twelve souls were added to the church during this meeting. The quarterly assessment was paid in full.—Rev. J. C. Crisler, Pastor; A. Jones, Reporter.

DUBLIN, GA.

The third Quarterly Conference of Howard Chapel Methodist Episcopal Church was held August 18 and 19, with the Rev. W. H. Odum, district superintendent, in the chair. In spite of the rainfall, all the officers were present with written reports, and paid the superintendent \$9 in full payment for this quarter, and gave to the pastor \$6 on his salary. Each president of the auxiliaries was represented and paid. The district superintendent preached two soul-stirring sermons. Three came to the altar at the evening service. May the Rev. Odum live long to preach His Word. We are always glad to have him come, for he sets things in order. We are now setting our sails for the Annual Conference, November 29, at Asbury Methodist Episcopal Church, Savannah, Ga. We are proud of our pastor, and will send him to the Conference with a round report, a new suit of clothes, and overcoat. Pray for us.—The Rev. J. W. Watkins, Pastor; Minnie Mae Robinson, Reporter.

EUTAW, ALA.

The fourth Quarterly Conference convened August 17 and 18, with the district superintendent, Rev. F. W. Williams, in the chair.

On Friday night the Rev. Williams resumed the chair in his usual dignified way, and the officers made good reports. The superintendent gave a nice safety razor to the leader who raised largest amount over \$5. The razor was won by Bro. George Gordon. On Sunday the Rev. Williams delivered two able sermons. We were successful in paying the superintendent in full for the year, \$140. We are also doing splendidly with the other benevolences and work of the church. Our pastor, the Rev. F. J. Jacobs, seems to be the right man in the right place.—Reporter.

LAKE ARTHUR, LA.

We held our fourth Quarterly Conference at Mallalieu Methodist Episcopal Church, Jennings, La., August 18. All officers reported their work, which showed quite an improvement on the charge. All officers and members voted the return of our pastor, the Rev. P. M. Jones, for another year. The fourth Quarterly Conference was held at Wesley Methodist Episcopal Church, Lake Arthur, August 19. The Rev. W. J. Hampton, district superintendent, was in the chair. He called the Conference to order and called for the reports from officers and pastor. The reports showed quite an improvement. Quite a deal of constructive work has been done this year at this place. The church has been remodeled, modern lights installed, and pulpit furniture repaired. This charge has broken the record this year under the leadership of the Rev. P. M. Jones and his good wife. All officers and members voted the return of our pastor for another year.—Anthony Ransom, Jr., Reporter.

LEBANON, TENN.

We are yet alive. Our third Quarterly Conference was held in July in connection with our rally. Paid district superintendent in full, \$22; raised for pastor and World Service, \$50. Our young people are taking on new life in the church. Our revivals have just closed at Bellwood and Cross Road with good results. Thirty-one souls were saved. Mrs. M. S. Linnon, a woman evangelist, was at her best in our meeting, assisting the pastor. We are well pleased with our pastor, and are wishing for his return another year. The Rev. S. M. Carmichael is a safe leader and a good preacher. Our aim is a round report for World Service, the Southwestern, and other claims. Our district superintendent, the Rev. W. B. Crenshaw, was well pleased with reports, and he was at his best on Sunday, July 29, and preached a very inspiring sermon.—Mrs. Nancy Rucks, Reporter.

RULEVILLE, MISS.

Our third Quarterly Conference convened at Mallalieu Chapel Methodist Episcopal Church, August 11 and 12, with the Rev. Butler, district superintendent, presiding. The devotional services were held and a few interesting remarks were made by the superintendent. Leaders and pastor had good reports. The Rev. Butler preached a very able sermon on Sunday. Amount raised during the Conference, \$62. On August 13 our revival began. Our good pastor, the Rev. P. H. Jackson, surprised us by having B. T. McEwen, of Birmingham, Ala., here in our midst to conduct the revival. We had a great success. Our hearts were made to rejoice at every service. We shall ever remember the Rev. McEwen here in Ruleville. Several souls were brought to Christ. May God bless him, and we pray that he will live long to do good for humanity. Amount raised, \$40.—Mrs. Nola Thigpen, Reporter.

SLIDELL, LA.

The fourth Quarterly Conference was held at Hartzell and Mt. Zion Methodist Episcopal Churches, August 25 and 26. The Rev. J. D. David dispatched the business of the Conference with ease. The officers were present with written reports, which showed marks of improvement during the year. At the 11 o'clock hour, the superintendent preached to an appreciative audience, using as a text, "God shall wipe away all tears from their eyes" (Rev. 21. 4); subject, "A Tearless Heaven." At night he preached at Mt. Zion from Psa. 8. 6, associated with Matt. 18. 20;

subject, "The Truth About Small Numbers." The Rev. David appeared at his best, placing the emphasis at the right point. Collection for the day, \$28.94. The superintendent was paid in full for the year. The Lord has wonderfully blessed us, and we hope to send our pastor up to the Annual Conference as a hero.—Nancy Hyde, Reporter.

WICHITA, KANS.

The fourth Quarterly Conference of St. Mark Methodist Episcopal Church was held August 11, with the district superintendent, Dr. D. G. Franklin, presiding. There was a nice attendance of officers and members. The reports from pastor, superintendent of Sunday school, Senior and Junior League, and auxiliaries, were good. Mrs. G. Hyde was elected superintendent of the Sunday school, this being Mrs. Hyde's eighth year as superintendent, thus proving her efficiency. Mr. E. Conwell was elected president of the Epworth League for the second year. The League is progressing nicely under his leadership. The reports from the Ladies' Aids

showed that they had done a splendid year's work under the leadership of Mrs. A. Williams, No. 1; Mrs. M. Nulom, No. 2; and Mrs. Eula Jameson, No. 3. Under the watchful care of our beloved pastor, the Rev. W. C. Conwell, the church is moving along nicely. Sunday, at 11 A. M., service was conducted by the pastor, who presented Dr. Franklin, who read the Scripture lesson from John 11. 25; text, "Jesus said unto her, I am the bread of life." He preached a soul-stirring sermon. At 8 P. M. services were conducted by the pastor; sermon by the Rev. J. R. Jerkly. At 6 P. M. Junior League was conducted by Mrs. A. Williams. At 7.30 P. M. installation of League officers by pastor. At 8 P. M. another wonderful sermon was preached by the Rev. Franklin to a well-filled house, taking his text from Acts 27. 23, 24. This was a wonderful message. The receipts for the day amounted to \$61. Thus closed our fourth and last quarter for this Conference year. The Rev. Conwell left for St. Louis Sunday night, to be away two weeks.—Mrs. O. A. Buley, Reporter.

Reports of District Conferences

GULF

The fourth and most successful District Conference and Convention convened in Ebenezer Methodist Episcopal Church, Orlando, Fla., with the Rev. J. S. Todd, D.D., district superintendent, presiding, August 8-12, 1928.

Communion service was conducted by the district superintendent and the Rev. S. P. Rutledge, assisted by other pastors. The following officers were elected: Secretary, Rev. A. L. Jackson; assistant, Mrs. Elizabeth Diggs; treasurer, Rev. A. W. Williams; assistant, Mrs. H. K. Meeks; chorister, N. C. Adderly and Prof. E. E. Wheaton. Organists were selected from the delegates. Reporter for the local paper, Mr. Wm. Major Bowman; reporter for the Southwestern, Miss Rosa A. Emanuel; directors of recreation: Revs. A. Emanuel, W. R. Stephens, and Mr. N. C. Adderly.

A soul-stirring sermon was preached by the Rev. A. L. Jackson, "God's Power Unlimited." The Rev. J. S. Todd made his report at the afternoon session, which showed vast improvement since last year. Thursday the devotional services were in charge of the Revs. H. D. Morrison and Edward D. Coney.

The Rev. Thomas A. Huger was elected statistician, assisted by Miss Rosa W. Fish; registrar, Mrs. H. K. Meeks. The Rev. A. Emanuel was elected fraternal delegate to carry greetings from this convention to the Baptist State Convention, which convened in this city at the same time. The Revs. W. P. Pickens and Zanders were fraternal delegates from the Atlantic District to this District Conference. They both brought greetings, which everyone was more than glad to hear.

The testimonial meeting of Thursday night was in charge of the Rev. W. R. Stephens, after which the Rev. W. O. Bartley, one of Florida's greatest evangelists, preached a wonderful sermon, "Who Is Thy Neighbor?"

Friday afternoon The Woman's Home Missionary Society rendered a pleasing program. Mrs. Mary M. Bethune, the most widely known Negro woman of America, was called upon to speak. She cheerfully responded.

Friday night a beautiful pageant, "The Road to To-morrow," was presented by the delegates, under the direction of Mrs. M. Todd McKenzie. This pageant was indeed a treat, and pleasing to all who saw it. This being educational night, an interesting address was given by Mrs. M. M. Bethune.

Saturday was another interesting day. The Rev. Cromwell, pastor of the First Baptist Church, St. Petersburg, Fla., brought the fraternal greetings from the Baptist State Convention to us. This was interesting to all.

Sunday was a high day. Great sermons were preached by the Revs. J. S. Todd, D.D., Thomas Hughes, and W. R. Stephens.

During the convention a number of interesting selections were given, which were full of inspiration. "How May We Overcome the Growing Tendency of Tardiness in the Sun-

day School?" Miss Loye Sudden; "What Special Preparation of Bible Training Should the Sunday School Teacher Possess?" James E. Hughes; vocal solo, Mrs. E. A. Johnson; "Making a Better Sunday School," Miss Cornelia Wallace; reading, "Special Rights" (Dunbar), Master Oscar Goodwine; "The Church and the Path of Least Resistance," Mr. N. C. Adderly; debate, "Shall Women Be Admitted Into the Annual Conference As Pastors?"; affirmative, Mrs. R. A. Bell, Rev. T. A. Hughes; negative, Rev. J. S. Lea, Mrs. E. Diggs. The negative won. "How May We Build the Epworth League Substantially?" Mr. R. O. McCreary; "What the Epworth League Means to the Young Life," Mrs. Theresa Welch; declamation, "The Growth of Negro Education," Mrs. Phillis Hall; "The Influence of Music Upon Youth," Miss Rosa W. Fish; "The Diversity of Service in God's Vineyard," Rosa A. Emanuel, and many others.

This brought to a close the most successful District Convention the Gulf District has ever had. Thanks be to the Rev. S. P. Rutledge and his faithful members, who made it pleasant for us. Next year we are invited to Fort Myers, Fla.—(Miss) Rosa A. Emanuel, Reporter.

OCALA

The thirty-fifth annual session of Ocala District Conference convened with the Mt. Carmel Methodist Episcopal Church, Waldo, Fla., Thursday, August 23, 1928. The delegates were met at the station and very cordially received by the Rev. G. E. Hall, pastor in charge, Mrs. M. M. Gordon, Mrs. Bessie Jones, and Miss E. J. Merricks.

The district superintendent, Rev. T. E. Welch, called the Conference to order. Prayer was offered by the Rev. J. S. Lee. After brief remarks by the district superintendent in the way of expressing his gratitude for meeting them again, we entered into the election of officers, as follows: Rev. E. J. Young, secretary; Rev. J. J. Williams, assistant; Rev. R. H. DeBose, treasurer; Rev. J. E. A. Kealer, assistant; Mrs. S. E. DeBose, statistician; Mr. Diamond Dell, assistant; Prof. J. W. Keller, reporter.

The evening session was duly opened with the district superintendent presiding. Welcome addresses on behalf of the church, Mrs. Bessie Jones; on behalf of the Sunday school, Miss E. J. Merricks; on behalf of the Epworth League, Mrs. M. L. English; on behalf of the city, Rev. Dr. Lewis (white), pastor in charge of the First Baptist Church, Waldo. Dr. Lewis made quite an interesting talk, full of meaning and good will, which made us to feel at home, and from the forcible way in which he expressed himself, we felt safe to believe that a more friendly relation is existing between the two races in this beautiful Southland.

These able addresses were responded to by two of our leading ministers: G. M. Hearst

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and J. W. Robinson, who were listened to with much interest.

The district superintendent presented the Rev. J. J. Williams, who preached as never before. All hearts were made to rejoice.

Second day, morning session opened with the district superintendent presiding. Prayer offered by the Rev. A. Miles. Scripture lesson by the Rev. R. H. DeBose, after which the Lord's Supper was administered.

At 7.45 P. M. the Rev. W. P. Pickens preached a very able sermon from Eph. 2. 8. This was a masterful discourse.

The Conference was graced by the presence of the following distinguished persons, who made wonderful addresses: Dr. H. W. Bartley, district superintendent of the Jacksonville District, who recently returned from the General Conference, brought greetings to us that filled our hearts with joy; Dr. W. P. Pickens, pastor of Steward Methodist Episcopal Church, Daytona Beach; Dr. W. T. Collier, and Dean H. F. Coleman, Bethune-Cookman College, Daytona Beach, Fla., who brought with them messages of educational awakening; Dr. S. B. Wilson and daughter, Miss Ruby E. Wilson, Gainesville; Prof. and Mrs. B. F. Childs, also of Gainesville; Mr. and Mrs. J. A. DeBose, Gainesville; Mrs. Ella L. Matthews and daughter, Jacksonville; Prof. S. K. Kelley, Jacksonville.

Sunday, 9.30 A. M., Sunday school, conducted by Mrs. Bessie Jones and Mr. F. S. McCoy. Much was derived from the lesson by the able way in which the lesson was handled. At 10.30 A. M., love feast was conducted by the Revs. L. C. Limbric and J. F. Sanchez, at 11.15 o'clock. The first Scripture lesson was read by the Rev. J. S. Rutledge, pastor in charge of First Baptist Church, Waldo. The district superintendent presented the Rev. R. H. DeBose, who delivered a powerful sermon from Isa. 9. 5, 6; the words of the text, "Unto us a child is born; unto us a Son is given."

At 3.30 P. M. the district superintendent presented the Rev. J. W. Robinson, who announced for his text, 2 Cor. 5. 22; the words of his text, "I must appear before the judgment seat of Christ."

Sunday evening, at 8.30, the district superintendent presented the Rev. A. Miles, who announced for his text, from the book of Isaiah, "He shall not fail." From this text the Rev. Miles preached as though it was his last time. The Rev. J. J. Williams offered the closing prayer. Notwithstanding that the times are hard and money seems scarce with many of our laboring class out

Schedule of Fall Conferences, 1928

Conference	Date	Place	Bishop
East Tennessee.....	Oct. 3.....	Knoxville, Tenn.....	Smith
Tennessee.....	Oct. 17.....	Shelbyville, Tenn.....	Clair
Louisiana.....	Oct. 17.....	Lake Charles, La.....	Jones
West Texas.....	Oct. 24.....	Dallas, Texas.....	Jones
North Carolina.....	Oct. 31.....	Hickory, N. C.....	Smith
Lincoln.....	Oct. 31.....	Kansas City, Kans.....	Clair
Texas.....	Oct. 31.....	Marshall, Texas.....	Jones
Central Alabama.....	Nov. 2.....	Birmingham, Ala.....	Jones
Little Rock.....	Nov. 28.....	McGehee, Ark.....	Clair
Savannah.....	Nov. 29.....	Savannah, Ga.....	Keeney
South Carolina.....	Dec. 5.....	Cheraw, S. C.....	Keeney
Upper Mississippi.....	Dec. 5.....	Kosciusko, Miss.....	Richardson
Atlanta.....	Dec. 12.....	Covington, Ga.....	Keeney
Mississippi.....	Dec. 12.....	Forest, Miss.....	Richardson

of work, we were able to raise this session, \$170.91.

Resolutions, announcements, and benediction by the district superintendent.—The Rev. E. J. Young, Secretary.

ROME

The Rome District Conference convened at Temple, Ga., July 22-26. The pastor and his good members and friends welcomed us. The devotional service was conducted by the Rev. Y. T. Fredericks, after which the Rev. J. F. Demery, district superintendent, introduced the Rev. M. W. Burch, pastor of the Douglasville circuit. He preached a very fine sermon. The sacrament of the Lord's Supper was administered by the district superintendent, assisted by the present pastors of the district.

The Rev. J. F. Demery delivered his report on the work and condition of the district. He said its spiritual condition was very good, but it was not up to where it ought to be financially, and mentioned a few charges that were in advance of last year. He believed arrears would be brought up to or in advance of last year. After his report the organization was perfected, as follows: Rev. Z. K. Gowens was elected secretary; R. B. McPherson, reporter to the Southwestern; Rev. J. W. Tharpe, reporter for the daily papers. Miss Tharpe was elected assistant secretary; Rev. J. W. Tharpe was elected representative for the Southwestern Christian Advocate.

The reports of the pastors and laymen showed that they were trying to push the interest of the district to success spiritually, numerically, and financially. This was one of the significant gatherings in the history of the district, for we had very high spiritual and heart-feeling services throughout all the sessions.

The afternoon session was given to the Sunday School and Epworth League Convention, with Prof. W. A. Robinson, president. After devotions he read a very fine report of his work among the young people in the district. Each member on the program acted his part, crystallizing knowledge into action in reading fine papers and discussing religious educational topics.

Thursday, at 3.30 P. M., we had a great spiritual testimonial meeting. It was full of inspiration, and electrified by the presence of the Holy Spirit. Thursday, at 10 A. M., Mr. J. T. Brown, mayor of the city, was introduced and welcomed the Conference on behalf of the city. He spoke of the good feeling that existed between the races at Temple. The Rev. J. W. Tharpe responded with very appropriate words of thanks, followed by welcome on behalf of the Baptist Church by Miss Nettie L. Varns; on behalf of the Methodist Episcopal Church, Miss W. O. Evins; on behalf of the Baptist Sunday school, Miss Louise Luke; on behalf of the Methodist Episcopal Sunday school, Miss Rosie L. Reese.

Introduction of visitors: Rev. J. W. Queen, superintendent of the Atlanta District; Rev. D. H. Stanton, superintendent of the Griffin District; Rev. N. J. Crolley, superintendent of the Gainesville District; Rev. H. W. B. Wilson, agent of the American Bible Society; Rev. C. W. Adams, pastor of McDonough Methodist Episcopal Church; Rev. H. E. Burns, pastor of Ariel Bowen, Atlanta, Ga.; Rev. T. H. Fortson, pastor of the Baptist church; Prof. W. P. Stephens, principal of

public schools of Bremen, Ga.; R. D. Kelsy, pastor of Rome Broad Street Baptist Church and principal of Rome public school; Mrs. J. C. Cunningham, corresponding secretary of The Woman's Home Missionary Society of the Atlanta Conference. These all brought greetings from their field of labor. The Revs. D. H. Stanton, J. W. Queen, and N. J. Crolley spoke on the meaning and object of religion, and the necessity of training the young people for service in the church.

Friday, at 10.30 A. M., Dr. J. W. E. Bowen, of Gammon Theological Seminary, spoke on the subject, "Making a Race"; and Prof. M. S. Davage, president of Clark University, spoke on the immediate financial needs of the school. At the close of his address the roll of each charge on the district was called; \$210 were raised and turned over to him for Clark University.

The Woman's Home Missionary Society met in the afternoon; Mrs. J. C. Cunningham, acting president. Mrs. Sallie Gowens, the able and efficient wife of the Rev. Z. K. Gowens, was elected president for the Rome District.

Strong and very helpful sermons were preached by the following pastors: Y. T. Frederick, F. A. Hunt, W. E. Ector, R. B. McPherson, M. W. Burch, J. J. Jones, L. F. Hudson.

The next session of the Rome District Conference will be held with the Cartersville Methodist Episcopal Church, Cartersville, Ga. Thus ended the greatest District Conference ever held in the history of the district.—Rev. J. C. Cunningham, Pastor; R. B. McPherson, Reporter.

AUSTIN DISTRICT INSTITUTE AND CONVENTION

By THE REV. L. L. STRAIT

The Austin District Sunday School, Epworth League, and Junior League Institute Convention, held at William Taylor Methodist Episcopal Church, Luling, Texas, July 11-15, opened with good singing, praying, and good preaching. With District Superintendent S. E. Blacknell in the chair, the printed program was adopted. The organization was as follows: Rev. T. M. Bruton was re-elected district secretary; Rev. Zan Holmes, assistant; Rev. R. S. Mosby, secretary of delegate fees; Rev. R. A. Appling, statistician; Mr. Akes and Mrs. M. Dandren, assistants; on resolutions, Revs. G. Kelly, A. D. Jacques, W. L. Turner; Rev. L. L. Strait, reporter to the Southwestern Christian Advocate.

This convention and institute followed in the same spirit of the District Conference held in Georgetown, Texas, a few months ago, which was said to be one of the greatest District Conferences ever held on the Austin District. The pastors and laymen imbibing that spirit of brotherly love and fellowship which put the Austin District one of the only three districts to make an advance over the last year's record in the New Orleans area. The roll was called, a good many of the pastors being present. We were favored with a sermon by the Rev. C. Schuler, of Winchester, Texas; text, "God is able to deliver us." The Rev. C. Schuler conducted morning watch each morning.

At 2.45 P. M., Wednesday, the Rev. R. S. Mosby discussed stewardship in a very forceable way. The district Sunday school, under the leadership of Bro. J. C. Dukes, of Luling, Texas, has made a great forward step

In the past year, this being the first year of our district superintendent. His program is filled with helpful suggestions and actual new life. There cannot be too much praise given to this good man for his forward and upward stride in the Sunday school this year. The Epworth League, under the district leadership of Sister H. B. Bailey, of Georgetown, gave new impetus to the League by introducing a plan to the League which will keep them alive the year around. Sister Bailey retained the spirit of the District Conference held in her home church at Georgetown. She, too, is serving her first year as district president of the League. The district superintendent, Rev. Blacknell, being called away because of a death, left the institute and convention for a day in charge of the Rev. R. S. Mosby, pastor of Luling church.

The saying that there is no progress without competition is fitting in very nicely on the Austin District, for we have all young ministers as pastors except one. They are keeping pace with their young district superintendent. They are brave and adventurous, courageous but brotherly. They stood by Bro. Mosby in the absence of the district superintendent. The Junior League made its report, which demonstrated that it is trying to make a better and more progressive stride than the Sunday school and Epworth League. This auxiliary, under the leadership and guidance of Sister I. A. North, favored the institute and convention with good and wholesome music during the Junior League session. From under the stones of seclusion was resurrected a sleeping "babe," the "Methodist Brotherhood." A Joshua, a prophet, a Moses, a great deliverer comes to free the brothers from their long rest and servitude in the person of Rev. R. Alonzo, who, with his experience in this work, is destined to fill the hearts of the brethren with the Christ spirit. The president has been so interested in this work that the brethren of the district said to move such a man would be an untimely move which could not easily be supplied, so he was re-elected as district president of the Brotherhood of the Austin District. The Rev. W. Lewis, of Wesley Chapel, Austin, Texas, the district gospel singer, held the convention spellbound with one of his favorite songs. The Rev. Mosby again spoke on "Stewardship," John 2. 22.

The Rev. T. B. Echols, of Sam Huston College, spoke on "Christian Education." "Study to show thyself a workman who needeth not be ashamed, rightly dividing the word of truth." After this Prof. Echols asked that those who would consecrate and reconsecrate themselves to the church work come to the altar. There were thirty who responded, offering themselves for definite life-service work, community work, physical education, Sunday-school superintendents and teachers, Epworth and Junior League, and religious educational work in general. Rev. Lewis, by special request, sang for us at this time, "I Am Going Through," also, "There Is Nothing Between Me and My Saviour."

The services Friday night began at 7.30. We were fed spiritually on the gospel from the message delivered by the Rev. T. M. Bruton, pastor at Lockhart, Texas. Following the sermon, which lifted us out of ourselves and from our own thinking to the thoughts of Him who is divine, President T. R. Davis, of Samuel Huston College, was introduced. In prophetic splendor he stood, speaking with gripping words and choice diction as never before to an audience of more than a thousand people. In one phalanx we joined, lifting our banner higher and higher to the skies, bidding the public and the world at large to behold the Babe, once wrapped in swaddling clothes in Bethlehem, now strides through the streets of Jerusalem in the north, east, south, and west; in the rurals, hamlets, villages, cities, and through the United States of America. A new horizon, a new outlook, a prosperous future appears for the school. We have consecrated lives and devoted services of the faculty in every respect awaiting the return of our old students, and acquaintances of the new ones.

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isters, trustees, and laymen have taken a new step for the school. They are pushing her to the front. Her impressions will be engraved on the sands of progressive education and pioneering adventures, never to be removed. The Saturday morning session began with

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great zeal and interest. The Rev. A. D. Jacques lectured on "Evangelism." "Let this spirit radiate through the whole community. Each man just get one sinner and chum with him until he is converted. When the whole church gets this method of gaining souls, there will be more souls saved to each church each year; then the great leak will be stopped." The Rev. R. S. Mosby brought to us his last lecture of the week on "Stewardship." "God does not hurry. His work always lasts. It takes time to mold a character and to make a life worth while. If it took Christ more than three years to convert Peter and to make a good, desirable steward out of him, how long will it take us to be good and desirable stewards?" "Methodism" was discussed by the Rev. R. A. Appling, of Hutto circuit.

The election of delegates to Waveland, Miss., to the Area Council, resulted as follows: Rev. R. S. Mosby; Rev. J. J. Hardemon, alternate. Place for Sunday School and Epworth League Convention and Institute for 1929 is Simpson Tabernacle, Austin, Tex.

Fayetteville circuit, under the leadership of Rev. Landrew Smith, is the only rural charge on the Austin District which is reported as having a real departmentalized church program. This church plans having in a few weeks the Delco light system established, and will light the parsonage and the church house in a fine style.

The visitors were as follows: Rev. B. Byers, of Belton, Texas; Rev. W. Whitaker, pastor of Kenwood; Rev. Thomas, his assistant pastor; Rev. L. Lynch, Luling, Texas; Rev. R. Lewis, Lockhart, Texas; Rev. S. Brown, an evangelist of the Baptist Church.

A half day was given to recreation and the beautiful sights of Luling. There was a base ball game at the beautiful park, which was given to the colored people by one of the oil kings of the North, who has many oil wells in that section around Luling. The Rev. L. L. Strait having charge of the recreation, brought his own rural club, which had never been beaten this year. Saturday night a concert was given by the talents of the District Institute and Convention.

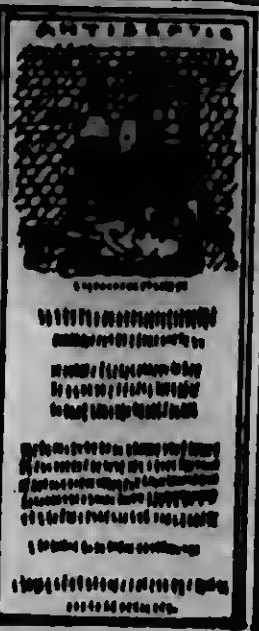
We were favored during the week with very noble sermons by the following: Rev. C. Schuler, of Winchester circuit; Rev. R. A. Appling, of Hutto circuit; Rev. G. W. Kelly, Giddling circuit; Rev. T. M. Bruxton, Lockhart, Texas; Rev. W. L. Turner, Wesley Chapel, Austin; Rev. J. J. Hardeman, of Georgetown; Rev. R. S. Mosby, pastor of Luling circuit; Rev. Zan Holmes, of Austin circuit. All of these ministers are Luling products except the Revs. W. L. Turner, R. S. Mosby, and T. M. Bruton.

Obituaries

AVRETT—John Avrett, a faithful member of Columbia Valley Methodist Episcopal Church, Columbia, Miss., was born in Barber, Ga., and died August 13, 1928, aged seventy-three years. He joined the church under Dr. G. W. Smith during a Quarterly Conference. Bro. Avrett was a live member of the church, and was a regular attendant of the Sunday school. He was in all the unit meetings, class meetings, and all the regular church services. He stood well among all the people, white and colored. All spoke in the highest terms of him. He leaves to mourn his passing, two sons, one niece, wife, and nineteen grandchildren, and many friends. His place in the church and Sunday school will be hard to fill. The funeral was largely attended. The Rev. W. H. Smith, of Lamp-ton charge, assisted the pastor in the funeral service. "Servant of God, well done."—J. B. Brooks, Reporter.

CARTER—Henry Carter was born in 1865, and died August 12, 1928, aged sixty-three years. Bro. Carter was a member of Asbury Methodist Episcopal Church, Shuqualak, Miss., for about forty years. He was buried with Masonic honors; B. T. Teer, master of ceremonies. The Scripture lesson was read by the Rev. Shaw; prayer by Dr. W. M. Rice; eulogies by Drs. Burriel, of the Baptist church, and J. R. Nevill; music by Miss Nevill; solo by L. Jackson. The funeral sermon was delivered by the Rev. W. C. Hillard.—B. T. Teer, Reporter.

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THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, SEPTEMBER 27, 1928

An Emergency Appeal

PORTO RICAN MISSION and large sections of Florida desperately stricken on account of recent hurricane. Reliable reports indicate most of Methodism's properties devastated, territory seriously damaged or totally wrecked. Destruction of crops nullifies present income source of our people and pastoral support. Heart-breaking hurts and considerable loss of life among membership and parsonage families. Three hundred thousand dollar minimum emergency fund for rehabilitation and temporary maintenance immediately imperative. Suggest first Sunday in October for special appeal to congregations throughout Methodism.

Send remittance to W. J. Elliott, Treasurer, 1701 Arch Street, Philadelphia, Pa. Honor World Service vouchers returned to Charges as authorized by World Service Commission. Quick action will save suffering and bless hundreds of stricken hearts and homes.

BISHOP HERBERT WELCH, *Pittsburgh Area*

BISHOP F. T. KEENEY, *Atlanta Area*

EDWARD D. KOHLSTEDT, *Corresponding Secretary,
Board of Home Missions*

Europe Ten Years After

VII—Austria a Land of Conflict and Change

By Harry Earl Woolever
Editor, The National Methodist Press

AUSTRIA, of all the old countries of Europe, felt most keenly the burden and aftermath of the war. Vienna in 1914 was the capital of a large and powerful monarchy, a polyglot nation of over 51,000,000 people. At the close of the war it was the governmental seat of a small country with only 6,500,000 inhabitants. In 1914 it handed to Serbia an arrogant note making drastic demands because of the assassination, due to a conspiracy originating in Serbia, of Archduke Franz Ferdinand, the heir to the throne of Austria-Hungary. This was the immediate cause of the war. As one result, Vienna in 1918 was the center of a little republic in which starvation reigned and a once royal city had become a beggar for bread. It has been well said that the weight of the disasters of the World War rested upon Vienna more heavily than on any other city of all Europe. The fact is, the old dual monarchy was due to disintegrate, and the war furnished the occasion for shattering the bonds which held together all the subject races of this conglomerate country. The advancing ideas of suffrage and democracy overcame the old reactionary forces in the political life of the monarchy. It must be remembered that in this one country there were twelve million Germans, and nearly an equal number of Magyars. There were also six million Czechs, five million Poles, four million Ruthenians, and a like number of Serbs, not to speak of other national groups.

The Austria which survived the war is a small country about two thirds the size of the State of Illinois, with a population about equal to that of this same State. An outstanding peculiarity of the new Austria is the fact that one city, Vienna, has nearly a third of the whole population of the nation. The country has not sufficient rural territory (hinterland) and population to support so great a city, the third largest in Europe. Thus it was that Vienna would have been starved out in 1919 had it not been for the generous help of England and America and, finally, the loan which was secured through the League of Nations.

The people of Vienna, like those of many other European sections, suffered from inflation of the currency when the governmental authorities used the printing presses to make money with nothing back of it to give it real value. The krone, which would normally be worth twenty cents gold, fell in value until it took fourteen thousand kronen to make twenty cents. This meant financial ruin and starvation to many elderly people who had saved for their old age. For example, here is the case of a locomotive engineer who had laid by for old age four thousand dollars in government and railway bonds which he thought as sound as Gibraltar, but after the inflation his income from his life's savings amounted to one and a half cents per year in United States money. Thousands of old people who had spent their lives in hard, thrifty toil, found themselves in dire poverty, and many chose suicide rather than pauperism.

NEW GOVERNMENT SOCIALISTIC

In considering Austria, the subject of greatest interest to-day is the new government. This is so because of the fact that its success or failure will have a considerable effect upon political currents in the United States and the rest of the world. The government is a socialistic one. Socialism is having freer play in Austria, especially in Vienna, than in any other country in the world. Of course, this young republic does not compare in its radicalism to Russia, where communism has had control.

On November 11, 1918, when the Armistice was signed, the emperor of Austria abdicated, and on the following day a republic was de-

clared. A provisional government was formed, and its immediate efforts were to get food into the starving capital. Dr. Otto Bauer, who became the foreign minister, declared: "At that time we were entirely in Herbert Hoover's hands." A crushed city, surrounded by unfriendly neighbors who had suffered for years at the hands of a government located in Vienna, looked to the famous food administrator to save its people. Aid was at once forthcoming, but despite all that could be done in such a time of continent-wide confusion, thousands died from want of food.

At once a struggle was on for control of the new government. The parties consisted of the German Nationalists, who desired to have Austria united to Germany; the Christian Socialist Party, which is not socialistic, but is made up of Roman Catholics, and which was largely anti-Semitic in its origin; the Social Democrats, who are real left-wing socialists; the Communist Party, which has not much strength; and the Jewish Party, which has only a fraction of the Jews, as the wealthier ones are too shrewd to throw away their votes on a minority party. The real contest is between the Christian Socialists, who have their strength largely in the country districts; and the Social Democrats, who have firm control in Vienna. These two parties polled votes in April of last year as follows: Social Democrats, 694,099; Christian Socialists, 421,198.

The government is run by a compromise of the two leading parties. It was found that if the national government enacted legislation which was displeasing to the socialistic leaders in Vienna, the city government, which forms one of the states of the Republic, retaliated with legislation which embarrassed the national government. The result has been that the leaders agree in conference as to what the legislative bodies are to do. It is a contest of the city against the country.

RED FRIDAY IN VIENNA

July 15, 1927, is known as Red Friday in the capital of Austria. The Socialists, displeased with a decision of a state jury which acquitted some nationalists whom they desired imprisoned, started a labor demonstration which resulted in their setting on fire the Hall of Justice. At first they tried to burn the buildings of the University of Vienna, which they considered the stronghold of conservatism, but deterred here, they turned to the Hall of Justice. The armed militia was called and ordered to fire into the crowds before order was restored. Volcanic forces are still at work in this new republic, and may break forth at any time.

SOCIALISM IN PRACTICE

In no city are there to be found such evidences of the control of the socialistic group as in Vienna. The government is carrying on a campaign of municipal house building. Apartment houses covering immense blocks of the city, and containing apartments which consist of living room, sleeping room, and kitchen (some few are larger), have been constructed. These contain nearly 30,000 apartments for the families of the laboring class, a group which formerly lived in one-room dwellings. While such living quarters are due to any honest laborers, the rent is so ridiculously low, around \$1.15 per month, that one wonders as to the future.

This rent, so unbelievably low, is part of a building program carried on by the city and made possible by taxing the property of those people who built homes and apartment houses and established businesses before the war. Socialism is carrying on this program by means of the wealth accumulated under

(Concluded on page 772)

Personal and General

—The Central Alabama Annual Conference will be held at Birmingham, Ala., November 7, instead of November 2, as previously reported.

—Dr. J. O. Williams, our pastor at Ebenezer Church, Marshall, Texas, recently suffered a paralytic stroke. We wish for him a speedy recovery.

—Dr. E. O. Woolfolk, pastor of our St. James Methodist Episcopal Church, Beaumont, Texas, was a welcome caller at our office during the past week.

—District Superintendent A. L. Holland, of the Gulfside District, is holding his Sunday School and Epworth League Convention at Handsboro, Miss., this week. The Rev. A. H. Lathan is pastor.

—Communications coming in from many pastors in our territory give assurances that Good Literature Week, October 21-28, will be widely observed, with new high records in getting subscriptions to the Southwestern.

—Dr. D. D. Turpeau, the efficient and energetic pastor of Calvary Methodist Episcopal Church, Cincinnati, Ohio, sent to our office last week a list of fifty-six yearly cash subscribers. Let the brethren in each charge take note and do likewise.

—Miss Alpha Morgan, the accomplished daughter of Dr. D. L. Morgan, district superintendent of the Meridian District, Mississippi Conference, has been appointed Girl Reserve secretary at the Paseo Y. W. C. A., Kansas City, Mo. Miss Morgan is a graduate of the college department of Rust College, Holly Springs, Miss.

—Walden College, Nashville, opened auspiciously on Wednesday, September 19, with Mr. W. M. Brown as the new president. The local board of trustees has shown heroic courage in maintaining this institution against the odds of industrial depression and the relatively low level of benevolent giving by the church. Bishop I. B. Scott is president, and Prof. W. D. Hawkins, secretary of the board.

—Bishop F. T. Keeney's assignment by the General Conference to residential supervision of Atlanta Area was received by the area with great jubilation. Already wherever he has met the men there has been the most cordial fellowship, and pledges of loyalty to his program of area development have been prompt and most promising. The bishop has established his official residence and area headquarters at 1050 Ponce de Leon Avenue, Atlanta. In the group of our Fall Conferences he will preside over the Savannah, South Carolina, and Atlanta Conferences. Great gains are to be expected through his wise and consecrated leadership of the area.

SOUTHWESTERN CHRISTIAN ADVOCATE

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L. H. KING, Editor

DORE DIEFENDORF, Contributing Editor

September 27, 1928

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BANNER TIME IS HERE

WITH the convening of the Fall Conferences, we begin our new plan of awards of the Southwestern Christian Advocate Annual Conference banners for diligence in circulating the Advocate. We have provided a series of beautiful banners, one for each of our twenty Annual Conferences. Some district in every Conference will win the flag. It will be awarded in open session of the Conference to that district reporting the largest number of subscriptions taken on the basis of district membership as per Conference Minutes. Names of the winning district and of its superintendent in each Conference will be published in this space. Watch for the name of the district superintendent who leads in promoting this church enterprise. "Seest thou a man diligent in business; he shall stand before kings." Banner time is here, and, with it, honor time.

Good Literature

AS ONE studies the Methodist movement in America, he observes more vividly how that movement is closely related to the nation's progress through its influence on the lives of the American people. Methodist institutions and enterprises have multiplied during the denomination's history simultaneously with that of the new Republic, and have done their part in shaping the cultural and moral life of the population. It would be difficult to find any segment of our population that has escaped the influence of Methodist idealism and religious fervor.

This has been possible through Methodism's ministry of the printed page. Quite a hundred years ago the early preachers of the denomination, following the example of John Wesley, became pioneers and specialists in creating and scattering among the people everywhere good literature, with a view to increasing intelligent piety in those to whom they also preached. So convinced were they of the effectiveness of this approach, that they early (1789) formally set up a publishing business. This beginning was made on a borrowed capital of six hundred dollars.

The results during this hundred or more years have amply justified the venture. The accurate foresight and wisdom of those pioneers have found remarkable attestation in the fruitage of the vine of their planting. To-day the record shows that more than seven and a half million dollars have been released from the earned produce of the publishing houses in distribution to the retired ministers and widows and children of deceased Methodist preachers. Still the present fixed assets of The Methodist Book Concern exceed the eight-million-dollar mark, ranking this as the world's largest religious publishing house.

But in a more significant way the ministry of the press has been transmuted into the lives of millions. For the main business of the Book Concern is the distribution of good literature, whose leaves shall effect the healing of the nations. In this, Methodism has majored. During the year 1926 our presses turned out more than 2,400,000 volumes, while each year we distribute more than a billion pages of Sunday-school literature, chiefly among the youth of the land. No small contribution to this remarkable showing has been made by that unique agency of our Methodist machinery, the Advocate Family. This comprises about a dozen periodicals. These are the arteries which supply the news of the religious world and give spiritual stimulus to the corporate denominational life. Advocates are they indeed of that régime of social righteousness characterized by Jesus as the kingdom of God.

A distinctive event in the Methodist calendar is the setting apart annually of Good Literature Day—a sort of attestation and appreciation of the wisdom of Methodist leaders who visioned the value of the ministry of the printed page and its increasing worth and power as

an arm of the social gospel. Good Literature Day is designed to focus the attention of the people upon the necessity and rewards of reading and the study of good literature. It should stimulate desire and increase the love for reading. Thus it should induct one into a larger world, acquainting him with facts, forces, and faces hitherto unknown to him. It should excite curiosity to know what are the possible spheres of reality and delight into which one's soul may enter. It aids one to try one's soul, to prove

\$5.00 GOLD \$5.00

THE Southwestern Christian Advocate will give \$5 in gold to the subscriber who submits the best paper on *The Value of the Southwestern Christian Advocate in the Program of the Church*.

Original essays consisting of not less than one thousand or more than twelve hundred words, to be passed upon, must be in this office not later than November 15, 1928.

Three competent judges—one a pastor, another an editor, and the other a president of one of our schools—have been selected to pass on the merits of all papers for the contest. Their names will be announced later.

what it is capable of. The study of good literature is a stimulating exercise as a means of grace. Thus the church would foster, by special emphasis once a year, the focusing of the local church organization upon this interest. Pastors and officials of local congregations, superintendents of districts, especially within our colored membership group, could do no finer, more constructive act of ministry than, following the suggestion of the church, to give reasoned and purposeful effort to that period of cultivation of the cultural side of the religious life of their people, known in the church calendar as Good Literature Day.

It occurs this year on October 28. The necessary machinery for observing this day profitably is being operated by the church. Advocate circulation will be a ma-

major objective on October 28. District superintendents and pastors are receiving appropriate descriptive literature. The World Service Bulletin will feature this day in an early issue. Beginning with the October issue, and each issue thereafter, the several Advocates will sound the slogan. The total official life of Methodism will acclaim the importance of Good Literature Day and urge its observance by every district and local church. Our Negro pastors will make it a historic milestone for the largest number of Southwestern subscriptions ever taken. As an incentive to effort in this direction, let every one of our two thousand pastors remember that the Southwestern "has found its place and made its case" by its half century of service to those ideals we hold so dear.

An Appreciation of Bishop J. C. Hartzell

By the Rev. Ernest Lyon, D.D.

Pastor Ames Methodist Episcopal Church; Liberian Consul-General

THE news of the tragic death of Bishop Joseph C. Hartzell, the veteran humanitarian, philanthropist, and preacher of the twentieth century, fell with a harrowing thump upon the ear of Christendom on the 6th of September, 1928.

No man of his time was better known, loved, and admired throughout the Christian world than he was. His name was a household word throughout the length and breadth of this land, but most especially in the South, where he spent his early manhood among the millions of freed men, teaching and organizing them for Christian service and citizenship.

He came to New Orleans, La., in 1870, as pastor of the St. Charles Avenue Methodist Episcopal Church, at that time a part of the Louisiana Annual Conference, the majority of the congregation of this church being members of the newly emancipated race. While in the pastorate he saw the need for education and racial uplift for the black man in his new relation to the body politic; his sympathy inclined him to provide for their needs, and he became their outspoken advocate in church and state.

The general church recognized in him special fitness by training and traditional relationship for the work so much needed, and elevated him to the presiding eldership of the New Orleans District, a position which brought him in closer contact with his black brethren.

He gathered around him the fathers of the Conference, notably Stephen Priestley, the foster-father of the late Bishop Alexander Priestley Camphor; Stephen Duncan, Scott Chinn, Pierre Landry (who afterwards became a State senator), Bill Forest, Samuel Osborne, Julius F. Marshall, and Emperor Williams, whose names are among the foremost pioneers of Methodism in that center where slavery prevailed in its most inhuman form. All these and many others were elevated to responsible positions in the church as presiding elders and members of the General Conference.

He served as secretary of the Louisiana Annual Conference for a quarter of a century, until the race had developed men capable to take his place. New Orleans University, the Southwestern Christian Advocate, the Flint Medical College, and the La Teche Seminary, on the banks of the Bayou Teche, in proximity to the old oak, im-

mortalized as the tree which furnished shade and shelter to Longfellow while he wrote his famous "Evangeline," were the creations of his energy and master mind.

In this work he was associated with Dr. W. D. Godman, who gave up the presidency of Berea College in Ohio, with his wife, who was a daughter of Governor Dexter, of Ohio, to serve a backward people. As secretary of the Freedmen's Aid Society, an institution largely responsible for the educational development of the colored people of the South, he opened the way for Negroes to enjoy official relationship with the society, resulting in the election of the late Dr. M. C. B. Mason as field agent, and later as senior secretary, a General Conference office.

During Bishop Hartzell's administration of the society as junior secretary, with the sainted Richard Rust, then senior secretary, Gammon School of Theology and Meharry Medical School were founded, the former the most largely endowed institution of its kind in the world for the training of Negro ministers, and the latter the most popular institution for the training of Negro physicians. This institution has prepared and sent out, according to recent statistics, more than three thousand physicians to administer to the needs of their people.

When Dr. John W. E. Bowen, at that time a popular figure in the General Conference, hesitated to consider a call to the bishopric of Liberia, the General Conference turned immediately to Joseph C. Hartzell, who had just been re-elected to the secretaryship of the Freedmen's Aid Society, and without a murmur he accepted the call of the church and went to Africa. In this position he was more than an African prelate. He became the agent of international comity between the black people in Africa and the white people in Europe. His consistent attitude won for him the confidence of the black people, and Liberia, whose constant friend he was, sent him on two occasions as their special envoy on delicate missions to England and America. He also won the confidence of Cecil Rhodes, the British empire builder, which resulted in a gift of 33,000 acres in Umtali, Rhodesia.

It is pathetic that a character so gentle and so universally useful to humanity should suffer, in the closing moments of his career, so brutal an attack from the hands

(Concluded on page 764)

The Contributing Editor's Page

A Delayed Revival

IN his address to the Wesleyan Methodist Conference, the President, Dr. JOHN W. LIGHTLEY, is reported to have said, "I have heard a good deal from many quarters about the severe tension of modern life—as who has not?—but it sometimes appears as if those who suffer from it the least are the ones who seek relief from it the most. If only there could fall upon men and women, and not upon young people alone, a revival of interest in the greater things of life, the present excessive and feverish craving for amusement would be at once reduced to saner proportions, to the greater good of all."

"A revival of interest in the greater things of life,"—what are they? We must be careful not to define them too narrowly. Large numbers of men and women are interested in the very greatest things in life. Every day the story of what is happening in the world introduces us to some of them. Here, for instance, is a professor from one of the great State universities starting for Africa that he may study sleeping-sickness in the hope of banishing another plague from the earth. Such instances are not nearly so isolated as perhaps we think.

But the words of the President of the Conference are none the less timely. For if we think of the greatest things in life as those that lift us out of ourselves and merge us with the lives of others in the struggle to exalt and redeem human society, there is a sad lack of interest in them on the part of many whose talents and opportunities fit them to play a great part in affairs. Through a selfishness which they will not admit to themselves, they run away from the interests which if accepted and served would release them from "the severe tension of modern life."

Postcards as Makers of Opinion

ORDINARILY a postcard does not convey a message to which we pay much attention. But during the past few weeks I have received a number of a different sort.

One came from a distinguished layman of the Dutch Reformed Church. Another bore the name of the minister of one of the great Presbyterian churches. Several were sent by men within our own church. These men were in no sense assuming to speak for their churches, nor were they using their church connections to back up their words. They were speaking as Christian citizens upon the great questions now before the electorate of this country.

Here are two or three sentences from these cards: "And let us not be weary in dry-voting; for in November we shall win if we faint not." "The Protestant pulpit needs to fear lest thoughtless pretense of religious tolerance make it so lukewarm toward great reform that even the cheap politicians will spew it out."

There are two things most earnestly to be desired. First, that every citizen shall register and vote; and second, that every voter shall register his own convictions as to the important moral questions now facing our nation. To fail in either respect is to be false to the high duty and responsibility of our citizenship.

These postcard messages contribute toward both these results. What we need is that citizens who do not directly

participate in the activities of the campaign shall take their full share in helping to form public opinion on the questions to be decided in November at the polls. These cards coming from men who have put their names to what they think, and what they intend to do, are of great effect. The sincerity of the writers is unquestionable, and their knowledge of the issues involved is that of men who have long studied the facts of life in relation to moral progress.

You too have an honest, and let us hope a burning conviction on the issues of the present election. Why not pass it on to someone else? Use your opportunity to help arouse the effective public opinion upon which our country so largely depends for its progress in morality and righteousness.

This is the time when we must all take part. We do not have to resort to the methods of a "whispering campaign," for we have a cause which will bear the light of day, a cause which we must bring out into the open and discuss with complete fearlessness and candor. Those of us who believe that the liquor question is the big issue of the election are obligated to do everything in our power to defeat the candidate who stands for the repeal or the modification of the prohibitory legislation, and to elect the candidate who is pledged to such an enforcement of the law as will give the "great social and economic experiment" of prohibition a chance to work out the full measure of its good results to the benefit of the whole people. If men will think through this moral question and the other issues involved, if they will do their full part in helping to form an enlightened public opinion, and above all, if they will register and vote, the moral forces of the nation are bound to win.

Why Not Include Religion?

IN a recent article by an eminent authority on education these words occur: "Man was a feeling animal before he became a reasoning one, and the school is coming to see that more time must be found for art, music and kindred studies." But why was not religion included in that sentence?

It might be answered by the distinguished writer that he was thinking only of subjects to be studied in a classroom, and that religion is hardly to be included among such. Large sections of life cannot be even measurably understood, history cannot be interpreted if religion is omitted. The emotional nature of mankind has from the beginning reached out towards God. In the response of man's emotional nature to what he has found in God we discover the inspiration of the lives and deeds which have been of surpassing value to the race.

Society will some day find a way to include religion among the great human interests to be studied if for no other and higher reason than because man still *feels* before he *reasons*, and his emotional nature is and must be starved until it finds its satisfaction in God. God is in great art, God is in great music, but most of all God is in religion, the religion of the spirit.

Educators should be in the van of those seeking a way to open the study of religion to youth in the interest of the fullest possible development of their many-sided nature.

D. D.



International Newsreel

MRS. MABEL WALKER WILLEBRANDT

"It is First the Job and Nothing Else"

To Mrs. Mabel Walker Willebrandt, Assistant Attorney-General of the United States and in Charge of Prohibition Violation Prosecutions, in an Interview with

Uthai Vincent Wilcox

Correspondent and Special Writer

"IT IS first the job and nothing else," remarked Mrs. Mable Walker Willebrandt, and the motto, for such it is, refers as much to her desire and her purpose to enforce prohibition laws of the country as to her philosophy of life.

Mrs. Willebrandt is a woman and womanly. She is also a lawyer with a keen legal mind. There is no clash. As the Prohibition Portia of this nation she is interested in law enforcement and means to continue to carry through to the utmost her determination to enforce respect for the Constitution and its amendment.

There is no touch of the sentimental in her approach to any problem, let alone that of prohibition. Mrs. Willebrandt does not even boast of the fact that recently her department handled more than 45,000 cases involving violations of the Volstead Act.

"At least 40,000 of those cases had no proper business in the federal courts," she said. "They were entirely local in character and should have been handled in the State courts."

"Everybody started out wrong on the job of enforcing prohibition. All seemed to think it merely a police job like regulating traffic. It isn't. It is a job that calls for, even demands, the attention of the highest kind of experts, for capable generalship, and shrewd maneuvering. As we secure such individuals we succeed."

"The Eighteenth Amendment and the Volstead Act are laws, and as such they must be enforced. It isn't any longer a question of whether one likes or favors prohibition as a policy. We are not now dealing with a theory, but with a fact. The question is, Shall we ac-

complish what we set out to do? If after we achieve it we find that we don't want it, there is a proper way for making a change; and if the people should want to make a change, in a legal and constitutional way, no one would have a serious quarrel with them.

"But the situation as it stands and as we must face it is a test of the United States, of our institutions, our prestige and dignity as a nation. Now, shall we maintain these or become the laughing stock of the world?"

She might then have added, as her argument suggested, "it is first the job and nothing else."

To this woman there come threats and suggestions and theories of nullification and urges of laxity. But they are alike useless. Mrs. Willebrandt is not a quitter on any job. She is the fighter. Nothing has ever terrified her away from anything she has set herself to do. She has been trained through the hard school of early experience, away from fear.

"If this nation does not want prohibition, the way out is by law—the action may be rescinded. If the nation does want prohibition, the way is by law enforcement. My part is to put my best efforts into the fight. It is not mine to prejudge the result."

Eliminating Politics from Prohibition

Hanging on the wall in her office in the Department of Justice in Washington is an illuminated copy of an address made by that early American, Cotton Mather. From it this American Portia loves to quote:

"A lawyer should be a scholar, but, sirs, when you

are called upon to be wise, the main intention is that you should be wise to do good. You will abominate the use of all unfair arts to confound evidence, to browbeat testimonies, to suppress what may give light in a case.

"There has been an old complaint that a good lawyer is a poor neighbor. You know how to confute it, gentlemen, by making your skill in law a blessing to your neighborhood."

The assistant attorney-general of the United States sees her duty in such a light—"to be wise to do good," "by making your skill in law a blessing to your neighborhood."

The enforcement of the Constitution is a part of her office and, to the best of her ability, such enforcement is to be carried on wisely and well and with skill—"it is first the job and nothing else."

The methods needed to succeed include the elimination of politics from prohibition staffs everywhere. "There must be maintained a corps of experts absolutely free of all political entanglements and obligations. The test should be not whether one is a wet or a dry, or anything else, but whether he can and will catch crooks, and does he know how to secure evidence that will lead to convictions. If we can't get them we will make them," she said. "I don't believe a beginner in investigating should be started out until he has had at least six months' intensive training. A few such well-trained men could do more than hundreds of incompetents."

"What next is needed is a more workable balance between what local officers do and what the federal authorities and courts do."

"The man who sells drinks in a back room, or the one who peddles flasks, even those who bootleg one or two cases, or, say, a hundred cases to individual customers, should be taken care of by the local and State authorities. The federal enforcement officers and courts should take care of the wholesale bootleggers, who often work on a gigantic scale. Get rid of the ring leaders and the pocket flask will all but disappear."

"And the Federal Government can deal more effectively, as has been shown, with the big ring leaders. They are not easy to get. They are protected by assistants and co-operators. It is all but useless to get their agents unless you get them."

"Oh, how weary I become over the mass of cases involving truck drivers. Why not get the men they were driving for and for whom other men will be driving the next day?"

"I am frank in saying that even in instances where the local authorities won't act it sometimes might be better to let the petty offender go until we get the man who makes it possible for him and others to violate the law."

"We are never going adequately to enforce prohibition by merely nibbling at the problem, no matter how many nibbles we take. We must reach and solve the deep-seated intricacies that call for expertness, thoroughness, and generalship, as well as for cohesion on the part of all engaged in the task."

"What will be the cost in money?" she was asked.

"I don't know, and it doesn't so much matter. It is more of a problem of policy and skill than of money. If used intelligently, what we are spending now should be sufficient to make the country dry if everyone does his duty."

Foundation Stones of Success

To understand this determination one must understand

the woman. One-pointedness and wholehearted concentration have been the foundation stones of success for Mrs. Mabel Walker Willebrandt. She has an elusive yet engaging personality. She is about middle height, slender, and she wears her hair—it is not bobbed—brushed straight back from her broad, handsome forehead, thus achieving a distinction of appearance possible to few women. Her pointed chin dimples when she laughs and makes the lower part of her face decidedly feminine. Her manner is always simple and direct, without a trace of self-consciousness.

It is hard to realize that this quiet-speaking woman has the direction of the prosecution of more than fifty thousand cases, and that she has for her assistants two women and forty men attorneys, and that she may call upon members of the secret service.

Her father and mother were pioneers, and Mrs. Willebrandt was born in a sod house. Mr. and Mrs. Walker worked—editing, teaching, farming. Between times they pushed farther west in a covered wagon. One of Mrs. Willebrandt's earliest recollections is of a journey from western Kansas to Oklahoma in a covered wagon. She learned to read, but her education went no further. She says, "Until I was thirteen years old, I had never worked a sum nor written a sentence."

But she had had a thorough training in "the school of hard knocks," and it is as true to-day as when the old Israelite wrote, "It is good for a man to bear the yoke in his youth." Mrs. Willebrandt began to bear hers while still very young. Her experiences as a child were such as to develop in her a broad knowledge of human nature, often in its elemental sense and as indicated by people in many walks of life. Her environment emphasized again and again the value of swift decision and quick action. It laid stress upon accurate judgment. And it made for poise under varied and trying conditions.

"First the job and nothing else." While Mrs. Willebrandt works, she works at her task of enforcing the prohibition law of the nation. While she plays, she plays. Her remarkable powers of concentration enable her to put both work and play into the proper niche. She has a beautiful office in the Department of Justice building, and she has a beautiful home which she shares with an adopted child.

"My work is very interesting," she remarked, "but I can't devote all my time and energy to work. No one should. Home life means a lot to every woman and no matter how interesting the office is, you must have something to come home to."

SOMETIMES, slow moving through unlovely days,
The need to look on beauty falls on me
As on the blind the anguished wish to see,
As on the dumb the urge to rage or praise;
Beauty of marble where the eyes may gaze
Till soothed to peace by white serenity,
Or canvas where one master hand sets free
Great colors that like angels blend and blaze.

Oh, there be many starved in this strange wise—
For this diviner food their days deny,
Knowing beyond their vision beauty stands
With pitying eyes—with tender, outstretched hands,
Eager to give to every passer-by
The loveliness that feeds a soul's demands.

THEODOSIA GARRISON: *Beauty*.

What I Wish My Laymen Would Do

I WISH that my laymen would realize that the church is a spiritual enterprise and that its success is measured, not by the bulk of its budget or the size of its congregations or the number of its "activities," but by the degree in which it succeeds in enthroning the Spirit of Christ in individual and social life. Such a realization would annihilate some of the false and frivolous conceptions of the responsibilities of church membership which are now running amuck and would clear the way for a new dedication on the part of many whose relationship to the church, up to date, has had about as vital a connection with its real mission as the "parade of the standards" at Kansas City and Houston has with America's world task.

Once they really understood that the business of the church is the coronation of Christ in every department of human endeavor, I think my laymen would cease assuming that they had discharged their obligations to the church by a modest subscription to the budget, a patient hearing of the Sunday morning sermon, a dutiful consumption of the annual church dinner, a docile acceptance of current theology, and would begin to realize that:

Their first and inescapable duty is to crown Christ Lord of every phase of their own life, ceasing merely to render Him the homage of Sunday morning worship and bedtime prayers, and actually surrendering to Him their property, their personality, their economic and social power.

Having enthroned Him, they are bound to use their persuasive powers to induce others to make a similarly complete surrender, and not merely during those ecclesiastical spasms which we call campaigns, but steadily, persistently, wherever their human contacts offer the opportunity.

For this task they will need every resource available. Hence they will be found often in the room of prayer, often with the open Book before them, often in that spiritual fellowship which in reality brings Christ once again into the midst, to breathe upon men, as of yore, the spirit of truth and love and life and power.

My deepest disappointment with my laymen is over their nonchalant dependence upon ecclesiastical machinery and hired mechanics, and my persistent prayer is that some grace divine will reveal to them both the demand and the hope of their own high calling.



I WISH my laymen would do three things in addition to what they are now doing. For many of them this would be sort of a second mile sort of service.

First of all, I wish they would cultivate a deeper interest in the spiritual motives back of the administrative mechanics of the church. A vital interest in why the wheels should go around and what ought to be accomplished when they do go around would greatly enrich the lives of these laymen and also strengthen the work of the church.

Again, I would like them to take the initiative more

These letters have been written by successful pastors of our leading churches. They come from all over the country and indicate some of the things the laymen may do to help push the work forward in the weeks and months that lie just ahead.



often than they do. It becomes a bit tiresome for the minister to play the rôle of the "starter" for the machine all the time. It would be heartening to find that these laymen had been thinking about the Kingdom often enough and long enough to devise plans for its development.

Once more, I would like them to "follow through" more completely than they ordinarily do. Not infrequently they aid at the beginning of

some new movement with no little enthusiasm, only to leave the task half complete—due to pressure of business, etc. A little accession of good sportmanship that means to see the thing through would add greatly to the fruitful effectiveness of their work in the church.

These things I would like to see them do, but I would not want them to leave undone any of the things they are now doing.



I WISH that my laymen would increasingly think of me not as their Big Boss, or as their Hired Man, but as their associate in this great co-operative and democratic enterprise of the church. I wish they would never say, "The preacher wants it, therefore I'm for it," or, "We want it and the preacher must do it or get out"; but rather I wish they would say, "How can we, preacher and laymen from all ranks, together best plan and work out this glorious enterprise?" I wish that they would give me what deference and what loyalty (and no more) I earn by winning their confidence and judgment and by appealing to their conscience and consecration.

I wish that my laymen would realize that their association in the work of the church entails responsibility more than it confers honor—responsibility to gain the knowledge and the background necessary for intelligent decisions, and responsibility to help carry out the decisions made.

I wish that my laymen would make a hobby of their church, gladly and generously giving it, without thought of personal return, money, time, and thought, and getting a lot of fun out of it.

I wish that my laymen would be more expectant of themselves, their preacher, their church, and their God, and much less satisfied with partial achievement. I wish that they would hold me to the highest standards of preaching, leadership, and character, encouraging me when I come nearest (though even then so far) to these ideals, and never approving claptrap and cheapness.

I wish that my laymen would realize that their greatest contribution to the church, one that is basic to all else, is their own Christian character and consecration. Unless they are, first and foremost, sincere followers of Christ, all is fruitless.



THEY should be informed of what is taking place in the world and realize that Christianity claims to direct and control the activities of art and literature, of politics and commerce, of education and the home. Let

them read "The Outlook" or "The Commonweal," or any other weeklies, but they cannot overlook "The Christian Advocate." It might be called a trade journal, if you please, but there is no other publication that better presents the enterprises of our world church and the movements of all churches.

Such alert laymen are abreast of the day and know that changing times require more comprehensive and courageous ways of work. This liberal spirit will relate all the organizations of the local church to its primary task. This is to make Christ real through the central exercise of worship, which furnishes the dynamic to realize Christ's standards in a world of changing ideals and demands.

They must get rid of provincialism. This is seen in cliques maintained by those who live in a small circle and follow the line of least resistance; in oppositions to differences of viewpoint due to varieties of temperament and training; in disagreements between older members who see only the past in the glamour of distance, and younger members who see only the present in the shortsightedness of nearness; in competitions between societies which receive almost exclusive attention, instead of being regarded as means to the great end for which the church exists; in committee meetings which spend themselves in talk about uplift without definite action about anything.

The first requirement, then, is confidence in the preacher as the capable leader. The second is co-operation with him and with one another to carry out policies of advance. Another is consideration as to finance. The ideal is every member pledging and paying for local and world needs. Compliments must have cash values. Self-respect forbids the preacher urging an increase of salary, but this is the best proof of appreciation. In such an atmosphere of encouragement any church will succeed.



FIRST. I wish my laymen might get a proper conception of true worship, that they might experience its value and come to know it to be essential to personal happiness and real success, the fountainhead of health of body, mind, and soul.

Second. Cultivate a desire for wholesome, cultural, and devotional literature. Give the devotional reading of the Scriptures a large place. Read the church papers and study the Discipline to find the reach and soul of their church organization.

Third. Select at least some one thing in the church for their work and do it well. Be tolerant with others and patient when opposition arises. Be at least as much of a good fellow in the church as in the service clubs. Never oppose a thing because it has not been tried or because they have failed in doing it. Be as square with the pastor as they would like the pastor to be with them.

Fourth. Be well enough informed on all the great questions of the day that they will not mistake prejudice for truth. Make the same kind of preparation for their tasks in the church as they do for their business and as they expect their pastor to make.

Fifth. I wish that my laymen might not consider the pastor as a hired man; that they would not separate giving from worship, but give stewardship its proper place and thus lift the church from the bargain counter to the throne in the eyes of the world.

A Layman's Acrostic

I wish my laymen would be loyal to the general church;

Which means, instead of picking flaws, for better things would search.

It would not mean they had to love their local church the less,

Since home success depends upon our world-wide helpfulness.

He gives the most to home, who gives the most around the earth;

My, how I wish my men would have financial second birth!

Youth has its rights; I wish my church could see its mighty chance;

Lift education to its place, 'twill saving souls enhance.

And laymen who through week-day school and church school lead the way

Yoke up with Christ; they save the most, and mean the things they pray.

My men are too self-satisfied, and worst of all they fit

Each eye with dollars for a lens and try to see through it.

No church can live that sets the dollar sign above the cross;

Woe unto it! For he who saves his life can count it loss.

Oh, how I wish my men had holy boldness for the Lord,

Using their church for serving others, not for their reward.

Less self, more Christ; less advertising business through the church!

Dives exalted over Lazarus God's house will smirch.

Since days of Abraham religious men have sacrificed;

And this is what I wish my men would gladly do for Christ.

Choosing this day whom they will serve should be the layman's test,

Religion which makes Baal its God will lose in the contest.

If sacrifice were rightly made, the fire of heav'n would come;

Fire, proving God, convincing men and warming Christendom.

I have but gratitude for all the things they've done for me;

Consideration for their preacher is not in this plea.

Each member making sacrifice to Christ, I'd like to see.



I WISH my laymen would give me credit for being as honest and sincere in my devotion to the Christian faith as they think they are. Many of them do not read much. My father went to school very little; but the last book I read with him before he died was Macintosh's "The Reasonableness of Christianity." He was a layman, was my dad. But many of my laymen seem to think that because of my reading which gives me a little different emphasis than the superheated emotionalism of an earlier Methodism, I am therefore not "true to the faith." I offer my most sincere and genuine loyalty to Jesus Christ, the best I know, and in my own way. I wish, therefore, that my laymen would not feel called upon to "straighten me out" in matters of faith once in awhile. I never try to place them in a strait-jacket because they differ with me. I place at the top in my emphasis the love of God

through Christ in the soul of man as the great Christian motive. I wish that my laymen would feel that I am a Christian when I do that.

I wish my laymen would take a greater share in the business responsibility of the church. They want the minister to organize and direct all the financial campaigns of the church. They want him to write all the letters, and call on all the financially disgruntled. If the loose offerings are large, my laymen slap each others' backs and say, "My, we're getting on fine." If they slump, my laymen stand around in the corridors and say, "What's the matter with our preacher? People don't seem to respond to him as they used to."

They could develop a "come and see" spirit regarding our church that would fill it every Sunday. They seem to be fond of me personally, and in drowsy moments have been heard to lapse so far as to tell acquaintances

that they have a splendid preacher at their church. I wish they would advertise the church of Christ and its minister, and not leave him to do it. They could do it so much more effectively, and with so much better grace.

I wish my laymen would get over their "itinerant mindedness." When things don't go just as they wish my laymen register a "move on" attitude that hurts. Many of them "move" often in business. None of them have a life job in it. Yet the minute they find anything to criticize in the church program, they begin to say, "Don't you think we better ask the bishop for a change?" Too bad that a lot of business organizations don't have bishops to "place" a lot of mediocre business men, who can run the affairs of the church wonderfully well, but who just can't seem to make a "go" of it in their own business.

In a Chinese Laundry

By Karl Reiland, D.D.

Pastor St. George's Church, New York City

YEARS ago in a city in this state, Li worked long hours in the laundry. He must send money to his mother in a village southwest of Canton and educate his youngest brother in an American college. It was a proud day when that brother was graduated with a degree at Yale. But Li could never understand why his young brother should become a Christian minister and study three years more; still he worked and paid, worked and paid. After three years the brother is graduated and ordained, goes back to China, to Hongkong, and to the villages to the south, where there are no missionaries, and no foreign boards to back them, and no support for a worker. He does not make Christian missions his main object. In order to exist he teaches in the government schools, and lives a brave, lonely, thoughtful life through ten years of danger, suffering, poverty, and hope. "My people must be educated; they must not be bandits, must not put baby girls to death; they do not need preaching; they need education," he says; "they need sanitation of mind and body; they must work, and not war; they have a wonderful country, and soil and agriculture will tie their hearts to the land, their hands to labor, their minds to home and family; give them scientific agriculture, and the doctor and the teacher, and let the preaching go till later. There are too many Christian gods in China now."

Of course no foreign mission board will give him a cent after such a speech. He cannot find a single organization to back his great, brave, penetrating spirit. We have met him, looked him up, have his record and know his story, and it strikes us that this younger Li is one of the greatest, truest, purest messengers who ever came out of China with the vision of a statesman, bearing the scars of hardship, marked with ten years of difficult labor in fifty villages in South China, where danger lurks in every mile. Just now he is here seeking someone who has faith to believe, vision to see, and the will to help—an agriculture school!

He will go to see his brother, now sixty and ill, working in a cheap restaurant, on part time, and wondering if all the long hours in the laundry to educate his young brother and put him through Yale were not after all a

horrible mistake, a bad investment. He cannot understand either the Christianity or the agriculture, and to him everything has failed—like his health. However you look at it, it is all sad and pitiful. That meeting will be an ordeal for the brothers; the elder Li will not live long, the younger Li will or will not get help among us and return to his own people and the southland villagers of far-off China, to plod alone at his thankless, unheralded, unknown teaching, earning, working, spending—but if the light of the Lord Jesus shines anywhere in this world it shines through Li and in his brave neighborhood. Perhaps no Christian board will back him, but Christ would, and He who knew how to value isolated as well as official service would press a wondrous benediction on the burden of this Asiatic hero as he goes again "beyond the paths of all the western stars" to "strive to seek, to find, and not to yield." Some day the great idea of Li will capture the Chinese, and some day they will remember how it all began—by one who did not "understand" pushing a hot iron in a Chinese laundry long, long hours for the university training of a younger brother, whose ringing appeal is save the girl babies, send a doctor, stop foot-binding, teach sanitation, and above all, agriculture, and let the preaching wait.

The Cost of a Vital Faith

THERE are very few things in this world worth having which can be had cheaply. What we have come to call the strenuous life is essential to all acquisition. One cannot get his living for the asking; he must work for his living. Why should it require less persistency and alertness to find a God than is necessary to find a dollar? I once heard a young man remark that the name of God had lost to him all significance. When, however, he was asked whether his interests, reading, and companionships had been such as to keep the spiritual life real and near, he was frank enough to answer that he had never given a thought to such matters for years. He had been living in quite another world, but he fancied that if religion were real, it would somehow break into his world by force."—FRANCIS G. PEABODY.

Inter-Methodist Commission on Men's Work

ABETTER type of teamwork in the field of lay activities is being sought by both of the major branches of American Methodism. A few months ago G. L. Morelock, secretary of lay activities in the Methodist Church, South, and Bert Edward Smith, general secretary of men's work in the Methodist Episcopal Church, issued a call for an informal joint conference, to be held at Louisville. This conference consisted of fifteen representatives from each branch of Methodism. A list of very definite recommendations came from this conference, one of which was the creation of a permanent joint commission on men's work. This commission has been officially authorized and created, and will consist of nine representatives from each of the two sections of Methodism, and the secretaries of men's work in each organization.

The Men's Work Commission considered this matter at its Kansas City meeting in May. The following members were elected: Edgar T. Welch, president of the Welch Grape Juice Company, Westfield, N. Y.; Branch Rickey, vice-president of the St. Louis National Baseball Team; Hon. Luren D. Dickinson, lieutenant-governor of Michigan; William Boyd, advertising manager of the Curtis Publishing Company, Philadelphia, Pa.; Frank H. Ryder, vice-president of the Harder Refrigerator Company, Cobleskill, N. Y.; Arlo Ayres Brown, president of the University of Chattanooga; Judge H. R. Snively, attorney, Marshall, Ill.; Merle N. English, secretary of the Department of Local Church Education, Chicago; E. C. Harley, director of lay activities for the Cincinnati Area, Dayton, Ohio. The members ex-officio are Bert Edward

Smith, general secretary of men's work; E. Dow Bancroft and Edwin T. Randall, both of whom are assistants in the Department of Men's Work.

The Board of Lay Activities of the Methodist Church, South, authorized this commission at its annual meeting held at Lake Junaluska in August. The following men were elected to membership on the commission: Judge M. E. Lawson, president of the Board of Lay Activities, Liberty, Mo.; Hon. C. H. Ireland, lay leader Western North Carolina Conference, Greensboro, N. C.; Judge J. M. Rogers, lay leader South Georgia Conference, Savannah, Ga.; Dr. H. W. Cox, president Emory University, Atlanta, Ga.; Dr. J. N. Hillman, president of Emory and Henry College, Emory, Va.; F. A. Carter, president and manager of Woolen Mills, Sweetwater, Tenn.; John R. Pepper, president Sunday School Board of the Methodist Episcopal Church, South, and business man, Memphis, Tenn.; E. C. Watson, president Hoffman Wholesale Shoe Company, Clarksburg, W. Va.; Judge M. L. Walton, Jr., lawyer, Woodstock, Va. The members ex-officio from the Methodist Church, South, are G. L. Morelock, secretary of the Board of Lay Activities; Fred T. Barnett, director of the Wesley Brotherhood; and J. M. Way, stewardship director.

The first regular meeting of this joint commission will take place late in the fall. Among other matters that will come before the commission for discussion will be the proposal for a series of joint men's councils in border territory, a co-operative intensive campaign for lay visitation evangelism, and the exchange of speakers for Annual Conference laymen's meetings.

Passing of Professor W. C. Strickland

By the Rev. N. A. Bridges

THE subject of this sketch was born in Suwanee, Ga., August 12, 1879, the elder son of Mr. and Mrs. George Strickland. He died August 19, 1928, in the William Harris Memorial Hospital, Atlanta, Ga. He joined the Suwanee Grove Methodist Episcopal Church at the age of twelve years under the pastorate of the late Rev. R. B. Hinesman, and was faithful until his death. He filled faithfully every office of the church as a layman, from Sunday-school teacher to the presidency of the Laymen's Association of the Atlanta Conference, being president of the association at his death.

Having finished the fifth grade at Suwanee, he entered the sixth grade at Clark University, South Atlanta, and continued his studies through the grades and the preparatory and college departments, and was graduated from the college department May 12, 1909, having conferred upon him the degree of Bachelor of Arts.

Teaching was Prof. Strickland's chosen profession, and to that work he gave twenty-five years of his life. Eleven of these years—and the best—were given to the founding and the development of the Henry County High and Industrial Training School in McDonough, being now one of the best of its kind for the training and education of Negro youth in the State of Georgia.

Prof. Strickland was married August 7, 1912, to Miss Ethel N. Jackson, a daughter of the Rev. and Mrs. James Jackson. To this happy union were given two boys and two girls. William Clarence, Jr., died in infancy, and three survive him, namely: Mary Portia, Clarence Jackson, and Nancey Laurela. Besides his children he leaves a wife, father, mother, brother, and a host of relatives and friends, who mourn his departure.

The funeral services were held in Wesley Chapel Methodist Episcopal Church, McDonough, August 22, 1928, the Rev. C. W. Adams, pastor, officiating. The Scriptures were read by the Revs. J. W. Swain and N. J. Crolley. Prayer was offered by the Rev. P. H. Travis. The obituary was read by the Rev. N. A. Bridges. The following named persons spoke on the life and work of the deceased: the Revs. C. W. Adams, D. H. Stanton, E. J. Kight, S. A. Simmons, Dr. M. S. Davage, Mr. G. W. Lemon, Mayor G. C. Alexander, of McDonough; Mrs. K. Brown, county superintendent of schools; Mr. Cope land, a McDonough business man; Hon. Walter B. Hill, State supervisor of education; and Prof. Mollet, Smith Hughes agent. Resolutions coming from the faculty and the student body were read, also telegrams, letters, and cards from friends. The music, consisting of hymns,

melodies, duets, etc., was rendered by the choir. The entire service was a beautiful and fitting tribute to a worthy, beautiful, and noble character. The interment was on the school campus.

Commission on New Pension Plan

By the Rev. W. B. Farmer, D.D.

Corresponding Secretary of the Board of Pensions and Relief

THE whole pension situation among ministers has been under review and revision in the churches generally. Methodism has had some advantage in the fact that, while many denominations had no plan at all, the 1908 plan, which has been in operation in a good way in some of the Conferences, has served a good purpose. On the other hand, it is wholly inadequate to actually meet the needs of to-day or of the future. It must be used in certain Conferences for the benefit of many members of those Conferences until a better plan can be set in operation. The suggestion of raising twenty or sixty or one hundred millions of dollars was not passed on by the General Conference, and does not belong anywhere in either the old plan or the new. It should be speedily eliminated from the thinking of the church. It came up in the discussion in the Committee on Pensions and Relief during the General Conference, and was talked chiefly by persons opposing any new plan, and especially the suggested new plan. It is sheer presumption to say that that is a part of the necessary promotion of the new plan after it has been considered and fixed by the commission. The authority for all those details lies with the commission. In the mind of many of the best informed leaders of the pension enterprise in the church, no such figures and no such funds have ever been deemed necessary. It will serve, therefore, to clarify the thinking of the church if these figures can be dropped out entirely, and if we can with open mind await the action of the commission and the study of the plan they present.

That commission has been named by the bishops, and according to the resolutions adopted by the General Conference, will be called by the Board of Bishops in the fall of 1928. There is, therefore, nothing to fear and nothing that should bring discouragement or dismay either to the retired brethren or their families, or to the men now active in the ministry. What is needed from everyone is an open mind, a steady, straight look at the facts, and a systematic, careful preparation for the future. The character of the personnel of the commission is above question. The Board of Pensions and Relief will be at their service loyally for any help or co-operation it can give. There is every ground for confidence on the part of the entire church that in due time Methodism will have a plan that profits by the experience of the best pension plans now in operation, one that avoids the weaknesses of any of the others and one that carries the virtues of all of them, and, therefore, shall be the best possible pension plan that can be worked out in a careful and judicious manner. By all means, trust the commission.

To Pastors of New Orleans Area

DEAR BRETHREN: This is an open letter to you in behalf of the 401 Conference Claimants in the New Orleans Area. It needs no argument, but only to be stated, that the support that the six Annual Conferences of this area give its claimants is abso-

lutely inadequate for them to have the common comforts of life. A careful study of the real condition of the retired men and women of the area reveals a sad and heart-breaking story. Something should and must be done to give our veterans a better support.

Solving Our Problem.—The area has a good and workable plan if it was only carried out by our pastors and churches. By vote of the Annual Conferences, we have agreed to raise five per cent of ministerial support, twenty-five per cent to be invested by the Board of Pensions and Relief annually for the several Conferences, and seventy-five per cent for local distribution.

We would have the following results: Total ministerial support of the area is \$400,000; five per cent of ministerial support annually, \$20,000; twenty-five per cent of this for the Permanent Fund, \$5,000; seventy-five per cent for local distribution, \$15,000. Now add to this \$15,000 the total Book Concern dividends, \$7,000; the total Chartered Fund, \$240; the appropriation from Board of Pensions and Relief, \$3,700; grand total per year, \$25,940.

There are 401 Conference Claimants in the area. If they all received equal share, each would receive annually \$646, or about \$53 per month for twelve months in the year. This would be worth while, and would go a long ways in the right direction for better support of our Conference Claimants.

The five per cent solves the problem.

Conference Time.—The Annual Conferences in this area are just over the hill. In a few weeks we will all be in session. Among those who will be deeply concerned and looking anxiously towards the Conference sessions will be our dependent claimants. They will be depending upon you. Will you fail them? We trust not.

Therefore I am appealing to you brother pastors to take the few weeks which remain to raise your full apportionment for Conference Claimants.

You have been busy during the year, and you have allowed other collections to crowd out your obligation to the veterans. But you still have a chance to do a big and brotherly task by remembering these old men who have made this good day possible for you and me.

Their cry is coming up for better support. They all need a large increase this year. May their cry ring out so loudly, clearly, and distinctly as to be heard around the New Orleans Area.

Remember the old preacher to-day, and some preacher will remember you to-morrow.—E. M. Jones, Special Representative.

An Appreciation of Bishop J. C. Hartzell

(Continued from page 756)

of two white savages. Let us hope that the murderers will be apprehended in due time. In his death the colored people of the world in general, but of the United States in particular, have suffered an irreparable loss. The words of the Christian poet were never more appropriate:

Servant of God, well done;
Thy glorious warfare's past;
The battle's fought, the race is won,
And thou art crowned at last.

BALTIMORE, MD.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

PAUL IN EPHESUS

FOURTH QUARTER. LESSON I. OCTOBER 7

Scripture Lesson—Acts 19. 1-41; Eph. 4. 1-16.

Preparation for a Difficult Task. Paul considered the Christianization of Ephesus the most difficult task which he was to face in the Orient. It was the center of heathen worship. And nowhere else in Europe or Asia were the votaries of a heathen religion so enthusiastically devoted to their religion. Consequently Paul made special provisions for the successful accomplishment of the task. In the first place, as we pointed out at the beginning of his second missionary tour, he did not undertake the evangelization of the province of Asia before he had hemmed it in by the gospel on all sides. He wished to attack it last so that after accomplishing or failing in that task there would be nothing left for him to do but to go to the far west—to Rome. The discouraging effects on him of a failure in Ephesus would certainly have unfavorably influenced his work in Greece. But the stimulating effects of a success in Greece would favorably influence his work in Ephesus. In the second place, he encouraged his old friends, Priscilla and Aquila, to move from Corinth to Ephesus at the very time when he left Corinth that they might quietly and modestly prepare the way for his work in Ephesus as they had unknowingly done in Corinth. Without incurring opposition, they could quietly establish a Christian nucleus which would serve as a point of contact between him and the city when he should begin his more aggressive public work there. So when he left Corinth for Jerusalem he stopped over in Ephesus that he might get a view of the situation from close range before he should begin the task in earnest. In the third place, before he attacked Ephesus in earnest he took a vacation from the pastorate so as to have the highest physical efficiency for the task. After working hard in Greece for two years he took a trip to Jerusalem and Syria, which was as much for a vacation—that is, rest and recreation—as for anything else. He must have been pretty well used up when he relinquished his strenuous activities in Corinth. But when he returned from the home field to Ephesus he was in the finest physical, mental, and spiritual trim. His Galatian and Corinthian churches had not yet disturbed his mental and spiritual complacency by signs of defection from him. And this trip to Jerusalem was the most agreeable one which he ever made there after he began his foreign missionary work. Usually when he went to Jerusalem he had more or less of a fight on his hands. But not so at this time. An evidence of his spiritual and mental vigor at this time is the fact that more miracles were wrought by him during this Ephesus period than in any other period of his ministry. And he wrote some of his most vigorous and theologically profound letters during this period, especially his letters to the Corinthians, the Romans, and the Galatians.

Ephesus and Corinth. In some respects Paul's work in Ephesus was similar to his work in Corinth. In the first place, the way had been prepared for him by the same Priscilla and Aquila, whose home was his parsonage in both cities. In the second place, he carried on his work in the synagogue until opposition from the Jews caused him to withdraw with his followers and establish another meeting place among the Gentiles. And, in the third place, he served as pastor in Ephesus as he had done in Corinth, spending a longer time in the pastorate here than anywhere else. This had always been his missionary program which he was able to follow only in these two places.

Ephesus and Philippi. And in some respects his experiences in Ephesus were like

those in Philippi. Especially to be mentioned is the fact that economics—that is, financial loss to certain business men because of his religious activities—resulted in his withdrawal from the city. Most business men will tolerate the loss of their God longer than they will tolerate the loss of their income. But they are usually disposed to hide their faces from reality by raising a false cry. In Philippi the cry was the teaching of ideas contrary to Roman customs; while in Ephesus it was the destruction of the established religion—though they were honest enough to add to this the cry of business depression. But it is much to the praise of Roman law that it protected a man in his legal rights of religious persuasion as long as the persuasion had no political bearing dangerous to the welfare of the established political order.

Uniqueness of Ephesus. But especially in one respect Ephesus marks a distinct stage in Paul's missionary activities. As was pointed out some time ago, it had always been Paul's plan to select the chief or most important city of a province as a center for his activities, and through it to evangelize the entire province. Before now everywhere he labored on the foreign fields, one thing or another prevented his carrying out this plan. In every province except Achaia, opposition defeated his plans, so that he had to flee from city to city, remaining in no place long enough to develop the work under his immediate supervision. In Achaia both Athens and Corinth were flourishing cities, with no other cities in their areas to serve as a hindrance for the spread of his work. Besides, he made a serious mistake in Athens which left only Corinth for him to work. So only in Ephesus was he ever able to execute his plans for the evangelization of a province. The whole province of Asia was evangelized through his work in Ephesus as a center (Acts 19. 10). And it is very doubtful that he could have so successfully evangelized the province had he begun in either of the small cities where prejudice was made apt to supersede law. His would have been another fleeing-from-city-to-city campaign. But as it was, the province of Asia was more thoroughly evangelized through his influence than any other province in which he labored on

the foreign fields. So in an unique way Ephesus reveals Paul as a missionary strategist of the first rank.

SAMUEL HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, OCTOBER 7, 1928.

"Mighty grew the word of the Lord"

(By D. D. Martin, D.D.)

It was in Ephesus, the proudest city of Asia Minor, and beneath the very shadow of the Temple of Diana, that the word of Paul's preaching grew. There was a type of culture in Ephesus to which Paul's reasoning appealed, and throngs of the better classes came to hear him. He was permitted to remain three full months—quite unusual with the boldness of his preaching. Many believed, and gave good evidence of their conversion. It cost something at that time and in that city to come over on the Lord's side.

A feature of the work here was the public renunciation of false and heathen practices, which cost the convert much. It was found true, if we confess our sins, God is faithful and just to forgive and cleanse from all unrighteousness. They also did what any of us should do—burned all bad books as well as other appliances of the devil. Such sacrifice was evidence of sincerity. They burned the bridges behind, and came out boldly for God. Many chieftains in Africa have given up their polygamous families and other tribal practices under the power of the gospel. Many of us have witnessed the same in the home field. It pays anywhere to come out boldly for God.

We have in this lesson also a leaf from Paul's letter to this church when he was away from them explaining the different offices in carrying on the church of God. In a vigorous church of meaningful people there will be something found for each to do. There may be danger of too many offices and too many office seekers. It is remarkable how soon a real mission in any land will be able to officer its own church from the native people. This is the best way to strengthen the church and make it effective among the people where it is established.

All of this is expressed in Paul's inspiring words to the Ephesians that we be not weaklings, submitting to any attack, but being joined together by wholesome organization properly officered, we shall be the support each of the other. In this way the few Christians in the great cities of Asia are able to hold together against tremendous odds. They have learned to help and trust each other, and all pull together in love. In such conditions the Word of the Lord will grow mightily.

OAMMON SEMINARY.

Epworth League Topic

OCTOBER 7

By A. H. Beardsley

PROHIBITION—LIBERTY WITHIN LAW

1. WHAT ARE THE FACTS?

(Matt. 7. 15-20)

Prohibition is a much-debated question. We commonly think of it only in its relation to the sale and manufacture of intoxicating liquors. Prohibition, however, is a term which is related to a much wider range of human action. All ten of the Ten Commandments are prohibitory, five referring to what we should not do in our relation to God, and five prohibiting sins against society. No one questions whether it is right to prohibit stealing or killing. Those prohibitions are commonly accepted as just and right. Is the drinking of liquor a practice to be legislated against? Does prohibition sin against personal liberty? These questions are being raised.

If the drinking of liquor did injury only to the one who drinks it, the problem would be much easier to solve. The greatest injury, however, comes upon the innocent. For this

reason it is a menace to society, and as such a social evil. Prohibition is as much to protect society as it is to keep men from getting drunk. Law is not so much interested in his state of intoxication as a condition, as it is concerned about what he does while he is under the influence of intoxicants. Drink puts a man in a condition where he is liable to commit any one of several sins against society. Besides being a cause of crime, drink robs a man's family of their reasonable support, while most of his earnings go to the grog shop. It robs his children of their natural birthright of a home atmosphere in which they may grow to worthy adult life. It greatly increases the chances that his children will be born deformed, feeble minded, epileptic, or otherwise weakened by disease. Prohibition is society's way of trying to in-

crease the probability that children in the home shall have a fair chance physically and morally. Since the drinking of intoxicants is a breeder of sins against society, it comes in the categories of evils which governments may justly legislate against.

Whenever personal liberty conflicts with the rights of other citizens, it becomes a menace. Men used to pasture their cattle on the range, wherever they found good pasture; hunters used to kill game whenever they wanted meat. Those days have passed with the frontier, until some cities even regulate the kind of coal a man shall burn. This age, when machinery is used to do the work of the world, as well as for transportation, brings a new need for level heads, and the nation has seen fit to regulate what a man drinks. Industry found the drinking man

was not a good workman; the railroads would not have him. Safety of the group demands that a man be in his right senses when he operates machinery or drives an automobile or runs a railway car.

Prohibition also tries to solve an economic problem. To take care of the results of drink has become a heavy burden. Insane, feeble minded, epileptic people, criminals, all cost the State heavily for their care. A man's moral obligations to the society from which he receives benefits and protection must take precedence over his own wishes and appetites. Because of the effects of drink upon society as a whole, prohibition had to come. It is not ideal. The ideal will come when men of their own accord determine so to live that society shall be benefited instead of harmed by their actions.

Little Stories of Achievement

What the Churches Are Doing

Moreland, Ga.—The pastor and members of St. Charles Methodist Episcopal Church are very grateful to the Rev. Joseph Griffith for his able service in our revival meeting. It is said by many of those who heard him that this was the best revival in the history of the church. Truly he is a gospel preacher. White and colored came from afar to hear the word of God. Every night a large number of young men and women crowded around the altar for prayer, and many professed a hope in Jesus and united with the church. The services were conducted on a high order. We did not have room for the people. The Lord was with us, and fine results were obtained.—Reporter.

Plant City, Fla.—September 3 was a high day at St. Luke Methodist Episcopal Church. At 9.30 A. M., Sunday school was conducted by the superintendent, William Norris, and was taught by the Rev. Brown, of Clearwater, Fla. At 11 A. M. love feast was conducted by our pastor, the Rev. Felix Goodwine, and assisted by the Rev. Brown. At this time the Holy Spirit was with us. The Rev. Brown preached a noble sermon, and at 4.30 P. M. the Epworth League was conducted by the president, Mrs. Sarah Goodwine. The program was directed by Mrs. McMullon. We are glad to say our League is wide-awake. At 8.30 the pastor preached as never before; one baptism at the altar and the Lord's Supper was administered by our beloved pastor, assisted by the Rev. Brown. We are always glad to have the Rev. Brown with us. We are asking the prayers of all for our success.—The Rev. Felix Goodwine, Pastor; Katie Mae Norrils, Reporter.

Daytona Beach, Fla.—The first unit of Stewart Memorial Methodist Episcopal Church, Daytona Beach, Fla., had its groundbreaking on Thursday afternoon, September 13. Around \$1,500 have been raised for the new building during the seven months we have been here. The parsonage has been moved from the church site to a few doors north on the same street. Everything has been completed to the entire satisfaction of all. The entire church, when completed, will cost around \$20,000, and will be a thing of rare beauty. It will be built out of a very novel stone, which will be very substantial and beautiful. The officers and members are working like clever fellows to put over this job. The following form our building committee: Mrs. Mary McLeod Bethune, president of Bethune-Cookman College; Dr. T. A. Adams, trustee of the college; Dr. J. T. Stocking, physician; J. D. Gibbs, insurance agent; Louis Tanner, carpenter; W. R. Jones, barber; J. H. Manns, caretaker; N. R. Johnson, deliveryman; and the pastor, chairman.—W. Pericles Pickens, Pastor.

Clarksdale, Miss.—Our beloved district superintendent, Dr. C. W. Butler, held a remarkable District Conference of the Clarksdale District, at Rollins Chapel Methodist Episcopal Church, in Webb, Miss., August 21-26. Although confronted with a long

rainy season that impeded the working and cultivating of crops, when the bugle sounded the Christian soldiers, who had struggled amid these obstructions, answered the needful call, and as a result the sum of \$738 was raised. The auxiliaries in whose behalf I am writing reported the following: Epworth League, \$168; Ladies' Aid, \$199; Sunday school, \$235; other auxiliaries, \$52 of the sum raised. Each auxiliary is to be given much praise for its effort of loyalty, determination, eagerness, will power, and spirit to press on in its endeavor towards Christian progress. With this as their goal, no mountain is too high for them to scale. The members of auxiliaries thank the people of Webb for their kindness to them, and also thank the Rev. Dr. Butler and Conference for the space given them.—F. B. Clay, Reporter.

McKeesport, Pa.—The opening of the recently purchased parsonage of Calvary Methodist Episcopal Church was held Friday evening, from 4 to 11 o'clock. This property is located at 2003 Willow Street, in the exclusive residential section of the city. The guests, numbering between 100 and 150, were received and ushered through the beautiful home by Mesdames Nellie Burroughs, Ida Taylor, Pauline Coles, Alethia Henderson, and Messrs. Rose, Henderson, and Clark. Flowers were artistically arranged here and there, and beautiful strains of music flowed from the living room, furnished by the Session Trio. During the latter part of the evening the guests were favored with solos, rendered by Mrs. Gill, wife of the progressive and energetic pastor, and Mr. Clark, a member of Calvary's choir. Before leaving, each one retired to the dining room, and was served refreshments. Each person who contributed to the success of the occasion deserves great credit. The purchasing of this property is not only a credit to the pastor, Rev. C. C. Gill, and his loyal, enthusiastic followers, but to the Washington Conference and the entire race.—Mrs. Ida Taylor, Reporter.

Marlin, Texas.—The happiest people on the Waco District, in the West Texas Conference, are the members of Davis Chapel Methodist Episcopal Church, in Marlin, Texas. Under the wise counsel and efficient leadership of our pastor, the Rev. J. G. Browne, the church has made wonderful progress along all lines. The pastor, with organized methods and through the efforts of loyal officers, faithful members, and friends, has made achievements that will add a few more pages to history. One great, outstanding fact is that Friday afternoon, August 31, "Ground-Breaking Day" for the Greater Davis Chapel was witnessed by quite a number of members and friends. The church's orchestra furnished music for the occasion. Prof. B. A. Cook, of Austin, Texas, took an active part in the program, after which the official staff turned over \$2,000 as a "starter" toward the reconstruction of the church. The congregation marched away from the scene by the familiar tune, "The Fight Is On." The contractors, Hawkins and Burleson, from San Antonio, Texas, are now on the job. Dr. J. W. Downs, our district superintendent, was with us September 1 and 2, and held our



"By viewing Nature, Nature's hand-maid, art, Makes mighty things from small beginnings grow."

The artist who created this design found his motif in a beetle.

The grandeur of the mountains, the glory of the heavens, the majesty of the sea are apparent to most people, but are there many who can see beauty in such lowly creature as a bug?

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fourth Quarterly Conference. The officers were present with their reports. Dr. Downs was very much pleased with the work. At 11.15 A. M. he preached an able sermon and one very appropriate for the occasion from Neh. 4. 6. The evening services were as good. The superintendent was paid in full for year. Money raised, \$92. We pray that success will continue and crown our efforts.—J. M. Wilson, Reporter.

Lexington, Ky.—The reception to the pastor, Rev. Frank R. Arnold, by members of Asbury Methodist Episcopal Church, Lexington, Ky., recently, was a very enjoyable affair. Mrs. A. C. Forman, as mistress of ceremonies, was charming. The large auditorium on the basement floor, used by the junior church, which has recently been remodeled, was very tastefully decorated in beautiful cut flowers. Words of welcome were extended by the following heads of organizations of the church: Trustees, S. D. Ingles; Sunday school, Stanley McPheeters, Sr.; stewards, Mrs. Willie Lawson; Home Missionary Society, Mrs. Emma Terry; Foreign Missionary Society, Mrs. M. J. Brice; choir, Mrs. F. A. Stephens and Miss D. M. Douthitt; Aid Societies, Mesdames Eliza Reid, Annie Jackson, Julia Gant. The Ministerial Alliance was represented by the Revs. M. Crittenden, William J. Baylor, and L. E. Jordan. Interesting responses were given by the Rev. and Mrs. F. R. Arnold, Mrs. M. A. Rone, of Clarksburg, and Master Jack Arnold. Asbury is very proud to have the Rev. Arnold as its pastor. His sermons are always inspiring.—Mrs. Lucy Harth Smith, Reporter.

Berwick, La.—Mason Chapel: If all our churches on the district or in New Orleans Area were as loyal as Mason Chapel is, the work of financing the church would be a pleasure. This is one of the one hundred per cent churches. Every item of the church's budget is carefully looked after by our wide-awake officers and hard-working women. The World Service has been raised in full, as usual, despite stringency of the times, with many of the main supporters of the church out of employment. The pastor is carefully looked after, the district superintendent is paid, the church insured and premium paid

in advance for three years. The church is spiritually alive, and the program of the church is easily being put across. Our club rally was a decided success, as follows: Club No. 1, Mrs. Hattie Smiles, chairlady, raised \$55.70; Club No. 2, Mrs. Rosa Smith, chairlady, \$67.10; Club No. 3, Mrs. Agnes Robinson, chairlady, \$68.45; total raised within five weeks by this heroic little congregation, \$186.25. All debts are now canceled, and they have renewed their efforts to raise the Conference funds and to send the pastor up

to the Conference with a round report. Too much praise cannot be given the folks of Berwick, for every year they have raised their quota to the cent. And now that every item of their obligation is being met, a new drive will be launched to beautify the church the ensuing Conference year. Special thanks to our neighbor churches, Mt. Zion and St. John Baptist Churches, for their large assistance that made possible our success.—Rev. R. A. Walmsley, Pastor; Wash Messiah, Recording Steward.

sions, and the condition of the church is good along all lines. Paid pastor \$60 this quarter; district superintendent, \$20. The reports from five leaders were good. Our district superintendent preached two wonderful sermons on Sunday. In the morning his subject was, "Take God for His Word"; Sunday night his subject was, "Pay Day in Heaven." The church was packed to its capacity at night. We are proud of our district superintendent and we will help him put the program over. He is an able preacher and we will stand by him.—H. S. Wilkson, Reporter.

District Activities

District Rounds

GAINESVILLE DISTRICT

Fourth Round—Suwanee, September 15, 16; Duluth, 22, 23; Covington, 28-30; Union Grove, 27-30; Lawrenceville and Dacula, October 5-7; Hoschton and Duncan, 6, 7; Buford, 13, 14; Buckhead, 14, 15; Commerce and Gilesville, 19-21; Athens and Nicholson, 26-28; Elberton, 27, 28; Gainesville, November 2-4; Leo, 3, 4; Lavonia, 10, 11; East Atlanta, 11, 12; Oxford, 16-18; Fort Street, 25, 26; Centenary Memorial, December 2, 3.

Dear Brethren: We have only three short months to do the remainder of our year's task. To reach our annual goal means that we must make every day count. Our aim: (a) Revival in every church. (b) Pastors paid in full. (c) Conference Claimants, seven per cent cash paid pastor. (d) Expenses for the publication of Conference Journal. (e) Southwestern in every home. (f) World Service and Clark University rally before roll call last of October. The Annual Conference will convene at Covington, Ga., December 12-15, 1928.—M. J. Crolley, District Superintendent.

HATTIESBURG DISTRICT

Fourth Round—Laurel, Wesley, October 6, 7; Laurel, Mallalieu, 10, 11; Laurel, St. Paul, 13, 14; Sumrall and Purvis, 17, 18; Hattiesburg, Bentley, 20, 21; Hattiesburg, St. Paul, 19-21; Ellisville, 23, 24; Paulding, 25, 26; Bay Springs, 27, 28; Heideiberg, 30, 31; State Line, November 1, 2; Waynesboro, 3, 4; Shubuta Ct., 6, 7; Shubuta, 10, 11; Desoto, 13, 14; Quitman, 15, 16; Salem and Morgan Hill, 17, 18; Pachuta, 22, 23; West Enterprise, 24, 25; Enterprise, 27, 28; Moss-ville, etc., 30; Hattiesburg Mission, December 1.

Dear Brethren: Remember, the time isn't long, and we have much to do. Therefore I am pleading with you to please do your best to bring up your claims in full. Let us give good account of ourselves, so that there be no reason for embarrassment when we meet at the Annual Conference. District Convention, October 25 and 26. Please bring good reports, and let us put the program over.—E. A. Wilson, District Superintendent.

Quarterly Conferences

BAILEY, MISS.

Our third Quarterly Conference was held at Hopewell Methodist Episcopal Church, August 30, with our district superintendent, Dr. D. L. Morgan, presiding. The pastor and a number of the officers were present with very good reports. Paid district superintendent, \$9.75. After the business session of the Conference was closed, Dr. Morgan spoke to us briefly in words of greeting and inspiration of the General Conference held in Kansas City, Mo. Never before in the history of Fort Stephen circuit has a delegate manifested such interest in bringing to us such an inspiring message from the General Conference. We see Methodism as we never saw it before. We pray God's blessing upon Dr. Morgan, that he may live long and inspire the whole district as he has Fort Stephen. At night he preached an able sermon from Prov. 4. 23: "Keep thy heart with all diligence."—I. L. Hunt, Pastor; Cora Gordon, Reporter.

BASIN, MISS.

Mt. Pleasant Methodist Episcopal Church: Dr. A. L. Holland held his third quarter August 7 and 8. He preached a great sermon and all were made to feel that the bishop made no mistake in the appointment of Dr. Holland to the district. From here he went to Three Rivers, where he finished the quarter. We are now building our new church. Bendale, Sweet Water Methodist Episcopal Church, under the leadership of Mrs. R. A. Walker, president of the Ladies' Aid, has been painted and a well bored at a cost of \$110. We are indeed proud to say the churches are spiritually alive on this charge. We believe we have one of the best pastors in the Mississippi Conference in the person of the Rev. J. C. Gillespie.—C. H. Walker, Reporter.

PINEVILLE, FLA.

Our third Quarterly Conference convened September 2, at Pineville Methodist Episcopal Church, with the Rev. D. S. Selmore, D.D., district superintendent, presiding. The pastor rendered his report, showing that eight persons had been baptized and two acces-

STATE LINE, MISS.

Our third Quarterly Conference was held on September 1, with Dr. E. A. Wilson, district superintendent, in the chair, at Magnolia Methodist Episcopal Church. Despite the inclement weather, we had a fine Conference. Dr. Wilson, with great patience and brotherly love, looked after every interest of the church. A goodly number of the officers were present with written reports. On September 2 we were at Pleasant Ridge. There the spiritual tide ran high all day. We had a glorious time, and raised during the day, \$19.21. Raised during the Conference session, \$32.17; total amount raised during the quarter, \$108.79. The superintendent was paid in full for the quarter, \$20. He seemed well pleased with the work of the church.—V. Harris, Reporter.

WEIR, MISS.

Our third Quarterly Conference convened September 8 and 9, at Penderville Methodist Episcopal Church, with the Rev. C. V. Heffner, district superintendent, in the chair. All officers were present with good reports. Our superintendent preached two noble sermons at the Sunday services. The Lord's Supper was administered to seventy-five or more persons. Total amount raised this quarter, \$72.02.—Mrs. Philip Potts, Reporter.

Reports of District Conferences

FORT SMITH

The twenty-seventh session of the Fort Smith District Conference, Sunday School and Epworth League Convention, convened at Pleasant Hill Methodist Episcopal Church, Solgohachia, Ark., August 22-26. The Conference was opened by the district superintendent, Rev. J. L. Bryant. After devotions, organization was perfected by electing the Rev. L. G. Hodges, statistician; Rev. Ray, treasurer; Florence Fountain, reporter to the Southwestern. Dr. L. G. Hodges brought a great message from St. Mark 1. 12. The Lord's Supper was administered to a large number. The afternoon session opened with the Epworth League president, Rev. M. McCrosky, in the chair. Miss Bennie Moses was elected statistician; A. L. Buchanan, treasurer. The Rev. Mayley, pastor of Hopewell Presbyterian Church, gave a very spicy talk. The Rev. B. F. Neal brought us greetings from the General Conference. Dr. Ellison, of Shorter College, and Dr. Maxie, of Morrilton, were introduced.

At the evening session a program was rendered by local talent. The response was given by the Rev. A. R. Ray, our pastor at Fayetteville. Reports were received on the second day from the superintendent, pastors, Sunday schools, Leagues, Ladies' Aid, Woman's Home Missionary Society, and other departments. The subject for discussion at the evening session was, "The Sunday School a Potent Factor in the Life of the Church," by delegates from Fort Smith. Response by the Rev. P. F. Scruggs, of Maumelle. The Rev. S. B. Branch, of Roland, preached an able sermon from 2 Kings 18. 12. The third day's session was opened with brief remarks by the district superintendent. G. A. Hodges conducted Bible study period. The Rev. A. L. Buchanan preached from the subject, "Preparation." The work of the institute was carried on in the afternoon: Evangelization. I. P. Parker; Sunday school, M. McCrosky, Miss Balenton; budget system, Superintendent J. L. Bryan. The Rev. James Stokes brought greetings from the Little Rock District. A very inspiring message was de-

livered by Mrs. Alice Clark, evangelist, of North Little Rock. The Rev. W. S. Sherrill spoke in behalf of Philander Smith College. We are always glad to have Dr. Sherrill with us. Six subscriptions were taken for the Southwestern. Short, spicy talks were made by the Revs. James Stokes and W. S. Sherrill. Memorial services were held for the deceased: T. S. Barnett, Bessie Bryant, Mary Bryant, Mrs. T. H. Thomas, Bro. Huston. The Rev. Tyers was the speaker at the evening service. Sunday was indeed a high day. A truly evangelistic sermon was preached by the Rev. McCrosky. We can truthfully say that this closed one of the best Conferences ever held on the Fort Smith District. Too much cannot be said for the Rev. G. A. Hall and his good people for their loyalty and hospitality accorded the delegates.—Florence Fountain, Reporter.

GRIFFIN

On July 25-29, the Griffin District Conference, Epworth League and Sunday School Convention convened at St. Mark Methodist Episcopal Church, Fairburn, Ga., the Rev. D. H. Stanton, district superintendent, and the Rev. H. B. Jones, pastor. The devotional service was conducted by the Rev. J. F. Dorsey, assisted by the pastors of the district. The Rev. N. A. Bridges was elected secretary; Miss Flanigan, assistant. After a few brief remarks by the district superintendent, the pastors made their reports, which showed activity along all lines of church work. The Revs. E. C. Newton and J. F. Dorsey were chosen reporters to the Atlanta papers, and the writer, reporter to the Southwestern Christian Advocate. The afternoon session of the first day was given over to discussion of "The Rural Church, Its Problems and Challenge." This discussion was led by the Revs. I. C. Rucker, W. M. Jones, J. T. Wolf, and Bro. Inman Weems. The Rev. J. F. Dorsey delivered the evening message, which was well received by the large and appreciative audience. Thursday morning the Conference delegates and visitors from all sections of the opened with an unusually large attendance of

district. The following subjects were discussed: "The Responsibility of the Griffin District to the Retired Ministers, Their Widows and Orphans." This discussion was led by the writer. The next discussion, which proved to be a live wire to the Sunday-school convention, was based on the subject, "Are the Present Methods of Conducting Revivals Deadening the Spiritual Life of Our People?" This discussion was led by the Revs. E. D. Adams, N. A. Bridges, and E. H. Lee. The present methods of conducting revivals in some parts of our Conference were severely criticized by the speakers, and a number of helpful suggestions offered as a remedy, and a special appeal made to the laity of the district for a revival of soul saving in all charges. Another discussion which created a lively interest was "The Youth and the Modern Church." This discussion was led by Mr. J. A. Seace. His presentation of the subject was clear and convincing. A group of prominent white citizens of Fairburn attended the afternoon session. Among them were his Honor, the Mayor Johnson; Dr. Eubanks, of the Methodist Episcopal Church, South; and Judge Parker. Each of them expressed themselves as being highly pleased with the program of the afternoon. After some brief remarks by the district superintendent, the Conference and Convention united in a song service, led by the Rev. J. F. Dorsey, after which the Conference was entertained by the Rev. R. N. Brooks, of Gammon Theological Seminary. This address was very inspiring and helpful. At 8 P. M. the Rev. N. A. Bridges delivered the annual sermon, which was indeed a great sermon.

Friday morning Prof. J. C. Arnold, our General Conference representative, addressed the Conference from the subject, "Observation of Methodism as Seen at the General Conference." Dr. F. H. Butler spoke to the delight and appreciation of the young people. These two addresses were the climax of the day, and the talk of the Conference, for a lasting impression was made by each speaker. Prof. Arnold is one of our strongest laymen, and we are always glad to have him in our meetings, for it means life and inspiration to all. Dr. Butler has a standing invitation to all of our meetings; he is the young people's idol. At 8 P. M. the Rev. E. G. Newton preached a soul-stirring sermon. The choir of College Park rendered the music for this service.

Saturday was a bright day of promise to the work of the district. After the devotions, the renewing of licenses, passing upon the character of local preachers and exhorters, and other business were taken up. The Rev. G. W. Hatcher delivered the morning message, which was well taken. Bro. Hatcher is one of the coming young men of the Atlanta Annual Conference, whose power and influence will be felt in the near future.

We were favored with the following visitors, each bringing us greetings from their charge and district: Rev. J. W. Queen, of the Atlanta District; Revs. H. W. B. Wilson, D.D., J. Griffith, W. B. Wood, R. T. Jackson, Drs. W. J. King, R. N. Brooks, Revs. H. E. Burns, R. H. L. Evans, Mr. T. J. Arnold, Rev. J. F. Demery, Mr. N. J. Ross, Rev. J. W. Moore, Prof. J. C. Arnold.

Wednesday evening we were entertained by the ladies of the Baptist and Methodist Episcopal Churches, who gave to the Conference a very cordial welcome, which was responded to by the writer.

The question of a district parsonage was presented by the district superintendent. After some remarks by Mr. Lemon, of McDonough, and others, an executive committee was appointed with power to act.

Sunday, 11 A. M., the district superintendent preached to a large and appreciative audience with great power. Too much cannot be said in praise of the Rev. H. B. Jones, pastor, and his good people, who left no stone unturned in making us feel at home. Thus goes down into history one of the best District Conferences in the history of the district.—C. W. Adams, Reporter.

HANNIBAL

The sixth session of the Hannibal District Conference convened in Wesley Chapel Methodist Episcopal Church, Troy, Mo., August

15-19, 1928. The Rev. James McKnight was host to the Conference, which was called to order by the efficient district superintendent, Rev. C. S. Webster, who delivered a very interesting and inspiring address. The Holy Communion was then administered. Officers: Rev. J. C. Jackson, secretary; Rev. John R. Guyton, assistant; Rev. W. A. Payton, treasurer; Rev. Alfred Clay, reporter; Rev. W. H. Wheeler, representative for Southwestern Christian Advocate. The goal for subscriptions for the Southwestern Christian Advocate was reached.

The introductory sermon was delivered by the Rev. A. J. Williams, which was very instructive and inspiring. A coincidence: the Rev. Williams delivered the introductory sermon at a District Conference in Troy, Mo., twenty-five years ago.

Practically all ministers and delegates were present and remained over Sunday.

Reports of the district superintendent, ministers, and delegates, show that this district has greatly increased during these six years of existence, financially, numerically, and spiritually.

The Sunday School and Epworth League Convention was called to order. Miss Lucile Baskett presided in the absence of Mrs. Mary E. Whaley. Good reports from all the schools and Leagues. Many interesting papers were read and discussed.

The Woman's Home and Foreign Missionary Societies were well represented. The annual address of each president showed that they were most efficient leaders. Their work was commendable. Both societies rendered interesting programs. Mrs. Flossie Webster, president Foreign Missionary Society; Mrs. Lula J. Boll, president Home Missionary Society.

Powerful gospel sermons were delivered each morning at 11 o'clock, and each evening at 8 o'clock.

Noted visitors who were present and made very interesting remarks, were: Prof. Taylor, Philander Smith College; Mr. McAllister, business manager of the Southwestern Christian Advocate; Rev. E. F. Pate, district superintendent Sedalia District; Rev. E. W. Hannah, district superintendent Kansas City District; Rev. Grant, Sedalia, Mo.; Rev. B. F. Abbott, St. Louis; Rev. Terrell, Sweet Springs, Mo.; Mrs. L. L. Thomas, field secretary Foreign Missionary Society; Mrs. E. W. Hannah, Kansas City, Mo.; Mrs. Emma Mitchell, Chicago, Ill.; Rev. T. Reeves, Glasgow; and Rev. Allen.

Saturday morning, which brought the business session of the Conference to a close, showed that the Conference was the best during the six years. Election of officers of the Sunday School and Epworth League Convention: Miss Lucile Baskett, president; Mrs. Mrs. Bodie Ray, first vice-president; Prof. Cockfield, second vice-president; Mrs. W. A. Payton, third vice-president; Miss Gennie Allegy, fourth vice-president; Mrs. Georgia Davis, secretary; Miss Ina Kennedy treasurer; Miss Fannie Tucker, president Junior League; Miss Gladys Settles, corresponding secretary.

A musical and literary program was rendered Saturday evening by the delegates and local talent. Arrival of the bishop, who addressed the audience.

Sunday morning a wonderful sermon was delivered by Bishop M. W. Clair, to the delight of all the hearers. Visitors from far and near were present on Sunday to witness the dedication of the church and the closing of the last District Conference with the Rev. Webster as district superintendent.

Much praise is to be given the people of Troy for their hospitality and generosity. The District Conference received a hearty welcome.—Alfred Clay, Reporter.

HUNTSVILLE

The Huntsville District Conference convened at Cedar Grove Methodist Episcopal Church, August 8-12. All pastors were present save one—Rev. O. Porter. The Conference had a fervent spiritual background. The sermons were of the evangelistic trend.

The Rev. L. G. Fields was elected secretary of the Conference; Miss Sarah Johnson, assistant. The Rev. A. D. Moon was elected statistician. J. N. Wallace was elected as re-

porter to the Southwestern Christian Advocate. The following pastors preached very acceptable sermons: Revs. Arthur Jones, J. S. Carter, L. G. Fields, A. P. Sumter, A. D. Moon, V. D. Oatman, J. W. Whitfield.

One of the special features of the Conference was the singing of a ministerial quartet, made up of the following pastors: L. G. Fields, J. N. Wallace, A. P. Sumter, R. R. Williams. The quartet was encored.

The welcome addresses were very inspiring. We were made to feel welcome from every angle. The addresses were ably responded to by the Rev. R. R. Williams, pastor Lakeside, Huntsville. A special feature of the welcome addresses was the welcome given by little Jessie Barley, who is only two years old, and could answer readily many difficult questions on which older ones would have to reflect. She was styled as "a wise child." A fine offering of appreciation was given to her, which was placed in a bank by the family, to be added to and kept until her maturity.

We were highly favored by the presence of Dr. L. H. King. He was given a great hearing and a large subscription list for the Southwestern Christian Advocate.

The pastors' reports showed advancement along all lines. There was a slight falling off in World Service in some charges, and an advance in others. The report will show a decided increase before the Annual Conference meets in November.

The Rev. McDonald, pastor of the Methodist Episcopal Church, South, made a very broad and brotherly address. There are hopeful signs in the air. The white church is recognizing more and more the good of co-operating with the religious forces of the community regardless of race lines.

Dr. W. J. Wood, dentist, made a fine contribution to the Conference in the way of a lecture on "Caring for the Teeth." Mr. Miller L. Johnson, representing the North Carolina Mutual Life Insurance Company, made a very interesting address on "Protection, or Providing for a Rainy Day."

A special feature of the Conference was the coming of Prof. W. T. Gravitt and Miss L. M. Upshaw, representing the Government Demonstration Agency for Farming. It was a fine and inspiring demonstration given by these people, who are interested in the race from an economic standpoint. They urged planting more food crops, and these crops to help finance the cotton crop, which is to be the money crop. Miss Upshaw gave a fine demonstration how to make the little newcomer in the home comfortable, where the parents are not able to purchase all the needs of the baby. Preserving and canning fruits and vegetables were demonstrated by Miss Upshaw.

Superintendent Whitfield was very interested in every phase of community and church life. He has the co-operation of his men on the district.

J. N. Wallace was elected delegate to the Area Council; Rev. A. P. Sumter, alternate.

The next session of the Conference will be held at Triana. The Conference had a very large delegation, and the community and surrounding communities turned out in large numbers to every session. There was hardly standing room at night.

The Rev. C. P. Payne and his good people deserve special mention for the beautiful rural church, which has been finished only six months ago. It is a beautiful structure, with rooms for special work. The building cost about \$3,000. It is a lock and key job. The building is suitable for a fine rural program. The delegates were royally entertained.—J. N. Wallace, Reporter.

JACKSONVILLE

The fifty-sixth annual session of the Jacksonville District, Florida Conference, has passed into history, marking one among the greatest District Conferences ever held in its history. Wednesday night, September 5, was the initial service prior to the business organization. The writer of this article preached the opening sermon, which was thoughtful, logical, and forceful.

The District Conference met in Trinity Methodist Episcopal Church, St. Augustine, Fla., September 6-9. Thursday morning, 9.30

A. M., the Conference opened, the Rev. H. W. Bartley, district superintendent, presiding. The usual order of service was carried out in the opening of the service. The Holy Communion was administered by Drs. H. W. Bartley, district superintendent; T. W. Williams, pastor; S. P. Pratt, J. B. L. Williams, and G. W. Williams.

The organization of the District Conference resulted in the election of the following officers: Secretary, Dr. J. B. L. Williams; assistant, Rev. G. F. Ponder; treasurer, Rev. S. P. Pratt; assistant, Rev. N. R. Armstrong; representative for the papers; Rev. N. J. Curinton; postmaster, Rev. T. W. Williams; statistical secretary, Rev. W. A. Mitchell; assistant, Rev. W. J. Knight.

The Rev. H. W. Bartley, district superintendent, delivered his annual report, giving a brief synopsis of every charge, which was a treat to the Conference.

All of the pastors were present and made interesting reports of their respective charges.

A few of the subjects that were discussed during the session: "Man's Benefit of the Atonement," by the Rev. N. R. Armstrong; "The Church a Factor in Community Uplift," by the Rev. N. J. Curinton; "The Social and Economical Needs in Our Local Church," Revs. J. N. Moultrie, S. P. Pratt, and W. A. Mitchell.

The members and friends of Trinity Church and other denominations, through their representatives, extended to the District Conference a most cordial welcome. The program was exceptionally good, and enjoyed by all. Response by the Rev. H. W. Bartley, district superintendent.

The second day's morning session began with an inspiring prayer service, and everybody couldn't help but say, "Surely the Lord is present." Reports from the following were made, namely: Local preachers, exhorters, district stewards, presidents of the Epworth League, presidents of Woman's Foreign and Woman's Home Missionary Societies, Sunday-school superintendents, presidents of the Ladies' Aid Societies, and class leaders. The reports demonstrated the activities and progress that is being made on the district.

The afternoon session was given to The Woman's Home Missionary Society. Mrs. H. W. Bartley presided. Devotion was conducted by Mrs. S. P. Pratt. Reports and collecting dues, which showed progress. Address by Mrs. M. C. Moultrie.

The central figure in the evening service was our own esteemed, beloved, refined, cultured, and efficient president, Mrs. Mary McLeod Bethune, president of Bethune-Cookman College, who is internationally known as an educator and organizer among our people. She held her audience spellbound as she made her appeal in the interest of the college in her masterly address.

Saturday evening the Rev. W. O. Bartley, district superintendent of the Atlantic District, and one among the greatest evangelists of the age, preached a soul-stirring sermon that thrilled the audience.

Sunday morning the love feast was conducted by the Revs. R. M. Thomas and S. Emanuel. 11 A. M., sermon by the Rev. S. P. Pratt; 3 P. M., sermon by Dr. J. W. Moultrie; 8 P. M., sermon by Dr. J. B. L. Williams.

Among the visitors who addressed us were the Revs. W. P. Pickens, D. W. Demps, Albert Stone, W. O. Bartley, and Dr. Adams.

Too much praise cannot be given the Rev. T. W. Williams, pastor, members, and people of St. Augustine for the most excellent way they cared for the District Conference. Everybody left declaring they couldn't have been entertained any better.

The District Conference closed one of its greatest sessions Sunday evening, September 9, to meet next year in Trinity Methodist Episcopal Church, Fernandina, Fla. Total amount raised for all purposes, \$1,285.31—Rev. N. J. Curinton, Reporter.

PALESTINE

The forty-second session of the Palestine District Conference convened August 7-12, 1928, in Jones Chapel Methodist Episcopal Church, jointly with The Woman's Home and Foreign Missionary Societies, Ladies' Aid, and Laymen's Association, in Fairfield, Texas.

The most regrettable hour of the Conference was the opening, when news came that because of ill health the district superintendent, the Rev. W. R. Robinson, would not be present to preside over the Conference. For a short while, seemingly, we were "scattered like sheep without a shepherd."

Tuesday afternoon and evening were featured by programs and anniversaries of The Woman's Home and Foreign Missionary Societies, presided over by Mrs. Dora Gray and Mrs. M. D. Robinson, the respective presidents. Wednesday morning, August 8, the Rev. John L. Blue opened the session of the Conference, after which he was unanimously elected president to preside. The organization of the Conference was perfected by electing for secretary the Rev. G. L. Loud; the Revs. A. L. Gabriel, treasurer; C. L. Hill, reporter to secular paper; T. H. Edwards, reporter to Southwestern Christian Advocate; G. H. Baker, statistician; C. C. Sapp represented the Southwestern Christian Advocate; S. M. Adams, recording secretary.

Appropriate welcome addresses and responses were listened to throughout the conventions and Conference sessions. Visitors introduced at this time were: the Rev. Thomas and wife, of the West Texas Conference; Miss Titus, of the Baptist Church of Fairfield. At this time the Rev. Henry Young delivered the midday sermon; text, "And Jesus said unto them, Follow me."

Wednesday afternoon was featured by the Sunday School Convention, presided over by the writer. The program was timely and thoughtful, which helped to prove the necessity of separating the Sunday School and Epworth League Convention from the District Conference and other auxiliaries, which was done, and by unanimous vote Bryan, Texas, was named for the seat of the first session of the Palestine District Sunday School and Epworth League Conventions, 1929. The following preached sermons and delivered morning messages: the Revs. Henry Young, M. C. Gelispie, A. L. Gabriel, G. M. Stewart, G. H. Baker, J. C. Stripling, and J. L. Blue. The sacrament of the Lord's Supper was administered Thursday morning by the Rev. Blue, assisted by other elders. Distinguished visitors introduced: Drs. M. W. Dogan, I. G. Penn, L. V. Harrison, Deaconess Rosa Simpson. Dr. Dogan asked that his address be deferred so that Dr. Penn might have the time to present a business matter relative to the Wiley Endowment, and that Thursday evening be observed for the Wiley rally instead of Friday, which would allow them to attend the Houston District Conference that was in session at Richmond, Texas. This was done. Dr. Penn emphasized the opportunity the colored people had to share in putting over a big thing, namely, helping to meet the challenge of the Board of Education to raise \$300,000 of the \$600,000 for the endowment of Wiley College that it might be made a graduate school. About \$2,000 for this cause was pledged by pastors and laymen, and \$154 cash from the Wiley rally by charges.

Friday morning the Conference business was continued, and the president complimented the pastors on paying up the District Conference expense 100 per cent. The afternoon was given to The Woman's Home Missionary Society, with Mrs. M. D. Robinson presiding. She made some timely remarks on mission work. Thirty-five dollars and eighty-eight cents was collected from district officers and auxiliaries.

Echoes from the national meeting was demonstrated by Deaconess Rosa Simpson, the field secretary of The Woman's Home Missionary Society of the Texas Conference, to the delight of a packed house. She gave a bean social in connection, which resulted into a love feast and a glorious speaking meeting. Collection from bean social, \$3; public, \$2.02. After this an interesting program was listened to. Mrs. J. A. Brooks and Miss E. Kirvin, both of Teague, Texas, were introduced and made some encouraging remarks relative to the women's work. The election of officers for the ensuing year was next in order. Most of the former officers were re-elected, with some new ones added.

The report of the Palestine District Conference would be incomplete if mention was

not made of the Teague Singing Club, led by Mrs. M. J. Baker, the wife of the Rev. G. H. Baker, our pastor at Teague, who featured Thursday night in connection with the Wiley rally. Mrs. Baker also deserves special mention because she made possible the singing and conducting of the choir which thrilled the whole session.

During the session of the Conference a resolution was read by the writer in behalf of the District Conference, assuring the district superintendent that the District Conference to the man was with him in his absence, and intended to stand loyally by him in putting the program of the church over, not forgetting to push hard for Wiley College. A copy of the same was ordered sent to him.

Saturday marked the closing of the business of the Conference, with the re-election of the officers of the Sunday school, Epworth League, and the Ladies' Aid Society. Prof. W. R. Robinson was elected president of the Laymen's Association.

Visitors: the Revs. Ross and I. O. Dent, of the Methodist Episcopal Church, South. Each made a very inspiring talk. They expressed themselves as being glad of having a part in God's great program. They realize that "God is no respecter of persons." Sunday was a high day. Mr. and Mrs. Napoleon Baker, son and daughter-in-law of the Rev. and Mrs. G. H. Baker, of Teague, who had just completed a trip from Seattle, came in on Sunday and made glad those who heard them. The Rev. C. C. Sapp and Prof. J. A. B. Strain were elected representatives to the Area Council embracing the week of September 6. Glorious services were had both Sunday morning and night, after which the Conference adjourned to meet at Oakwoods in 1929.

To close the report of the Palestine District Conference, mention must be made of the Rev. Robert R. Bailey and wife and the members and friends of the Fairfield charge and adjacent churches who spared no pains in making it very comfortable for the stay of those who attended the session. Thus closed one of the greatest sessions of the Palestine District Conference in its history.—T. H. Edwards, Reporter.

ST. LOUIS

The St. Louis District Conference was held in Grace Methodist Episcopal Church at Springfield, Ill., August 15-19. At 9:30 A. M., Wednesday, the district superintendent, Rev. G. D. Hancock, in a very dignified way conducted the devotional services. After listening to the welcome addresses, the organization was perfected with the Revs. A. M. Todd and A. E. Miller, secretaries; A. T. Reynolds, treasurer; J. H. Boone, T. J. Jones, J. C. Guyton, finance committee. Miss Vista Ellis was elected reporter to the St. Louis Argus, and the writer to the Southwestern Christian Advocate.

The Sunday school and Epworth League work was presided over by our own Miss A. Williams. The work showed a great improvement over last year's work. The reports were good. The Woman's Home and Foreign Missionary Societies' work was taken care of in a very splendid way by the presidents, Mrs. Elia Ward Berry and Mrs. Martha Williams. The reports of the district superintendent and pastors showed some improvement on the district since the adjournment of the Annual Conference, April 22. The Rev. Robert Woods, our pastor at LaSalle Street Church, St. Louis, Mo., though on the sick list, attended this session of the Conference and rendered an excellent report. Prof. R. H. McAllister was a welcome visitor to the Conference, representing the Southwestern Christian Advocate. He certainly knows how to do that, and he is on his job. Prof. S. S. Taylor also was another welcome visitor to the Conference in the interest of Philander Smith College. Call again, professors.

Our pilgrimage to the old home and tomb of our sainted President, Abraham Lincoln, will never be forgotten by all who accompanied us. The services at the tomb were very impressive indeed. A wreath was placed on the tomb by Mrs. Sarah Bohannon. Friday afternoon, the Conference was graced with the presence of Bishop M. W.

Clair, of the Covington Area, and it was indeed a pleasure to have him with us. Friday, at 8 P. M., we heard him deliver his famous lecture on "Liberia and Her Needs," at the First Methodist Episcopal Church, white. Indeed, it was a masterpiece. The following preached during the session: the Revs. B. F. Abbott, A. L. Reynolds, T. J. Jones, P. Dantzler, M. Demery. These divines brought us splendid sermons. We will never forget the Rev. Todd, his good people, and the citizens of Springfield for the splendid way in which they cared for the delegation. Sunday was a great day in Springfield. We all returned to our homes feeling that it was good to meet in the city of Mr. Lincoln.—Thos. H. Parrish, Reporter.

WACO

The fifty-third session of the District Conference and Convention met July 8-8 in the old historic Major's Chapel Church, the Rev. A. D. Holden, the popular pastor, an alert young man, and a man of vision, with a program to work out the same. Under a large arbor, cool and comfortable, the Rev. J. W. Downs called the meeting to order July 8. The organization was perfected, committees appointed, and the program, which did honor to its makers, was adopted. Bro. A. C. Wilson, district superintendent of Sunday schools for thirty years, made his annual address and took reports from the schools of the district. Each Sunday school reported an increase, and Superintendent Wilson spoke of many ways and means to get the children off the streets and into the Sunday school. The Leaguers reported increases in several of the churches. The district presidents, Mesdames F. D. Young, G. F. Alexander, I. T. Sanford, of The Woman's Home Missionary Society, Ladies' Aid, and Woman's Foreign Missionary Society, respectively, were on hand and gave themselves unreservedly to their work. The district Woman's Home Missionary Society assumed responsibility of a scholarship for a girl in Samuel Huston College. The treasurer of the district made a fine report. Many churches had had successful revivals and added many to the churches. The Rev. N. J. Moore, at Groesbeck and Mexia, seems to be leading in converts and accessions. Music was furnished by the choir of Maysfield and other choirs.

The following brethren spoke during the session: S. Graham, G. F. Alexander, F. D. Young, Jno. Coe, N. J. Moore, I. T. Sanford, W. W. Baker, and the Rev. Jackson, of the Baptist Church. Dr. T. R. Davis spoke to us for our school, Samuel Huston College; \$27 was given him for the same. All churches made previous reports in February.

The Rev. C. S. Williams and Bro. A. C. Wilson were elected to the Area Council at Waveland. Since the Conference, Mrs. A. W. Craine won a district contest and went to Waveland also at the expense of the district. Banner Ladies' Aid Society was found at Waco, St. James. This society has raised \$600 this year.

The next session of the District Conference meets at Maysfield, the Rev. E. Smith, pastor. The Rev. A. D. Holden and his good people spared no pains to make it comfortable for the delegation. Each one left feeling himself a debtor to Major's most liberal hospitality and the good members of Satin. A report of the District Training School will be given in a later issue.—W. W. Baker, Reporter.

Obituaries

PIONEER EDUCATOR PASSES AWAY

Ali Anniston was shocked on Saturday, August 25, when the news was received that Prof. S. E. Moses had fallen dead in Birmingham, though he had been ill for nearly a year.

Prof. Moses was converted and united with the Methodist Episcopal Church in Lagrange, Ga., when he was but a youth. Bishop Matthew Simpson was preaching at the time of his conversion, received him into the church, baptized him, and directed him to Clark University. Prof. Moses accepted the challenge and made good. He finished college and later was honored with the degree of A.M. by his alma mater.

In 1885 he was invited by the superintendent of education of Calhoun County to head up the educational work of Anniston, which was then but a village, for the colored people. He did so and remained at the head of the city schools for about thirty-five years.

During the war he secured a leave of absence and did "Y" work at Chickamauga Park, Tennessee, for two years; after that he was appointed by the Government as an interracial secretary to organize interracial groups throughout the State.

Prof. Moses lived a simple but useful life which bore fruit and is still bearing fruit. He was one of the founders of the State Teachers' Association, and was associated with Drs. Washington and council in that work. He was president one or more terms.

Perhaps the secret of his success was that he won the love and confidence of Miss Della Brockton, of Greenville, S. C., while he was a student at Clark. She having finished her course at Clark, was eminently fitted to assist and advise him in all of his work. To them were born eleven children—four boys and seven girls—all of whom have had excellent educational advantages, and five of whom have finished from some college.

Prof. Moses kept faith with the Methodist Episcopal Church to the end. He represented the laymen of the Central Alabama Conference in the General Conference of 1912.

The funeral was held Wednesday after his death in the 17th Street Church, for the purpose of having adequate room to accommodate the friends. Even though this edifice seats over a thousand, there was not enough room. Telegrams and floral offerings were many, and they came from all walks of life. Ministers, educators, and business men from within and out of the city who were present were too numerous to mention, many of whom took part in the services. The pastor of Haven was in charge and delivered the eulogy.

The deceased leaves, among other friends, to mourn a devoted wife, four sons, and seven daughters, all who hope for a great reunion on high.—Joel C. Carson.

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AVERY—Sister Mary E. Avery, of Scooba, Miss., passed from labor to reward on August 9, 1928. She was a faithful member of Blue's Chapel Methodist Episcopal Church for forty-seven years. She led a Christian life and was a valuable asset to her family, community, and church. She was loved by all and will not only be missed by her family, but by the church and community. Appropriate talks on her life were made by Bro. S. V. Walker, the Rev. Ollie Wrencher, Sisters Ellen Watts, and Lilly Johnson. She leaves to mourn her passing a husband, two adopted daughters, one sister, a host of relatives, and friends. The funeral was conducted by the pastor, Rev. F. L. Williams.—Miss M. E. Griggs, Reporter.

BANKS—On July 29, 1928, death claimed Miss Georgia Mai Banks. Miss Banks had recently undergone an operation in the Hubbard Hospital, Nashville, Tenn., for appendicitis, and the glad news had come back to friends and loved ones in her home town that she was doing fine. But a sudden change took place, which resulted in the loss of her beautiful life. Georgia, as we called her, had long been a useful girl in her church, having been organist long before she could reach successfully from the keyboard to the pedals. She also taught in the Sunday school, of which her grieved father is superintendent. She was reared in a Christian Methodist home. She leaves to mourn their loss, a father, Prof. G. M. Banks, a prominent farmer and embalmer; a beloved and devoted mother, and one sister, Miss Katherine O. Banks, a teacher in our local high school, and a host of relatives and friends, who will feel her earthly absence for a long time.—Edwin G. Taylor, Reporter.

BRIGGS—Sister Eliza Briggs, of Briggs Methodist Episcopal Church, Perry, La., born June 28, 1865; died July 9, 1928. She joined the church in 1888 and lived a soldier for Christ forty years. She never complained about her duties. She leaves thirteen children and husband to mourn their loss. Serv-

ices were conducted by the Rev. W. S. Robinson, the pastor. "Servant of God, well done."—Archie Hardy, Reporter.

DAWKINS—Sister Mae Frances Dawkins, one of the oldest members of Springhill Methodist Episcopal Church, Montrose, Miss., departed this life August 26, 1928. She leaves a host of relatives and also many friends to mourn her passing.—Mrs. E. Moore, Reporter.

FLOWERS—Death has entered our ranks and took from our midst Bro. Howard Flowers, a faithful local preacher and a good member of Little Zion Methodist Episcopal Church; Bro. Will Henry Mears, a good member and steward of Mountain Ridge Methodist Episcopal Church, and little Charlie Madison, aged four years, son of Bro. Worley Madison, of Little Zion Methodist Episcopal Church, Pelahatchie, Miss. They have gone to receive their reward.—J. A. Patterson, Pastor.

GALES—Sister Pinkie Gales passed away in June, 1928. She died in full triumph of faith. She was born in or near the town of Fayette, Miss., and was fifty-five years of age at her death. Sister Gales professed a hope in Christ at an early age and joined Adams Chapel Methodist Episcopal Church, and lived a faithful life until death claimed her. She leaves to mourn her passing a husband and many friends. During her illness she was taken to the Charity Hospital, where an operation was performed, and in a few days she crossed the bar.—C. F. Drayton, Reporter.

HOLMES—On August 30, 1928, death claimed Sister Margaret Holmes, one of the oldest and strongest members of Holmes Chapel Methodist Episcopal Church of Pearlinton, Miss. She was faithful until the end. She loved her church and worked hard for its interest. In the contest for the painting of the church she won the prize, bringing in the largest sum of money in the month of June. At this time her health was failing; but as the words of the funeral text, "I will wait until my change comes," she worked until the end. The funeral was largely attended, and the pastor, Rev. J. H. Gilder, was assisted by the Rev. L. E. Johnson, of Canton, Miss., who was pastor here twelve years ago and knew Sister Holmes as a faithful member. The Rev. Wm. Carter, of the First Baptist Church, also assisted. Sister Holmes was born in 1853, in Virginia. Her mother was sold into the State of Mississippi, and after the war she was sent to her mother. Sister Holmes was the mother of thirteen children, nineteen grandchildren, and one great-grandchild; was a member of Holmes Chapel Methodist Episcopal Church sixty-two years, and will be greatly missed in the church, home, and community.—Reporter.

INGHRAM—Frances Lucille Inghram, wife of the late Rev. T. L. Inghram, of 917 Douglass Street, Corinth, Miss., was born in Nashville, Tenn. When two years of age her parents carried her to Aberdeen, Miss. Her young life was spent in Aberdeen, and she joined the Methodist Episcopal Church at a very tender age. She was married to the Rev. Thomas L. Inghram, at Pleasant Valley Church, who at that time was an effective elder. The great portion of her life was spent in the Methodist parsonage. Her Christian disposition, her eagerness, and willingness to at all times strive to do something which would be of an uplifting nature to all people caused her to be known by both races as an incomparable doer of service. She was happiest when rendering service to her fellow man. To this union eleven children were born. Though the grim reaper death upon six occasions clouded her happiness by taking from her midst her loved ones, she bore up bravely and fought on. Her loss to the church is keenly felt, for as a church worker she was untiring in her effort to do. Sister Inghram died September 8, 1928, at which time she was a faithful member of Mt. Moriah Methodist Episcopal Church, Corinth. She leaves to mourn five children, three grandchildren, and many friends. The Rev. W. H. Golden, of Tupelo, her former pastor

Schedule of Fall Conferences, 1928

Conference	Date	Place	Bishop
East Tennessee.....	Oct. 8.....	Knoxville, Tenn.....	Smith
Tennessee	Oct. 17.....	Shelbyville, Tenn.....	Clair
Louisiana	Oct. 17.....	Lake Charles, La.....	Jones
West Texas.....	Oct. 24.....	Dallas, Texas.....	Jones
North Carolina.....	Oct. 31.....	Hickory, N. C.....	Smith
Lincoln	Oct. 31.....	Kansas City, Kans.....	Clair
Texas	Oct. 31.....	Marshall, Texas.....	Jones
Central Alabama.....	Nov. 7.....	Birmingham, Ala.....	Jones
Little Rock.....	Nov. 28.....	McGehee, Ark.....	Clair
Savannah	Nov. 29.....	Savannah, Ga.....	Keeney
South Carolina.....	Dec. 5.....	Cheraw, S. C.....	Keeney
Upper Mississipl.....	Dec. 5.....	Kosciusko, Miss.....	Richardson
Atlanta	Dec. 12.....	Covington, Ga.....	Keeney
Mississippi	Dec. 12.....	Forest, Miss.....	Richardson

and lifelong friend of the family, attended the funeral, assisted by the ministers of the city.—Reporter.

JENNINGS—Wednesday night, June 13, 1928, Sister Lucinda Jennings, aged seventy years, departed this life after an illness of about three months. She passed in full triumph of faith. Sister Jennings was the wife of our late friend and brother, Rev. R. Jennings, who crossed the bar several years ago. Sister Jennings was converted and joined Adams Chapel Methodist Episcopal Church, Fayette, Miss., forty-five years ago. She lived a Christian life and was a valuable asset to the church, home, and community. She was loved by all, and is not only missed by her two daughters, granddaughter, and grandson, but by the church and community as well. Appropriate eulogies and sermons were offered by her pastor, the Rev. J. C. Smoot, and assisted by the Rev. Joseph Derrell.—C. F. Drayton, Reporter.

LEWIS—Bro. W. A. Lewis, a highly respected Christian gentleman of Pine Grove Methodist Episcopal Church, Fayette, Miss., of which he was a member for forty years, died July 14, 1928, in full triumph of faith. Bro. Lewis was a local preacher, Sunday-school superintendent, steward, class leader, and trustee. He and his good wife lived happily together for a number of years. Several children were born to this union. He is survived by three children and a devoted wife. Mr. Lewis had been in ill health for more than a year. He was widely known in his community as a Christian worker and worthy citizen. The funeral was preached by his pastor, the Rev. J. C. Smoot. The body was carried to its last resting place and there the warrior, our friend, brother, father, and husband was buried beneath a pyramid of flowers.—Clara F. Drayton, Reporter.

McLEOD—Sister Cora McLeod died July 23, 1928. She was a faithful member of Mt. Nebo Methodist Church, Bastrop, La. She leaves to mourn her passing, husband, sisters, father, and a host of friends and relatives. The funeral was attended by her pastor, the Rev. A. G. Triplett.—Reporter.

TOWNSEND—The Rev. Noah Henry Townsend was born in Oakland, Texas, June 9, 1861; died in San Diego, Calif., July 23, 1928. He was the son of Richard and Julia Townsend; married Miss Sallie Dean, of Edna, Texas, and to them were born four children. Mrs. Townsend died November 18, 1895; he then married Miss Carrie A. Washington, of Fredericksburg, Texas, November 21, 1895. To them was born one child. He leaves to mourn their loss a devoted wife, four children, six grandchildren, one brother, two sisters, and other relatives. Bro. Townsend entered the ministry in 1893, and pastored the following charges with success: Whorton and Cuney, Fredericksburg, and Cologne, one year each; Gonzales circuit, two years; Pleasanton, three years; Austin circuit, one year; Winchestern, two years; Georgetown, three years; Seguin, three years; Jordanton, one year; Kerrville and Fredericksburg, three years; Beeville, two years; San Antonio-Kerrville, five years; Temple, one year; Florisville, one year; Marlin, one year. In October, 1924, his health failed and he then went to San Diego, Calif., hoping to regain his health. In 1927 he returned to Texas to visit the Annual Conference, remained with his

children five months, returning to California, January 18, 1928. He was a great financier, always bringing in a round report. He built many churches and parsonages during his ministry. The wife has lost a dear husband, the children a loving father, and the West Texas Conference a great leader and builder.—Reporter.

WALTON—Sister Ellen Walton, mother of Mr. Hiram Walton, one of the oldest members of Pine Grove Methodist Episcopal Church, Fayette, Miss., fell asleep in Jesus, June 13, 1928. She had been a member of the church more than fifty-eight years and lived a consistent Christian life until the end. She leaves to mourn her passing one daughter, two sons, grandchildren, and a host of friends.—C. F. Drayton, Reporter.

WARE—Haven Methodist Episcopal Church, Anniston, Ala., has just sustained a great loss in the death of Bro. Walter Ware, who was one of its most reliable members. Bro. Ware was born in Lafayette, Ala., August 9, 1892. In his early life he accepted Christ and united with the Methodist Episcopal Church at his home. In later years he came to Anniston, and moved his membership with him. His straightforward life and Christian conduct soon attracted the attention of all who came in contact with him. His church and family were everything to him. At the time of his death he was steward, class leader, and trustee of the church.

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He died August 14. His funeral was conducted by the Rev. J. C. Carson, assisted by the Revs. R. J. White and H. C. Hopkins. His body was shipped to Lafayette and buried with Masonic honors. He leaves to mourn, a wife, parents, grandparents, a sister, four brothers, and two children.—M. E. Ogle-tree, Reporter.

WEBBER—Mrs. Maria Webber, wife of the Rev. W. A. Webber, passed away at her home, Sunday, August 5, after an illness of more than two years. Sister Webber was a

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loyal church member, faithful until death. In her youth she joined the Methodist Episcopal Church, and did all she could for the advancement of God's kingdom. The funeral was held at her home, Tate Springs, Tenn., Tuesday, August 7. The Rev. Johnson, district superintendent, officiated, assisted by Dr. J. S. Hill, president of Morristown College; the Rev. Wright, pastor of Morristown Methodist Episcopal Church. She leaves to mourn her passing, a sorrowing husband, three daughters, and a host of relatives and friends.—Mrs. Lillian Turner Whiteside, Reporter.

Marriages

CYRUS—KELLEY. Mr. Kernan Cyrus and Miss Anna Kelley were united in the bonds of matrimony September 1, 1928, at the home of the groom's parents, Mr. and Mrs. A. W. Cyrus. The ceremony was performed by the pastor, Rev. J. S. Dickson. Both are members of Jordan Chapel Methodist Episcopal Church, Baton Rouge, La. They were united in marriage in the presence of the family and many friends. We wish for them a smooth sail over life's sea.—Mrs. J. S. Dickson, Reporter.

HARRIS—TIBBETT. Mr. Johnie Harris and Miss Ines Tibbett were united in holy wedlock, July 31, 1928. Both are among the leading young people of Hopewell Methodist Episcopal Church. Mr. Harris is the leader of the choir and Mrs. Harris is secretary of the Sunday school. We wish for them a smooth sail o'er life's sea. Mrs. Harris is the granddaughter of the Rev. I. L. Hunt, pastor at Bailey, Miss.—Cora Gordon, Reporter.

LANDRY—CHRISTIAN. Mr. Lionel Landry and Miss Elenor Christian were married at the residence of Mrs. Missoura Christian, August 25, 1928, at Lake Arthur, La. Mr. and Mrs. Landry are among the leading young people of Lake Arthur. The Rev. P. M. Jones, pastor of Wesley Methodist Episcopal Church, performed the ceremony.—Anthony Ranson, Jr., Reporter.

Europe Ten Years After

(Continued from page 754)

the old régime; therefore it must have its final limit, at least on the present basis. The owners of the old apartment houses are reduced to extremes. Rents are fixed by law; and the owner of a large apartment house is allowed to receive only five per cent on the value of pre-war times; but this five per cent is to be paid in paper kronen, which are so worthless to-day that it takes 14,400 of them to equal fifteen cents. Cited to us was the case of an old man and woman who owned a fine, six-family apartment house built before the war. They are now compelled to live in a single, inside room, and their annual income from their property is twenty-five cents. As the president of the Vienna Diet admitted: "This amounts to an expropriation of the house owner."

One of the vicious political features of the system of municipal house building in Vienna is found in the city government's practice of not allowing anyone to enjoy the advantages of these city-owned homes unless he is a Socialist. Investigation shows this to be the rule commonly followed.

TAXES WITHOUT END

In order to carry on the socialistic program, which at present has some most advantageous features for the laboring group, the government taxes nearly everything taxable. They tax those who employ domestic help. They have an entertainment tax, a meal tax, a beer tax, an automobile tax (Ford car, \$200), horse tax, dog tax, auction tax, room tax, fire brigade tax, an advertising tax, a profit tax, a house tax, etc. Furthermore, the city owns and operates a number of business enterprises in addition to the waterworks, the lighting, street car, and telephone service. It operates a brewery, an advertising agency, an insurance company, a granite works, a

paving-stone works, bakeries, laundries, a public kitchens company, and a municipal funeral service, which has reduced the funerals conducted by private undertakers to fifteen per cent. Again we quote the head of the Vienna Diet: "The municipality, which as an administrative authority was often alien and hostile to the masses of the people, has developed under socialistic influence into the real community, embracing everybody who dwells within its walls, and following the progress of the individual from the cradle to the grave, wherever it may be necessary."

VARIETIES OF GOVERNMENTS

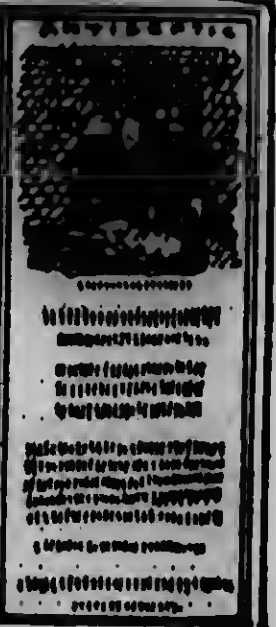
This is but a glimpse of Austria under a decidedly socialistic régime, and presenting a marked contrast to its immediate neighbor to the South, Italy, where a radical type of

nationalistic government prevails. There is not much love lost between these two countries. Hard against Austria on the north is Czecho-Slovakia, where socialism is more tempered with the practical, and there is a more restricted application of radical legislation. All are set against communism as found in Russia.

Europe surely presents a variety of political theories in application, such as can be found nowhere else. It is a great laboratory of governmental and social experiments, all of which are more or less influenced by the stability and prosperity of the Republic of the United States. The dependability and democratic idealism made manifest at this time by the people of America can do more to save Europe than all the armies of the world.

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CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, OCTOBER 4, 1928

For Us

If we have not learned that God's in man,
And man in God again,
That to love thy God is to love thy brother,
And to serve thy Lord is to serve each other—
Then Christ was born in vain!

If we have not learned that one man's life
In all men lives again;
That each man's battle, fought alone,
Is won or lost for everyone—
Then Christ hath lived in vain!

If we have not learned that death's no break
In life's unceasing chain,
That the work in one life well begun
In others is finished, by others is done—
Then Christ hath died in vain!

If we have not learned of immortal life,
And future free from pain,
The Kingdom of God in the heart of man,
And the living world on heaven's plan—
Then Christ arose in vain!

—Charlotte Perkins Gilman.

Presidents, Partisanism, Principles

The Moral Strength of the Nation

By Harry Earl Woolever

Editor of The National Methodist Press

WASHINGTON, at all times the center of our national life, is that in a peculiar sense during the current presidential campaign. It happens for the first time in a generation that the Capital City has residing in it, in addition to the President, an ex-President, and a presidential nominee—Calvin Coolidge, William Howard Taft, and Herbert Hoover. Here also are the headquarters of the congressional and senatorial campaign committees of both parties, as well as the general headquarters of the Republican National Committee. It is possible here to form contacts with individuals and groups of all political parties and of various partisan shades. By old timers in national politics it is said that this is the most involved presidential campaign in their experience.

The platforms of the two leading parties are so much alike in their promises that they do not mark one group from the other with as wide a margin as in the past. The fact that the candidates are of such distinctively different types in personality, experience, background, and training, makes the campaign one of candidates more than of parties. The further fact that the Democratic nominee bolted the platform of his party at the very outset, has put that party in the peculiar predicament of having to foster a platform and a candidate voicing different attitudes upon a great fundamental issue before the nation. This example of bolting has been followed in recent weeks to an extent never before known. As a consequence, prohibition, instead of being kept out of the political arena, as many leaders in both parties desired, has been made the paramount issue of the campaign.

PARTISANISM YIELDS TO PRINCIPLES

With the spread of education and the multiplied means of communication whereby people have come to know and understand each other, the old, binding partisan lines have broken down. The informed citizen has come to appreciate that the character and ideals of the presidential candidates are of greater consequence in the conduct of the nation than is any party platform. This was strikingly demonstrated in the administrations of Theodore Roosevelt and Woodrow Wilson. As a consequence of his individual influence, each

of these former Presidents was the recipient of great numbers of votes from those who were not normally of his party.

It is not likely that in the history of the present political parties there has ever before been a case in which a man of the opposite political creed was selected by a presidential candidate to serve as the head of his general campaign committee. The Democratic nominee selected as chairman of the Democratic National Committee Mr. John J. Raskob, who has declared himself a Republican (see Who's Who in America). In thus choosing a man who is so outstandingly wet as to be a director of the Association Opposed to the Eighteenth Amendment, the Democratic candidate put the question of prohibition to the forefront in this election. If this had left any doubt as to the fight which the candidate proposed to make upon prohibition, Mr. Raskob left no doubt when on the day of his selection he said that in his opinion the wet and dry question would be a major issue of the campaign.

PROHIBITION AT STAKE

Partisanism has been pushed aside by those who would destroy the Eighteenth Amendment by fair means or otherwise. The Governor of New York State faces a record as a friend of the liquor traffic which he cannot cover over in the minds of informed citizens. His record throughout his career in the New York State Legislature and the governorship has been one of opposition to a fair test of prohibition. He has opposed a referendum when it might injure the liquor traffic, and advocated a referendum when it would impede prohibition. That record is written as well as is the fact that he used his influence as governor of a great State to repeal the law which was designed to aid the Federal Government in maintaining the integrity and observance of the Constitution. It is for these reasons that, regardless of party, the moral forces of the nation have arisen to defend the cause for which Protestantism has fought for generations.

One of the strongest statements made in this campaign—one which has caused much comment in the political, social, and religious circles in Washington—is that of Bishop W. N. Ainsworth, of the Methodist Episcopal Church, South. This statement coming from the solid South, and from one of the most progressive leaders of the moral forces of the nation, is being weighed by thoughtful citizens of all parties throughout this country:

"One of the nominees has gone outside the commission that was given him. He is not satisfied to let the platform of his party represent his position, and has announced his purpose in the teeth of his party's pledge, to use his influence—and the power of the presidency is very great—to bring about fundamental changes in the prohibition law....

"The nominee is personally and by practice wet. He is an habitual drinker. Unless as President he reforms, he would have to transport liquors to the White House in violation of the na-

tion's law, or go constantly outside for bootleg liquor, or to the homes of friends, to imbibe their pre-prohibition stocks. For the head of the government to violate the law he has sworn to enforce will not promote respect for him or for law, and a cocktail-President of a prohibition Republic will disgrace America before the intelligence of the world."

PROHIBITION CUTS THROUGH PARTIES

That the standard bearer of the Democratic Party does not represent prominent leaders of Democracy has been shown in many ways. One of the most striking figures in the present political picture is that of the Hon. Furnifold M. Simmons, veteran United States Senator, who for over a quarter of a century has represented the State of North Carolina in the upper chamber of our national legislature. This acknowledged leader of the Democratic forces in his State during the past genera-

(Concluded on page 792)

Personal and General

—As we go to press we record here the death of Dr. B. F. Woolfolk, our pastor at Clarksdale, Miss.; and Dr. N. H. Brown, retired minister of the Central Alabama Conference. More will be said later of these veteran preachers.

—Dr. K. W. McMillan has recently accepted the position as superintendent of Gulfside Association, Waveland, Miss. He is a member of the West Texas Conference, coming from the pastorate of our new modern church, St. Paul, Dallas, Texas. Dr. McMillan is capable in every way to "carry on" in a big way at Gulfside. Bishop Jones is the founder.

—Dr. Frank Mason North, who served during the last quadrennium as secretary-counsel of the Board of Foreign Missions of the Methodist Episcopal Church following upon twelve years of service as corresponding secretary of the Board, has withdrawn from active service as a member of the board's staff, and will devote his time to preparation of a history of missions of the Methodist Episcopal Church. Dr. North has been accumulating valuable material for this work. He is expecting to devote the next two years to the completion of the task.

—The Commission on Church Union elected by the recent General Conference has chosen Bishop W. F. McDowell as its chairman. Its Subcommittee on Comity and Union with other than Methodist churches is headed by Bishop Herbert Welch. It is within the province of this subcommittee to consider officially the memorial offered by Dr. Ray Allen at General Conference looking toward union of the Methodist Episcopal and Presbyterian Churches. The motion to begin parleys with the Presbyterian Church was adopted without debate by the Conference.

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How Should Negro Citizens Vote?

ONE thing is certain about the voting of the Negro in the approaching presidential election. His vote must not betray an easy gullibility in swallowing down all the prepared-for-profit mess of pottage being vended off by party politicians who are in the business of herding unsuspecting citizens by feeding them with that which tickles the palate, but is of no profit in the end. With the Negro, as with all other American citizens, the obligation to himself, to his neighbor, and to the nation's well-being at large is that he shall cast his ballot for Christian principles rather than for parties. He should vote as a patriotic American, and not as a partisan.

By the term "American" we imply all of the moral grandeur the term can connote. An American citizen in this sense is one who is upstanding in virtue, intelligence, the sense of justice; who is thoroughly alert and loyal to the highest interests and ideals of his country without swerving. As such, and with the view of fostering such an ideal as basic in our national life, the Negro should vote in the coming election.

Political parties may be legitimate expressions of civic conscience. But when, as expressions of such a conscience, the things for which they stand clash with moral values in society, party obligation is then justly superseded by the higher authority of moral principles. Party loyalty is something that is man-made; loyalty to moral principle is demanded by the very nature of right, and is inescapable. In the present crisis in our nation's life it is unworthy of the Negro, no less of any citizen, to be persuaded or influenced in his voting by promises of party reward. He who does so puts his own personal gain before that of his country and sells out his country as treacherously and truly as did any traitor who ever disgraced the pages of his country's history. Let the Negro remember, too, that the very ones who will purchase his vote, as history shows, are they who, despite their own crookedness in this regard, are accustomed to brand him as venal and themselves as virtuous.

That is the major reflection. But another consideration must be had. The proverbial description of party pledges holds in regard to the antics of any political party. Let the Negro see to it that he be not the shock absorber for any party. Regardless of party, let him be zealous to perpetuate by his vote those principles, written deep in the nature of this Republic, that have made it the leading republic in our modern world, despite the lapses and backwashes which we find trying vehemently to divert the main currents of the nation's life.

When all is said and done, whatever party endorses it or whatever party evades the issue, and whatever may be the intensity of our loyalty to the party that does not declare for it, the Negro must cast his ballot against the liquor traffic. This course is dictated by every consideration of moral reason. For the Negro to vote for any party, any man, or measure that would countenance the use of whisky or alcohol would be suicidal. Since the

coming of prohibition the school children of our nation have put into savings banks some forty million dollars; fewer children are haled into the courts of the country; drug addicts are less; our citizens are growing healthier; there is a marvelous decrease in the number of drunken brawls; millions of the youth have never beheld a saloon or scented its sickening fumes; churches have gained in membership, and the nation is traveling on wheels. This much in seven years—what will fourteen years reveal in moral and material advance? Lincoln deprecated what he characterized as the two destructive social traffics in American life—the one, the slave traffic; the other, the liquor traffic. To the crushing of the one he gave his life. Shall not the nation, for whose moral idealism he became a martyr, rise up and effect in the nation that complete national emancipation which he visioned.

Coupled with this is that other ideal and principle—the moral sovereignty of this Union. This nation is a sacred whole. It is a unit conserving in a collective way the highest interest of its several constituent parts. Such a political philosophy underlay its formation; in such, alone, can it be preserved. This bedrock principle must be upheld by the Negro's vote in the pending election. It will be a dark day for the Negro as well as for the nation when the collective ideal of this nation and our sacred Federal Constitution shall be subordinated to the partisan dictation of a provincial State or section.

Nor must the Negro's vote be cast in the direction of countenance of intolerance or narrow bigotry, whether such an un-American attitude be manifested in the industrial, political, or religious aspects of our national life. There is a political party which stands as exponent and sponsor for the militant ideas of a section of our common country with which the great masses of Negro Americans are fully acquainted and of whom the Negro voter must be keenly aware. That section is extremely orthodox in religious theory and profession. On this matter of religious or sectarian belief, it would raise and project a holy crusade. It does not seem to know that expatiating about God on one hand, and humiliating a part of its citizens—God's children—by exploitation and social injustice on the other hand, are incompatible concepts. It seems not to sense the fact that religious orthodoxy, the true kind, reveals its vitality in expressional forms of social justice rather than in upholding, in verbal battles, worn-out theories of interpretation of Holy Writ, and in making these serve to sanction anti-social race attitudes. Such is rather heresy.

While the masses of Negro Americans will vote for prohibition, for the superior sovereignty of the Federal Constitution and Government, he and the nation will emerge from this election aware that a new Negro politically is emerging in American life, one who cannot be coddled, bought, or frightened, but who will insist on studying the issues as these relate to fundamental principles of government, and who will vote according to the dictates of moral values.



The Church of the Small Village

The Story of the Little White Spire in Main Street

By Irving B. Holman

THE church of the small village stands in a class by itself. I would say that it is a wonder it has continued its life and work through the years. Under a system that is not his own creation, but to which he must subscribe his approval, the district superintendent limits his time and service more severely in the little church that needs him since there are two or more points on the charge each desiring his visitation than he does in the large church that does not need him. The small church has less system, less education, fewer leaders, and more young, inexperienced pastors than any other sort of charge. Most of the books on plans and methods take under consideration the so-called better churches. The small church has no conventions; no Conferences, and elects few delegates that go. Special assemblies and group meetings are called to more "central places." Our church-movement men can make only the "larger points." Thus the little church stands neglected on the side.

It is hampered by its own circumstance. It is underrated and ignored by many who look with pride upon the modern brick schoolhouse three blocks away. It is pauperized not only by some of its own people, but by the unconverted and the indifferent. Its equipment does not express the progressive spirit of the day. Its teaching methods, and usually its music, are excelled locally. It feels its limitations in the oppressive air about it. While many of its members are excellent Christians—bright and shining lights as such—they are aware that their equipment for service cannot command the respect of the progressive people of the town and country. And if the

truth were known they feel just a bit humiliated by the material showing of their church.

One day in seven it opens its doors for two hours in the morning and sometimes two hours in the evening. It is open for an hour on Wednesday night, when three or four old people feel their way or illuminate their path with a lantern along the dark street, and pray and sing and testify around a red-hot stove on the windless side of the one-room church. Since there are only three or four "gathered in His name," the janitor, who gets seventy-five cents a week, has not thought it necessary to light the big lamps, but provides a kerosene lamp that was given to the society once upon a time by Mr. Methuselah's sister. This, with Grandma Cooper's lantern, shines round about the circle, all the members of God's family that gather on this night for the most important service of the week.

This event occurs in hailing distance of the public school, with its brightly lighted halls, its fine equipment, its attractive program, its enthusiastic board, and responsive homes far and near.

There was a time when the small village church was a social and spiritual center, presenting a memorable appearance on Sunday mornings. The horse sheds were full, every tree was a hitching post, and rows of riding horses were tethered to the fences. All gave an impression of the assembled community. The dignified voice of the preacher and the solemn but hearty singing of the full house complete the picture of the whole community at worship. Families sat together, the choir was aware of its mission,

the pastor fully realized the importance of the occasion. It was an assembly of families, and the atmosphere was electric with the Spirit of God. One felt the truth of something that is said in Beecher's "Norwood." The jockey and the country doctor are waiting on the outside of the church on an occasion of this sort. "There, doctor," said the jockey, "that's the last hymn. There's always something on the inside of a church that makes a fellow on the outside wish he was on the inside."

That was the prevailing impression of the community service. To-day the outsider feels that while it is possible he ought to be on the inside of the church he would rather be somewhere else.

In upper Iowa is the little village of Troy Mills, of less than two hundred souls, where I was born and raised. There were three societies, with two church buildings in the town. During the revival season, usually in winter, the village was "rife with people." They came by every sort of conveyance and crowded the church, standing up behind the seats, and there were plenty of the wicked fellows. While the meeting was under way there was sometimes a crowd of young men behind the church, where a wrestling match and sometimes a real fight between two who were known to have carried new or old grudges were in progress. When the contest was ended the crowd would push into the meeting house, where there was a "season of prayer" around the altar up in front. The boys would thus sit in silent awe of "the demonstration of the Spirit and of power," so foreign to anything that ruled their own lives.

Though that thing is not a great many years ago, the same villages and countrysides have undergone vast social changes, uniform over the country. The household, the school, the store, the church, all show the effect of what has happened. Young people are leaving for the city; school teachers move almost every year, and there are such conditions in and surrounding our churches that many ministers and laymen have almost despaired of the power of the church "to seek and to save that which is lost."

This fearful and doubtful spirit are not found alone in the smallest, weakest churches, but as well in the larger villages, where the church is fairly modern with some basement equipment for the social and expressional program. There are few churches with memberships large enough to do all the work that lies at their door to be done. But many members have gotten into the church by shallow evangelistic methods, and these people do not work. They and similar ones conclude that God must love the weaker churches, for there are so many of them. In our smaller societies, among the most faithful, there are apt to be two or three men, earnest, spiritual, and capable, standing in theory and practice for genuine things—an educated banker, a consecrated physician, or a well-read merchant. They see through the shams of the day—business, religious, and social. They think of the young people racing hither and yon "as sheep without a shepherd," the insincerity of many Christians, and the worldliness that presses hard upon the church life. All the meetings of the church are small. These men go through a form of service. By that I mean that they are sincere and godly, but the truth is, they are dispirited and sometimes disconsolate about the prospect of religion. They are sustained in their endeavors by a warm consciousness of what God has done for them, and by their faith that Christianity, even as it is practiced, is far and away the best thing the world has, and eventually

it may win the world. But so far as they can discern, the victory is not very immediate.

There is no reason in the world why a small church should not have the best material equipment. But the lack of it is not the thing that hangs crape upon the door. It is said that one of Germany's great musicians got the groundwork of one of his famous creations from the deep-breasted cry of human want. It was a time of dire hunger. The people were massed in the streets of Vienna. When the king rode along the populace cried out of their deep and desperate need, "Bread; give us bread." The monotonous roll of sound moved down the streets. The presence of the king, who had bread, as the people thought, stirred their need. The King of men has the one thing that folks must have or die forever. If it is discerned that a church is dispensing Bread, the fact will awaken a sense of deep hunger and destitution in the hearts of men. Whether voiced or not, the thing that the community expects and demands of a church is "Bread." It is superficial to say that people seek only entertainment at the doors of a church. It is Bread they want.

There are vital points that the small, dispirited church must not forget. They stand out in the history of religion as proofs of God's willingness to empower the weak at any time and to show His presence and pre-eminence to any faithful band.

In Scripture and out of it a strangely high proportion of the greatest and most far-reaching things God has ever done have been performed through and in behalf of minorities. There are no people on earth who have such power to back them up as Christians. "Where two or three are gathered together" is the promise that has disrupted the devil's plans and turned the world upside down for God. God has not been dependent on electric lights and frescoed walls and gilded domes. He has not laid down the condition that all of those who name His name in one church must be true and zealous before He will work miracles and indue with power from on high. Every church has had its hypocrites and unconverted members, but God has not withheld His power from the faithful few. That company of three or four who have met regularly around the hot stove on severe nights and knelt in sincerity and faith have time and again received the induelement of power, and there has followed a revival that swept repentant sinners to the altar in groups. There is no institution that can compete with even the little church in which dwells the spirit of power.

The historic revival of 1800 began with only one man upon his knees. An aged man in Pennsylvania, whose name was Peter Jackson, and called the "Praying Elder," became concerned about the possibilities of an awakening. He had a small hut in the woods where he prayed daily and often far into the night, beseeching God to send power upon the church and conviction to sinners. As a result a wave of revival started, the force of which is still felt. Jackson was very much in the minority, and there were many careless folk in the church, but with God he was the majority. God loved him for that, and the "faithful few" of the smallest present-day church may well ponder the Lord's methods.

The village church possesses an unusual advantage in service, because of its perfect understanding of individuals and of community needs. Its pre-eminent importance cannot be swallowed up by the impersonality and the magnificence of the city. It is as a single light set on a hill. Each member must feel keenly responsible. The

thrill of pioneer days, when victories came on the frequent waves of prosperity in a rapidly developing community, has long since passed. There is more comfort available in a high state of civilization, but we may do ourselves less credit in this inglorious ease. Every church must start up out of indolence and become aggressive. This requires energy, courage, and the re-enforcement of the Spirit of God. The village church stands in the door of a great opportunity to serve and inspire a vigorous country folk, whence spring our greatest leaders.

How can society meet that opportunity? How can the spiritual forces be harnessed to the needs of the village in a constructive way? We say the pastor is the key-man. He is if he has the key. Will our seminary professors come out and tell him what and how to do it? Will our board secretaries and campaign men forsake the "large points" and turn aside to the little brown church in the vale, where the inexperienced pastor is at his wit's end?

Good came out of Nazareth. Why? Nazareth was such a little town. Its people were poor. But God answered the question in that village. He sent Jesus there.

He is wanting to answer a similar question in a similar way in every village to-day. "He that hath ears to hear, let him hear."

Sacrificing for the lost, men come to know the fellowship of Christ's sufferings and become conformable to His death. Let the dispirited man, the discouraged souls of the village society who possess ability to lead, give their efforts with the pastor to shepherding the community, and they will be baptized with the baptism that Jesus was baptized with and drink the cup which He drank. Down beside those who are fallen and bleeding and half dead like unto wounded sheep, they will become men of sorrow and acquainted with grief. There is no parish too small for this service and this outline of work. When it becomes the passion of a church to take men alive, Christians will come to understand the significance of the cross, and sinners the power of it "to seek and to save the lost." Thus indued with the Saviour's spirit of sacrifice and service, a village society will eventually have all the following it can care for and sufficient equipment for its labors.

MT. AYR, IOWA.

Habits That Handicap

By M. V. O'Shea

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SPEAKING generally, nature protects a normal human being from actions which may prove harmful to body and mind by making such actions distasteful, revolting, or painful. Even in the earliest months a child's instincts safeguard him, as a rule, from touching objects or eating things that may injure him. But unfortunately instincts cannot be depended upon to warn the child, the youth, or even the adult from certain experiences which, if indulged in, will sooner or later prove injurious or disastrous to him, and a considerable part of the training of the young should have relation to these harmful experiences which at the moment may appear to be beneficial or at least pleasurable. This is true in regard to certain agents which really act as poisons in the human organism, though the first effects may not seem to be injurious.

Take morphine, for instance. When it is introduced into the system it produces momentarily an agreeable sensation. It dulls sensibility to pain. It allays worry or fear and stimulates indifference to threatening harm, and with most persons it appears to increase one's confidence in and satisfaction with himself. Morphine thus prevents the individual from dealing effectively with the situations which cause pain or worry or self-condemnation. The drug induces a state of mind in which the subject believes that he has solved his problems, when, as a matter of fact, he has not done anything to remove or modify the causes of his distress, unhappiness, or incompetency. Worse than this, the reaction from the drug always leaves its victim less capable of solving his problems than he was before he indulged in it. The illusion that he has surmounted his difficulties is only temporary. Quite speedily the difficulties will become even more serious and portentous than they were originally, because the drug weakens the nervous and so the mental conditions and processes that are involved in the solution of problems arising out of either physical, intellectual, social, or

moral adjustment to the world about one. The reason one has problems is because he does not know how, or he has not the strength to adapt himself to the situation in which he is placed, and anything that will reduce his strength or dull his keenness will only augment his problems by making him less capable of adjusting himself harmoniously to the physical or social environment. This is just what morphine does, though the individual, when he first makes use of it, is unaware that he is being injured; on the contrary, he thinks he is being benefited by it. This is an instance of the failure of nature to protect the individual against an injurious experience by making it painful or obnoxious.

Drug Addiction is Becoming a Menace to Our People

It is literally true that people who know what is going on in respect to the use of drugs like morphine are becoming alarmed because the consumption of such drugs is rapidly on the increase. At a recent international convention, reports were presented by representatives of various countries in which statements were frequently made to the effect that unless the use of narcotic drugs could be brought under control, there would soon be serious physical, intellectual, and moral degeneration of the human race. The various nations understand that drug addiction is a peril, and they are making laws designed to prevent the sale of these drugs; but in spite of the laws the number of drug victims is constantly increasing. There is a peculiar psychological condition which has to be taken account of in preventing the use of drugs; a drug addict lures his friends and acquaintances into the habit.

There is a further illustration of the failure of nature to develop protective measures against some degenerative experiences. If a drug victim would refuse to tempt any of his friends; if his social sense could be exalted so that

he would safeguard innocent persons instead of seducing them, it would not be so difficult to control the spread of drug addiction. Nature has implanted in every normal human being a wish to protect others from pain or disease from which he suffers, but drug addiction represses in the individual the impulse to safeguard others from experiences which have proved harmful to himself. This is due to the fact that he is constantly under the illusion that he is helped by the thing that is pulling him down and piling up before him difficulties which he cannot overcome. It is as though these narcotic drugs were consciously malicious, seeking to create in their victim conditions which will require their continued and increased consumption because an addict needs a constantly increasing dose of his drug in order to escape the consciousness of unsolved problems, of impending danger, and a feeling of incompetency or inferiority.

How Children Are Often Unwittingly Made Drug Addicts

Investigations have shown that a considerable proportion of young children drink tea, coffee, and cocoa at home and indulge freely in caffeine and cola drinks at soda fountains. The active element in these drinks is caffeine, a narcotic drug which produces effects resembling in a number of particulars the effects produced by morphine. A caffeine addict becomes a victim of his drug just as fully as does a morphine addict. He must partake at certain regular times, or he becomes depressed or irritable, or suffers from headache or some other physical disturbance. As a rule, he must increase the dose in order to secure the nervous results which he craves. Fortunately, considering the widespread use of beverages containing caffeine, the drug does not create an illusion of greatness or superiority as does morphine, heroin, and other drugs; but that it does operate to reduce sensitiveness to problems that ought to be solved, and that it does make its victim more or less indifferent to such problems, is apparent to any observer.

The point which needs to be appreciated here is that the caffeine victim does not secure exhilaration by the actual solution of his problems, but rather by taking a drug which momentarily creates a feeling of indifference or superiority to the problems; and this is a deadly attitude for anyone to assume toward problems of any sort. A perfectly healthy-minded individual would keep possession of all his faculties when he has problems to solve, and there would be a driving force within him to work on the problems with all his powers until he had solved them. Any drug agent that he may introduce into his system that will dull his intellectual acumen or slow down his driving force in solving problems will, in the end, if not immediately, prove harmful to him.

It is a dangerous thing to develop in young children a habit of securing artificial exaltation or nervous excitation or indifference or superiority to problems which need to be solved. When the caffeine habit is acquired in childhood or in youth, the basis is laid for a morphine or heroin habit in later life. It cannot be too much stressed that it is a dangerous thing to develop in a child the tendency to obliterate problems by the use of a drug of any kind. If we could bring children through to maturity without reliance upon any form of drug addiction, the chances are that they would go through maturity without feeling the need of narcotics of any kind. This is certainly one of the objects, and it may be the chief

object, to be aimed at in the training of a child—to make him self-reliant, to depend upon his own powers rather than upon drugs in dealing with any situation in which he may be placed. Think of what it would mean to the race if every individual could be taught to depend upon his own resources—physical, intellectual, moral—in adapting himself to the world in which he lives, and to revolt against the use of a drug to paralyze his sensitiveness to the problems that he confronts.

Training Children to Face Difficulties in a Courageous, Self-Reliant Way

One of the conditions which leads to drug addiction is unwillingness or inability to endure pain or distress. Young children are often treated so that they never acquire any resistance to pain or uncomfortable experience of any kind. If they have an ache or a pain they are doped by parents or governesses. Soothing syrups that contain narcotic drugs have been and are still extensively used by those who have the care of children in their charge. How often one hears a parent say to a child who isn't feeling very well in the morning, "If you will drink a cup of this hot coffee you will feel better." Or in the afternoon a child is dull or grumpy, and he takes a cup or two of tea which, it is said, cheers but does not inebriate. It might be better if it did inebriate, and then parents would not be so likely to make their children addicts of it. The writer is not claiming that the habit of drinking tea is in itself ever disastrous; but he is saying that the habit of relying upon tea or coffee or cocoa or any cola drink to revive one when he is fatigued or to pep him up when he has not been getting along well with his work or with his companions is a deadly habit and ought to be avoided.

One does not need to say much about the tobacco habit so far as children are concerned. It is well known, of course, that nicotine is a narcotic drug which tends to create an illusion of comfort, well-being, and superiority to existing unpleasant or difficult situations. It is not claimed that tobacco is always harmful to an adult; but it is claimed, without any modification, that reliance upon tobacco in any form by children is a serious menace to their stability and sound physical, intellectual, and moral development. The youth who cannot meet problems without the aid of tobacco will the more easily fall into habits of using more violent narcotic drugs in maturity. A properly trained youth ought never on any occasion to feel the necessity of introducing a drug into his system in order to cope with the problems which he has to solve.

It is possible to train the young so that they would no more think of relying upon drugs to help them out of difficulties than they would think of lying or stealing or murdering to overcome obstacles. Drug addiction really means, psychologically, the breaking down of self-reliance, or resourcefulness, of confidence in one's power to meet situations, and of ingenuity and acumen in using his faculties in an efficient way.

I WOULD possess a host of lovely things,
But I am poor and such joys may not be.
So God who lifts the poor and humbles kings
Sent loveliness itself to dwell with me.

—JOYCE KILMER: *Wealth*.

What Are Pastoral Calls Worth?

By George H. Betts

Professor of Religious Education, Northwestern University, Evanston, Ill.

SOME four hundred and sixty-six ministers in Chicago were asked to rank a list of thirteen common enterprises or activities of their own churches in the order of importance as looked upon by the minister himself.

Pastoral calling was put at the head of the list.

This list included the following activities, which are here given from high to low as ranked by the ministers:

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| 1. Pastoral calling by the minister. | 8. Having inspiring music for the church service. |
| 2. Providing for the teaching of children in the Sunday school. | 9. Maintaining the prayer meeting. |
| 3. Preaching. | 10. Keeping benevolences up. |
| 4. Supporting missions—home and foreign. | 11. Promoting good fellowship through church socials, suppers, etc. |
| 5. Maintaining the family altar. | 12. Maintaining a large circulation of church papers. |
| 6. Promoting moral and civic reform. | 13. Conducting special evangelistic campaigns. |
| 7. Having children attend the church service. | |

The placing of pastoral calling at the head of the minister's duties to his church makes it appear that to the minister this is more important than preaching, or than the religious education of the young, or than any other activity whatever in the church. The layman may be inclined to wonder why this unique emphasis on the pastoral call.

True, the minister is usually a likeable enough man and possessed of sufficient culture and conversational powers so that his call is welcome in our houses. But just what does this call accomplish that gives it so high a rank in the activities of the church?

Three possibilities occur to the writer in seeking an answer to this question: The pastoral call may help (1) the person or family called upon; (2) the pastor; or (3) the organization called the church.

If the pastoral call is to help the person or family called upon, how? If the home is under a burden of sorrow or trouble, the mere expression of sympathy is, of course, a help, just as it would be from any friend. Where normal conditions prevail, does the home feel the pastor's call an honor; does the home gain some accession of prestige through this recognition? Possibly in some cases, yes; in most cases probably no. The pastor is no longer the social and educational leader that he was a century ago. But however this may be, would the minister say that the real value of his call lies in the increased sense of prestige that may come to the home from the visit? Hardly. To validate placing pastoral calling at the head of the minister's duties to his church something more permanent and more basic should result—possibly some spiritual gain to the persons visited. Very well, what does the pastor do or say on his visit to bring about this spiritual result? Pray with the family? This, I believe, is a custom that has largely fallen into disuse. Discuss spiritual questions? Very seldom. Talk about the various activities of the church? Yes, that is the note that is usually struck. Shop talk is easy and may be interesting. It may even serve to bring the individual concerned to the services of the church or lead him to more active participation in its enterprises. This is, of course, a perfectly legitimate outcome of a pastoral call, but

note that its incidence is upon the *church* primarily, and upon the individual only secondarily. It may help to build up or hold congregations; it may secure workers on committees or teachers in the Sunday school; but whether it strengthens the soul of the parishioner is not proved. It seems likely that the value of the pastoral call to the home is in the main indirect rather than direct, as such calls average to-day. If the pastor doubts this, let him think carefully over the topics of conversation which characterized his last half dozen calls.

But perhaps ministers place pastoral calling at the head of the list because of what they themselves get out of the calls. Like any other human being, the pastor needs human fellowship; he needs even to talk shop. The layman may be forgiven for doubting, however, whether the urge to self-improvement or the need for comradeship on the part of the minister is the governing urge in the pastoral calls. If such were the case, would so many pastors reduce the calls they make to statistical tables and take so evident a satisfaction in reporting their number at ministerial Conferences and to church boards? Is it not true that the pastor feels that to make many calls is to "acquire merit" rather than to strengthen his own spirit?

Keeping the Machine Running

It seems likely that the chief use made of the pastoral call, its main function in the economy of the church, is to keep the wheels of the machine oiled and running smoothly. The church of to-day is rather a complex organization. It has many committees, organizations, programs, what not. There is a machine to run. And some parts of this machine require personal attention.

This is not peculiar to the church alone. A school superintendent remarked that he spent an hour or so every evening after school "dropping in" at the stores of the town. Asked what this was for, he replied, "It helps keep the machine running smoothly." Even statesmen look after their fences. Selling organizations have their "contact men." By calling on the members of his church the pastor can put a drop of oil here, add a stimulus there, buttress a weak place, put salve on a sore spot. And no doubt all this needs doing. At least the organization runs more smoothly, and reports to those higher up are quite certain to show more favorably if such functions are carried out.

But such things can hardly be called important in the spiritual sense except very indirectly. If they make the church as an organization run better—bring in more attendants, increase the offerings, promote good fellowship, then so far so good. These are, however, but the preliminaries to the true function of the church. For a church is not fulfilling its function merely because the wheels of the organization go round. There must be something in it that defines and motivates the ideal life, something that gets hold of the lives of men and transforms them after a great Pattern. Again we return to the question, Just what does the pastor do in his calling that accomplishes this greater thing?

Formal Opening of Clark University

By Prof. E. Luther Brookes

WEDNESDAY, September 26, was a gala day for Clark University, Atlanta, Ga., when about a thousand students, alumni, parents, and friends listened spellbound to the eloquence of Bishop F. T. Keeney, of the Methodist Episcopal Church. Conspicuous was the large gathering of Methodist ministers, who are bending all efforts to raise large contributions to supplement the income of the school. With the bishop firing the opening gun, the university formally opened her doors to approximately five hundred students, three hundred and fifty of whom are in the college department. The new library, beautiful and attractive, and with a thousand new volumes added to its shelves, will be turned over to the university by the contractors this week. Additions to the faculty are: Emmett E. Dorsey, A.B., graduate work, Columbia; Marquis Harris, A.B.; Maurice Thomas, A.B.; C. W. Perry, A.B., B.D. The other members of the faculty are: Hazel Augustine, A.B., graduate work, University of Pittsburgh; Flora Austin, A.B., graduate work, Cornell; Hiram Archer, M.S., M.D., LL.D.; James P. Brawley, A.B., A.M., dean of the college; Theodotia Boyd, A.B.; Stella Brewer, A.B., graduate work, Columbia; E. S. Brown, B.S., graduate work, Harvard; T. Luther Brookes, A.B., A.M.; Lottie Carroway, A.B., graduate work, University of Chicago; Ada G. Doar, A.B., graduate work, Columbia; Mrs. Vera Davage, A.B.; Isabella Ferguson, A.B.; George L. Griswold, B.S.C.; Ida M. Henry, A.B., graduate work, Uni-

versity of Chicago; Frederic Hall, A.B., Mus.B., graduate work, Columbia; Lawyer Taylor, B.S.; Samuel Taylor, B.S.; and Miss O. K. Newman, Bursar.

Of great interest is the program of Thayer Home, which performs all the work of domestic science and domestic art for the university. This home is supported by The Woman's Home Missionary Society. It has accommodation for sixty girls, and houses the most modern equipment and laboratories. Great emphasis is being placed on home economics, the courses of which are to be put on a strictly college basis. The superintendent hopes soon to be able to grant degrees in home economics. Mrs. Cora B. Keister, B.S., Cornell College, Iowa, has just assumed the superintendency of the home. She is a charming woman, of pleasing personality, of wide experience, well trained, and bristling with enthusiasm. Her staff of workers are: Miss Lavinia Russell, assistant superintendent; Miss Ethel Brown, A.B., Fletcher College, Iowa, head of the home economics department; Miss Juanita Pinson, Tuskegee Institute and New Orleans College, assistant in home economics; Miss Dorothy Gleason, Kansas City National Bible Training School, kindergarten; Miss Ruth Collins, secretary of the home; and Miss Lizzie Woolfork, Spelman Seminary, domestic art.

President and Mrs. Davage entertained the students on Friday evening. President Davage seems elated at the prospects for another unusually successful year.

"Died at His Post"

THE Rev. Walter Dorsey, pastor of Mount Zion Methodist Episcopal Church, Linden, Maryland, preached to the delight of his congregation, Sunday evening, September 9, 1928, and died Tuesday morning, September 11, 1928, at 5 o'clock. He was born in Washington Grove, Md., January 28, 1884. He was converted and joined the church at the age of twenty, and became an active worker in the church and Sunday school.

At the District Conference, held in St. Inigo, Md., September, 1908, he was licensed a local preacher and rendered valuable service to the pastor of Emory Grove, Md., charge. In 1916 he was admitted on trial in the Washington Annual Conference; ordained deacon at the Conference held in Baltimore, Md., March, 1917, and elder in the same city, March, 1920. During his pastorate he served faithfully Pisgah, Md., four years; St. Marks, Tenleytown, D. C., three years; Barnesville, Md., two years; Fort Washington, Md., two years; Linden, Md., three years and five months.

The Rev. Dorsey was a faithful and devoted son, husband, and father. He leaves to mourn their loss a mother, devoted wife, two daughters, one son, a son-in-law, two grandchildren, and a host of relatives and friends.

Though he had not been in good health for sometime, he bore his afflictions with Christian fortitude and patience, with a deep zeal and anxiety to carry forward the entire program of the church.

On learning of his illness, the district superintendent, Rev. R. F. Coates, and the Rev. J. H. Jenkins hastened to his bedside. He extended his hand to them and re-

peated 2 Cor. 5, then said: "The thing that means so much to the world is fellowship. Keep preaching fellowship. I have enjoyed it with you."

The funeral services were held Saturday, September 15, 1928, at Mount Zion Methodist Episcopal Church, Linden, Md. The first hymn was announced by the Rev. J. S. Carroll; prayer by the Rev. H. A. Brooks; Scripture lessons were read by the Revs. J. H. Woods and L. McKenney; the obituary was read by the Rev. C. E. Hodges; the Rev. Fields announced the next hymn. Resolutions were presented and read from the church; church school; Baltimore Preachers' Meeting; Chapel Hill, Fort Washington; African Methodist Episcopal Church, Kensington, Md.; Metropolitan Grove, Md.; and the Rev. M. F. Hayling, Ronceverte, W. Va. Brief eulogies were made by the Revs. W. H. Dean, J. H. Jenkins, B. T. Perkins, E. S. Williams, Armstead Jones, P. C. Butler, R. S. Thomas, C. S. Briggs, V. N. S. Hughes, C. E. Queen, J. A. Jackson, and the Rev. Walden, of the African Methodist Episcopal Church.

The district superintendent, Rev. R. F. Coates, delivered the sermon from Psalms 23. 1. Other ministers present were: The Revs. W. J. Tyler, F. F. King, J. H. Lewis, S. A. Lewis, Wm. Brown, J. W. Carroll, L. A. Carter, J. E. Carter, Bradley Johnson, P. Myers, J. C. Dockett, Gross, Roberts, W. E. Williams, Matthias Williams, Nathan Ross.

The interment was made in the cemetery beside the church. His passing is a loss to the Washington District and to the Washington Conference.—Reporter.

Effect of Disastrous Hurricane-Storm on Florida's Negro People

Mrs. Mary McLeod Bethune Hastens to Stricken Area to Investigate Need and Give Succor. Tells Story of Extreme Suffering and Need for Aid

THE people of Daytona Beach, Fla., had reason for the greatest possible anxiety on Sunday night and Monday past, when the hurricane storm which so devastated the lower east coast of the State, played havoc in that city. The students who had arrived on the campus of Bethune-Cookman College, together with faculty members who had arrived, watched, with alarm and with prayerful hearts, the progress of the storm. Fortunately, however, no great amount of destruction resulted on the campus and in the city. Trees were uprooted, early vegetables and shrubbery destroyed, and the buildings placed in need of repairs—but lives were spared.

But the cries of our people in the districts actually stricken by the storm—in the lower sections of the east coast—came to Daytona Beach, and Mrs. Bethune, always ready and eager to help in the solution of problems affecting her people and humanity generally, stopped, in the midst of her work in preparation for the opening of school, to go to them. Mrs. Bethune gives this graphic description of the situation as observed by herself:

"Words are almost inadequate to tell of the conditions as they are. Suffice it to say that the lower east coast of Florida lies prostrated. Delray, Pleasant City, Palm Beach, West Palm Beach, Canal Point, Bellglade, Panokee—all have been seriously struck. Never before in my life have I witnessed such suffering, and so many homeless people. The coast has been raked and scraped from Pompano to Stuart. The storm was the most violent ever known in that section. In its rage it brought all persons down to a common level of mutual help. Negroes and whites alike are sharing in the losses of homes, friends, property, and, indeed, life. Little has been left of the homes and business places of the Negroes in West Palm Beach. Schoolhouses have been destroyed; every church, save one, in the entire city, is demolished. All of the public buildings are destroyed. The cries for home and shelter penetrate to one's very soul.

"Canteens and dispensaries have been opened up for immediate help in the stricken sections. Whites and Negroes both are receiving aid from the Red Cross, which is rendering every assistance possible. Our big job has been in the organizing of effective leadership among the Negro group and the securing of executive nurses and social workers to labor hand in hand with the other group, in order that the needs of the thousands of suffering be met. The suffering among the people is piteous.

"We were fortunate in that very few lives were lost in Palm Beach proper and the surrounding cities; but oh, the distress among the poor people in the Everglades! They were drowned by the hundreds. Great trucks, heaped high with dead bodies—white and black—men and women and children—being buried without being identified, many of them having no one left to identify them.

"As we walked through the destituted places our souls cried out to God for help, because He alone could sustain us under such conditions as these. We are so happy that we were able to help a little and to direct and organize so that efficient service might be rendered those who were suffering so acutely.

"Many poor souls swam through the rising waters, or walked twenty, twenty-five, and thirty miles, seeking shelter. One brave Negro man, J. W. Sanders, saved the lives of eighteen persons at

Bellglade, most of them being white women. In the saving of these lives he became so exhausted that when he took his wife and child and tried to make it with them his strength left and his child was lost. But it was only for a season. Our Father does not thus reward valor and unselfishness; the child was rescued by another, and when the brave man was receiving aid in the canteen, the little one was brought in with another group. The tears of joy streaming down his cheeks were pitiful to see.

"One mother tried to swim across the rushing waters—her baby in one arm and fighting the currents with the other. An alligator took off one arm, and she was left thus to save herself and her child. Thank God a rescuer came and they were saved.

"The need for assistance in these places is very great. There are more to help than can be reached. The refugees are being sent to near-by points. Five hundred Negroes were sent last evening to Pompano, where Negro physicians and two nurses were provided to administer to them. Five hundred whites were sent into Miami with a like arrangement. Help is being given to them as rapidly as it is received.

"This catastrophe has brought out the fact that there is a brotherhood among men, even though it is sometimes hard to see. Every man and woman who possibly can is working to help his fellow man. We believe that good must and will come out of this disaster.

"This is a hard blow for the Negroes of the east coast. Two years ago we had the dreadful storm at Miami; then the boom bubble burst with fearful results; seven banks in West Palm Beach were forced to close, and now this great storm. We need, we need, we NEED your prayers, your financial support, your assistance in every possible way. These homeless people not only need food and clothing, but their little homes, representing years of toil and sacrifices, must be rebuilt.

"An interesting feature of the distressing situation is the safety, through some preternatural warning, of the Indians of the Everglades. Many days before the storm they went through the Everglades saying, 'Follow Indian; Indian no fool; going to dry land; big water coming.' The people of the Everglades disregarded the warning; indeed, they thought nothing of the prophecy. Had they done so they would have been saved as were the Indians.

"Florida schools will be seriously handicapped this year because of the conditions. There will be no way for boys and girls to be in school. These important issues must be taken care of. We are earnestly soliciting the aid of all American citizens. Please help in some way. Clothing for men, women, and children may be sent directly to the Negroes' First Aid Headquarters, Rosemary Street, West Palm Beach, Fla., attention of Dr. J. H. Terrell, or Mrs. Frederick, and directly to the Negroes' First Aid Headquarters, Delray, Fla., attention of Prof. S. G. Spady. From these points clothing will be distributed to the other points near by. Cash contributions may be sent directly to our school office in Daytona Beach, which will be distributed through the local chapter of the Red Cross, to meet the needs of the people. We are continuing to serve here, and we will welcome help from any source. Help must be given to the suffering on the lower east coast of Florida."

Gammon's New Day

WITH the opening of its doors on September 25, Gammon Theological Seminary entered upon what by all tokens may be regarded as the most auspicious period in its development and service since its prophetic founding. The law of development reveals that the growth of great institutions is relatively slow, but substantial and basic. Such has been the growth of Gammon as the school itself and its contributions have become basic, and a guarantee of incalculable value in the church's projected program.

Accordingly, there is growing interest in the immediate steps being taken to contribute to the institution's efficiency. For some time it has been clear to leaders in the church that Gammon must

be geared up to the scholastic standard of regularly standardized theological institutions of the country. It cannot now, as of years ago, equip men for Negro leadership, but for leadership. It must train men for as exacting a leadership in the field of religion among Negroes as that to be provided for any other social group. The heightened level of religious activity and life among Negroes demands a type of leadership second to none in scholarship, pulpit efficiency, and administrative ability. The Negro preacher of today will find this cultural equipment somewhere—in his own schools if he can; in others if he must.

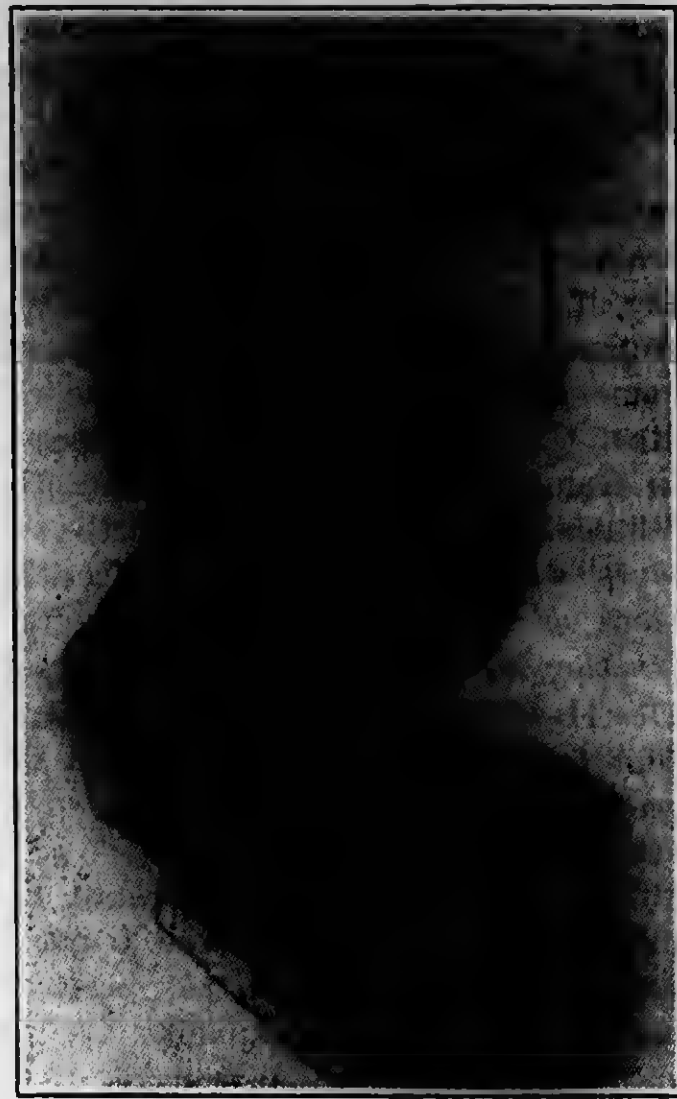
It is more than fortunate that the board of trustees of Gammon Theological Seminary, facing this condition, has worked steadily to-



PROF. FRANKLIN H. CLAPP



PROF. WILLIAM Y. BELL



THE REV. CLARE J. HEWITT

ward fulfilling the requirements of the situation. As resources in finance have permitted, they have progressively enlarged the usefulness of the seminary by increase in the number of faculty members and the enrichment of the offerings of its courses. By reason of its proximity to Clark University, it has been possible so to articulate the courses in the languages, in philosophy, and the social sciences, as to avoid duplication by the students. By such an arrangement, students save much time and expense in preparation for their life work. When the crying demands of the field are considered, this saving of time is a tremendous advantage to the churches and the Conferences. As the seminary's service is an increasingly vital factor in providing a trained ministry for the entire race, a similar advantage in saving in the period of preparation inures to candidates of all the denominations.

With such an unusual opportunity offered the Negro ministry as a whole as is provided in the superb educational facilities possible in the combined curricula of Gammon and Clark, there can legitimately be no justification for either the lack or the proverbial inefficiency of our Negro ministry. Only the lifting on the part of other denominations of some inconsequential bias of sect hinders Gammon from emerging to the front as the most feasible center in the world for the training of ministers for the Negro race. Already it has the pre-eminence in many respects. It stands in the greatest Negro educational center; it is larger than any other; it is better equipped and endowed than any other, by far; it offers the most ambitious curriculum, the most varied selection and wide range of courses, and maintains the largest faculty of any institution doing theological education within the race. For the fine blending of culture, social passion, Christian urge, and historic racial backgrounds in the broadest and most easily adapted equipment for his specific field, Gammon Theological Seminary is without doubt the most appropriate center of training for service that the Negro minister has within his reach. Also as a matter of economic retrenchment and an object lesson in denominational comity and co-operation, Gammon should point the way and dispose the attitudes of Negro denominations toward Christian unity in common endeavor.

To meet fully its responsibility and measure up to its opportunity as a post-graduate seminary, certain faculty additions, necessary, have been made for the current scholastic year. After a long period of rare service in the seminary, first as professor, finally as its president, Dr. G. H. Trever voluntarily retired, carrying with him the appreciation and unstinted gratitude of the seminary's constituency. Now comes as its head, to guide its destinies, the Rev. F. H. Clapp, D.D. The coming of the new president is vastly important, since he comes not merely to head an impersonal institution, but his position as such puts him as director of ministerial training for the religious leaders of a whole race group. In this field the potentialities of his influence for fostering the social progress of the group are limitless. Everywhere among us and throughout the church, confidence is abounding in his ability and his worth for advancing the cause. President Clapp, far from being a novice in educational administration or ministerial experience, is a seasoned school man. For nearly thirty years he has been a factor in the field of theological training. A Wesleyan University

graduate, in 1903 he took his B.D. degree at Drew, and later from the same school the degree of Master of Theology. Albion College conferred upon him the degree of Doctor of Divinity. His enlarged preparation was enhanced by additional courses as graduate student at Columbia University and Mansfield College, Oxford, England.

Rounding out his scholastic preparation, he comes to Gammon with a wealth of experience and culture gained through travel and pastoral ministrations. In the ranks sixteen years as a member of Michigan Conference, he served leading pastorates, also as trustee of Albion College, and six years superintendent of the Albion District. While he was in the midst of Drew's two-million dollar endowment campaign launched last year, serving as executive secretary, Dr. Clapp was unanimously chosen to direct Gammon's fortunes. His life successes made the irresistible appeal to the trustees. President Clapp brings with himself to Gammon Mrs. Marle Wells Clapp, whose thorough training, broad culture, and democratic sympathies, imbibed in the atmosphere of her New England home and environment, will make her an invaluable aid in furthering the success of the Christian adventure to which both are now devoting their lives. It is a fine coincidence that since her college work, all of her training has been in the disciplines of theology. Besides her A.M. degree, she also has the B.D., both from Drew, and a diploma in theology from Oxford University, England. Besides, she has done work as associate professor in Biblical literature in Albion College. Enviroined, educated, and experienced in theological culture, these servants of the church will fulfill every expectation cherished by the friends of the seminary for its largest service to the church.

Another addition to the seminary's faculty is the Rev. William Yancy Bell, Ph.D. Dr. Bell's selection is the seminary's first departure toward making the seminary cosmopolitan in its appeal. He is an elder in the Colored Methodist Episcopal Church, his father being a minister in that church for more than fifty years. His special fitness made him the choice of the trustees in initiating the new policy of blanket service to other denominations. He was graduated from Lane College with the Bachelor of Arts degree in 1907, received the Master of Arts degree from Northwestern University in 1915, and the Bachelor of Sacred Theology degree from Garrett Biblical Institute the same year. He was also awarded the Trustee Fellowship at Garrett, and the Carroll Cutler Fellowship at Yale University, and in 1924 he received the degree of Doctor of Philosophy from Yale, his dissertation being on "The Mutawakkili of As-Suyuti," a translation with notes of an Arabic manuscript dealing with words of foreign origin in the Koran.

Besides thorough academic preparation, Dr. Bell has had wide experience in the ministry. For two years he was pastor at New Hope Church, Evanston, Ill., and for nine years he was in charge of the Williams Institutional Church, New York City. He taught Latin and Greek in Lane College for a year, and was chaplain in the United States Army for two years. Four times he has been a delegate to the General Conference of his church, and in 1925 he was a delegate to the Universal Christian Conference on Life and Work, held in Stockholm, and is a member of the Continua-

tion Committee of the same organization. He is also a member of the American Oriental Society, Administration Committee, of the Federal Council of Churches.

Since so large a per cent of Negro church work is rural, and ministerial education must give stronger emphasis to that type of training which equips for rural leadership, Gammon is wisely adapting its courses to that urgent need. It is to be hoped that the courses now being inaugurated in rural church efficiency will become a permanent feature in the curriculum. To begin with, the Rev. C. J. Hewitt, D.D., has been selected to give these courses in Gammon. He graduated from Union College and from Garrett Biblical Institute. Dr. Hewitt's ability as a specialist in rural work was recognized in his selection by the Board of Home Missions as rural field worker, to accept which post he gave up his position where he had taught for seven years in Garrett. Though Dr. Hewitt will be visiting lecturer for the present, it is possible that through courses he gives and the skilled service rendered, this particular field will become one of the permanent features of the school's program.

This expansion of the work of the seminary has been the fixed purpose in the minds of the trustees for a number of years, but realization of the dream has been long delayed for lack of liquid assets with which to expand. Confidence in this direction was inspired by the recent agreement of Bishop Thirkield to accept the chairmanship of a strong committee to launch an endowment campaign for the seminary. An adequate endowment for Gammon is imperative. Identified by long years of service and love, as is Bishop Thirkield, he is the most logical person to lead the campaign. So universally known and favorably as is he, and so successful as a convincing speaker, with such a record of achievement and inspirational life behind him, he could hardly have a peer in winning

support of the general public to this enterprise. With such convictions as these inspiring confidence in trustees and people alike, Gammon has entered upon the adventure of that expansion for which its founders and their successors and supporters have dared to dream and hope. For the sake of a more efficient religious leadership for the race, and as an invaluable aid in solution of our vexing problem of group adjustment, it is the part of wise social economy for every public-spirited citizen, as well as for all church folk generally, to support the movement to make Gammon the world's great Mecca for the training of religious leaders for the Negro race. "Religion is the strength of the empire." They who give themselves to purifying and fostering the religion of society are society's greatest builders. To make its religious prophets is society's most critical function. Herein lies Gammon's appeal to the social thinking of our race and our times. Let there be concerted effort, serious and sustained, for a bigger and better Gammon.

The long delayed encouragement to theological education due by the church, most fortunately was given by the recent General Conference in that notable legislation favoring theological seminaries. That provision put the church's seminaries within the province of regular World Service appropriations. Of course, in the process of allocating funds from World Service, the seminaries must face declining receipts from the connectional income, but any increase of working capital for these worthy institutions will be a most welcome accretion to the meager residue for making more efficient these under-supported institutions of the church. Any retrenchment in World Service giving on part of our group should find in the appeal coming from our theological seminaries a sufficient challenge to force open our purses and to loosen our purse strings so that Gammon, along with the others, may cease to limp, but be enabled by our giving to walk instead.

A Visit to Whittier and His Motto for Gammon Theological Seminary

By Bishop Wilbur P. Thirkield

NO AMERICAN poet has shown a deeper insight or broader range of thought than John G. Whittier, unless it be James Russell Lowell. To Whittier might be applied the word of Matthew Arnold—"The friend and helper of those who would lead the spiritual life." He is the poet of "eternal goodness" and of communion with the unseen. He has written some of our best hymns, that should be oftener sung in our churches. He is also the poet of nature, and will, through the sympathetic reading of his poems, bring the student closer to nature's heart, until

"Meadow, grove, and stream,
The earth and every common sight
Shall seem appared in celestial light,
The glory and the freshness of a dream."

As the poet of freedom, he stirred the heart of America. He also influenced most deeply the thought of John Bright, the great English orator, who has expressed his indebtedness to Whittier. He knew Whittier by heart. It was said that "he would stand with his arm upon the mantel by his own fireside and repeat page after page of Mr. Whittier's poems. He said to an American lady who was visiting him: "I would rather see Mr. Whittier than any man in your country. If I could go to America, I shall seek him first. Lowell said his name was 'sweetly familiar to both England's ears.'"

It was one of the rare hours in my life when I met this poet of freedom, of nature, and of the spirit. It was at Lake Winnepesaukee, in New Hampshire, an Indian name signifying "The smile of the Great Spirit"; and there is no more beautiful sheet of water on the face of the earth. Here he rested and found inspiration for some of his tenderest and most expressive poems of nature. Take a sweet verse like this, which has sung itself into my life, and has often calmed and rested me when burdens were heavy and cares perplexed:

"Life's burdens fall,
Its discords cease;
I lapse into the glad release
Of nature's own exceeding peace."

It was here on the lake shore at Center Harbor that I met him. Learning that he was at the head of the lake, I rowed in my boat three miles and back from the lonely island where I was camping. I found him on the porch, that commanded a wonderful prospect. A mere reference to my work in the South for the race whose freedom he did so much to win gave me ready access to him. Never can I forget that calm, tender face, full of sweetness and light. There

was in it something of the innocence and trustfulness of childhood. As you looked into those eyes you were reminded of Browning's line on Wordsworth, "Lived in his mild and magnificent eye"; you thought of the pure in heart who have the beatific vision, of those who are ever beholding the face of the heavenly Father.

I had then on my life the burden and inspiration of Gammon Theological Seminary. I had the ambition to secure autograph copies of the "Battle Hymn of the Republic," of "America," and an extract from "Uncle Tom's Cabin," to be framed for our library. I had even now come with courage to ask him for an original poem to be used at the dedication of our new library building. The readiness with which he granted my request was a revelation of his deep interest in this work. Here are the memorable lines which he sent me, lines which the editor of the Independent pronounced to be as fine and comprehensive as any Whittier had written, and which have ever since stood as the motto of the seminary:

"Light, Freedom, Truth—be ever these our own;
Light to see truth, Freedom to make it known;
Our work God's work; our wills His will alone."

He afterwards sent an autograph copy of his poem, "The Preacher," which now hangs upon the walls of the library with the other autograph treasures from Harriet Beecher Stowe, Julia Ward Howe, and the author of "America," which I was fortunate in securing.

About this time we organized in the seminary a "Whittier Club" for the study of his poems. And it is such clubs that I want to recommend to groups of young people in our churches and schools. We took up various classes of poems, namely: on freedom, nature, poems of war time, and poems of the spiritual life, and studied them together. It brought many a student into an appreciation of poetry, which means the enrichment and blessing of any life. It also quickened the imagination and stirred the patriotism of many another young man who has gone forth to preach the Word. It gave to many a deeper appreciation of nature in all her various moods. It quickened all to broader views of humanity and gave to many a stronger hold on God. It puts a new note into a man's life, and undergirds him with fresh strength, when he learns and often repeats Whittier's poem on "The Eternal Goodness," and permits such a hymn as "Dear Lord and Father of Mankind" to sing itself into his life.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

SPIRITUAL GIFTS

FOURTH QUARTER. LESSON II. OCTOBER 14

Scripture Lesson—1 Cor. 12-14.

That Interesting Corinthian Church. We are back to the Corinthian church. Well may we study about this church in so many lessons. For to my mind this is the most interesting and suggestive church of early Christianity. The spirit arising in this church has matured in the modern age in Christian denominationalism. It is not that denominationalism arose in this church, but that it arose out of the same spirit which, but for the powerful influence of Paul, would have given rise to denominationalism in the early church. We have spoken of this before. There were the seeds of a Paulan, an Appolosan, a Cephasan, and a Christian denomination. Then there was something approaching the Puritan in those who opposed the eating of meats which had been sacrificed to a heathen god. To-day we have the seeds of another denomination—what we might call the "Holy Ghost" or "Apostolic."

The Situation in the Corinthian Church. There were members of this church who held that the ability to speak in tongues was the highest Christian gift. Some doubtless had this gift, and considered themselves more perfect than those who did not have it. Doubtless they had persuaded some others to believe as they themselves; and these others thus persuaded were nervously seeking the gift. There were others possessing other gifts who would have it that their particular gift was chiefest. In the regular church worship each tried to outdo the other in the display of his particular gift before the congregation, and some tried to monopolize all the time. The orderliness of the worship was destroyed. And there was confusion galore. It is more than probable that those who said that they were "of Peter" were of him partly because he was known to have received the gift of tongues; while this was not known of Paul, he had never been known to have indulged in such spiritual excesses. They did not believe that Paul ever had received such a gift, and so they believed themselves to have attained unto higher spiritual excellency than even Paul, who had established their church (note how Paul emphasizes that he could speak in tongues, but did not do it in the church—14. 18, 19, 26). But this should be said: those who sought and emphasized each particular gift were sincere and well-meaning. Each who competed with the other in turning the worship into a pandemonium thought that he was elevating himself in the eyes of God because, as he thought, God had so blessed him above the others. Each thought the other mistaken in estimating true spiritual values, and so was in need of wholesome teaching. Even there were some of means who considered the greatest gift to be the gift of charity—that is, the disposition to share their goods with others in need. Those Corinthian Christians wanted to be the best possible Christians. But they did not seem to understand the fundamental characteristic of the "best" Christian. This characteristic Paul made emphatic in the thirteenth chapter of this book, which has been called the finest thing ever written on the subject. If one does not possess this characteristic, even though one should speak in the unknown tongue of *angels*, should be the greatest possible prophet or teacher, and should make the extremest sacrifice for others, one is not a true Christian (13. 1-3; see also Rev. 2. 1-4).

How Paul Dealt with the Situation. In a former lesson we spoke of Paul as a mediator in church disputes and not an avowed vindicator of either party to the dispute. And here we have him acting the same rôle of mediator in this religious contention. He did not absolutely condemn either side; and he

did partially condemn all sides. He did not say that it was absolutely wrong in every instance to speak in tongues even in a church; but he did hold that it was absolutely wrong to turn the church worship, which was meant for the spiritual edification of Christians and the conversion of non-Christians, into a speaking-in-tongues, a homiletic, a singing, or a pedagogical performance so that the *understanding* of men is scandalized (14. 23). The whole purpose in worship should be, not a competition in the vain display of gifts before the church, but the edifying of the church (14. 12, 19, 26). There should be feelings and emotions in religion—religion is not religion without them. But even these should be subordinated to or should be aroused through the understanding. Our bushwhacking ministers who specialize in the stunt called "going through the woods" would do well to reflect seriously on the apostle's emphasis on appealing to the *understanding* in chapter 14 of this book. Indeed, there is too much speaking-into-the-air (14. 9) type of prophesying (preaching) in the churches for the edification of the saints! Christians should not seek the gift of tongues as such; but they should seek the Spirit of God and whatever gift He should bestow. The gift of tongues is but one of the variety of gifts He gives. He knows to whom each of these gifts is most appropriate. Each gift has its legitimate place in the church. It is good in its proper place; but it is not good out of its place. If either of these gifts is to be considered greater than the others, it is the gift of preaching (prophecy)—14. 1, 24. But the highest and greatest gift of all is the gift of love (chap. 13).

There should be unity in the midst of diversity of gifts. In the exercise of them one should not be pitted against the other; but each should co-operate with the other toward the realization of the one supreme end—not *personal* satisfaction, but *social* edification and the conversion of men. Not all should have any one of them (12. 14-30; 14. 26). In worship all should have opportunity to be exercised, though not all on the same occasion by everyone who may possess a par-

ticular gift (14. 27-33). The only gift that all should seek, should have, and should exercise all together and at all times is the most excellent gift of love (12. 31 to 13. 13; see also Mark 12. 30, 31).

SAMUEL HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, OCTOBER 14, 1928

"Love never faileth"

(By D. D. Martin, D.D.)

Is there hope of the ultimate conquest of the world for Christ? Will divers races and tongues come to oneness in Christ? Will faiths and creeds of humanity ever be joined under the leadership of Christ? Such questions overwhelm us, and in our doubting mood we would say impossible. But the lesson of to-day compels us to face an unconquerable ally of the gospel. All other things may fail, but love never faileth. It cannot fail. God is Love.

Our lesson points out that gifts may differ, but they all are from Him, and center in Him, who is Love; and all working together in love are God's way of perfecting the body of Christ. It is the manifestation of the spirit of love. Many desire gifts and offices, preferment and power, but there is a more excellent way; it is the gift of love which always prefers that another shall be honored and accepts honor only in the modesty of love. All that we can do at home or in the foreign field is lost effort except it is done in love. No other gift is comparable. Love never faileth.

Love Is an All-inclusive Grace. Possess it and you are a missionary, at home and abroad. All men are your brothers when love introduces them to you or you to them. All differences fade when subdued by the light of love. Love makes poverty beam with the radiance of wealth and the rich to be beautiful in their modesty. Love shares what we have with others until our greatest joy is in making others happy, and our own happiness is in loving and helping everybody. Love would make us all missionaries always.

Love Is the Supreme Grace, for It Is Permanent. Other things shall fail and cease. All will vanish except faith, hope, and love. These shall abide, but the greatest of these is love. Faith is love's feet and runs its errands of help. Hope is love's eyes with which it looks through the darkness to light. Love is the soul of each and of the universe, the only promise to men. It is heaven now and forever to all it touches to master, for love never faileth. God is Love.

GAMMON SEMINARY.

Epworth League Topic

OCTOBER 14

FACING THE FUTURE

(Isa. 62. 1, 2)

What Facts Did You Find? Only as you found out real facts will you be in position to face the future in any adequate ways. Prohibition is not an issue which can be settled on the basis of sentiment alone. Even facts are not sufficient unless the underlying causes are determined and comparisons made before conclusions are deduced.

If you do not know how prohibition came about; if you are unacquainted with problems of enforcement; if you are only guessing at the effects of intoxicating liquor upon the physical body and its moral effects upon society, then you are not ready to face the future in a reasonable and intelligent way.

The discussion of last week should not end your search for facts. Be alert for additional material on both sides of the question. Continue your careful study of the problem as you face the future, not for one week, but so long as there is agitation of consequence on either side of the issue.

As Those Opposed to Prohibition Face the Future. They maintain that:

Prohibition does not prohibit.

Prohibition is causing corruption of public officials.

Prohibition is a violation of personal liberty.

Prohibition is a cause of crime. It has been one of the chief factors in bringing about disrespect for law.

There should be "an amendment to the Eighteenth Amendment which would give to each individual State itself, only after approval by a referendum popular vote of its people, the right wholly within its borders to import, manufacture, or cause to be manufactured, and sell alcoholic beverages, the sale to be made only by the State itself, and not for consumption in any public place."—(From the speech of Governor Smith accepting the Democratic nomination for President.)

Prohibition has meant an economic hardship for the farmers by cutting off a major outlet for their grain.

Prohibition is not the will of the majority. It was put over during war times, when thousands of our voters were overseas.

For these alleged reasons and others, those opposed to prohibition face the future, determined to revise or to nullify the Volstead Act and the Eighteenth Amendment.

As Those Favorable to Prohibition Face the Future. They maintain that:

Alcohol is a poison.

Prohibition makes for increased personal liberty.

Crime, due to drunkenness, has greatly decreased under prohibition.

Prohibition has helped to bring about unprecedented prosperity.

"The campaign for light wines and beers is a pretense and a sham, a smoke screen behind which to bring back and legalize the saloon and the liquor traffic."

The Eighteenth Amendment is the result of nearly a century of growing antagonism to intoxicating liquors.

The Eighteenth Amendment and the Volstead Act can and must be enforced.

As You Face the Future. What are the facts upon which you will form opinions as a basis for action?

What will you do toward helping your community to become informed regarding the effects of alcohol on the individual and on society?

What changes, if any, do you think should be made in the present prohibition laws, and why?

If you believe in the present prohibition laws, what will you do in helping to enforce them?

Has a citizen of the United States the right to violate these laws or others if he does not believe in them?

What opinions based on insufficient knowledge or on misconception can you help to correct?

What do you think about drinking scenes as portrayed in moving pictures or described in novels? As Christian young people, what can you do?

What are your ideals for your own life? Your community? Your nation? Would the repeal or the modification of the present prohibition laws help in the realization of those ideals?

How can the attitude of the President of the United States affect the future of prohibition? What are his powers in the appointment of officials for enforcing the laws?

As Christian young people, what do you propose to do, at once, about these questions?

—Epworth League Quarterly.

prayers for our church.—Miss Lenora Thomas, Reporter.

Fort Scott, Kans.—Zion Chapel Methodist Episcopal Church is still holding her place in the Wichita District along with the rest. On August 8 the Ladies' Aid Society and Epworth League gave an anniversary in honor of the pastor, Rev. E. J. Moore, who has served Fort Scott Methodist Episcopal Church faithfully for the past four years. The program was in charge of Mrs. L. Culverhouse. The four-years' achievements were read by Mrs. Ethline Beatty, Epworth League president. The churches of the city were represented by their pastors, who gave encouraging remarks and spoke in high terms of Bro. Moore as a Christian gentleman, and a co-operator for the uplift of God and the community. May he live long to carry on the good work.—Reporter.

Lake, Miss.—The week following the second Sunday in September was a high week for Pleasant Valley Methodist Episcopal Church. Our revival began on the second Sunday and closed Friday night with six converts. The Rev. F. L. Williams conducted the meeting and preached to the delight of all who heard him. We must say that he is a wonderful preacher and a man of God. The Rev. N. E. Goodloe was with us on Thursday and preached a great sermon which stirred the house. On Friday night a great surprise was given to the pastor, which consisted of many kinds of fruits and groceries. Raised during the week, \$89.69. May God bless our pastor, whom we hope to have returned to us for another year.—The Rev. T. H. Johnson, Pastor; Mrs. Rubie Gray, Reporter.

Lawrenceburg, Tenn.—Some of the best talent of St. John Methodist Episcopal Church, on August 31-September 3, rendered an excellent play entitled "A Noble Outcast," a drama in four acts, directed by Miss Willie M. Parker and Mr. O. J. Summerhill. The following members participated: Misses Juanita Jefferson and Frances Thornton, and Messrs. Earl Parker, Martin Parker, and Harry Williams. The proceeds amounted to \$12.30. This amount was applied on a car for the pastor and family that he may be better able to do the work for the Master. Miss Willie M. Parker and Mr. Earl Parker are Walden students, and will soon return to school. The pastor's family was made to rejoice. Our pastor and wife are hard workers and are doing what they can to foster all causes of the great church. The Rev. W. M. Neal, pastor, looks after every interest of the church.—O. J. Summerhill, Reporter.

Covington, Ga.—Gaithers Chapel Methodist Episcopal Church, on Union Grove circuit, greatly distinguished herself Sunday, September 9. This little chapel, twelve miles out from the city of Covington, very small in membership, drew on the community to the last man, and it was an inspiration to enter the door on Sunday. Every seat was taken; standing room was at a premium. The old Methodist love feast conducted made a hot-bed for the morning message, which was delivered by Pastor Strickland, to the delight of all, from the text, 1 Cor. 7. 29, "But this I say, brethren, the time is short." A veritable Pentecost was witnessed. At night the candle-light service was conducted by the pastor and \$80 was raised. Gaither is always doing nice things for her pastor, because she appreciates his ability and unselfish, intelligent service. This little church bore the expenses of the pastor's trip to New York City, where he conducted a two-weeks' revival at Mt. Calvary Methodist Episcopal Church.—Mrs. L. W. Strickland, Reporter.

Kosciusko, Miss.—Wesley Methodist Episcopal Church: The members and friends of Wesley Methodist Episcopal Church in a united effort under the direction of their pastor, Rev. J. P. Watson, launched their annual revival, assisted by the Rev. J. W. Golden, the evangelist. On the arrival of the Rev. Golden, a committee, made up of three ladies, namely: Mrs. P. L. Bullocks, Mrs. L. A. Pressley, and Mrs. L. Lloyd, had arranged for every meal among the membership and Baptist friends. It is said by people that have been here for fifty years that this was the greatest revival that has ever

Little Stories of Achievement

What the Churches Are Doing

Meridian, Miss.—We have just closed a very successful revival which was held at St. Peter's Chapel, Marion, Miss. At this meeting we received five accessions for baptism.—I. R. Kersh, Pastor.

Indianapolis, Ind.—Scott's Methodist Episcopal Church choir held its first "Pleasant Hour," Sunday, September 16, under the Rev. David E. Skelton, pastor. We had a full house. Dinner was served at the church with much success. The Rev. Skelton is a wonderful minister of the gospel and is doing great work in this community. Pray for his success.—Beulah M. Davis, Reporter.

Paw Paw, W. Va.—We were pleased to have with us Sunday, September 9, our beloved pastor, the Rev. L. A. H. Moore, and his good wife. Our pastor preached two wonderful sermons to the delight of a splendid audience, both morning and night. We are also glad to have the return of our teachers, Prof. C. Dennis and his assistant, Miss A. Harmon. May God bless their work in our schools this year.—Mrs. E. Fields, Reporter.

Tupelo, Miss.—The Rev. W. C. Conwell, of Wichita, Kans., visiting his old home in Mississippi, came to us on Tuesday night, September 4, with a burning message from Matt. 14. 14. His sermon was strong and powerful, so much so as to draw the unconverted to him after his sermon, asking him to pray for them without any invitation. Mt. Pisgah shall never forget that sermon. May his life be long and prosperous that he may continue to preach to others as he preached to us.—Rachel Hadley, Reporter.

Navasota, Texas.—Navasota Circuit Camp Ground mid-week service was conducted by the pastor, Rev. J. C. Beal, our beloved pastor, for whom we thank the bishop and district superintendent. He is a great leader. Sunday, September 16, was a high day at Camp Ground. The Rev. E. F. Jackson, our pastor at Navasota Station, preached a soul-stirring sermon from John 14. 17. Collection for the day, \$65.78. We cannot fail with such leaders as the Rev. J. C. Beal and his good wife. Our motto is, "Over the top." We are planning to retain our efficient pastor.—Mrs. Mary Richardson, Reporter.

Anniston, Ala.—On Friday night, August 31, the ladies of Haven Methodist Episcopal Church gave Mrs. Carson a pre-birthday surprise. They brought her many useful articles which will be of much service to her while she is away. Mrs. Maggie Ogletree presented the gifts, while Mrs. Etta Bell Benham and Miss Willie and Emmy Jackson served the guests of more than a dozen. Mr.

Henry Brooks furnished music for the occasion, and the happy midnight visitors departed with the good wishes and blessings of the parsonage.—Reporter.

Bastrop, La.—Mt. Nebo charge has never been in better condition than it is now. Despite the illness of the pastor and other hindrances, we stand second on the Monroe District. Our World Service has increased this year 100 per cent. Every claim of the church is being looked after. A great revival has just closed and eleven persons were happily converted. Our pastor, Rev. W. R. London, has reorganized the church and all departments are doing great work. The average attendance at Sunday school is fifty. We ask the bishop for the return of our pastor.—O. B. Chestnut, Reporter.

Potts Camp, Miss.—St. Mary Methodist Episcopal Church: During the fourth week of August we had a glorious revival. Three precious souls were added to the church, and many soul-stirring sermons were preached by the pastor, Rev. S. J. Mack. His text on Wednesday night was, "God's Blockade to Hell," and Thursday night, "Come, and See a Man." Those two sermons stirred all who heard them. Never before has such a service been conducted in Potts Camp. Collection for the week, \$28.22. May God's blessing rest upon our pastor, that we may have him returned to us for another year.—Lucile Street, Reporter.

Hogansville, Ga.—The Rev. Joseph Griffith, pastor of Newnan Methodist Episcopal Church, conducted a successful revival meeting for the Rev. J. H. Brandon at St. Mark's Methodist Episcopal Church. Many souls were converted and united with the church. The church has been revived and community greatly helped. The good people of this community, both white and colored, will long remember the Rev. Griffith for the great service rendered, and we pray God's blessings upon him that he may live long to preach the gospel which is the power of God unto salvation. We extend to him a standing invitation to our church and community.—Reporter.

Baton Rouge, La.—September 12 was a high day at Hughes Church. Sunday school was conducted at 9.30 A. M. by Miss Porer. Service at 11.30 A. M., at which time the Lord's Supper was administered to the junior church, and devotional service was conducted by the pastor, Rev. L. C. Thomas, with prayer by Bro. Huston and Mrs. L. C. Thomas. The gospel message was delivered by the pastor. On Tuesday night, class meeting was held, after which the members and friends laid on the table sixty pounds of choice groceries and a cash purse. The pastor and wife thank these good members and friends for their kindness. We ask your

been witnessed on this charge. The Rev. Golden was at his best in every sermon, while our pastor, Rev. Watson, took care of the floor work before and after each sermon. We realized that our pastor is a real evangelist himself, from the faithful work done. There were fifty-three conversions and accessions; forty-four out of this number united with our church. Total amount raised was \$212.40.—Lillie Lloyd, Reporter.

Nashville, Tenn.—Gordon Memorial Methodist Episcopal Church: Sunday, September 16, was a great day at this grand old church. The pastor, Rev. H. P. Gordon, brought to us a spiritual sermon. Sunday was Stewards' Day. They asked for a special effort to be made to help them with their part of the program. Bro. H. B. King, being the chairman of the Steward Board, praised the membership much because of their immediate attention given this cause; also the Friendship Club, who gave \$10; Ladies' Aid, \$10; Busy Bee Club, \$10; total for the stewards, \$85.12.

District Activities

District Rounds

GAINESVILLE DISTRICT

Fourth Round—Alachua, October 28; Libertyhill and Arredondo, November 4; Archer and Meredith, 11; Otter Creek and Gulf Hammock, 18; Cedar Key, 25; Pinesville, December 2; Texas and Newberry, 9; Jonesville, 16; Union Bethel, 18; Brooker and Newbell, 23; Lacross, 24; Gainesville, 28-30; Williston, Sandhill, and Mt. Brook, January 6; Sanpulaski and Bemington, 13; Burnetts Lake and Hainesworth, 20.

Dear Brethren: A great church cannot exist without making great demands; therefore, I am asking you to let us close out this year in high. Let every man aim at the 100 per cent mark and hit it. Let us see that the World Service quota, Episcopal Fund, and all the other assessments be paid in full. The Gainesville District must lead the way. I am asking every pastor to bring five or more subscriptions to the Southwestern Christian Advocate and \$2 each for General Conference expenses. Let us not wait until the last week to end the great harvest, but begin now and let your last day be the best. No undergraduate will be allowed before the committee without having all the required books. If I can be of any assistance to you, let me know and I will gladly come. I want every man to succeed. Thanking you in advance for a round report, I am yours, D. S. Selmore, Dist. Supt., Gainesville, Fla.

MARSHALL DISTRICT

First Round—Ore City, November 10, 11; Corcordia, 11, 12; Jefferson, 17, 18; Lassater, 17, 18; Waskom, 20; Marshall Ct., 24, 25; Ebenezer, 25, 26; Mallaleu, 25-27; Queen City, December 1, 2; St. James, 1, 2; Texarkana Ct., 8, 9; Texarkana, 9, 10; Hawkins, 15, 16; Longview, 16, 17; Edwards Ct., 16; Daingerfield, 22, 23; Smithland, 29, 30; Woodlawn, January 5, 6; Harleton, 12, 13; Mineola, 19, 20; Lodi, 26, 27; Pittsburg, February 2, 3; District Stewards' meeting and World Service Council, December 4.—A. J. Newton, Dist. Supt.

NEW YORK DISTRICT

Third Round—Orange, October 14-16; Montclair, 14, 15; White Plains, 21, 22; Ossining, 21; Newman, 28, 29; Yonkers, 28; John Wesley, November 4, 5; Jersey City, 4, 6; Hudson, 11; Burlington, 18; Mt. Holly, 18, 19; New Rochelle, 25; Englewood, December 2, 3; Trenton, 9; Newark, 16, 17.

Fellow Comrades in Service: Unless we make a signal showing in our World Service, Morgan Crusade, church aid, Sunday school, Theology Institute, and other collections at our District Conference we shall face the closing half of the Conference year with a huge deficit. Every charge will report the equivalent of fifty cents per member to me for Morgan Crusade before Conference. Work hard to make all the claims exceed last year. With our brand-new administration in mind, all delinquencies are "out of order." May this quarter see all our duties

The World Service Committee also finished their registration drive Sunday, which put them over. The amount raised was \$54.05. The total for the year has been raised, which is \$600. The pastor, Rev. Gordon, is planning, with the co-operation of the membership, to go to the Conference with a 100 per cent report. At 7.30 P. M. the Rev. F. Watkins preached in behalf of the Y. C. W. Club. This is the children's club. Little Joy Frakes is the president. They realized \$5. The speaker made a beautiful picture of the faithful little workers. His discourse was, "These are they who come up through trials and tribulations." A wonderful sermon was preached from this subject. The Busy Bee Club held its election of officers at its last meeting, conducted by the pastor. Due to the splendid work of this club, under its officers of the past year, all were re-elected for the ensuing year.—The Rev. H. P. Gordon, Pastor; Mrs. Georgie Williams, Reporter.

and obligations transformed into privileges and pleasures for Him.—Moses A. Thompson, Dist. Supt., 846 Lafayette Street, Elizabeth, New Jersey.

WILMINGTON DISTRICT

Third Round—Pomona, October 5-7; Rock Hall, 5; Fairlee, 6; Melitota, 6, 7; Chester-town, 6, 7; Still Pond, 12; Coleman, 12; Crumpton, 13, 14; Crumpton Ct., 13; Millington, 13, 14; Galena, 19; Cecilton, 19; Sassafras, 19; Port Penn, 20; Delaware City, 21, 22; St. Peters, 21, 22; Bridgeville Ct., 26; Bridgeville, 26; Seaford, 27, 28; Laurel, 27, 28; Haven, 29; Mt. Joy, 30; Lewes, November 2; Nassau, 3, 4; Trinity, 3; Clarksville, 3, 4; Milford, 9-11; Lincoln City, 10; Harrington, 10, 11; Smyrna, 16; Cheswold, 16; Dover Ct., 17, 18; Dover, 17, 18; Mt. Carmel, 18, 19; Cokesbury, 22; Port Deposit, 22; Townsend, 23; Ezion, 25, 26; Newport, 25-27; New Castle, 28; Elkton, December 2, 3; Odessa, 8, 9; Middletown, 8, 9; Buttonwood, 16, 17.

My dear Comrades: District Conference is upon us this third round. District slogan, "Souls saved in every charge." World Service vouchers in my hand to date are far behind last year's report. Morgan College Crusade Fund should be raised by all means. Bishop Richardson is interested in this matter. Will you disappoint us?—T. H. Woodley, Dist. Supt.

Quarterly Conferences

BATON ROUGE, LA.

Our fourth Quarterly Conference convened September 10, with the district superintendent, Dr. B. J. Reddix, in the chair. All of the officers rendered splendid reports. Our worthy and much beloved superintendent, the Rev. Reddix, was on time, held the quarter, and preached a great sermon the same night. Dr. Reddix, with great patience and love, carefully looked after every interest of the church, and expressed himself pleased with the work. Our church is still going forward under the leadership of our worthy and efficient pastor, the Rev. J. S. Dickson, and we wish his return another year. Our pastor knows how to make things go. After the business session of the Conference a reception was held by a committee of the ladies; Miss Rosa Henderson, chairman of the reception committee. After a course of ice cream and cake was served, Mrs. Alberta Black, president Ladies' Aid; Mrs. Ella Groe, president Woman's Home Missionary Society; Miss Jessie Kelley, president Epworth League; and Bro. King Black, superintendent of the Sunday school, each presented the district superintendent and wife a present. Those present were the Rev. and Mrs. J. A. Williams, Mrs. Nelson, Mr. and Mrs. B. J. Reddix, Jr., Mr. and Mrs. Washburn, the Rev. and Mrs. B. J. Reddix, Miss Amelia Turner, of New Orleans. The district superintendent was paid in full for the year. Grand total of monies raised this year, \$872.31. Too much praise cannot be given

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the good sisters and brethren of Jordan Chapel Methodist Episcopal Church for their faithfulness in bringing things to pass for this church. We are doing a great work under our pastor, the Rev. J. S. Dickson.—Miss Rosa Henderson, Reporter.

BLACKSHEAR, GA.

Scott Chapel Methodist Episcopal Church: On July 15-17, our third Quarterly Conference was held with the district superintendent, Rev. D. R. Cooper, present. Quite a few officers were present with good reports. On Sunday morning the Rev. Cooper was at his best, preaching from Romans 12. 2. At 6.30 P. M. the Epworth League conducted song service, and held its regular meeting. At 8 P. M. the superintendent spoke briefly from St. Mark 2. 3. He discussed how necessary it was for each member to hold up his corner for Christ. On Wednesday night the officials met and launched our fall rally, with only two captains: Mr. A. B. Lee, captain of Georgia; Mr. I. J. White, Jr., captain of South Carolina. These captains are to make their reports the third Sunday in October. Each member is asked to pay \$5. Mrs. E. L. Robinson and her co-workers of the Ladies' Aid Society presented to the pastor \$5. He and his wife were much elated over such an effort put forth by these ladies. We are proud of Mrs. Robinson because she is always thoughtful in her plans. Those contributing twenty-five cents each are: Mesdames O. Jacobs, C. I. Richardson, P. Tingle, M. J. Hadley, G. Allen, S. White, P. B. Gibson, Messrs. A. B. Lee, Johnson, Wheeler, H. Brown, I. J. White, Jr., S. L. Marshall, and Mr. Harry; special effort, 50 cents. We thank everyone who helped to make this presentation. The Misses Lorraine Wesley, Mildred Surrency, and Mable Tatum left recently for Haven Home school. We hope they will make good. Mrs. Tingle and a few of the ladies have organized a community prayer service. They meet at the church every Friday at 4 P. M.—Mrs. Ophelia Jacobs, Reporter.

CLINTON, TENN.

Our fourth Quarterly Conference convened at Asbury Methodist Episcopal Church, September 8 and 9, with the Rev. F. D. Johnson, district superintendent, presiding. De-

votional service was led by the pastor, Rev. A. F. Shockley, after which we listened to some interesting remarks by the district superintendent. A large number of members were present. The pastor had a good report, and also the officers. On Sunday a spiritual feast was enjoyed by all. Bro. Johnson preached a wonderful sermon at 11 A. M. and at night. The Knoxville District is making very rapid strides under the leadership of our beloved district superintendent, as a whole. Asbury Methodist Episcopal Church is on the move, and everyone seems to be willing to put their shoulders to the wheel in order to bring the kingdom of God closer to man. The pastor, Rev. A. F. Shockley, is doing excellent work at Clinton. Pray for our success.—Reporter.

COTTON PLANT, ARK.

The third Quarterly Conference was quite a success. We had with us our district superintendent, the Rev. Clark, and Mrs. Clark. The Rev. Clark conducted our revival for us. She preached with power, and the results were fourteen conversions and six accessions. The Rev. J. H. Hatchett, district superintendent, preached on Sunday morning to the delight of all present. The Lord's Supper was administered to 160 persons. Paid the district superintendent in full. Truly we had a great meeting.—A. T. Stephens, Reporter.

HAWTHORNE, FLA.

Our third Quarterly Conference was held September 2 in New Hope Methodist Episcopal Church, with the district superintendent at his post. After some inspiring remarks, the district superintendent, in the person of Rev. F. E. Welch, opened the business of the Conference, with all members and officers present with one hundred per cent reports, and collected for the quarter, \$25.63. After which the Rev. Welch ascended the rostrum and preached a soul-stirring sermon from John 12:21. We are proud of the Rev. Welch, and hope that he may live long to accomplish the work that is assigned to his hand. Our pastor, the Rev. J. W. Robinson, was present, and spared no pains in making everything pleasant for our district superintendent, who has served us for five years. We pray for him much success in the good work.—S. D. Stitt, Reporter.

HOGANSVILLE, GA.

We closed our fourth Quarterly Conference here September 15, 16, with our beloved district superintendent, the Rev. J. W. Queen, presiding. The business of the quarter was dispatched with care, and the Conference was well attended. Every item of business was well looked after by our superintendent. He gave us two profitable sermons Saturday and Sunday. This circuit is made up of forty-two class leaders, the largest number of officers to be found anywhere in the Atlanta District in the rural. These officers rendered reports on Saturday. The sum of \$297 had been raised during the quarter. A great service was held on Sunday, at 11 A. M. The district superintendent preached a great sermon. At the close of his sermon the pastor baptized three persons and gave to them the hand of welcome to the church. Following this service the Lord's Supper was given to seventy-four members of the church. This is the Rev. Queen's last year on the Atlanta District. He is closing out one of the most fruitful year's work of any man that ever served on this district. He comes down with the respect of every layman and minister of the district. May he live long to preach God's Word.—J. H. Brandon, Reporter.

MACON, GA.

The Quarterly Conference at Macon Station, Warren Chapel Methodist Episcopal Church, was held by the Rev. D. R. Cooper, our district superintendent. This was the fourth and last quarter for the year. Our pastor preached at 11 A. M. and our hearts were made to feel glad. At night the Rev. D. R. Cooper preached as never before. The district superintendent was paid in full; \$4 on World Service, and a neat sum for the pastor. We are going to Savannah with a round report. Our big brother, the Rev. D.

R. Cooper, is doing all he can to help see that the Waycross District goes over the top, and we will stand by our leader. Warren Chapel is doing more this year and the past year than it has ever done in previous years, under the leadership of our pastor, the Rev. E. T. Micheal, and the Rev. D. R. Cooper, district superintendent.—Miss Viola Horn, Reporter.

REDDICK, FLA.

The third Quarterly Conference was held September 8 and 9. The roll was called, and many members of the Conference were present and rendered reports. The Rev. A. Miles, pastor, read a noble report. The business of the Conference had been transacted, the superintendent asked for the Minutes to be read, which was done to the approval of all. Collection, \$4.20. On Sunday, at 11 A. M., the district superintendent preached a soul-stirring sermon, which was enjoyed by all. Collection, \$17.45. He also preached a good sermon Sunday night. Collection at this time amounted to \$22.50. After the morning service the superintendent, Rev. J. S. Sanchez, and others, motored to DeBose Chapel to meet the B. Y. P., S. S., and Epworth League Congress, which was a success. The program was enjoyed by all. The election of officers was carried out in that meeting. Collection, \$4. Many encouraging words were spoken by Superintendent F. E. Welch, the Revs. R. F. Heath, and J. S. Sanchez, of Ocala.—Kate L. Simmons, Reporter.

ROLLA, MO.

The second Quarterly Conference was held September 9. Our district superintendent, the Rev. E. F. Pate, was present and preached

two wonderful sermons at the 11 and 8 o'clock hours. The superintendent was paid in full. The church is on an upward march.—The Rev. J. E. Tunstall, Pastor.

SHELLMOUND, MISS.

Our fourth Quarterly Conference was held September 15, 16, with Dr. C. W. Butler presiding. A goodly number of the officers were present with written reports. Every interest of the church was carefully looked after as usual. The elder preached two strong sermons to the delight of all that heard him. Seven persons were baptized and joined the church, making a total of thirteen adults baptized this quarter and eight infants; one death, Sister Harriet McQueen, the wife of Bro. George McQueen, who died in full triumph of faith. Total benevolence this quarter, \$156; raised in the quarter, \$86.11; raised for all purposes, \$392.11; Southwesterns this quarter, five.—D. D. Shelly, Pastor.

TROY, MO.

Our second Quarterly Conference was held August 19 at Wesley Chapel Methodist Episcopal Church, in connection with the closing of the Hannibal District Conference, at the same time and place. Only routine business was considered and every department was ready with good reports. The district superintendent's claim was ready. Every other claim is receiving due consideration. Our new church building here, costing \$12,000, was dedicated by Bishop M. W. Clair on August 19, free of debt. This membership feels very grateful to the many friends who aided them in this great effort. We are doing all things necessary to make a full report at the Annual Conference.—James McKnight, Pastor.

Reports of District Conferences

CINCINNATI-LEXINGTON

The Cincinnati-Lexington District met in annual session in St. Paul's Methodist Episcopal Church, Paris, Ky., September 12-16, with the Rev. Lucius E. Jordan, D.D., district superintendent, presiding.

One day in attendance upon that Conference was sufficient to convince the most exacting critic that no mistake had been made in the choosing of the hospitable city of Paris, the "hub" of the "blue grass region," and the historic St. Paul's Church as the place and seat of the memorable session, which proved to be without a doubt the greatest in the history of the district. The entertaining pastor, Rev. R. F. Broadus, D.D., and his good people seem to have spared no pains in matter of entertainment for the large delegation of both ministerial and lay delegates. To say the least the entertainment was superlative.

Wednesday, the 12th, was devoted to the business of The Woman's Home and Foreign Missionary Societies, holding sessions morning and afternoon, respectively. The programs were conducted in such a manner as to bring out the finest interpretation of the great commandment; and thus inspire the Conference to a greater appreciation of and enthusiasm for the great cause there represented.

The local program of welcome took precedence at 8 P. M. The great St. Paul's choir, under the direction of Prof. G. W. Adams, furnished music for the occasion. Mrs. C. D. Merry, of St. Paul's, the entertaining church; Mr. Telford Banister, of the Colored Methodist Episcopal Church; Mrs. Ora Johnson, representing the African Methodist Episcopal Church, and Miss Anna Belle Ewing, of the Christian Church, brought warm addresses of welcome from their respective churches. The response on the part of the Conference was made by the Rev. R. L. Dickerson, of Maysville, Ky.

At 8 P. M., Thursday, the District Conference proper was in session. After the devotional service the communion address was delivered by the Rev. Simon P. Jenkins, of Dirr Street Methodist Episcopal Church, Cincinnati, Ohio, followed by the holy communion, administered by the district superintendent, assisted by the pastors. It was a service freighted with the spirit of deep appreciation, love, and devotion which char-

acterized the brethren in their work throughout the session of the Conference.

At 10.30 A. M., the Conference organization was effected, and the business of the Conference was begun. In his easy, but masterly manner, the Rev. Jordan, district superintendent, dispatched the business of the Conference to the exceeding delight and satisfaction of all in attendance. The Rev. Eugene Flournoy, of Cynthiana, Ky., succeeded himself and was re-elected secretary of the Conference; his assistants were Mrs. C. D. C. Mebane, of Paris, and Miss Edna Anderson, of Cincinnati. F. R. Arnold, R. F. Broadus, and S. P. Jenkins were elected reporters to Lexington and Paris papers, and to The Southwestern Christian Advocate, respectively. The Rev. F. R. Arnold, Asbury, Lexington, was elected ministerial delegate to the Area Council, to meet at Cincinnati, Ohio, September 27, 28. Mrs. C. D. C. Mebane was elected lay delegate to the council. Rev. H. E. Chapman, of Falmouth, elected director of religious education for the ensuing year. The Rev. H. W. Tate represented the Southwestern Christian Advocate, and on Saturday morning reported that ninety-eight cash subscriptions had been turned in by the pastors from their charges, giving the district, no doubt, the undisputed distinction of "leading district" in subscriptions to the Southwestern. The report of District Superintendent Jordan revealed a spirit of optimism and determination for the continued prosperity and progress of the district, and therewith an unusual degree of advanced thought. The aforesaid spirit seemed to have had a leavening influence in so far that the reports of the pastors savored of the same spirit.

Many illuminating addresses added to the grandeur of the sessions daily. The address on "Religious Education," by the Rev. R. W. Stennett, was instructive and thought provoking in great degree. A symposium conducted Thursday at 8 P. M., on the general theme, "The Effects of Religious Education on the Church," resulted in the production of several inspiring papers, namely, "The Church School," by Miss Ollie Doughty, representing Asbury, Lexington; "The Epworth League," by Miss Garret, representing Ninth Street, Covington; "Daily Vacation Bible School," by Mrs. Lydia Walker. On Friday morning, the Rev. F. R. Arnold interested the

Conference with a masterly paper on "Personal Evangelism." Mrs. C. D. C. Mebane brought echoes from the General Conference; while the Rev. D. D. Turpeau, D.D., addressed the Conference on the subject, "Putting World Service into the Local Budget." Special talks were given by the Revs. G. W. Sherrard, C. M. Harris, A. P. Waller, Robert Braxton, and E. E. Hamblen. Thursday, 8 P. M., the Conference was delighted with the presence of our own resident bishop, Bishop Matthew W. Clair, D.D., LL.D. The bishop addressed the Conference in his usual pleasing manner. The burden of his message was loyalty and appreciation to and for the great "World Church" World Service giving and unstinted support of the Southwestern Christian Advocate.

The Rev. N. D. Shamborguer, of Jones Temple, Louisville, brought the fraternal address on behalf of the Louisville-Evansville District. The Rev. W. E. White was also a guest of the Conference. Friday, 8 P. M., the Rev. H. W. Tate, D.D., St. Mark's, Cincinnati, addressed the Conference on the subject, "Pensions and Relief." Mr. C. A. Ellis, representing the Anti-Saloon League, addressed the Conference. Saturday morning, the Rev. J. H. Ross, of Gunn Tabernacle, Lexington, discussed the subject, "Mass Evangelism." At the close of the business of the session, an evangelistic demonstration was conducted by evangelists Mrs. A. L. Davis and Mrs. Jeffers; the congregation was moved to solemnity and tears. Sunday was a high day. At 9.30 A. M., the Modern Church School was conducted by the Rev. D. M. Jordan, of Ninth Street Church, Covington. At 11 A. M., the evangelistic address was brought by the district superintendent. At 3 and 8 P. M., messages were brought by the Rev. R. W. Stennett, of Mt. Zion, Cincinnati, and Rev. J. S. Roberts, of Winchester, Ky. With the reading of resolutions of appreciation for the unexcelled entertainment, the Cincinnati-Lexington Conference adjourned to convene for its next session at Falmouth, Ky., with the Rev. H. E. Chapman as entertaining pastor.—Rev. S. P. Jenkins, Reporter.

GAINESVILLE

The Gainesville District Conference convened August 22-26 at Mount Nebo Methodist Episcopal Church, San Pulaski, Fla., in its fifty-first session. The Conference opened Wednesday night with the Rev. D. S. Selmore, district superintendent, presiding. On Thursday morning the Conference was formally called to order. The sacrament of the Lord's Supper was administered by the district superintendent, assisted by the elders. The Rev. J. W. Wesley, district superintendent of Lake City District, was introduced. Organization of Conference for business: The Rev. C. R. A. Banks, secretary; the Rev. G. S. Cameron, assistant; the Rev. H. M. Trapp, treasurer; the Rev. S. L. Brown, assistant. The other secretaries were as follows: World Service, the Rev. S. B. Wilson; Episcopal Fund, the Rev. H. C. Green; Children's Day Collections, Prof. D. Johnson; the Southwestern Christian Advocate, the Rev. C. R. A. Banks.

In addition to the regular Conference routine was the period of discussions. This was indeed unique and manifested the originality of the district superintendent. It also kept the interest of the Conference at high pitch. On Thursday there were five: the theological, pastoral theology, the library, moral philosophical, and biblical. The district superintendent read his annual report, which was interesting and full of inspiration. The Conference gave him a rising vote of thanks, and the ministers spoke profound words of commendation, as did several laymen. The report was of such high merit that, on the motion of Bro. W. W. Sullivan, it is to be printed and copies sent to each church of the district. At 8 P. M., the Rev. G. R. Niblack preached a rousing sermon, "What Are You Doing in This World?" Bro. W. W. Sullivan, lay delegate of the Florida Conference, made brief and interesting remarks of his activities at the General Conference. The timely words of the Rev. H. W. Bartley, district superintendent of Jacksonville District, will long be remembered. Mrs. O. V. Rogers brought greetings from the African Methodist Episcopal Churches of the district.

On Friday, the discussion periods were resumed with intense interest. The parabolical, simplified, health, character building, and homiletic periods. Miss A. Trapp read a rather excellent paper on "Christian Education." Prof. A. L. Mebane, of Alachua Training School, was introduced and his earnest and eloquent appeal to the Conference in behalf of the importance of Negro education was well received. Other visitors introduced were Mrs. L. W. Martin and Miss Mary Johns, local preacher of the St. John's Methodist Episcopal Church; Bro. W. W. Sullivan, a member of Mt. Pleasant Methodist Episcopal Church, Gainesville, and president of the Congressional Insurance Company of Florida, recently organized with a capital of \$50,000, spoke most timely, and asked the Conference to awaken to their sense of business, because of the vast opportunity for the Negro in the business field. The evening service was amplified by holy fire, and the Rev. B. J. Boatright preached a most powerful sermon from Rom. 1. 16. The district superintendent made an appeal for souls and many came to be prayed for. Only a brief session was held Saturday. The remainder of the day was spent in games, recreation, and sight-seeing. The Rev. J. W. Warner preached the closing sermon on Saturday. Sunday was a beautiful day. Love feast was conducted by the Rev. R. S. Tyre, and assisted by the pastors. At 11 A. M. the district superintendent, Rev. D. S. Selmore, preached a most brilliant and soul-stirring sermon, "What the Law Could Not Do Jesus Fulfilled." And at 3 P. M., the Rev. C. R. A. Banks preached on the theme, "Take a Chance for God." This eloquent sermon shall be long remembered. The climax of the day was when the Rev. S. B. Wilson preached at the evening service on "The Power and Nature of Jesus." It was indeed a masterpiece. Cedar Keys charge had the largest number of new subscriptions for the Southwestern, the Rev. C. R. A. Banks, pastor. The Gainesville choir of Mt. Pleasant won \$5 as a prize for raising the highest offering. The Rev. H. M. Trapp, entertaining pastor, spared no pains to make every delegate and visitor welcome. The Conference will convene next year at Pinesville, Fla. This was a Conference of divine inspiration and heavenly love. Total money raised for all purposes was \$1,234.75.—Rev. C. R. A. Banks, Reporter.

HOLLY SPRINGS

Obedient, and in accord with the well-arranged program of the Holly Springs District, the pastor and delegates to the Ladies' Aid, Epworth League, and Junior League Convention met in Taylor's Chapel Methodist Episcopal Church, Victoria, Miss., with the district superintendent, Dr. A. G. Cole, presiding, August 22-26. Taylor's Church, pastored by the Rev. J. W. Jones, is located in a community inhabited by a progressive and energetic people, which lent an environment for a successful session. Wednesday morning, devotional service was conducted by the district superintendent, who set pace for a spiritual week. Following his semi-annual report, the Conference was organized by electing the writer, secretary and reporter to the Southwestern Christian Advocate; the Rev. J. L. Glenn, statistician, and Dr. G. M. Chisholm, treasurer. The roll was called and each pastor answered to his name except one. The program for the convention was approved. The morning messages were well delivered and heartily enjoyed. Interesting papers were read throughout the session.

The Conference was highly favored with the presence of the following visitors: Dr. B. T. McEwen, of Birmingham, Ala.; Dr. L. H. King, editor of The Southwestern Christian Advocate, and Dr. L. M. McCoy, president of Rust College. The latter two spoke at length to an appreciative audience and in response to their earnest plea, a goodly number of subscriptions were taken for the paper and a handsome sum raised for Rust College.

The following ministers preached very effective sermons: Revs. H. F. Bankhead, J. L. Glenn, L. I. Young, A. G. Marshall, and the writer. The Rev. L. I. Young was elected ministerial delegate and Mrs. S. K. Phillips, lay delegate to the Area Council meeting at Waveland, Miss.

Much credit must be given the Rev. J. W.

Jones and his loyal people for the way they cared for the Conference. Resolutions were read and the Conference adjourned to meet in its next session at Pontotoc, Miss.—M. J. Stallings, Reporter.

WASHINGTON

The thirty-seventh session of the Washington District Conference, Epworth League and Sunday School Convention convened Tuesday, August 28, 1928, in the beautiful Shiloh Methodist Episcopal Church, Wayside, Md., of which the Rev. W. H. Polk is pastor. This church is located in the rural district of Southern Maryland where God seems to speak to all through nature. The beautiful oak grove around this sacred shrine beckoned with smiles of welcome to all who would enjoy its shade as the weather was extremely hot.

Tuesday evening was observed as the Epworth League Anniversary. The Rev. J. H. Wood, president of the Washington District Epworth League, presided. Devotion was conducted by Mr. Thomas E. Simms. The district choir was organized with the Rev. S. A. Lewis, our pastor at Bowie, Md., as chorister. Dr. F. H. Butler was introduced and delivered a wonderful address on the "Youth of To-day." Other addresses were delivered by Dr. A. J. Mitchell, field secretary of Morgan College; Dr. E. A. Love, our pastor of Wheeling, W. Va.; Dr. M. J. Naylor, pastor of Whatecoat, Baltimore, Md., and Dr. Robert F. Coates, superintendent of the Washington District. Each speaker was at his best and did great honor to the occasion.

Wednesday morning the Conference convened with Dr. Robert F. Coates, district superintendent, in the chair. Devotion was conducted by the Rev. L. M. McKenny, our pastor at Oxen Hill, Md. The morning message was delivered by the Rev. J. Alfred Jackson, pastor of Central Methodist Episcopal Church, Washington, D. C., followed by the holy communion, administered by Dr. Robert F. Coates, assisted by Dr. L. H. King, Dr. J. H. Jenkins, and the Rev. F. E. Nicholas. The service was very impressive. We all felt the outpouring of the Holy Spirit as Dr. Coates had the Conference to stand and sing, "The King's Business."

The Rev. W. J. Tyler was elected secretary and chose as his assistants the Revs. T. S. Tildon and J. H. Woods. The Rev. Rufus Riley was elected postmaster, and the various committees were appointed. Dr. J. H. Jenkins had charge of the morning watch; the Rev. Tildon had charge of the song service every evening, and the Rev. John F. Monroe, A.B., had charge of the social and recreational life.

Welcome addresses were delivered as follows: On behalf of the Sunday school, by Miss A. Tucker, a sweet little girl of about twelve years old. She carried her audience with her from start to finish. On behalf of the local church, by Mr. Azariah Jones, who well represented the splendid ideals of the good people of Shiloh Methodist Episcopal Church. On behalf of the community, by the Rev. William H. Polk, the entertaining pastor, who threw open wide every door of the community to the delegation; and on behalf of the county, by Hon. John F. Mudd, ex-State senator. Mr. Mudd said in his address that the white people of Charles County believed in the Negroes and respected their rights and privileges granted them by the Federal Constitution. He also made a strong appeal to the ministers, as leaders of the youth, to urge our young men to learn the facts about the country life before they leave for the city. "The country," said Mr. Mudd, "is where one can get wealthy quickly if he knows how."

The responsive address was delivered by Miss H. H. Beason, a member of Mt. Zion Church, Washington, D. C. Cool and dauntless, as she always is, she responded with very fitting and proper words to all the addresses of welcome and called attention to the fact that the Eighteenth Amendment must stand untouched by him who is destined to be the choice of this nation as its next President.

At the two o'clock session, the Rev. V. N. S. Hughes conducted the devotion. Dr. Robert F. Coates, district superintendent, made his report, which was enjoyed by all. His report showed great progress spiritually, socially, and financially.

At 3 P. M. business session of the Epworth League was observed with the Rev.

J. H. Woods, our district president, presiding. Every department of the League gave a fine demonstration of its work, and new officers were elected for the ensuing year.

At the evening service, the Rev. T. S. Tildon gave an exhortation on "Christian Courage." This was followed by the Board of Education, Conference Claimants, Pension and Relief, with the Rev. William Brown in the chair. Devotion was conducted by the Rev. Walter Dorsey. Dr. C. H. Matthews, secretary of Conference Claimants, Pension and Relief, was presented, and after delivering a splendid address on the life of the minister, made a strong appeal to his audience to support this worthy cause. Dr. C. E. Hodges, representing the Board of Education, was presented and made a strong appeal for industrial education among our people so that our young people who are graduating these days may be able to get employment when they come out of school.

Thursday morning the Conference convened for its regular business session with Dr. Robert F. Coates in the chair. Devotion was conducted by the Rev. J. W. Ford. Various committees handed in their reports, after which a paper was read by Mrs. Fannie D. Tyler, a delegate to the last session of the General Conference. In her "Synopsis of the Work of the General Conference," we all felt like we had been to the General Conference when she left the floor. It was one of the highest points in all our sessions. The Conference was then favored with an address by Dr. Robert F. Coates. His subject was, "Getting Bootleggers Out of the Communities." Dr. Coates spoke fearlessly and straight to the point. He urged every minister and layman to use his and her influence to curb this evil, which, said he, is responsible for the moral, physical, and spiritual defects in many of our communities. A resolution was then introduced by the Rev. S. A. Virgil, asking the Conference to stand by the Seventeenth and Eighteenth Amendments.

The following visitors were present and introduced by Dr. Robert F. Coates, district superintendent: Dr. C. Y. Trigg, superintendent of the North Baltimore District; the Revs. Matthias Williams, J. W. Dockett, and J. C. Scarborough; Mr. J. H. Jenkins, Jr.; the Rev. Israel Williams; Mrs. Julius A. Leftwich, and Miss Mary Morton. The next session of the Conference is to be held at Upper Marlboro, Md., of which Rev. W. J. Tyler is pastor.

Session of the Woman's Foreign Missionary Society was observed at 2 P. M., with Mrs. Bell Sprigg in the chair. A beautiful pageant was rendered and an address explaining the work of the Woman's Foreign Missionary Society was delivered by Mrs. Florence D. Carroll, president of the Washington Conference organization. The Woman's Home Missionary Society held its session at 8 P. M., with Miss H. H. Beason in the chair. A fine drama was presented, after which addresses were delivered by Miss Edna Bowie, Mrs. Griffin, and Dr. Robert F. Coates.

Friday morning, Conference session was observed with Dr. Robert F. Coates in the chair. Devotion was conducted by the Rev. F. E. Nicholas. Many committees made their reports, after which Dr. Robert F. Coates presented the Rev. Perry G. Myers, A.B., B.D., who delivered an excellent paper on "The Pulpit of the Ages." He did great credit to his Conference. The Rev. John F. Monroe, A.B., read a paper entitled, "Our Relation to World Service." Following the reading of these two papers, The Southwestern Christian Advocate contest was held. Five dollars in gold was offered to the church which reported the largest number of new cash subscriptions over five. Sixty-four new cash subscriptions were received, and the Rev. J. M. Barnes, our pastor at St. Inigo, Md., having received seven new cash subscriptions, was presented the five dollars in gold by Miss Martha Moor, of the Brandywine charge.

All new pastors who had been transferred to the Washington District at the last Annual Conference were introduced. They were: The Rev. P. G. Myers, Dr. Barnes, Dr. J. S. Carroll, the Revs. W. E. Williams, F. E. Nicholas, and S. W. Fields. The Financial Committee then made its report. Miss Edna Bowie presented Dr. Robert F. Coates, our district superintendent, with a handsome purse on behalf of the Washington District, and the

Rev. William H. Polk, the entertaining pastor, was also presented a handsome purse by Miss Bowie. The Rev. John F. Monroe presented handsome purses on behalf of the Washington District to Mrs. Jenkins, who was the Conference's organist, and the Rev. W. J. Tyler, who was secretary of the Conference. Three hundred and five dollars and twenty-five cents was then presented to the entertaining pastor and his good people after all expenses had been taken out.

From 2 to 3 P. M. junior church hour was observed. Miss Pearl D. Smallwood and Dr. J. H. Jenkins presided. At 8 P. M., Dr. Robert F. Coates took the chair and presented the Rev. Perry G. Myers, who presided. The Rev. Mr. Myers conducted the devotion and then, with proper and fitting words, introduced Dr. L. H. King, editor of The Southwestern Christian Advocate. Every space in the building was taken by people of both races. Dr. King took for his subject, "The Value of Literature." Many who had heard Dr. King before said he had never spoken better. Among the many things Dr. King said, the one which seemed to have fastened itself to the consciousness of his hearers was his definition of Jesus Christ. Dr. King said, "Jesus Christ was the Literature of God revealing God to man." He spent four days with us and gave our Conference great inspiration.

Saturday morning, a short business session was held with Dr. Robert F. Coates in the chair. Devotion was conducted by the Rev. J. N. Barnes. A resolution was offered by the Rev. John F. Monroe requesting the Conference, with the concurrence of the district superintendent, to fix the date of the District Conference annually and request every minister of the district to keep the dates of the Conference free from anything which would conflict with the Conference, and that every minister and his delegation be present at the convening of the Conference and remain until its adjournment. The resolution was adopted.

Saturday at 3 P. M. was the district Conference outing, which was held on Mr. Butler's farm near the Potomac River. The Washington District, with the Rev. John F. Monroe as director of social and recreational life, played a game of baseball with one of the best teams in Southern Maryland. The Washington District lost, but the fun we had made it a gain. Saturday evening a concert was given by Mrs. B. H. Coates, who is the distinguished wife of our district superintendent, Dr. Robert F. Coates. The concert was a success both socially and financially.

Sunday morning love feast was conducted by the Rev. W. T. Henderson, the Rev. H. A. Brooks, and Mrs. Florence Simms. At eleven A. M., Dr. Robert F. Coates, district superintendent, delivered an excellent sermon as he always does. All who heard him were wonderfully benefitted. At 3 P. M., the Rev. W. J. Tyler preached to a very large audience, and the closing was one which never shall be forgotten by those who witnessed these last hours in southern Maryland, where the people, both white and colored, seem to love to welcome strangers and make them happy. The closing sermon at 8 P. M. was delivered by the Rev. S. W. Fields, our pastor at Benning, D. C.

Dr. Robert F. Coates, our district superintendent, received many congratulations upon the masterly way in which he presided throughout the entire session of the Conference. He showed every mark of a psychologist in his dealing with men of different minds, a diplomat in all business affairs, and a parliamentarian in the chair.

Dr. Coates transferred two brethren of the Washington District. The Rev. B. F. Hall was sent to Nottingham and Croome, Md., and the Rev. S. A. Virgil was sent to Poolesville, Md.—Rev. John F. Monroe, Reporter.

WACO DISTRICT TRAINING SCHOOL

The Waco District Training School met August 23-26 in our beautiful and well-constructed St. James' Church, Waco, Texas, the Rev. C. S. Williams, pastor. We did not have quite as large a crowd as before, owing to the lateness of the date, but the Rev. Downs had secured the finest faculty to be had, and every class was well directed. The Rev. J. W. Downs was manager-registrar;

the Rev. M. B. Burkley, dean. Morning watch was observed every morning under direction of Prof. T. B. Echols. Courses: Bible Study, Rev. W. B. Baker; Evangelism, Dr. R. M. Davis; Junior Methods, Mrs. M. B. Burkley; Life Work, Rev. F. D. Young; Stewardship, Rev. C. S. Williams; Missions, Dr. W. L. Turner; Church Methods, Prof. T. B. Echols; Recreation, Prof. J. S. Henry. These subjects were creditably handled and with great promise from the class. The district superintendent of the Dallas District, Rev. J. H. Childs, visited and preached us a wonderful sermon from Heb. 12. 1. Dr. R. M. Davis preached us a soul-stirring sermon on Friday night from Matt. 6. 28; subject, "Lily Christians." Dr. W. L. Turner, who was accompanied by his wife and niece, gave a special lecture one night on Africa. Miss Hallie Dickerson, teacher from Austin, was also a visitor. Dr. I. Garland Penn was forced to stop while en route to the meeting. He sent greetings from the hospital in Dallas. We felt very keenly this fact, and sent him our best wishes and hopes for a speedy recovery.

Mrs. Nana Mackey, a teacher in the Waco High School and a member of the Interracial Commission, gave a special address; subject, "Stop, Think, Consider, Change." Music was furnished by choirs from Mexia, Waco Circuit, and local church. Solos by Mrs. Byrd, of Rosbud; Mr. and Mrs. Smith, and others. The Rev. C. S. Williams, members and friends of St. James, took most splendid care of the delegations and made our stay in Waco one of both comfortable and profitable labor. May they ever find themselves surrounded with God's richest blessings as our parting benediction. We cannot write down the impressions gained here, but will better express them in our local charges by changing the order of things. Under the same Christian leadership of our superintendent, Rev. J. W. Downs, the Waco District goes forward. Watch for us in Dallas.—W. W. Baker, Reporter.

PULASKI DISTRICT EPWORTH LEAGUE INSTITUTE

The Pulaski District Epworth League Institute was held in the city of Pulaski, Va., August 20-26. Every charge was represented with three exceptions. Thirty-five registered for class work.

The Rev. W. S. High and his loyal people out of their faith in the pastors of the charges and the possibilities of such an institute, as was planned by the District Conference, had made ample preparations for the institute and delegates. The morning watch and other exercises were held in the New Century Church. Classes were conducted in the public school building near by. Meals were served daily in the church dining room and the delegates were lodged in the best homes of the city's citizenry. Rev. J. G. McBrossi was dean; Rev. E. H. Forrest, Amos Carnegie, W. S. Hight, Moses Malone, J. V. Bolden, L. P. Whitten, Mrs. E. H. Forrest (preceptress for the women), A. S. Sanders, Chas. Clark, and Miss Rebecca Richard, all of whom constituted the faculty, were faithful and attentive to their several duties throughout. We all left New Century Saturday, the 26th, with new ideas, ideals renewed, also inspiration and aspirations. As a district, we shall feel indebted to Dr. W. S. Hight and his people for their royal service and abundant provisions.—J. V. Bolden, Reporter.

Crescent City Note

Williams Chapel.—The sixty-second anniversary of the church was well attended. Monday night was historical night; Mrs. O. J. Caldwell presided. Paper on the history of the church was read by Mrs. Wm. Porter; music by Trinity's choir and sermon by Bro. W. W. Sarlon. Tuesday night was given the Sunday school, Miss E. Porche presided. An excellent program was rendered by the superintendent, Miss Eleanor Parker, with solos by Misses C. L. Smith and Georgetta Green; history of the Sunday school, Miss Anna Messiah; remarks by R. B. Hayes, dean of New Orleans University. The sermon on Wednesday night was preached by Bro. J. Obec. Thursday, men's night, Bro. W. H. Harrison presided. Music was furnished by

Schedule of Fall Conferences, 1928

Conference	Date	Place	Bishop
Tennessee	Oct. 17	Shelbyville, Tenn.	Clair
Louisiana	Oct. 17	Lake Charles, La.	Jones
West Texas	Oct. 24	Dallas, Texas	Jones
North Carolina	Oct. 31	Hickory, N. C.	Smith
Lincoln	Oct. 31	Kansas City, Kans.	Clair
Texas	Oct. 31	Marshall, Texas	Jones
Central Alabama	Nov. 7	Birmingham, Ala.	Jones
Little Rock	Nov. 28	McGehee, Ark.	Clair
Savannah	Nov. 29	Savannah, Ga.	Keeney
South Carolina	Dec. 5	Cheraw, S. C.	Keeney
Upper Mississippi	Dec. 5	Kosciusko, Miss.	Richardson
Atlanta	Dec. 12	Covington, Ga.	Keeney
Mississippi	Dec. 12	Forest, Miss.	Richardson

Williams' choir. Mr. Nathan Cox and Mr. S. McNeal gave readings. Sermon, "We Would See Jesus," the Rev. T. R. Albert. Friday, Mrs. Edwina Bryant presided; paper by Deaconess Jones; address by Deaconess Gaither, and sermon by the Rev. H. B. F. Charles. Remarks by the Revs. T. R. W. and A. B. Harris. At 11 A. M. Sunday, memorial service for the deceased during the sixty-two years, was held. List of names was read by Miss Messiah. Sermons by the Revs. J. A. Landry and W. C. Hayward. Remarks were made by Sister Sarah Webb, the oldest member of the church. She has been a member for fifty-three years. Solo by Mrs. Julius Obee. Closing on Sunday night with love feast conducted by the Rev. Hayward and Bro. Julius Obee. Collection, \$308.44.—Reporter.

Marriage

McWILLIAM—TINSLEY. Mr. Calloway McWilliam and Miss Mary Ora Tinsley were quietly married at the parsonage during the month of June, 1928, Bailey, Miss. Mr. McWilliam is a member of Hopewell Methodist Episcopal Church, and Mrs. McWilliam is a member of Cedar Grove Baptist Church. We pray God's richest blessings upon them. The Rev. I. L. Hunt officiated.—Cora Gordon, Reporter.

Woman's Column

Armstrong, Mo.—The Woman's Home Missionary Society held its thank-offering service September 9, in the afternoon; Mrs. A. Moss, president. The sermon was preached by the Rev. W. A. Payton, of Mexico, Mo. This sermon was indeed soul-stirring and inspiring. We pray God's blessings upon him and his wife, and upon our president.—Rev. Herman J. Harrison, Reporter.

Jeanerette, La.—The Woman's Home Missionary Society held its anniversary at St. Peter's Church, August 21; Mrs. Mary Thompson, president, presiding. The welcome address was made by the pastor, Rev. T. P. Norris; response by Mrs. London. Solo was rendered by Mrs. W. Gaines, address by Mrs. Anna Morrison; solo, Mrs. Julia Thompson; duet, Messrs. Charlie Arthur and J. Whitehead; address by Mrs. Hannah Gaines. A large congregation witnessed the occasion. A strong sermon was preached by the pastor, subject, "Woman's Great Faith." It was a wonderful sermon.—Julia Thompson, Reporter.

Paris, Ky.—Report of Lexington Conference Woman's Foreign Missionary Society for quarter ending September 15, 1928: Chicago District, \$144.18; Columbus, \$113.40; Hawesville, \$10; Indianapolis, \$122; Lexington, \$39.60; Louisville, \$10. Total for quarter, \$434.18. Banner district, Chicago: second honor, Indianapolis; third place, Columbus. Banner auxiliary, St. Mark, \$104.50; second honor, Cory, \$61.50; third place, Simpson, \$32.35; young people, no report; juniors, St. Mark, \$10; Detroit, Seott, \$10; Cory, \$20.50; Barnes, \$10. Total amount raised this year, \$1,283.38.—Mrs. C. D. C. Mebane, Lexington Conference Treasurer, 134 West Eighth St., Paris, Ky.

Our District Conference, which convened at Mt. Pleasant, Jackson Circuit, July 26-29, was a success in every way. The Rev. J. S. Williams, district superintendent; the Rev. R. B. Anderson, pastor. Friday evening, the 27th, was given over to the work of The Woman's Home Missionary Society, at which

time Sister W. P. C. Morrison directed a pageant that brought light to all present. Sister Morrison was at her best in explaining this pageant and we are hoping it will have its desired effect. The district officers are as follows: President, Mrs. M. L. Morrison; first vice-president, Mrs. M. L. Wilson; second vice-president, Mrs. Annie Jackson; recording secretary, Mrs. Hattie J. Williams; corresponding secretary, Mrs. M. E. Wilburn; treasurer, Mrs. Janie Jackson; secretary of junior work, Mrs. Dora Ellis; secretary of temporal work, Mrs. Georgia Kirk; secretary of evangelism, Mrs. Lula Roseby; mite-box secretary, Mrs. Millie Gibbs; thank-offering secretary, Mrs. Georgia Woolfolk; Christian stewardship, Mrs. Sophronia Morton; Missionary education, Mrs. Mary Daniel; secretary of young people's work, Mrs. E. Frisby. These are the officers of The Woman's Home Missionary Society of the Jackson District.—Hattie Williams, Reporter.

Fairfield, Tex.—The Woman's Home Missionary Society of the Palestine District convened at Fairfield Methodist Episcopal Church, August 9, 1928, with Mrs. M. D. Robinson, district president, presiding. Devotions conducted by Sister Virginia Strain and Sister Sneed. After remarks on the work of the society by the president, the report from the district officers and auxiliaries was made. Amount collected, \$35.88. Echoes from the national meeting were beautifully given by Deaconess Rosa Simpson, in connection with a bean social, which resulted in one of the best meetings ever held on the district. Amount received from the bean social was \$3; public collection, \$2.02. Total for home missions, \$38.44. The subject, "Why Every Methodist Episcopal Church Should Have a Woman's Home Missionary Society or a Woman's Foreign Missionary Society, or Both," was opened by Mrs. Dora Gray and was well discussed by the members of the society, and many interesting points brought out. Solo, Miss Laura C. Johnson; recitation, little Miss Esther Robinson; solo, little Miss Zola Robinson. The following officers were elected for the ensuing year: District president, Mrs. M. D. Robinson; vice-president, Mrs. Della Drewry; recording secretary, Miss P. Johnson; corresponding secretary, Mrs. M. A. Bailey; treasurer, Mrs. O. Washington; supply secretary, Mrs. O. Gray; evangelistic secretary, Mrs. M. J. Baker; stewardship secretary, Mrs. O. Moss; Lenten secretary, Mrs. F. E. Robinson; mite-box secretary, Mrs. G. D. Henson; Contingent Fund treasurer, Mrs. M. C. Gillispie; secretary young people, Mrs. A. Manning; secretary juniors, Mrs. S. Steward; educational secretary, Mrs. M. Robinson; life service secretary, Mrs. A. Livingston; birthday secretary, Mrs. L. Fraizer; field secretary Texas Conference, Mrs. Rosa Simpson. Mrs. M. J. Baker presented Mrs. J. A. Brooks and Miss E. Kirven, of Teague, who gave some encouraging remarks. After closing prayer by the Rev. J. L. Blue, the society adjourned to meet at Oakwood, Texas.—Reporter.

Cards of Thanks

We take this method of thanking the sisters of St. Peter's Chapel who felt our need and stormed us at the close of the revival with groceries and dry goods for our comfort. Your sympathy and generosity will never be forgotten. This may be repeated as often as you please. Wife and I will assure you it will be appreciated with thanks.—I. R. and Mrs. Sarah Kersh.

GULFSIDE SCHOOL
(FOR BOYS)

1. Only school for boys in the New Orleans Area.
2. Recognized by every Conference and charge within the area as an area project.
3. Offers:
 - (a) A ninth grade education for retarded, yet worthy boys.
 - (b) Auto mechanical trade.
 - (c) A course in carpentry.
 - (d) A course in brick masonry.
 - (e) A course in music.
4. All members of the faculty are on the ground.
5. Four members of the faculty have done degree work in our most reputable colleges.
6. Next term opens on September 24, 1928.

For Further Information Write

K. W. McMILLAN, Superintendent
BOX 103, WAVELAND, MISS.

I take this method to thank the Ladies' Aid Society for \$19.50; the Willing Workers, \$5, to purchase a suit of clothes. I also thank the Brotherhood for \$28 on salary; the Sunday school for \$4.35 to buy shirts. May the Lord bless these good people.—Ephraim Freeman, Longstreet, La.

Out of grateful hearts we wish to express our sincere thanks to the members and friends of Shilo Methodist Episcopal Church, Church of Christ Holiness, and Lone Star Baptist Church, Many, La., for the wonderful surprise given on Tuesday night, August 14, 1928, in the honor of our aged and invalid father, Bro. Thomas Woodfin, who is now 106 years of age. The party arrived singing "God Will Take Care of You." Short talks were made by Miss G. F. Glover and Bro. J. H. Porter, of the Church of Christ. The surprise was led by Miss Georgia F. Glover. Others present were: Mesdames J. H. Porter, B. J. Smith, L. Williams, L. Jackson, Mr. and Mrs. G. Smith, Mr. and Mrs. Ben Steward, Misses Aery and H. E. Smith, Frankie L. and Mabel C. Porter, Elizabeth and Lydia A. Steward, Ruth Barton, Dessie Mae McClanahan, Mae Ella and Lille Mae McClanahan, Messrs. C. C. McClanahan, J. W. Porter, A. Smith, L. Aldridge, I. Smith, J. W. Woodfin, and others too numerous to mention. They sang "Yes, There's One," and were admitted into the dining room, where they left fifty pounds of choice groceries. After we had quite a merry time in conversation, these dear ones bade us good-night, leaving our hearts filled with joy. We welcome them at any time, and pray God's richest blessings on each one.—Bro. Geo. McGough, Sister Betsey McGough, Shilo Methodist Episcopal Church, R. F. D. 2, Many, Louisiana.

Special Notices

The Rev. B. F. Barkley wishes all mail sent to his present address, which is Fairburn, Ga.

Lake Charles, La.—All delegates attending the Louisiana Annual Conference at Lake Charles, La., October 17, will pay \$1 per day for room and two meals.—J. E. Rolax, pastor.

Inquiry

Frances Booker Tolbert wishes to inquire of the whereabouts of her brother, Napoleon Booker. When last heard from he was in Arkansas. His father's name was Rev. John Booker, and lived at Clinton, La. Kindly send any information to the Rev. S. J. Jackson, Box 32, Kenner, La.

Presidents, Partisanism, Principles

(Continued from page 774)

tion, and the most influential member of his party in Congress, finds himself in the seventy-fourth year of his life compelled to repudiate and to work for the defeat of the one who claims the nomination of the party for which he, Senator Simmons, has fought and has been an able champion for over half a century. Surely this is not partisan bias, it is principle triumphing over partisanism. Thousands of others of the Democratic Party will refuse to support an outstanding advocate for the liquor traffic, while thousands of wet Republicans will flock to the standard of the wet governor because they believe he stands for the return of the day when one can put his "foot on the brass rail and blow off the froth." Although many may step aside from their party ranks for other reasons, the great shift will be made upon the return of the liquor traffic.

WHAT CAN A PRESIDENT DO?

Often one hears a comment such as this: "What difference does it make who is President of the United States? He is only a figurehead; Congress makes the laws!" This is a most misleading expression. The head of no other great nation has such power and influence as does the individual who occupies the White House. His actual power to do specific acts as the Chief Executive is greater than that of any king of the day, and his leadership in national affairs and his influence upon international relations are not equalled by any other public official in the world.

Space does not permit a detailed statement of the powers exercised by a President, but it is necessary only to recall the past thirty years to note how the personal vision and strength of character of the Chief Executive react upon this nation and the world. Compare the influence of McKinley with that of Roosevelt, or contrast Harding with Wilson. It is very evident to those familiar with public affairs that it is not so much the party of the President as it is his character and the use he makes of his strategic position in causing the lawmakers to do his will that affect the public weal. In fact, the force of character and the ideals of the Chief Executive are reflected in the morale and vigor of the whole personnel of administration. At this hour in our constitutional life, to put an individual in the White House whose attitude toward prohibition and its observance is one of disapproval would mean the demoralization of the enforcement and peace officers throughout the nation. The spirit of the general is usually reflected throughout the whole army.

The President has far-reaching appointive powers. He will naturally appoint individuals who correspond in their attitude to his own personal ideals. Among his important selections are the cabinet members who become his counselors and executive lieutenants. These include the Secretary of the Treasury, under whom is the responsibility for carrying out the Eighteenth Amendment and its sustaining laws. The President also appoints the Attorney-General, whose zeal and ability are a determining factor in law enforcement, for under him are all the United States attorneys throughout the country.

As far as the Eighteenth Amendment and its accompanying laws are concerned, the President of the United States within the next three years will have a far-reaching determination. The Supreme Court of the United States interprets the laws of the land. Many questions, in the minds of these jurists, seem to lack decisive attributes and lend themselves to individual interpretations. Decisions have been made upon questions of highest importance by a vote of 4 to 5. These decisions affect the life of the whole nation. At the present time three of the Supreme Court justices are past the age of threescore and ten. Their successors are soon to be appointed. In making these appointments, the Chief Executive will have it in his power to destroy or confirm the labors which the church has consecrated during the past half century in order to outlaw one of the greatest enemies of mankind, the liquor traffic. In these appointments, and without Congress passing a single law, the Eighteenth Amendment can be virtually nullified.

It is an hour for patriotic citizens to forget insignificant partisan labels and to rally themselves about the standard which best represents their ideals. By a peculiar circumstance, and perhaps a fortunate, the great moral issue of this age is placed before the citizens of the United States in

the presidential election of 1928. On the one hand is a candidate who, by his public record, his personal influence, and declared intention, is an enemy of the Eighteenth Amendment. On the other hand is a candidate who, by his record in the great commercial field, by his stand for stricter enforcement while a member of the cabinet and by his acceptance declaration, stands for making effective the expressed will of the people as embodied in the Eighteenth Amendment. On this great issue there need be no confusion.

THE CHURCH ABOVE PARTISANISM

The church of Jesus Christ is above partisanism and in its sacred task of redeeming the world it cares not whether public officials be of the Democratic or Republican party. It is concerned with the saving of men and with providing that environment everywhere which will most promote the welfare and happiness of mankind. The liquor traffic has been an outstanding enemy of the church in this holy task. Both the Old and New Testaments have denounced the evils of strong drink, and with its sacred charter the church marches on, regardless of parties or the hickerings of those who condemn its course.

When the leader of the Republican party in the Empire State sought re-election to the United States Senate after having championed the liquor cause, a great section of the church turned its forces to his defeat. They succeeded, and now these moral forces will not retreat when the leader of the Democratic party in that same State seeks a mightier throne with the avowed intention of undoing the work which religious and moral agencies of the nation have built up after generations of struggle. When the physical forces of the nations were at grips, the church forces in America ignored all partisan divisions and united for victory. Now that a mighty moral contest is being waged before the world, the forces of righteousness will not be turned aside because of the attitude of partisan or selfish groups.

It is righteousness that exalteth a nation, and not political shibboleths. For party the church cares not, but for the cause of humanity and righteousness she will endure crucifixion. To do otherwise would brand her as a moral coward and prove her a traitor to her consecrated leadership which she has placed upon the altar in making an outlaw of the traffic which has damned the hopes, happiness, and homes of millions of men and women.

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THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, OCTOBER 11, 1928

A Call to Prayer

"If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father."—Matt. 18. 19.

Let Us Pray:

1. **For a Missionary Spirit.**—That the Church may see the whole world's need of Christ, and may be ready for any sacrifice in order to make Him known to all mankind.
2. **For a Spirit of Prayer.**—That Christian people may learn to pray as Christ prayed and taught His disciples to pray: and that an ever-increasing number of interceders may be raised up until the whole Church is awakened to prayer.
3. **For a Spirit of Sacrifice.**—That the Church may be willing at whatever cost to follow and to bear witness to the way of Christ as she learns it.
4. **For a Spirit of Unity.**—That the whole Church of Christ may desire and experience a new unity in Christ.
5. **For the Gift of Interpretation.**—That the Church may learn to preach the eternal Gospel by word and life in terms that the men and women of this age will understand.
6. **For Courageous Witness in Moral Questions.**—That the witness of the Church in the moral questions of our day may truly reflect the mind of God and may be known and felt throughout the world.
7. **For a Spirit of Service.**—That a great number of men and women may offer themselves unreservedly to do Christ's work at home and abroad in our generation.
8. **For the Completion of Our Own Conversion.**—For the removal of all hindrances in our own lives to the manifestation of God's redeeming love and power.

—Adopted by the Jerusalem Meeting, International
Missionary Council.

**Without ostentation,
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Without noise, yet with no uncertain sound,

Without muckraking, but supplanting injustice with justice; falsehood with truth; evil with righteousness; prejudice with reason,

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An Important Notice

TO THE LAYMEN OF THE SOUTH CAROLINA CONFERENCE OF THE METHODIST EPISCOPAL CHURCH

Dear Brothers: The annual meeting of the Laymen's Association will convene at Claflin University, Orangeburg, S. C., 10 o'clock Thursday morning, October 25, 1928. The meeting this year is being held in connection with the Claflin rally, and will afford the laymen an opportunity to meet with the ministers, and to begin the quadrennium in a co-operative and helpful manner.

Bishop Frederick T. Keeney, the resident bishop, has given his hearty endorsement to this idea, and advises me that he will have a special message for the laymen on that day. It is hoped, therefore, that the men of the Conference will show their interest in the program of the church by attending the meeting in large numbers. Since the success of the various causes of the church will depend in a great measure upon co-operative effort on the part of both ministers and laymen, the pastors of the Conference are asked to use their influence in helping to make the meeting a success.—Chas. W. Caldwell, President.

The Methodist Review

NOVEMBER-DECEMBER, 1928

This closing issue of the 110th year of this theological journal will be in the mail in the latter part of October.

It begins with a portrait of Bishop William McKendree, and an able essay concerning him by Dr. Rembert G. Smith, a Southern Methodist preacher. Professor John Wright Buckham contributes an article, "The Fulfillment of the Faiths," progressively orthodox.

An interesting discussion of modern philosophy is presented by the Rev. Floyd Stanley Kinney, entitled, "Religion and Religious Reconstruction." Another Michigan minister, the Rev. Alfred Raymond Johns, writes vigorously on "The Question of Divorce and Remarriage." Dr. Philip L. Frick very forcibly argues concerning "Theological Uncertainty and Spiritual Loyalty." He is modern, but not heretical.

Quite philosophically, the Rev. William Wilberforce Costin treats of "The Soul of the Incarnation." A summer theological address on "The Message of the Pastor To-day" was delivered by Dr. W. H. Moore, of Kansas.

"The Crisis in the Country Church" is a vital problem of the present, and is briefly discussed by Professor Calvin F. Ryan. Professor Frank S. Hickman, that well-known master of religious psychology, presents an

one by the Rev. Henry Charles Suter on "A Protestant Replies to the Papacy."

Our Bookshelf is the crowning climax of this periodical. Some of the ablest scholars in Methodism are writers of these reviews. The Reading Course offered by Dr. Oscar L. Joseph is based upon Essays on the Trinity and the Incarnation, edited by Dr. A. E. J. Rawlinson.

This closing issue of 1928 ought to bring in thousands of new subscribers for 1929. There is no magazine of higher interest and instruction for either ministers or Bible scholars.

Six Best Selling Books During August

At Each of the Stores of The Methodist Book Concern

The following lists will be of interest as indicating the new publications which are being demanded by the religious reading public (works of fiction are purposely excepted):

NEW YORK

Christ at the Round Table.....Jones
Present Perils in Religion.....Day
William Alfred Quayle: The Skylark of Methodism.....Rice
Preaching Values in New Translations of the New Testament.....Luccock
Christianity in Science.....Leete
The Fiery Crags.....Boreham

BOSTON

Preaching Values in New Translations of the New Testament.....Luccock
Christ at the Round Table.....Jones
The Christ of the Indian Road.....Jones
The Sermon on the Mount.....Stafford
William Alfred Quayle: The Skylark of Methodism.....Rice
Christianity in Science.....Leete

PITTSBURGH

Christ at the Round Table.....Jones
William Alfred Quayle: The Skylark of Methodism.....Rice
The Religion of the Spirit.....Tittle
God the Greatest Poet: Man His Greatest Poem.....Wright
Preaching Values in New Translations of the New Testament.....Luccock
Constructive Citizenship.....Jacks

DETROIT

William Alfred Quayle: The Skylark of Methodism.....Rice
The Religion of the Spirit.....Tittle
The Heights of Manhood.....Ayres
Concerning the Faith.....Gray
Ideals That Have Helped Me.....Warne
A Temple of Topaz.....Boreham

article on "God and Personal Influence," and the Rev. Manfred Carter deals with the important subject, "What Has the New Psychology Done to Religion?"

Twenty-five students in the Pacific School of Religion, Berkeley, Calif., join in a symposium on the great theme, "Why I Believe in God."

In the editorial department the editor, besides his well-known editorial paragraphs, writes on "The Theophanies," "Who Shall Have the Child?" and "The Faithful Saying." He also presents two outlines in "The House of the Interpreter," and two short studies in the "Biblical Research." Among letters in The Arena is a brilliant one by Professor Schaub on "The Bible and Philosophy," and

CINCINNATI

Christ at the Round Table.....Jones
Preaching Values in New Translations of the New Testament.....Luccock
The Christ of the Indian Road.....Jones
William Alfred Quayle: The Skylark of Methodism.....Rice
Speculating in Futures.....Lovejoy
Dealing Squarely With God.....Cushman

CHICAGO

Christ at the Round Table.....Jones
Preaching Values in New Translations of the New Testament.....Luccock
Catholicism and the American Mind.....Garrison
The Christ of the Indian Road.....Jones
Quotable Poems.....Gillespie
William Alfred Quayle: The Skylark of Methodism.....Rice

KANSAS CITY

The Christ of the Indian Road.....Jones
Christ at the Round Table.....Jones
William Alfred Quayle: The Skylark of Methodism.....Rice
Preaching Values in New Translations of the New Testament.....Luccock
The Religion of the Spirit.....Tittle
Ideals That Have Helped Me.....Warne

SAN FRANCISCO

Christ at the Round Table.....Jones
The Christ of the Indian Road.....Jones
Preaching Values in New Translations of the New Testament.....Luccock
Concerning the Faith.....Gray
The Religion of the Spirit.....Tittle
William Alfred Quayle: The Skylark of Methodism.....Rice

PORTLAND

Christ at the Round Table.....Jones
The Christ of the Indian Road.....Jones
Preaching Values in New Translations of the New Testament.....Luccock
Purpose in Teaching Religion.....Fiske
The Religion of the Spirit.....Tittle
Catholicism and the American Mind.....Garrison

Personal and General

—Bishop and Mrs. H. Lester Smith, of the Chattanooga Area, may be addressed at 352 Derby Circle, Chattanooga, Tenn.

—Dr. C. S. Stanley, our pastor at First Street Church, New Orleans, has raised for building purposes alone, \$3,000 during this Conference year. He will have a splendid report at the next session of the Annual Conference, which convenes October 17.

—Dr. John Benjamin McGee, of Trinity Church, Kansas City, has been secured to give the addresses for the "morning watch" during the annual meeting of The Woman's Home Missionary Society at First Church, Wichita, Kan., October 10-17, 1928.

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A Record of Merit

EVERY loyal and patriotic American citizen is proud of the character and achievements of his country. For we live in the fairest country and are part of the greatest nation of all times. This is not to overlook the sore spots in our national life, but to regard them as far less numerous than those virtuous aspects of our civilization. And it is a most encouraging fact that the ideals and tendencies of the nation are definitely and resolutely set upon the eradication of what is wrong and the strengthening of that which is noble and good in the fabric of our national life. High and lofty purpose is the standard by which is measured largely the greatness of a nation. By this standard ours looms big among the nations of modern times.

It were inevitable among such a network of varied individual and group interests and such a multiplicity of institutions and agencies in this nation that there should appear some clashing and conflict and crossing of currents of diverse groups. Resulting therefrom frequently is social injustice and distress to minor groups in the population. Such has been the experience of the Negro element in our American population. It has been necessary for him to create agencies of a specialized type to foster his group welfare in a civilization where the clamor for the "survival of the fittest" strives to be the dominant note in certain quarters.

As an effective agency in combating these dissocial forces, the *National Association for the Advancement of Colored People* has forged ahead to a place of commanding respect and influence in national life. Standing, as it does, with intelligent purpose and without compromise for equal justice and fair play for every American citizen, it is one of the nation's greatest assets in preserving the best ideals and fundamental principles of liberty, equality, and opportunity. It is helping to preserve the nation's fine sense of honor and to keep alive the nation's soul. The charter for its objectives and activities is found in the sense of fair play and hatred of injustice hidden deep down in the nature of man. Its sanctions are in the very character of right and of social obligation. For its own progress and perpetuation society must find a way to welcome and foster every agency that seeks to create and stabilize equitable human relationships. Because this organization has such an underlying purpose as the basis of its efforts, it justly deserves the widest possible support of its essential program.

How well it bears its social responsibility is indicated by a summary covering the past sixteen years of activity in its legal department. Since 1912, there have been expended \$73,814.97. Five cases have been defended before the United States Supreme Court, viz.: 1913, Grandfather Clauses case; 1917, Louisville Segregation case; 1923, Arkansas Riot case; 1927, Texas White Primary case, and Louisiana Segregation case. The Arkansas Peonage and Riot cases cost \$14,922.27, and the Sweet cases cost \$37,849. The expenditure of these sums established before the United States Supreme Court the

fundamental principles of the Negro's civil rights. It should be recalled that the N. A. A. C. P. is not a legal aid society in the generally accepted meaning of that phrase. It intervenes only when it is clear that some general principle of interracial justice is being violated, or where it is plain that injustice is being done on the basis of race or color. So, in a sense, there it not a case fought by the N. A. A. C. P. that has not for its purpose a general defense of the Negro's citizenship status in the United States. This, of course, quite aside from the individual lives and homes it has saved.

Says one of its officers: "Our record of years of victory, including five epoch-making cases before the United States Supreme Court, with a total expenditure for all our legal work of less than a single Supreme Court case often has cost other agencies, is one in which every member and friend of the association may take pride. The continuance of this record depends entirely on the kind of support the association continues to have. We can continue to establish and to win the Negro's case in the courts of the United States, from the highest to the lowest, if the means is given us for the work."

Of course, a complete catalogue of the achievements of this organization is not possible. The volume of public opinion created and focussed upon biased opinions and unreasonable attitudes cannot be measured. It stands to the credit of the National Association that it has been one of the deadliest foes to the lynching evil that has appeared in American life. It has given perhaps the keenest and most concrete expression of opposition of any American institution, to lynching. Its voice has been heard above the voices of many other organizations that paused to question the expediency of open attack on America's open shame. There can be little doubt that this organization's unflinching aggressive assaults in this direction went far in influencing the several States to strengthen their legislation for suppressing lynching within their borders. Virginia's new anti-lynching law is a point in evidence. The enactment of this law elicited the frank expression of Christian public opinion of the South in a most commendable manner. The Nashville Christian Advocate, official organ of the Methodist Episcopal Church, South, expressing the increasing volume of Christian sentiment in this section, observes, concerning the Virginia law: "County officials may object to such a show of State authority, but the law is good. Something must be done in the name of the whole country when communities are found where juries refuse to convict lynchers, where grand juries will not bring indictments, where protests through the pulpit and the press are the only deterrents, notoriously ineffective. There is no defense of lynching, and no excuse for communities where lynchers are allowed to go unsought and are immune from testimony and from conviction when testimony proves them guilty."

The editor expresses the opinion that "if all the people in a community were as much opposed to mobs

as are the better class, there would be no more lynching. But so long as there are lawless men who release their fury upon a victim, there must be restraint upon them fixed by the strong arm of the Federal Government."

In fostering these ideals of civic justice for which

all Christian people stand, both North and South, the National Association for the Advancement of Colored People thereby identifies itself with the most constructive social agencies of our civilization, and thereby discloses a record of merit which justifies its claim to the support of the best elements in our population.

The Christian Advocates

EVERYBODY who has ever attended upon or read the proceedings of the General Conferences of the Methodist Episcopal Church is familiar with the periodic discussion of our Methodist family of *Christian Advocates*. These make up a part of that wide field which is called religious, as distinguished from secular, journalism.

At every General Conference, by some well-meaning but grossly misinformed brother, the *Advocates* are lugged in for discussion from the standpoint usually of their financial losses to the church. Inept comparisons are set up between the great secular journals—their hold upon the millions of readers, their returns in advertising revenue, etc. Such leads in discussion succeed in cultivating more or less of an impression on goodly numbers of people in the church that the religious press of the church is a liability rather than an asset to our constituency.

But those who do these things are hardly fair. Personally, from none of these criticizers of the *Advocates* have we ever heard any effort to state sympathetically what is the function of these faithful servants of the church. It is not fair to criticize an institution from the standpoint of its mere monetary cost. Cost cannot justly be determined apart from the amount of service rendered, visioned in terms of the purpose and the fulfillment of the needs to be met.

Nor is it fair to make monetary comparisons of the *Advocates* with great secular organs of public opinion. It is impossible to make comparisons in this field. No such code of ethics regulates the secular paper as holds for the religious journal. No such tastes are to be served, no such range of interests, no such liberties of appeal are possible to the religious press as constitute the field and method of approach of the secular press. All of these things have their weight in determining the relative monetary returns and the popular appeal of the religious press.

And likewise it would be manifestly unjust to ignore the fact of the crushing competition which the religious press has to meet in the field of journalism. By every device and adaptation, the secular press is encroaching upon and endeavoring to capture every area of public thinking. Many such journals are adding religious news columns, even whole pages, to make a combined appeal to the religious constituency, producing an entirely different sheet from that which is possible to the religious journal in the very nature of the case. For the religious journal cannot be primarily a current-news sheet. Thus it is forced to share interest of its readers with the secular journal even often to the point of capitulation. Those who are merciless critics of the *Advocates* need to learn that the very nature of the *Advocates* and the rules of the game of religious journalism impose certain handicaps which, as compared with a free, prodigally financed big

secular journal, render the financial support and even the appeal of the religious journal a rather unstable factor.

Last June, in Cincinnati, was held the annual meeting of the Editorial Council of the Religious Press of the country. For two days this group occupied itself with a study of the problems of religious journalism. Clearly reflected in the conclusions of that body was the conviction, upon which all agreed, as to the fundamental idealism which must dominate the religious journal. Here it is:

"1. To help people keep their faith in the spiritual meaning of life in a day when a host of influences are tending to batter it down.

"2. To sustain confidence in the fundamental importance of the church at a time when it is under a heavy fire of criticism.

"3. To hold up every phase of human life and relationships to the mind and spirit of Christ, not allowing any area of social life to be exempt from His sway.

"4. To keep church people from becoming complacent, helping them be open-eyed and sympathetic toward progressive influences in the church, such as the movement toward larger Christian unity, the new emphasis on fellowship in the missionary enterprise, and the fresh grappling with the issue of peace and war."

How easy it is, after having read these objectives, to see that the very purpose of the religious journal narrows its appeal, while the very purposes of the secular press and its methods broaden the scope of its appeal, multiply loyalties and support thereto, and magnify the financial income accordingly. The church paper appeals to the most spiritually-minded primarily; the secular paper to the most unspiritual minded primarily. Financial returns accordingly are relatively measurable.

The business of the religious journal is that of informing the people, but chiefly of religious events, policies, movements, and institutions in the church world. It is to set up an apologetic for the church and the faith of the church. It is to mirror human life and all life's relationships in the white light of the demands of Jesus Christ. It is to challenge people to utmost exertion in the effort to create a divine social order in which Christ shall be regnant in all aspects of personal and social life.

Considering the function and objectives of religious journalism, that these are primarily moral and spiritual, whose social values are not expressible in monetary equations, but are far more potential in worth for human progress and the things for which the church stands, it were shortsighted and far-fetched to argue against the religious press on the ground of monetary value primarily. Reflecting soberly on these considerations, the church should give prompt and increased support in the direction of enlarging the efficiency and scope of this arm of service.

The Contributing Editor's Page

A Message to the Church

ONE of the first requests I received upon my arrival from South America after an evangelistic tour in those lands was that I give a personal message to the members of the great Methodist family through the medium of this page.

I found myself willing, even eager to do so. For there are some things I am eager to share with you. I went to South America with a good deal of misgiving. I was told that the intellectuals were not interested in religion; in fact, were indifferent or hostile toward it. To my surprise I found that this was true only in the sense that they saw nothing to be excited over in religion, but that they were indifferent when they really saw what it meant I did not find to be true. On the contrary, I found them just as interested in Christ as the corresponding classes of India. In many ways I found they were really more so. There was less hostility to our message than is usual in India—that is, when we really got a hearing.

The intellectual classes of Latin America have largely broken with the traditionalism of Roman Catholicism. Modern education is wearing away the authority of a faith founded on traditionalism. A moral and spiritual vacuum has been created. Into this vacuum is rushing every sort of religious and semi-religious cult of the world: Theosophy, Spiritualism, Vedantism, Neo-Platonism, cults that bow at the shrine of Beauty and Art and Music—anything that gives promise of filling the place once held by faith. The fact that they turn to these things shows that there is a deep undertone of spiritual craving. I found that craving immediately responsive when the living Christ was presented to them in an intellectual framework which they could respect. I cannot go into the description of the very remarkable response we had from the leading people in Latin America (that must await a later article), but my deep conviction is that Latin America does not form an exception, but is a part of that world craving after something. That something is Christ.

THERE lies to the south of us a wonderful civilization coming into being—far more wonderful than many of us dream—but there is at its heart a central lack. Professor BRAGA, one of Brazil's most gifted sons, expresses this in his cry: "Here is my beautiful South America, so beautiful in body, but her soul is dead. Oh God, breathe thy quickening spirit into my South America." But that soul is not dead—it sleeps! It awaits the quickening touch of the saving Christ. These lands, morally and spiritually adrift, constitute one of the greatest opportunities and challenges before the Christian Church.

When I turn to Japan I hear a leading Japanese editor say: "The thinking mind of Japan is convinced of Christ, but is not yet willing to make the surrender."

This statement of the editor could sum up the situation among vast numbers of leading men in India—convinced but not willing to make the surrender.

China begins a new era of constructive effort in building up her shattered social, political, and moral life. We must see that she is supplied with the moral and spiritual dynamic that lies at the heart of the gospel.

But I cannot continue this roll call of human need and opportunity. You cannot touch the world situation anywhere without touching a place of compelling human need, and more so when we look beneath these intellectuals and see the toiling masses yoked by superstitions and custom to dullness and hopelessness—and Christlessness.

The Christian forces are pressing the battle everywhere to the point of victory. "Go on," said a Hindu. "You are winning all along the line. I cannot join you, but the future belongs to you."

THIS is a brief part of the vision I was eager to share with you, my fellow Christians. But while I was eager to write of that, I am compelled by the sheer pressure of the facts to write about something else. I said we were pressing the battle everywhere to the point of victory. But *only to the point*.

There is a portion of that line that gives me deep concern. Shall I say it? *It is the home base*. I was informed on arrival that, unless something is done by October 31, there would be another cut in missionary appropriations. Another cut! One after the other for six years! I have simply refused to believe that the Methodist Episcopal Church would weaken in its task at the moment when it was biggest with promise. But we have watched with sinking hearts that indication of missionary giving falling, falling. In Heaven's name, what does it mean? Surely it doesn't mean that our Christianity is proving too inadequate for its world task. Or does it? If it does, then by that very token our Christianity will prove too inadequate for the task at home. For the church that allows the most unselfish portion of its task to die through inattention will find itself standing beside dead altars.

In lifting up our plea against further cuts there comes a limit beyond which our self-respect will not allow us as missionaries to go. That limit has about been reached. We can say little more.

The next word must come from the heart of the Church. We trust it will be given before October 31. We await that word with an expectancy that is akin to pain. For on that answer depends the future of a movement that is dearer to us than life—a movement for which Christ died.

E. STANLEY JONES.

Adventures in Books

To any adult who is not satisfied with a reading diet limited to fiction; to all who would extend their horizon to include a wider acquaintance with good literature in the form of essays, poems, biography, or travel; to those whose curiosity has not been satisfied in regard to the origin and development of our earth, and the history of man upon it; to the man or woman who realizes the value of understanding the machinery of the mind, and the possibilities of increasing mind-power; to those who may find in the leaders who have charted paths in philosophy and religion the means of stimulating their own spiritual growth; in short, to every person who is ready to let books broaden his outlook and enrich his life, they open a road of high and noble adventure.

The Moral Background of Prohibition

By Ernest H. Cherrington, LL.D., Litt.D.

THE church made the Eighteenth Amendment possible, although the liquor traffic, and especially the brewers, made it inevitable. For centuries the church had concerned itself principally with the individual. During the nineteenth century, John Wesley's maxim, "True religion is social, and not solitary," began to find expression in the activities of various church organizations. Most of that activity, however, was concerned with the problems of capital and labor rather than with those arising out of the intemperance of the masses of the people.

A few outstanding leaders of the church felt very strongly upon the evils of the liquor traffic, but denominational jealousies and the lack of any interdenominational organization in which they could meet and exchange views or discuss plans for united effort against the liquor evil prevented these leaders from focusing the thought of the church upon this problem. Temperance sermons and temperance lectures were addressed to the individual, who was urged to sign a pledge abstaining from intoxicating beverages. Separate churches tried to sober up the drinkers in the parishes, relieve the needs of the families impoverished by intemperance, or remonstrate against the too close proximity of saloons to church buildings; but aside from this parochial activity, had little part in any fight to eliminate the root and cause of the evil, the licensed liquor traffic.

Even the best friends of the liquor traffic did not find it improper for the church to deal with the liquor question solely on the plane of the individual problem. The entry of the church into the arena of politics, was, however, very vociferously assailed.

It would be difficult, nevertheless, for the most bitter opponent of prohibition to draw a valid indictment against the church for its participation in the fight to secure national prohibition. The church for nearly nineteen centuries had been playing the part of the good Samaritan. It went down Jericho roads all over the world, picking up those who had fallen among thieves, ministering to them, striving to return them to society and industry, and paying out of its own pocket the costs of this rescue work. Eighteen centuries is surely sufficiently long for experimentation. The church found that this rescue task was endless. In 1893, a new program was adopted by the religious organizations of the country. It was then determined that the good Samaritan should go down the Jericho roads and shut up the den of thieves. This was merely enlightened common sense. That step was not taken, however, until every possible alternative had been tried in vain. As the result of this determination, first wards of cities and towns, counties, States, and ultimately the entire nation, outlawed the saloon dens.

This concerted action of the church was most timely. The interdenominational movement thus launched synchronized with the new social and industrial developments which were changing the whole complexion of our American life. It was in absolute harmony with the fundamental principles of a new, highly complex, closely interlocking type of civilization which was the product of the machine age then dawning. That age, which was inau-

gurating the period of mass production, automobiles and aircraft, was incompatible with any general use of beverage intoxicants. As has always been the case when a new epoch in human life has been inaugurated, morality assumed new forms, new expressions, and new obligations. Social morality rather than purely individual morality was the essential keynote of this phase of the new civilization. Hitherto the use of intoxicants had been a purely personal question, affecting the drinker and his family principally, but affecting society only through the possibility of the saloon's patron becoming a charge upon the community. Hereafter the moral question was not only a personal one, but also a social one.

Should We Blame the Ten Commandments for Their Violation?

The enemies of the prohibition policy are fighting against the conscience of the nation. No argument is needed to persuade anyone of the evils inseparable from the liquor habit. In a vain attempt to secure for themselves some of the moral impetus and characteristic idealism of the American people, the foes of prohibition have fruitlessly endeavored to hold it responsible for law violation, official corruption, and the waywardness of a comparatively small percentage of American youth. This propaganda has fallen upon deaf ears. Not even the most prejudiced could accept the suggestion that a prohibitory law may be charged with responsibility for the very things it forbids and seeks to prevent. It would be as sane to charge that the Ten Commandments are to blame for their own violation, or to accuse the family physician as guilty of having caused epidemics of influenza or any other disease. The fact that such charges are brought by the wets, however, suggests most strongly the significance of the moral appeal and the realization by our foes of their own weakness in that field.

It is not strange that economic advantage has followed hard upon the moral good wrought by the Eighteenth Amendment. It may seem like a platitude, but it really does pay to do right. All exceptions being noted, and all discount being made for those inevitable defeats met by the best of men, it is none the less almost axiomatic that the right course for men or nations is also the ultimately profitable one. We are to-day, as a nation, demonstrating the truth of the dictum of the old Hebrew sage, "Righteousness exalteth a nation, but sin is a reproach to any people." We are also rediscovering another truth on which from time to time there seems to fall the dust raised by our busy life, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." The primary impulse motivating prohibition workers in America was purely moral, or moral with a religious undercurrent. To-day that impulse is economic also, but it is not crudely and crassly materialistic. It is rather colored throughout by that enlightened selfishness which is the modern form of altruism, and which has taught business to emphasize "Service." It pays.

Prohibition is right. It is defensible on whatever ground it may be assailed. It is in fullest harmony with the highest personal or public ideals. It justifies itself as

a social policy. It has demonstrated its economic worth. It has almost assumed the proportions of a panacea in hygiene. If we relate morals to "mores" we will find that prohibition meets all the requirements of a policy that harmonizes with the manners and customs of our current civilization. It is equally true that any modification of prohibition or any near-prohibition is doomed to failure in just that degree in which it differs from the very full

and very practical prohibition set forth in the Eighteenth Amendment, which puts outside the pale of law all manufacture of and traffic in alcoholic beverages.

One might paraphrase the oft-quoted saying of J. Pierpont Morgan, criticizing those who were betting on the fall of stocks, that only a fool would be a "bear" on America, and say that only a very foolish man would be a "bear" on the moral purpose of this nation.

The Strength of Quietness

Have You the Secret?

By Bruce S. Wright

THERE are many mistaken notions about strength. There is the notion that strength can be obtained by alliance with a strong person or power, even though that person or power be saturated with evil. Judah had such a mistaken notion. Oppressed on every hand, she reasoned that if she could form an alliance with Egypt, if she could get Egypt's cohorts on her side, she need never fear. By such an alliance she could successfully defy Assyria or any other threatening nation. And so we see Judah, in the vivid picture of the Scriptures, forming long lines of camels, loading them with the treasures of the kingdom and sending them down into Egypt to purchase the sympathy and strength of that great, ungodly nation. All the time God is saying to Judah, "That will not solve your problem; that will not cure your malady; that will not make you strong; not in any unholy alliance, but in quietness and in confidence shall be your strength."

Nor can any modern nation, political party, church, or other organization find strength by way of an unholy alliance. A nation or party would better face the issue of right and wrong squarely, and know of a certainty that strength is found in alliance with the right. Something may be lost, but infinitely more is gained when a political party, rejecting all offers of influence and votes through an unholy alliance, comes out fearlessly for the right.

Then there is the mistaken notion that bluster and noise are signs of strength. In our own day political leaders have followed this mistaken notion. They have organized their campaigns on the basis that that candidate would be nominated and elected, at the mention of whose name the loudest, longest, noisiest, most spectacular demonstration was staged. That mistaken notion is passing from the minds of our political leaders. They are learning that noise does not always mean votes. We trust that this mistaken notion is also being fast outlawed in our religious life.

Quiet Thoughts Are Constructive Thoughts

The purpose of thought is to control life. God has given us the power of thought that we may build up within our minds a sound philosophy of life, capable of solving life's problems and meeting life's emergencies. That sound philosophy of life is obtained by quiet thinking. Take the matter of examinations. At their best examinations are trying affairs. A student sits down before the desk assigned him. When everything is ready the questions are passed. The student hurriedly runs through the list of questions. Some he knows, some he does not; others

he is in doubt of, while he is fearful about all of them. Now, how is that student going to make the best possible showing in that examination? By quiet thinking. If calmly and quietly he thinks through that list of questions, taking them one by one, without hurry, without undue anxiety, he will make a good showing in the end, for quiet thoughts are constructive thoughts. Sickness and pain are much more easily borne and more quickly overcome if one is quiet. How often do we say to one who is ill, "You must be quiet." Meaning not only to rest the body in quietness, but to cultivate quiet thoughts, for quiet thoughts are constructive thoughts; they build up both body and mind. The best medical skill available can do very little unless that skill has the co-operation of quietness and confidence on the part of the patient. We are told that one-half hour spent in thoughts of hate, anger, resentment, fear, or worry consumes more vital energy than twenty-four hours spent in our normal work and living. Perturbed thoughts are destructive; quiet thoughts are constructive. In every emergency of life think quiet thoughts.

Quiet Deeds Are Conquering Deeds

Guns and uniforms, parades and bands do not constitute the strength of a nation. They are but the play and superficial show of a nation. When the guns have been silenced and the uniforms laid aside the nation must set to work to solve the problems and settle the disputes the noisy guns and showy uniforms have caused. The real strength of the nation is found in the quiet deeds of faithful officials and loyal citizens. Nor is the strength of the church to be found in the ability of the church to produce a noise and make a show. The history of the church is not written in glaring headlines, nor are her conquering deeds heralded by a trumpet. The real work of the church is made up of deeds of quietness—people going about, like the Master, doing good. As with the nation and the church, so with the individual—quiet deeds are conquering deeds. The true greatness of Houdini, the magician, is only now being revealed to us through the chapters of his life. He was a marvelous magician. He performed seemingly impossible things. He was a great asset to true religion, for he exposed many of the false claims of spiritualism and similar cults. What was the secret of Houdini's strength? Quietness and confidence. That which served him so well, lifting a passing entertainment into a notable art, is meant for every child of God in every day of his life. His deeds will be conquering deeds in accordance with the quiet power within.

The "Complete Gospel" for the Bantu

By the Rev. William C. Terril
Missionary, Johannesburg, South Africa

"DO YOU believe in and preach and teach the full gospel?"

This is a question which is being asked me these days in almost all the letters I receive from our home friends and donors. I can answer that question with a very positive and emphatic "Yes." I cannot conceive of anything less than a complete gospel for the Bantu any more than for all other classes of people.

My idea of a full and complete gospel is one that ministers to every part of humanity's complex life, which must be ministered to by that gospel.

By stating the condition in which we find these non-Christian Bantu, very briefly, you will be impressed with the fact that nothing less than the gospel of the living Lord will meet their needs. It is difficult to imagine the Bantu in his non-Christian condition. One must live with them, see them, feel with them, and even smell them. Let me explain!

The Condition

Very little care is given to looking after their bodies. Soap and water are not daily luxuries. Hygiene and sanitation are practically unknown. Vermin are numerous. Drunkenness is rife. The huts are unventilated and filled with smoke arising from the continually burning fire. The villages are dirty and full of nauseating smells. Such conditions, you will recognize, are not conducive to bodily health.

Mentally these people are very much alert, but they are not trained, and the intellects they have are abused because of the almost continuous sensual and licentious thinking of their minds. The non-Christian knows not how to read, write, or do arithmetical problems. True, he is able to count by the aid of his fingers and toes. The days that he works he reckons by cutting notches in a stick, or by tying knots in a piece of cord.

The religion of the Bantu is a very crude animism. They know not about good spirits. There are none. They believe the spirits of their departed relatives and friends live sometimes in the huts in which they died, or in the near-by trees, or possibly in the large stones just outside the villages. In fact, the evil spirits may take up their abode in the jungle man or woman and make them sick. Thus they seek the help of the witch doctor. They buy charms to wear on their persons to overcome the power of the indwelling spirit. These evil spirits must be appeased in some way, and thus sacrifices are offered on the rude altars outside the hut or at the base of the tree or stone. The Bantu is surrounded with evil spirits. There



Three students from Bodine School who have passed government examinations in Portuguese for teachers' certificates. Kambini, Africa

is no peace for him. His life is one of continual dread and fear. And this is written all over him.

The Remedy

Is there anything aside from the full and complete gospel of the living Christ that can meet such needs? I am sure not, and my fellow missionaries are sure not.

Because we believe in and teach and preach this gospel in its fullness and completeness, we have adopted on the In-

hambane District certain methods by which the message can best be given. In 267 different centers, twice daily, our people meet for song, prayer, the reading of the Word, and brief exposition of it. On Sundays the gospel is preached in as many centers, two and three times, by 288 native workers. There is no question as to the Word. To all our people it is the Book. The divinity of Christ is very real. His death and resurrection are accepted joyfully as vital parts of the gospel, and the work of the Holy Spirit is continually being manifested.

Also in 267 the teaching of the head and hand goes on in the primary schools. Here the mind is being trained to think clearly, and this soon reveals itself in a clean body, a ventilated hut, and a more sanitary village. Hands are taught to labor, since laziness is preached as an agency of the archenemy to draw men and women, boys and girls away from the paths of purity and righteousness. Reading is taught so that they can read the Book for themselves. Writing is taught so that they can communicate by letter with their friends in other parts, and simple arithmetic, whereby they can do business in a less crude way. Then there are the higher schools where chosen ones can be trained to go out and do service for their people.

The sick, including the lepers, are being ministered to by the thousand annually, and here again some of the chosen are trained to minister to the sick and suffering of their villages and communities.

We believe, preach, and teach nothing less than a change of heart, produced by the transforming power of the gospel. We also preach and teach that the inward change of the heart and life must show itself outwardly by having a clean body, a clean hut and village, and a mind that thinks on pure things, hands that labor, and lives given in service for their own people.

I wish to emphasize the fact that in our mission we know that nothing less than a full and complete gospel, believed in, preached, and taught can produce the change described. The positive results are so evident they cannot be challenged.

The Duty of the Members to the Minister

By Mr. E. B. Holloway

IT IS an easy matter to say that the members of a church should stand by the pastor. Yet this is a rather vague statement. Members have stood by the pastor when the pastor was actually in the wrong. He had gathered friends around himself and they, actuated by admiration, had clung to him, right or wrong. It is understood that every church has an object in view to justify its existence. This object should be one of the highest kind.

There are many members who join the church simply to escape the "wrath to come." If the pastor depends on this idea solely, then he must keep this fear up continuously in order to have the people with him. But this is very precarious ground on which to stand. People will become accustomed to this one thing, and it will have no terrors for them. Therefore there must be some other object that will appeal to the people as to their duty toward the minister. There must be a common banner around which the people can gather. That banner must be of such a nature that the people will be able to see that much good can be done by rallying to its support. The history of the United States tells that the people had to fight for its formation, its defense, and its preservation. But the government had to offer something more substantial than a simple appeal to "patriotism." The people had to be given protection, happiness in whatever form suited them, a chance to earn a livelihood. If the government had not done this, it did not justify its existence, nor could it command the support of the citizenry in time of peril. It promised, If you look out for me, I will look out for you. Thus it became a reciprocal arrangement mutually helpful. The duty of the members

to the minister should not be regarded as a personal affair that depends on likes or dislikes any more than obeying the orders of the President that you like and disobeying the orders of the one that you dislike. This procedure would be absolutely foolish, and would not be tolerated.

The church should be regarded as an organization that is perpetual, and will continue to exist despite the change in the minister. To have the church dependent on the administration of any one man will develop weaknesses that will eventually prove fatal to it. Under this reasoning it becomes the duty of the members to stand by the minister as the head of the church. The objective of the church should be so well understood by the membership that it will not hesitate to perform the duties that are theirs for the furtherance of the Kingdom. When there is sluggishness on the part of the members in the performance of their duties, there must be some cause for it. It is now the idea of the educational authorities that when a pupil is backward in school there is some physical defect at the root of it. The pupil is examined by a competent physician, cause determined, and the remedy recommended. The remedy is not always applied by the child's parents. Many times this neglect prevents the child from reaching full physical and mental development. Suppose a diagnosis be taken of the condition of each sluggish member of the church. This examination will prove that the causes of this condition in the member will be one or all of the following diseases: 1. Not soundly converted. 2. Love for the success of the church at low ebb. 3. Desire for self-promotion has increased. 4. Worldly success in business has absorbed his spirit-

THE picture herewith shows the old North Topeka (then called "Flat Top") Methodist Episcopal Church.

Mr. William Curtis, grandfather of Senator Charles Curtis, gave the lot on which the church stands, then valued at \$100, and helped to build the church. Mrs. Permetia Curtis, the senator's grandmother, was a great Methodist and an active member of this church until her death.

In the year 1879—December 31—the North Methodist congregation sold this property to the Asbury Methodist congregation, and Miss Annie Bard, who later married the senator, was organist for the North Methodist Church. She also gave many years of untiring service to our colored group. The new congregation had her as organist, and she was otherwise helpful in carrying forward the work with this little mission church.

Senator Charles Curtis attended this church in early childhood and was one of the Sunday-school teachers and workers when quite a young man. Methodism is proud to have had a part in the shaping and influencing such a personality, making it possible for present consideration in national affairs.

Already the senator has proved himself worthy of this Methodist background. The homefolks all join in the esteem and confidence that he will make good. This



church is to be remodeled. Dr. E. D. Kohlstedt is seen in the picture, visiting for a workout-remodeling program. Local Methodists are cherishing the best wishes for the senator's future success in pleasant "memories" of the years of sacrifice, labors, and loving service of those who made it possible for this opportunity of greater service to all concerned.—J. O. Murphy.

uality. 5. The neglect of the minister to submit to his dictations as to how the church should be run. 6. Fault finding. Nothing goes on right. The one word that will cover the entire case is *selfishness*.

Now the diagnosis has been made, what of the remedy to be applied? We do not believe that a man should be compelled to serve the church whether he wants to or not; yet in the first place some examination as to when and where he was converted may help much. 1. For what reason was he converted, to help or hinder the church? Was he simply trying to save his own soul, and cared nothing for the soul of his fellow man? Recommend that he return to the altar and make a new start. Tell of the fact that Jesus told the apostle Peter, "When thou art converted, strengthen thy brethren." This meant for Peter to work for the good of others. 2. The member who does not do his duty to the minister does not tell the truth when he sings, "I Love Thy Church, O God." For if he did, he would be so busy in working for its success that he would have no time to find small flaws and magnify them. It is a saying that "Love is blind." This may not be so, but it is evident that love is at least "charitable," and it is said that charity covereth a multitude of sins. 3. Self-promotion does not comport with the act of Jesus washing the disciples' feet, nor when He cried, "He that is chief is he that doth serve." Thus we are taught that greatness must come through service. The man of the world is the man that is supposed to keep his eyes on the main chance. The Christian has no right to do so, but it is his business to love mercy and truth, and to walk humbly with his God. 4. Worldly success in business has absorbed his spirituality. It is well said that the love of money is the root of all evil. The dollar looms up so large in the eyes of many people that it blinds them to all else. In their estimation, the person with money is alright. They have evidently not read the Bible very closely, or they would have come across the words, "Thy money perish with thee," as was hurled by the apostle Peter when he was offered money for the gift of the Holy Ghost by Simon. Money is used too often by business men as a substitute for service. He sends his money to the church, indicating that that is all the minister wants, anyway. This spirit of giving is an insult to the church and an affront to the God of heaven. The business man as a member of the church should willingly give his time, experience, and example to aid the minister in building up the church. Money alone cannot tell the experiences which are essential in carrying on a project. It has no reasoning power. It can only do what it is made to do. 5. The neglect of the minister to submit to his dictation as to how the church should be run. The true minister is now regarded as having prepared himself for the work of the ministry. Evidently he has learned something concerning church government. He has studied the laws of the church as laid down in the Discipline. He has kept in touch with the interpretation of these laws by reading the church publications. The member in question is not familiar enough with the Discipline to find the general laws therein. Yet he wants to dictate! 6. Fault-finding. He will not find fault with the minister to his face; no, not he! But behind his back he will assail the poor minister to a finish. He will tell the minister all about the faults of his members. There is one remedy for this sort. Ask him if he has any faults of his own. Ask him if he is willing to prepare and prefer charges

against the member of whom he has been speaking so harshly. He will hedge and dodge the issue. The fault-finding member is a hindrance to the minister. *Selfishness. Big I must always be in front.* It is the duty of the members to recommend to the minister the best members in the church as his officers. The best members should be pious, industrious, easily entreated, patient, full of zeal for the church. Out of such members he should be able to obtain class leaders who are willing to qualify themselves for their duties by learning the rules of the church at first hand; who will keep up with the work of the church, its problems and its progress. These class leaders should be used in the work of instructing the membership in its duty to the minister. It is the duty of the members to keep the minister advised of any sick, any slack members, any prospective members, and be willing to accompany the minister on a visit to them.

That the church may be successfully run, it is necessary that the members believe in the God of heaven; that they believe in the doctrines of the church; that they believe that the rules and regulations are essential for the orderly government of the church, and therefore should be observed by each loyal member; that the salvation of the world is largely dependent on how true each member is to the baptismal covenant that he subscribed to; who feel that the eye of their Maker is on them, and they must eventually give an accounting for the opportunities that they had to do good, whether they used them or not. "Be thou faithful unto death," should be their motto.

Theory and practice may pull together at times, but there seems to be a divergence in their working in harmony when it comes to the proper financing the minister. Money contributed to the support of the minister is regarded too often as a gift, and not an obligation. This idea causes the money for the support of the minister to be meager and irregular in amount. It is the duty of the member to pay the minister in a uniform and regular manner.

On page 459, Paragraph 528, of the Discipline will be found the following question and the answer thereto: "Will you be loyal to the Methodist Episcopal Church, and uphold it by your prayer, your presence, your gifts, and your services?" "I will." This paragraph does not mean the member is given the privilege of selecting what part of the law he will obey. The covenant was taken as a whole. Therefore it stands to reason that it must be obeyed as a whole to show true loyalty to the church. Ministerial success depends largely on the proper financial backing. Neglect of paying the minister jeopardizes his reputation for honesty. He is dependent on the membership of his church for support, and if that source of support fails him, whither shall he look for succor? The members' minister should be a high-toned Christian gentleman, one given to paying his debts and other obligations promptly; one who in all public appearances will be neatly attired, as becometh his calling and the congregation that he represents. How can he measure up to this when his members have failed to give him the wherewithal to support his station?

One thing that plays havoc with the proper financing of the church is the misuse of the average contribution per member. If it is figured that an average of one dollar per member will finance a certain project, some skin-flint tightwad member will hide behind that average and give only that dollar, not caring that there are others

who are not able to give the dollar. Thus the fund is often defeated. The civil government taxes a citizen according to his visible wealth, and on as much of his invisible as it can find. It is the duty of the members to see that all the financial interests of the church are properly supported. The benevolences show that the members are interested in the world at large, and the work of the general church. Paying pastor's salary, buying fuel, improving the church property, indicate their concern for the local plant. Therefore their views should be broadened in every Christian way. The members' duty to the minister should be actuated by the consciousness that by so doing they become co-laborers with God in the establishment of God's kingdom on the earth. This is what they should deem an extra high privilege. Let us trust that the church will be made up of members who fear not to spend and be spent in its services, whether spiritual, financial, or physical. And then if they have done this to the best of their ability and resources, they can report without fear to those over them, "We have accomplished the work that thou gavest us to do."

GREENVILLE, S. C.

A British Appreciation of Bishop Hartzell

A WORD of appreciation of the late Bishop Joseph C. Hartzell has been received from the Rev. C. W. Andrews, one of the secretaries of the Wesleyan Methodist Missionary Society, London, England, by the Board of Foreign Missions of the Methodist Episcopal Church. Says Mr. Andrews:

"May I venture, on behalf of the Wesleyan Methodist Missionary Society, to send you an expression of our deep sorrow on learning of the tragic death of Bishop Hartzell? Those of us who had the privilege of meeting Bishop Hartzell at any time, as the writer had, will always remember him as one of the distinguished figures of the missionary service of the church of Christ for many years past. We recall, with special thankfulness, the great work that he did in Africa, and we should be glad if we may be allowed to express our sympathy with your great society in the loss of so distinguished a missionary in so melancholy a way. Bishop Hartzell had lived a long life and a very distinguished one. We gather from what has been published in our papers here that his end was hastened by injuries inflicted upon him by violence. We greatly regret to read this, and hope we may be permitted to tender our respectful sympathy to all his friends."

The Rev. William H. Howard Passes

THE Rev. William H. Howard, pastor of St. Mark Methodist Episcopal Church, Tenleytown, D. C., Washington District, Washington Conference, died after a brief illness, which he bore with Christian fortitude, Tuesday, September 18, 1928.

The Rev. Howard was born in Prince George County, Md., December 25, 1872. He married Miss Mary E. Yates, and this union was blessed with a daughter, Zeta A., and a son, Saxton Y. Howard. He joined Asbury Methodist Episcopal Church, Washington, D. C., by letter, in 1908, during the pastorate of Dr. (now bishop)

M. W. Clair, and was admitted into the Washington Conference in 1920. He served as pastor at Fairmount Heights, Md.; Deanewood, and Tenleytown, D. C.

The Rev. Howard was an excellent speaker, an ardent worker, and was known and respected as a Christian gentleman and leader.

Among his last words to his wife were that she smile at him as he crossed the bar, so that he could smile back to her from the better land.

The funeral services were held in Asbury Methodist Episcopal Church, Saturday, September 22, 1928, conducted by the Rev. R. F. Coates, district superintendent. The choir of St. Mark's Church rendered the music. After singing hymn 461, the Rev. Bradley Johnson prayed. The obituary was read by the Rev. S. A. Lewis; Scripture lessons were read by the Rev. V. C. Johnson and the Rev. R. F. Coates.

Resolutions were read from the official board, church school, and choir of St. Mark's; the official board of Randall Memorial, Deanewood, D. C., and Fairmount Heights (D. C.) Churches, and Baltimore Preachers' meeting.

The following ministers made brief remarks: the Revs. W. H. Dean, J. W. King, N. M. Carroll, D. W. Hays, E. S. Williams, A. J. Mitchell, A. J. Carr, C. E. Hodges, J. H. Jenkins, of the Washington Conference, and the Revs. Sanford, G. W. Brent, Haines, and A. Jones, of the Baptist Churches. The Rev. R. F. Coates delivered the closing eulogy. Other ministers present were: the Revs. Chestnut, C. S. Briggs, Fields, Jackson, J. S. Carroll, J. W. Carroll, R. S. Thomas, T. S. Tildon, C. E. Queen, J. C. Dockett, G. Contee, F. F. King, P. G. Myers, C. H. Toulson.

The Rev. William H. Howard leaves to mourn their loss a devoted wife, son, and daughter, and a host of friends.

"Another good man has fallen in Israel," and his passing is keenly felt by all of the ministers and laymen who knew him.—Reporter.

Washington Conference Notes

By the Rev. C. E. Queen

—Dr. N. M. Carroll, the only surviving charter member of the Conference, is still preaching the Word acceptably and effectively, though he passed his ninety-first birthday anniversary recently.

—The Rev. S. A. Virgil has been appointed to the Linden charge; the Rev. B. F. Hall to Nottingham-Croome; the Rev. George Dent to supply Poolesville; the Rev. J. F. Monroe has requested to be released from service at Sandy Spring.

—The Woman's Foreign Missionary Convention, held this month at Ebenezer Church, Washington, was well entertained, and the reports showed progress along all lines. Mrs. F. D. Tyler, lay delegate to the last General Conference, is the efficient Conference secretary.

—The Rev. William Brown, one of the best known and much loved pastors in the Conference, is ill at Freedmen's Hospital. The Rev. Father Alfred Young, one of the retired ministers, is quite ill. The Rev. C. S. Harper, the quiet, scholarly secretary of the Conference, is recovering from an automobile accident a month ago, in which he sustained a fracture of the collar bone.

Pertinent Questions Re National Campaign

Advocate Readers' Question Box—No. IV

By Harry Earl Woolever

Editor of The National Methodist Press

THE presidential campaign of 1928 has been subjected to more misrepresentations, innuendoes, and confusion than have characterized any general election in the United States in a generation. The fact that there are no outstanding party issues which differentiate one party from the other, that the main issue is one between the candidates' individual positions upon a great moral issue, and the marked differences in type of the two outstanding candidates, have given unusual scope to such a campaign. There are some citizens so deep in the ruts of traditionalism that they would vote the Democratic or the Republican ticket, whichever has been their custom, even if the devil himself were the party candidate. The hope of this country is in the fact that now people by the millions are sufficiently educated and informed that they are able to understand underlying issues, foresee results, and act upon their judgment regardless of party emblems.

A great number of questions relating to the present campaign have been sent to our Washington office by Advocate readers. It would be impossible to answer all of these in this space. Moreover, many of them have such pertinent references to the personal fitness of the respective candidates that we would not attempt to deal with them. Others have to do with questions which would lead into the field of partisanship. These we would not give space. We are interested in this campaign only as it affects the moral, social, and religious welfare of the people of this and other nations.

Among these questions are a number coming from various sources and having to do with fundamental matters which have been raised in this campaign, and which have a very direct bearing upon the moral, social, and missionary program of the Christian citizens. Concerning these we will give such facts as are made possible through the unusual sources of information available in the national capital, and as space permits.

CHANGING THE IMMIGRATION LAW

"What would be the effect upon immigration and labor in the United States if the quotas should be based upon the 1920 census instead of the 1890 census as at present? Governor Smith said in his acceptance speech that he was opposed to the use of a census thirty-eight years old!" (From Syracuse, New York.)

The present restrictive immigration law provides for fixing the quotas of aliens admitted from each country upon the census figures of 1890, as that census seemed to Congress to provide the best cross section of the racial make-up of the citizenry of this country. Upon this basis the law provides that 164,667 immigrants may enter the United States annually under the national quotas. There are provisions also for the entrance of a large number of nonquota immigrants. This law has greatly reduced the influx of aliens since 1921.

If the quota were based upon two per cent of the various nationalities here in 1920, instead of 1890, there would be a great change owing to the influx from eastern and southeastern Europe which took place between the years 1905 and 1914. The change would give a much greater advantage to certain of the countries sending more recent immigration tides and would penalize the countries which furnished most of the early settlers by reducing the present quotas of the latter. For instance, the change suggested would reduce the number now eligible for admittance from Great Britain and northern Ireland from 84,007 to 27,306; Germany would be reduced by nearly 20,000; France by nearly a thousand. The change would give large increases

to other nations, as follows: Australia's quota would increase from 785 to 9,302; Hungary's from 473 to 7,412; Poland's from 5,982 to 25,325; Russia's from 2,248 to 25,049; Italy's from 3,800 to 82,000. There have been indications that Italians and Poles believe that Governor Smith's stand on this question would open the gates to thousands more immigrants from their countries. Since his reference to this subject a large organization of Italian voters in New England have declared their support for him and recently sixty New York State clubs of Polish-Americans announced their support.

The immigration authorities in Washington state that a change to the 1920 basis would mean an increase in immigrants to the number of 241,429. This yearly increase in the number of immigrants the Department of Labor has opposed because of its effect upon unemployment and upon the standards of living of those who labor in the United States. The consular officials abroad announce that over 1,700,000 are now seeking entrance to this country.

Some people in the United States favor open immigration to this country, while others do not. All have opportunity to support either side they prefer. Tammany Hall, for instance, has always favored unlimited entrance of aliens. The Tammany representatives in Congress have voted solidly against the law which now prevents a free flow of immigrants from Europe. The nation as a whole, as represented by the vote in Congress on the present law, was overwhelmingly in favor of restricting immigration; the vote was 318 for restriction to 72 against. The voters now have this question before them, and their votes, whichever way cast, will help in determining the future immigration policy.

GOVERNMENT CONTROL OF LIQUOR TRAFFIC

"How successful has been the attempt to control the liquor traffic through a government sale system such as is employed in Canada?" (From Wichita, Kans.)

The failure of the Canadian system in promoting temperance or in preventing crime and bootlegging has been widely chronicled. However, as this subject is evidently in the minds of many, it merits an answer, based upon the facts, for the citizens of the United States must sooner or later pass judgment upon it.

The facts indicate that those who advocate a method of dealing with the liquor traffic such as is in vogue now in Canada in preference to our prohibition law, as a means of promoting temperance, and reducing the evils of strong drink, are either endeavoring to foster the return of the old days of the liquor traffic or lacking in a knowledge of the true conditions. Canada has long faced the problem of the liquor traffic. By October, 1917, eight of the nine provinces of Canada had prohibited the retail sale of liquor. The only province failing to do so was Quebec, which has a predominantly French-Catholic population. There was also a war-time measure passed by the Dominion government which prohibited the importation of liquor into Canada and the transportation of liquor from one part of Canada into any other where its sale was illegal, and it also stopped the manufacture of intoxicating liquor. At the close of the war the repeal of the emergency act was accomplished. As a result of the repeal, manufacture went forward, but in eight provinces its retail sale was illegal. The outgrowth has been a reign of smuggling, rum running, and short-circuiting (by which liquor presumably manufactured for exportation was returned to bootleggers within the province).

A late investigation by the Dominion government has shown that the liquor interests of Canada have been making large contributions to both the dominant political parties, thus aiming to control them. Finally the liquor manufacturers, by political corruption and the creation of conditions of law violation, succeeded in securing government control in six of the provinces which had formerly adopted prohibition, and they established government selling agencies. The government administrators of the laws controlling the liquor traffic in Canada naturally boast of the success with which

they are administering the law. From the standpoint of the liquor traffic the scheme may be working admirably, but from the standpoint of law enforcement and the welfare of the people, the present system is a failure. The dispenser of intoxicating liquor under this system ranks the same as a postmaster, in that he is a government official. Some of the results are as follows:

The government sales rooms have become places for the promotion of the sale of liquor. The number of breweries and distilleries is constantly increasing. There is an increased number of law violations and of motor accidents which are attributed to drunken drivers, and an alarming increase in the crimes and evils associated with alcoholism. Bootlegging is flourishing. "Blind pigs" are made prosperous by selling to minors and to those who find more joy in buying at a "speak easy" than from an authorized agent.

In four of the provinces liquor can be sold only for consumption in private. This has tended to make every hotel room a potential saloon, and a purchaser is within the law if he makes a tent by stretching an automobile robe over his head under which he may drink his beverage.

The bootleggers practice two well-known methods of trickery. Then buy a gallon of liquor, paying the government tax. They adulterate this into two gallons, thus cheating the government out of taxes, the customer out of what he pays for, and at the same time underselling the licensed dealer, who must pay the tax. They divert back into Canada liquor which is put on board ship ostensibly for export, tax free, thus cheating the government of all tax.

The demand for hard liquor is increasing more rapidly than is that for wines and beer. This knocks the claims of most of the advocates of light wines and beer.

The per capita consumption of liquor in Canadian provinces has reached \$26 annually. This is a greater per capita use of liquor than ever obtained in the United States. The per capita circulation of money of the people in our country is only \$40.12. Even in our present stage of enforcement, the streets of our great cities are free from staggering, intoxicated victims to a degree that is not known under government liquor control in Canada.

Much is said of the Quebec system. The liquor interests are very desirous of having this system adopted generally in the United States as well as in Canada. The expenditure for liquor in Quebec in 1927, according to official figures, was \$64,343,162, whereas the province's total expenditures for legislation, justice, education, public works, and charities and health were only \$13,256,340. Here is nearly five times as much squandered on liquor as was spent by the Quebec government for such community benefits as legislation, education, public improvement, and social service. What the Quebec system does for temperance and social betterment is told here in no uncertain terms.

The example of Canada furnishes the following facts: that the liquor business cannot be controlled; it is a criminal traffic which can be checked only by extermination; that the liquor interests do not hesitate to debauch the elections, the public officials, and the government; that those who advise putting the government into the liquor business through sales agencies, are either knowingly or unknowingly serving the ends of the brewers and distillers who seek profits by demoralizing the people.

CITIZENSHIP OPPORTUNITY AND DUTY

"What, in your opinion as a resident in the nation's capital, is the greatest service a patriotic citizen can perform in the forthcoming presidential election?" (From Syracuse, N. Y.)

Familiarize himself with the public questions involved. Shake himself free from any partisan bias which may becloud fair judgment. Estimate the candidates for public office upon their ability, character, experience, declared ideals, record, and fitness to lead the nation at the present hour. These are the factors which must be considered by a patriotic citizen, regardless of party emblems. Having weighed carefully and fairly the facts and individuals, then make his findings known to others. It is a more constructive piece of patriotism to lead an individual into being a good and active citizen of his country than is killing an enemy of the nation.

VOTE! One had better not say much about his patriotism if he has the right and power to vote on November 6 and fails to do so. There are 7,000,000 youngsters who have come into their right of franchise for the first time. Patriotic citizens and organizations should see that each of these meets the qualifications necessary in his district to exercise the rights of a full-fledged citizen and casts his ballot on election day.

Millions of women who have never voted before are going to do their duty as citizens this year. Reports come in of women's activities from all parts of the country. One of the most hopeful signs is the organization of voters' clubs in the villages throughout the nation. The reports of the large number of women enrolling shows that the women are aroused as at no time since they received the right to vote. Issues vital to the home are involved in this election, and the women are determined not to be silent.

Every possible voter who is not mentally or physically incapacitated should visit the polls on November 6 for the purpose of doing a citizen's duty in helping to choose the leader of the nation for the next four years. A slacker citizen will be of absolutely no account on November 6. Of whatever party or conviction, that individual who does not put into the ballot box a ballot representing his views is recreant to himself, his fellow citizens, and his country. November 6 will be the "zero hour" in deciding the future of national policies which transcend all partisan claims or rights.

Washington, D. C.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

CHRISTIAN STEWARDSHIP

FOURTH QUARTER. LESSON III. OCTOBER 21

Scripture Lesson—2 Cor. 8. 1 to 9. 15.

Gratuitous Service and Serviceable Gratitude. Some more about the Corinthian church. But this paragraph of the letter was not to solve any problem which had arisen in this church, but rather to urge the membership to do its utmost in what we may call a foreign missions drive for benevolence for the home field. That was a remarkable thing. Ordinarily we have financial drives on the home field for the benefit of the foreign field. But this time it was the other way around. This could conveniently be done because the foreign field was financially much better off than the home field. But even at that it speaks very highly for the charitable judgment and the appreciation of the spiritual contribution which Christianity had made to their life that we find not even the slightest suspicion on the part of these Greeks that Christian Jews had been trying to win them to Christianity for selfish economic reasons. And no other outstanding Christian leader was better qualified than Paul to launch such a financial drive for such a purpose without creating the suspicion just mentioned. For in all of Paul's labors among the Gentiles we nowhere find an account of his asking a contribution for himself from the people among whom he labored. Whatever he received from them (as happened more than once from the Jewish Christian church of Philippi) was voluntarily given. In Corinth and Ephesus he worked for his own living while he worked for the spiritual redemption of the people. (Corinth and Ephesus were the only two places in which he remained long enough to work at his vocation.) And it is not to be doubted that he did this for the purpose of preventing any suspicion of his missionary motives. Sometimes to-day it is felt that this or that minister is in the work because it affords him a respectable employment that is at the same time remunerative and not manual. Jews would not have accused Paul of this. But we cannot be too sure that Gentiles would not have done so (1 Cor. 9. 4-18; 2 Cor. 11. 7-9; 12. 13-18).

But now he is asking from all the churches which he had founded, and especially from the prosperous ones, a contribution to help relieve suffering among the Christians of Jerusalem. It was not a burden imposed upon them. There was no quota for each church to raise. But it was to be a free-will offering as unto the Lord in appreciation for the blessings of Christianity to them. It was to make serviceable the gratitude which they felt, or should have felt, for the gratuitous service which he had rendered them. These Christians were to freely give unto the Lord for the relief of God's poor what Paul had had authority to demand of them for his service, but would not (1 Cor. 9. 3-15).

Conquering by Kindness. But there was another purpose for the offering more fundamental than the one just mentioned. It was to reveal to the Jerusalem Christians the love which the Christians on the Gentile fields felt for them. I am thinking that it was to be as much of a surprise gift as possible to the Jerusalem Christians. There were two motives for this: first, he had the normal Christian desire to relieve as much suffering as possible, especially among his own poor people; and, secondly, he hoped by this means to establish the Christians of his making on the foreign fields in the good graces of the Christians especially of Jerusalem. Many of these Jerusalem Christians had never thought well of the type of Christianity to which Paul was winning the Gentiles. Representatives of these objectors followed Paul up on the foreign fields and embarrassed him all that they could by denying the orthodoxy of his gospel. Such a gift of love from these Gentile Christians, or Christians of the Gentile

fields, might well arouse a responsive chord of gratitude and love in the heart of those who would receive and be benefited by it.

Straightforwardness and Crookedbackwardness. Not every minister to-day would be as straightforward in raising benevolences as Paul was. Many to-day practice what they call "schemes" in raising monies. A single illustration to the point, though it could be multiplied over and over again:

I was once associated with a minister who had launched his customary Easter drive for finances. His membership was divided into clubs, and each club was responsible for a certain sum—you know how it goes. To my knowledge and his, some of those clubs in a lively way vied with each other in trying to get the largest crowds out to their "parlor socials" given in the interest of the Easter drive. And to my knowledge and his, those parlor socials were but public dances in which anyone was permitted to participate who paid the admission fees. This pastor was a dyed-in-the-wool opposer of dancing, whether public or private, unchaperoned or chaperoned, and among old or young people. While this drive was on in the interest of which his church members were giving dances, he had no tongue. He even patronized some of them by his presence, and never hesitated to announce from his pulpit the parlor socials for the coming week. But after the drive was over he delivered one of the most scathing sermons against dancing that that people had ever heard. He was unable to distinguish between a dancer and a devil!

Paul could have behaved similarly; but he was far too sincere for that. Think of it: there were Christians of splendid financial standing in this church of Corinth who considered the chiefest Christian grace to be the gift of charity—the willingness to share one's possessions to help relieve the distress of others. It would have been a bit of very profitable shrewdness for Paul to have encouraged those Christians in their belief until his financial drive was over. He could have hoped for larger gifts from them. But instead he honestly told them that even though they should give everything they had to feed the poor, it would not profit them anything unless they had love (1 Cor. 13. 3). And right on the heels of that letter he wrote them urging their most sacrificial liberality in this financial drive in the interest of the poor! If that isn't straightforwardness and sincerity and honesty, I would love to know what is. Paul placed truth before expediency. He

is a fine example for the "financial driver" to-day. It was his conviction that whoever had given himself unto the Lord had in that very act given to Him his possessions along with himself. And who will gainsay that?
SAMUEL HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, OCTOBER 21, 1928

"God loveth the cheerful giver"

(By D. D. Martin, D.D.)

As set forth in this lesson, the first and greatest gift is one's own self to the Lord in a supreme consecration that withholds nothing from Him, and with complete self-abandonment to do His whole will. This spirit was begotten in the churches of Macedonia by the unselfish devotion of Paul and his missionary companions. The influence of consecrated missionaries from that day to the present has been of greatest spiritual value to the church at home and abroad.

Next to consecrated lives, the "tithes and offerings" have been of greatest value in the human contribution to Kingdom building in the world. It affords but another way of giving life. Money represents value in time, or thought, or genius, and in its gift we are giving just so much of life. In God's plan the ideal seems to be one seventh of our time and one tenth of our money. Nothing less should be considered as a special offering. But in a larger sense we should count all our time and all our money His, ever saying, "Not a mite will I withhold."

In every approach to God's work we should have the good cheer of intelligent optimism as one who is contributing to a going concern, and not the act of desperation. We should not wait to be moved by pressure of solicitation, but do according to the highest purpose of life. "Not grudgingly or of necessity, for God loveth the cheerful giver." Much depends on the spirit in which we give. We should give because we want to give. From the first missionary enterprises have been carried on by voluntary offerings, not of the rich alone. There is no cause in which the rich and poor share alike more fully than in this highest privilege offered man in helping Jesus Christ save the world.

Jesus does not ask us to do more than He has done. He gave Himself for all mankind and for each of us. He asks us to give ourselves to Him and to others. We may have other gifts and graces, but the grace of giving exceeds them all. God loves the happy or hilarious giver, one whose chief joy is in giving and who gives not only from habit, but from principle or purpose as well. It is God's love to give all nature as an exhibition of His generosity. He gave Himself and continues to give Himself to each of us. Christian stewardship is fulfilling our obligation to God and to others with abounding cheerfulness.

OAMMON SEMINARY.

Epworth League Topic

OCTOBER 21

WHAT MAKES UP MY MIND?

(Acts 19. 23-41; Rom. 12. 2)

Is It True? Our minds are made up out of the stuff we let get into them. They are what they are because of what we read, the folk with whom we talk, what we talk about, the things we see, the music and sermons and lectures we hear, etc.

Are you a Republican or a Democrat or a Socialist because you have carefully considered the fundamental principles of all three? Or are you what you are politically because of home influences and the partisan newspaper you read?

We live in a world which will give some kind of a set to our minds whether we will or no. What are you going to do about yours?

What Do You Think of This? "Our con-

duct is largely determined by what we attend to. As someone has put it, what gets your attention gets you.

"That, of course, is the reason why it pays to advertise. Your attention is repeatedly called to a certain article. Its name, high quality, and relative cheapness are brought to your notice every time you pick up a newspaper, or open a magazine, or go for a drive.

"Over and over again you are informed that a certain piano is the 'instrument of the immortals,' that a certain soap is 99 44/100% pure, that a certain kind of bottled milk 'puts roses in the kiddles' cheeks.' Over and over again you are told to 'keep that school girl complexion,' how you 'spare yourself em-

barrassment' by using 'a salt you know will always pour,' how to avoid being one of the 'four out of every five' persons whose gums are nearly gone, and how to develop 'a skin you love to touch.'

"Eventually, you succumb. What gets your attention gets you."—From a sermon by Ernest Fremont Tittle.

Suggestions for Discussion. 1. Call for several Leaguers to state their opinions on prohibition.

2. Now have them state which of the following factors have had most to do with moulding their opinions:

Parents, church, school, movies, conversation, public meetings, newspapers, magazines, other reading, thoughtful analysis of ideas arising out of these and other experiences.

3. Now go through the same procedure with reference to Sunday movies, child labor, political parties.

4. On which of these issues have you considered the evidence for the opposite feeling from your own? How?

By talking with a person who disagrees with you?

By reading books, magazines, or newspapers on the opposite side?

Listening to addresses with another point of view?

5. On which of these issues have you considered the question of what is Christian?

6. How should a Christian make up his mind?

Studying extremely biased opinions on all sides of the question?

Following the statements of people who have tried earnestly to get at the truth?

Reading the New Testament?

7. When a Christian has made up his mind, what should be his attitude toward people of opposing views?—Epworth League Quarterly.

Little Stories of Achievement

What the Churches Are Doing

Holly Springs, Miss.—The Rev. Dr. N. H. Williams, retired minister of the Upper Mississippi Conference, who took seriously ill June 1, spent ten days in Dawson Springs, Ky. He has returned feeling much benefited from drinking the mineral water. Mrs. N. H. Williams, his wife, is yet too feeble to do any domestic work. We ask your prayers that God's will be done.—Reporter.

Union, La.—St. James Methodist Episcopal Church: Under the leadership of our beloved pastor, the Rev. Peter Laban, a new roof has been placed on the church at the cost of \$156, which was paid for in cash. He labored with the others fourteen days to accomplish this work. May God bless our leader, who never complains, but is always ready to do what his hands find to do.—G. W. Wilson, Reporter.

Hope, Ark.—Hazel Methodist Episcopal Church: At last the task is over. The church is both painted and papered and we are ready for the convention to come to us. Those who worked so faithfully are: Dr. C. M. Lewis, Mrs. Bessie M. Crockett, Mrs. Dr. Lewis, Mrs. Odessa Campbell, Prof. Walker, Mrs. Yerger, and other good members and friends who helped to complete this tangible job.—The Rev. M. H. Thompson, Pastor.

Rockford, Ala.—The revival of the Rockford circuit was good. Four members were added to St. Paul Church, eight members to Rockford Chapel, ten to Rives Chapel. We had a spiritual revival at Rives Chapel. The Rev. R. H. Brown, of the Methodist Episcopal Church, South, preached Wednesday at 11 A. M.; also on Friday night. His sermons were enjoyed by all. The Rev. J. H. King, pastor, preached as never before. The meeting was well attended. Collection, \$23.—Sim Rollins, Reporter.

Athens, Ala.—The Rev. A. D. Moon, our pastor at Scottsboro, Ala., assisted our pastor, the Rev. V. D. Oatman, in conducting an interesting revival. Our church was greatly revived and there were many accessions. His sermons were pointed and inspiring. The Rev. C. P. Payne, of Center Grove, and the Rev. R. R. Williams, of Huntsville, assisted our pastor at Oakland Methodist Episcopal Church. Both of these brethren delivered able messages. Our church at Harris, Ala., was greatly helped. There were quite a number of conversions.—Katie M. Yarborough, Reporter.

St. Louis, Mo.—The Methodist Episcopal pastors' wives of St. Louis have endeavored to take another step towards advancement, having very recently organized themselves into the Pastors' Wives' Alliance, an organization for the purpose of bringing into closer relationship the wives of our pastors of the city, and also that they might blend their efforts together in helping put over the programs of the several churches of the city and vicinity, numbering twelve organizations. The

organization consists of the following officers: Mrs. G. D. Hancock, president; Mrs. L. E. Vincent, secretary; Mrs. A. L. Woolfolk, corresponding secretary.

Holly Bluff, Miss.—Craig circuit: During the revival held at Jerusalem Methodist Episcopal Church, September 10-20, the spiritual tide ran high. The Rev. E. J. Milsap, our pastor on the Yazoo circuit, brought to us some soul-stirring sermons, which resulted in bringing ten precious souls to Christ, seven of whom were added to our church and three went to the African Methodist Episcopal Church. We are few in number, but our church is spiritually alive. Pray for us that we may grow like a cedar in Lebanon. Collection during the revival was good.—The Rev. R. S. Hammond, Pastor; Corinne Creighton, Reporter.

Lockhart, Miss.—The week following the second Sunday in August was a high week for Daleville Church. Our revival began on the second Sunday and closed Friday night. Eleven souls were added to the church. The Rev. Nelson, of Lauderdale circuit, conducted the meeting for us. He was at his best each day and night. Many souls were made to feel happy. We were also glad to have our Baptist sisters and brothers with their songs and prayers. Come again. This week will be one long remembered by all. Raised during the meeting, \$67. May God's richest blessings rest upon us.—The Rev. E. S. McClain, Pastor; Viola Stennis, Reporter.

Millen, Ga.—On Sunday, September 16, at 3 P. M., quite a successful rally for the new church was conducted at Trinity Methodist Episcopal Church, of which the Rev. P. R. Dubose is pastor. The occasion was graced with the presence of the Rev. Albert Trulock, pastor of the Methodist Episcopal Church, South, who preached from the subject, "The Altar Builders of the Ages." It was indeed a masterpiece. Those present to assist in this effort were the following pastors and their congregations: Revs. E. D. Giddens, Waynesboro and Haven; W. Holmes, Charlestown; J. G. Robinson, Sylvania. Total amount raised was \$106.30.—Reporter.

Starke Fla.—Sunday, September 9, was a high day at Mount Moriah Methodist Episcopal Church. Sunday school was held at 9.30 A. M. by the superintendent, Bro. S. F. McCary. At 11.30 A. M. love feast was conducted by Brother C. Thomas and Sister E. Williams. The Holy Spirit was with us. At 3 P. M. the pastor, Rev. R. H. Debose, preached an able sermon which we all enjoyed. After the sermon the Lord's Supper was administered. At 8.30 P. M. the Rev. Debose took his text from the book of Isaiah and preached another able sermon. We are proud of him, and are doing what we can to help him carry the work on. Raised for the day, \$13.92.—Damon Dell, Reporter.

Watertown Tenn.—Sister M. S. Linnen, evangelist, of Columbia, Tenn., held a revival at Richmond Chapel. Never before has such a revival been held in the community. A splendid audience, which practically filled

the church, and gave earnest attention as she poured forth her divine message, was filled with the Holy Ghost. A large number of white and colored friends from neighboring churches were in attendance. On Friday night, Dr. Coleman, from Nashville, with the neighboring white church, conducted the meeting. Forty dollars was raised as a special gift for Sister Linnen; \$50 was raised for all expenses. Many presents were given Sister Linnen by friends. The service closed on Wednesday night with nine converts.—Reporter.

Macon, Miss.—St. Paul Methodist Episcopal Church has just closed a grand revival. We feel that the church and also the town of Macon were revived by the many sermons preached by the Rev. P. A. Lemon. There were eleven conversions, ten of whom united with St. Paul Methodist Episcopal Church and were baptized. One joined the Second Baptist Church. On Friday night our third Quarterly Conference was held just after service, with Dr. D. Green, district superintendent, in the chair. Our pastor, the Rev. M. Hill, read a splendid report for the three months he has been here. Raised \$42.76; paid the district superintendent in full. We hope to do a great work under the leadership of the Rev. Hill, our pastor. Pray for our success.—Reporter.

Shubuta, Miss.—Shubuta circuit: We have just closed our revival meeting at St. Paul. The Rev. Hawkins, of Ellisville, brought soul-stirring sermons to a waiting congregation each night. Prayer meeting was held each day. The spiritual tide ran high both day and night, and there were four persons added to the church. On Sunday the funeral of Sister Ester Heidelberg was attended by our ex-pastor, the Rev. G. W. Johnson. Sunday night he preached a soul-stirring sermon which was enjoyed by all. He remained two days with us. On Friday night a storm struck the house, led by Sister Ida McCoy. After the storm was over a solo was rendered by Della Evans. We raised during the week, \$82.26.—The Rev. W. A. Wiggins, Pastor; Della Evans, Reporter.

Kingsville, Texas.—Scott's Chapel Methodist Episcopal Church is making rapid strides under the leadership of its efficient pastor, the Rev. H. O. McCutchin. The pastor on coming to this new field in December had to wander around day after day seeking a place for himself and family to stay. Finally a temporary location was found. Not being satisfied with this undesirable location, and being a man of tact and ability, he showed the people the necessity of a parsonage for the pastors who were to serve them through the years, and within five months there stood on the church lot a unique, modern parsonage which can easily be valued at \$1,000. With this kind of leadership in Kingsville, we, the members of Scott's Chapel, are sure to ascend to higher heights.—Reporter.

Bellfountain, Miss.—Sunday, September 16, was a high day at Piney Grove Methodist Episcopal Church. A little rally was planned by the pastor for the church, which has a very small membership. At 11 A. M. our pastor preached, and at 3 P. M. the Rev. F. H. Cook, of Eupora, Miss., preached, after which the ladies served dinner. The Rev. J. W. Sanders preached the closing sermon. The following members paid \$1 each: Prof. D. H. Archibald and wife, the Rev. W. M. McCaskill, M. G. Huddleston, Eliza Drain, Pinkie Suggs, Laura Harper, S. Bingham. We thank the people of Jerusalem Missionary Baptist Church; also Jordan Chapel and Eupora, for their kindness. We are going to send our pastor up to the Annual Conference with a round report from Piney Grove. Total raised, \$25.—Rev. W. M. McCaskill, Pastor; Ida Archibald, Reporter.

East St. Louis, Ill.—The Rev. H. G. Kirkpatrick, pastor of Wesley Tabernacle Church, is happy over the addition of a cushion-bottomed chair to his pulpit suite of furniture through the generosity of Bro. I. S. Nabers, a local preacher. The results of our August rally were as follows: Ada Randoiph, \$41.05; Wilbur Kirkpatrick, \$28; Louise Bridges, \$24.20; Delia Mitchell, \$32.35; Helen Tyus, \$14.75; Clara Topps, \$9.05; public, \$12; total,

\$161.40. The above amount was placed in the bank on the building fund. August 26 our second Quarterly Conference services were held. The Rev. C. D. Hester represented the district superintendent with a sermon morning and afternoon. The Rev. E. M. Madden preached at the evening service. The Rev. Hancock, district superintendent, conducted the business on Monday night. Finances are in advance of the previous year to date.—Arthur Jethroe, Recording Steward.

Mexico, Mo.—Sunday, September 3, was a great day in the history of St. Luke Methodist Episcopal Church. Bishop Matthew W. Clair was with us the entire day. His great personality and effective messages wrought the desired effect in the hearts of all who heard him. At the afternoon service hour the Rev. Bratton, of Second Baptist Church; the Rev. Silas, of the African Methodist Episcopal Church, and the Rev. McCray, of the Colored Methodist Episcopal Church, with members of their congregations, were present. To the edification of all, the bishop's message was based on the 11th verse of the 84th Psalm. At the evening service the bishop talked to us on the work of the area, not neglecting to stress World Service in all its phases. The result will be seen in the future work of the local church. We pray God's blessings upon Bishop Clair. The offering for the day totaled \$225.62.—The Rev. W. A. Payton, Pastor.

Pontiac, Mich.—Recently a farewell reception was given in honor of Mrs. Elizabeth W. Dudley at St. John's Methodist Episcopal Church, of which the Rev. C. J. Johnson is pastor. Mrs. Dudley had just closed a remarkable evangelistic campaign of community-wide interest. A number of our churches were represented on the program which was rendered. Besides an offering of \$202 in cash, many valuable tokens of appreciation were presented. A beautiful satin dress was presented Mrs. Dudley by the Montague family. The church was beautifully decorated by Mrs. Suddie Fuller, member of Macedonia Baptist Church. About 200 guests were present and were served ice cream and cake. The revival resulted in several conversions, renewal of faith, and reconsecration. This revival has been a help to the entire community. The meeting was largely attended. Mrs. Dudley is from Dayton, Ohio. She is a sweet singer, a gospel preacher, and possesses a charming personality. Her coming to Pontiac was a rare treat to all.—Mrs. Jennie Montague, Reporter.

Nashville, Tenn.—Gordon Memorial: The second Sunday in September was Home-Coming Day. There was a nice number to register in Sunday school and several visitors were present and made encouraging remarks to the children and encouraged the teachers to push forward with the work. At 11 A. M. the Rev. H. P. Gordon was in the pulpit with a great message. There was a committee to look after the registration. At 7.30 P. M. the Rev. J. Sheppard, from Hopewell Baptist Church of Chicago, was with us. The secretary reported \$146.25 for registration fees. This is to apply on our World Service claims. We are doing nicely on this fund for this year, and we are not far from the goal. This is very satisfying to the members who are interested in the welfare of the church. The stewards and trustees called a meeting on Monday to make plans to clear up all indebtedness for the year. The various auxiliaries are planning to help put this move over, which will mean much to the official board.—Mrs. Georgia Williams, Reporter.

Houston, Miss.—Ferry Chapel Methodist Episcopal Church, on the Houston charge, is alive once more and wide-awake. This membership is rejoicing over the success that has come to them since the last Annual Conference. Our newly assigned pastor found us out-of-doors and almost without hopes. But he and the faithful few of the members labored together with the spirit of love and were able, on the fifth Sunday in July, to enter into a beautiful new church. The entering into this new church gave the members a new vision and a high spirit. We have

just closed a great revival, which was conducted by the Rev. Mrs. R. A. Scurr, of the African Methodist Episcopal Zion Church. We were able to add nineteen souls to the church. We were glad to have this great preacher with us, and we want to say over and over again to the bishop and his cabinet that we thank them for sending us this great pastor. We are sure he is one of the greatest heroes in the church, and he has proved it.—The Rev. W. B. Rogers, Pastor; Mrs. Sarah Jones, Reporter.

Phelps, Texas.—From the beginning of this year, the pastor and his official board have been planning and working toward a great spiritual awakening at the camp ground. We thank God that victory has crowned our labors. This meeting truly was a great feast, not only to the members, but to all the people that attended the services. The Rev. E. C. Ransom, pastor, had charge of the meeting, and directed the various services each night. We had associated with us in the camp meeting the Revs. N. N. Sawyer and D. A. Runnels. Our fellowship was sweet indeed in the Lord, and from the first service the power of the Holy Ghost was felt in our midst. A goodly number of pastors from the various Baptist churches were present a part of the time, and rendered efficient service. Our own ministers preached well, and the Rev. N. N. Sawyer quickly won the hearts of the people. He is surely a man of God, filled with the Holy Spirit, and he preached with power. A goodly number prayed through to victory and pardon. The crowds increased from the start until the last. Ninety-three dollars was raised during the meeting.—Rev. E. C. Ransom, Pastor.

Canton, Miss.—We wish to say that the Canton circuit is spiritually alive, and that we are gaining much ground for our Lord and Master. We have with us a man we are proud of, and we follow happily as he leads the way. He is a great friend-maker; people far and near come to hear the Master's message through him. We feel proud to go abroad and receive bouquets of respect and honor to deliver to our pilot in Christ's name. We are indeed proud of the Rev. Poe for several reasons. First, he is a man of God; second, he deals gently with his flock; third, he labors for peace and harmony in the community in which we live; fourth, he believes in victory, and not defeat. We have had our revival, which was a great success. Conversions and accessions, twenty-five. We had a great service at Hopewell Methodist Episcopal Church, Sunday, September 23. Nine were added to the church. Raised for the pastor, \$61.22; for Sunday school, \$4; total raised for the day, \$65.22. We are getting ready to send our pastor to the Annual Conference with a round report, and at the same time send him dressed up. Pray that God give us victory.—Reporter.

Donovan, Miss.—Cowan's Chapel Methodist Episcopal Church is yet alive. We have only a few members, but everyone is pushing forward. Our Pastoral Day was a grand one, on September 16. Sunday school opened at 9.30 A. M., with the superintendent, W. B. Moseley, presiding. A collection of sixty-seven cents was taken. The pastor reviewed the lesson in a timely way. At 11 A. M. devotional service was conducted by Brother Nathaniel Belsor and Sister Emma J. Moseley. We were favored with selections from the Moffett quartet of Alabama. They were highly complimented by the pastor and members, and were made welcome to come again. Our pastor then delivered a message from St. Luke 15. A collection of \$6 was raised. We were then favored with a selection by the quartet of Cowan's Chapel, led by Sister V. Welch. The 2.30 devotional service was conducted by Bros. John French and A. L. Moseley. A solo was rendered by Sister Rosie Gains. The pastor delivered another message from Jonah 3; subject, "Salvation Belongs to God." Collection, \$1. Total raised for the day, \$7.—The Rev. J. A. Tatum, Pastor; A. L. Moseley, Reporter.

West Point, Ga.—How wonderfully God has poured out His blessings upon the members of Cannon Chapel Methodist Episcopal Church! The long-talked-of New Cannon

America Looks to the Home Folks to Train the Children to Respect, Obey and Observe Her Laws

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Other interesting articles on this topic are

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Chapel Church stands as a credit to West Point. The last brick has been laid on this beautiful edifice. Many cannot understand how this has been done with less than 100 members. We can only attribute our success to the fact that we worked together in love and harmony, and heeded the godly counsel of our beloved pastor, the Rev. R. R. Oneal, who has worked unceasingly. We hope to complete the interior throughout in 1929, with no indebtedness. We have raised for trustee purposes since May 22, 1928, to September 20, including the donation from the Board of Home Missions and Church Extension, \$740; this does not include pastor's salary and superintendent's claims. We are working like Trojans to bring up the pastor's claims, as he is worthy of all that may be done for him. We know our many friends will be glad to learn of this long-talked-of project. Mr. A. C. Stinson, the bricklayer, of LaGrange, Ga., deserves much credit for the work he has done.—E. L. Johnson, Reporter.

Franklin, N. C.—New Hope Methodist Episcopal Church has just closed one of the greatest revivals held in the history of the church, which began the fourth Sunday morning in August. Our pastor, the Rev. Robert McRae, in his usual manner, delivered three sermons during the day. Monday noon, his brother, the Rev. E. McRae, pastor of Centenary Methodist Episcopal Church, Atlanta, Ga., arrived and greeted a large audience, and began the revival. The first night several souls were added to the Kingdom. The Rev. McRae is one of the best preachers that has ever visited Franklin. Every night we were made to rejoice by his great sermons, and we became more interested each night. Six souls were added to the Kingdom, and five joined the church. On Friday night, with the attention of the great throng that came to the church, and the rejoicing of many souls, our meeting came to a close. Certainly the Rev. McRae won for himself many friends while here, and will be a welcome visitor at any time. The Rev. Robert McRae, pastor, is winding up a very successful year's work, and will make a good report at the Annual Conference in October.—C. T. Chavis, Reporter.

LaGrange, Ga.—On Wednesday evening, August 22, after plans had been made to wind up the year's work financially, a number of members of Warren Temple Church, led by some of the leading sisters of the church, gave a very successful grocery shower for the pastor and family, for which they wish to thank the following participants: Mr. and Mrs. J. W. Jackson, Mr. and Mrs. R. R. Greenwood, Mr. and Mrs. G. Thomas, Mr. and Mrs. A. Hardy, Mr. and Mrs. N. A. Harrison, Mr. and Mrs. Joe Fielder, Mr. and Mrs. H. Caldwell, Mr. and Mrs. C. Burton, Mr. and Mrs. C. Miller, Mr. and Mrs. A. Rutledge, Mr. and Mrs. J. W. Moore, the Rev. and Mrs. W. T. Mackay, Mesdames L. Ford, L. White, E. Hardy, A. Strozier, B. Cooper, S. Smith, M. Revis, L. Morgan, L. Dix, C. Flowers, M. Nelson, B. Lovejoy, H. C. Revis, J. Rutledge, M. Blackshear, W. Moore, J. York, I. Phillip, the Misses M. E. Miller, H. Martin, L. Thomas, C. L. Campbell, I. Grier, Messrs. R. Flowers and Wm. Wilkerson. The pastor and family would be very glad at any time to have this excellent group return at their earliest convenience on another such mission, for it makes the parsonage more comfortable.—Nona B. Prothro, Reporter.

Starke, Fla.—Sunday, September 16, was a high day at Pleasant Grove Methodist Episcopal Church. The revival began on September 9, and closed on the 16th, with nine converts. Bro. Damon Dell, local preacher, conducted the meeting Sunday night, September 9, preaching from Jonah 1. 6. On Monday night our hearts were made glad when he preached from St. John 11. 44. On Tuesday night he preached from Exodus 12. 13. On Wednesday night the Rev. J. W. Robinson preached a great sermon from St. Luke 14. 17, and on Thursday night from Rev. 6. 17. These sermons were soul-stirring and inspiring. Friday night the Rev. W. M. McCloud preached a great sermon from St. John 3. 7. The district superintendent, Dr. F. E. Welch, was with us on Sunday to hold his third Quarterly Conference, which was a success. At 11.30 A. M. Dr. Welch preached from 1 Kings 18. 21. We are proud of him, and pray God's blessing upon him. At 8.30 P. M. the pastor, Rev. R. H. Debose, preached an able sermon. His text was taken from 2 Kings 5. 10. At the close of the meeting the Rev. Welch held his third Quarterly Conference at Mount Moriah, and preached a wonderful sermon. Raised at Pleasant Grove, \$15.65; Starke, \$18.48; total, \$34.13.—Damon Bell, Reporter.

New Edinburg, Ark.—On the third Sunday in July the Rev. J. H. Oliver, our pastor, began his revival at Mt. Olive Methodist Episcopal Church, and we are glad to say that the results were gratifying. Eighteen souls were happily converted; five accessions; total of twenty-three souls added to the church. Collection, \$32. On the first Sunday in October the Rev. Oliver began the revival at St. Luke Methodist Episcopal Church, and twelve souls were added to the church. The revival was a blessing to all who came. The Rev. H. Allbright assisted the Rev. J. H. Oliver at St. Luke during the revival. Total collection, \$15. The revival closed after five days and nights, to make preparation for the District Conference, which was to begin at St. Francis Methodist Episcopal Church, August 16-19. The second Sunday in August was rally day, and it was a high day. The Rev. Oliver preached an able sermon to a crowded house. Every servant of God was spiritually aroused. On August 15 the Conference opened with Dr. W. S. Sherrill, district superintendent, at his best. We can never forget this Conference and its delegation. Words cannot express our gratitude to the Rev. J. H. Oliver and his good wife for their loyalty to the New Edinburg charge.—M. L. Dupree, Reporter.

Nashville, Tenn.—Gordon Memorial: Sunday school opened at 9.30 A. M.; services at 11 A. M.; Epworth League at 6.30, and service at 7.30 P. M., with the Lord's Supper administered on the first Sunday. The Brotherhood conducted a rally and was favored with a splendid program by the Board of Trade. A nice sum was realized and added to the treasury. The local preachers planned to help the chairman of World Service by hav-

ing a series of sermons. This was carried out and was a wise suggestion. It helped them quite a bit, trying to wind up their plans for the year. The Busy Bee Club presented \$65 to the building fund, making the total amount of \$190 this club has given for this purpose this year. This club, under its splendid leadership, is doing a great work for the cause of Christ. A few of the members of this club went on an outing to Sunset Park and had a delightful time. Mrs. Frakes, president of the Ladies' Guild, was successful in raising a certain amount. She had a sermon on Sunday afternoon, delivered by the Rev. Willbur. The amount raised was \$30. She heartily thanks the members and friends for their splendid co-operation. In the contest between Gordon Memorial and Galilee Baptist Church, Little Juanita Bramlette, of Gordon Memorial, was the successful winner, holding \$21.30; the other church, \$7.30. This was given in behalf of Pensions and Relief, of which Mrs. Vaughter is chairman.—The Rev. H. P. Gordon, Pastor; Mrs. Georgia Williams, Reporter.

Ellicott City, Md.—Sunday, August 5, was observed as annual Rally Day at Brown's Chapel Methodist Episcopal Church. Sermon at 11 A. M. by our beloved district superintendent, the Rev. Wm. H. Dean. The sermon was full of zeal and inspiration. Seven members were received into the church. At 3 P. M., sermon by the Rev. John H. Goodrich. Collection for the day, \$87.40. Sunday, August 19, was observed as the second annual Girls' Day at West Liberty Methodist Episcopal Church. Sermon at 11 A. M. by the Rev. Mrs. Rachel Wicks; 3 P. M., platform services. Mrs. Chas. A. Johnson, the noble wife of our pastor, read a very inspiring paper on the subject, "The Girl of This Age." Miss Rosa Davis and Miss Beatrice King were the captains in the rally; Mrs. B. H. Gray, directress. Collections for the day, \$51.74. Sunday, September 2, our annual Rally Day was held at Pine Orchard Methodist Episcopal Church; 11 A. M., sermon by the pastor, Rev. Chas. A. Jones; 3 P. M., sermon by the Rev. L. A. Carter. Sunday, September 9, was observed as annual Woman's Day at Mt. Zion Methodist Episcopal Church. A very splendid program was rendered. The committee was composed of the ladies of the church, while the program

was arranged by Mrs. C. A. Johnson, the pastor's wife. The day was one of spiritual as well as financial success. The collection for the day totaled \$34.70. The program was hard to equal, and the music, furnished by the Mt. Zion choir, was excellent. The choir was in charge of Prof. M. Richard, with A. H. Johnson, organist, assisted by Mr. M. Ready.—The Rev. C. A. Johnson, Pastor; Mrs. Bertha Gray, Reporter.

Leona, Texas—On August 26, Two Mile Methodist Episcopal Church was the central figure in the county. There were fully 1,000 people on the ground to take part in the corner-stone laying of our new church. It is the best church building in the county owned by our people, and when completed will be worth \$5,000. The rally was put on by our pastor, who said we must lay on the table for the church not less than \$300. Twelve captains were appointed and asked to raise and report at least \$12 each. The reports were as follows: No. 1, Mrs. A. Hopkins, \$8; No. 2, Mrs. L. Polk, \$8.88; No. 3, Mrs. L. Taylor, \$2; No. 4, Mrs. L. E. Davis, \$1; No. 5, Mrs. V. Hopkins, \$12.05; No. 6, Mrs. H. McDaniel, \$13.35; No. 7, Mrs. T. Washington, \$22.75; No. 8, Miss C. Davis, \$3.05; No. 9, Mrs. M. Hayward, \$1; No. 10, Mrs. M. McDaniel, \$13.80; No. 11, Mrs. M. King, \$8.33; total, \$93.91. At the noon hour the Rev. W. L. McDonald, of Madisonville circuit, preached an excellent sermon that was enjoyed by all present. At the close of the service the men were given a table and the women were given one. Table No. 1 raised \$42.50; No. 2, \$31.35; public collection, \$15; total, \$88.85. The corner-stone service was held at 4 P. M. Four K. of P. Lodges conducted the service. They laid on the stone \$71.85. The third quarter was held with the rally. Paid superintendent, \$38.75; grand total, \$475. The pastor preached the closing sermon at 7.45 P. M. to a full house. The Wiley Endowment Group Meeting No. 3 will be held in the new church at Two Mile, October 11, on the Leona circuit. The Rev. C. C. Sapp, of Normangee circuit; the Rev. J. H. Marshall, of Buffalo circuit; the Rev. W. A. Parham, of Jewett circuit, and their members will meet with us on the Leona circuit. This meeting will be managed by Drs. M. W. Dogan and I. G. Penn.—A. L. Gabriel, Pastor.

District Activities

District Rounds

KANSAS CITY DISTRICT

Third Round—Armstrong, October 27, 28; Glasgow, 28, 29; Slater, November 3, 4; Glasgow Ct., 4; Gilliam, 5; Marshall, 10, 11; Pennytown, 11; Blackburn, 17, 18; Lexington, 24, 25; Independence, December 8, 9; Centennial, 2-4; Clark Chapel, 16, 17; St. Mark, 16; Malta Bend, 18; Wellington, 19; St. Joseph, 22, 23; Des Moines, Iowa (J. C. McGinty), 9, 10; Marshalltown, Iowa (H. L. Overton), 15, 16; Mason City, Iowa (H. C. Shaw), 22, 23.

Dear Brethren: "On to victory."—A good revival in every charge. World Service year closes October 31. Designate one Sunday in October to complete all your claims, if you have not raised the same. Please increase your subscription list for our Southwestern Christian Advocate. Study, to be approved a workman that need not be ashamed. Push all claims; the victory may depend on you.—E. W. Hannah, District Superintendent, 2205 Wabash Ave., Kansas City, Mo.

HANNIBAL DISTRICT

Third Round—Elsberry, October 20, 21; Fayette, 27, 28; Moberly (F. S. Bowles), 27, 28; Troy, November 3, 4; Clarksville, 10, 11; Foristell, 17, 18; Montgomery (G. W. Weir), 24, 25; Truesdale, 24, 25; Louisiana, December 1, 2; Columbia, 8, 9; Fulton (E. T. Anderson), 15, 16; New Bloomfield, 15, 16; Hannibal (John R. Guyton), 22, 23; Bowling Green, 22, 23; Wellsville, January 5, 6; Sturgeon, 8; Mexico, 11, 12; Fort Madison, 15, 16; New Franklin, 20.

Dear Brethren: We have just closed the greatest District Conference that it has been my lot to attend. When you get through rejoicing, turn your attention to the closing days of this Conference year. Half of the year has gone; have you raised half of your claims? We have had an increase in World Service every month this year. Will you please report to the office monthly, so we can retain this enviable record? Keep in progress the Southwestern campaign; make your report one hundred per cent.—Chas. S. Webster, District Superintendent, 2109 Hope Avenue, Hannibal, Mo.

Reports of District Conferences

CLARKSDALE

The first session of the Clarksdale District Conference convened in Rollin's Chapel, Webb, Miss., August 24, 1928. The Rev. Dr. C. W. Butler, superintendent, presided. The Conference organized by the election of P. A. Lemon, secretary and reporter; L. W. Wash-

ington, statistician. All the pastors were present except Dr. B. F. Woolfolk, who was ill, and has now passed to the beyond. The Rev. F. B. Clay, who was acting as assistant pastor, represented the Clarksdale charge.

The superintendent made a brief report of the work done on the district, which showed

vidences that the district was alive, and still progressing. Revival meetings had been held and many souls brought into the Kingdom, churches improved, debts cancelled. The World Service collections were well accounted for by the pastors, notwithstanding the hindrances and drawbacks that have confronted this section—floods and rain. The pastors, through sacrifice, rolled up splendid reports and showed themselves workmen of God that need not be ashamed. Dr. R. H. McAllister, business manager of the Southwestern Christian Advocate, ably represented his work. The following visitors were introduced and addressed the Conference: the Revs. J. H. Martin and Levy Smith, of the African Methodist Episcopal Zion Church, and Prof. Brazell, principal of the high school, Highlanddale, Miss. We were favored with a strong and able sermon by the Rev. Dr. Rogers, of the Methodist Episcopal Church, South. Many of the white citizens were present and responded liberally in the collection. More than \$654 was reported by the charges for benevolences. The Conference and convention elected the following representatives: Ministerial, Rev. D. D. Shelley, and Mrs. Mattie Henry, lay delegate. The following divines preached during the Conference: Revs. J. H. Gaston, P. R. Butler, L. W. Washington, B. L. Lee, P. H. Jackson, D. D. Shelley, J. M. Walton, C. W. Evans, P. A. Lemon. The Conference was highly entertained by our faithful pastor, the Rev. D. D. Reed, and his loyal members and friends, who spared no pains to make everything pleasant for us.

The next Conference goes to Coahoma. Thus closes a great session of the convention and District Conference.—P. A. Lemon, Reporter.

EVANSVILLE-LOUISVILLE

The Evansville-Louisville District Conference met in session in Owensboro, Ky., Asbury Methodist Episcopal Church, September 4-9, inclusive. The Conference was spiritually alive at the very opening. A stirring message came to us from the Rev. E. E. Crawford, of Jeffersonton, Ky.; subject, "The Bread of Life." Communion was administered by the district superintendent, assisted by the pastors. Roll call showed two thirds of delegates and pastors present. The Rev. J. W. White was chosen secretary; Miss Virginia Lewis and the Rev. A. Moyer, assistants; I. F. White, reported to the Daily, Southwestern, and the Western. The Rev. R. D. Hines represented the Southwestern Christian Advocate.

The Rev. G. W. Tindull delivered one of the most helpful addresses ever heard. The reception to delegates, ministers, and their wives, will be long remembered. The addresses of welcome were delivered: on behalf of the city by Mayor J. R. Beck; on behalf of the citizens, Prof. M. J. Sleet; the local church, Master David Lindsay. Mr. Richard Davis rendered several solos. Miss Amelia Showers, the efficient directress, with Mrs. V. Clemmons, organist, rendered perfect music. The Rev. L. L. Scott, in a few choice, witty words, responded. Other speakers were the Revs. W. E. White, G. T. Buchannon, F. C. Walker, A. Moyer, and I. F. White. Dr. B. G. Hodge, of Settle Memorial Methodist Episcopal Church, South, brought us a great message; as did Dr. S. P. Locke, of Center Street Baptist Church. Each day began with the morning watch at 6.30, conducted jointly by pastors and delegates.

The young people's meeting on Friday afternoon was a splendid one. Mr. Samuel Jackson presided. Our future Kingdom-building timber is here. Their solos, recitations, essays, were beyond all expectations. Mrs. Emma Simms, president of the Ladies' Aid; Mrs. J. W. Crook, president of The Woman's Home Missionary Society, and other auxiliaries were so well organized that the Rev. J. W. Crook reports \$346.78 as total receipts clear. Dr. Tindull says this session was the best he has ever attended. The basement of the church has been renovated, and the ladies' rest room windows painted; park in rear, well seated and lighted, brought first-class service to all. The members and pastor deserve much credit for the high-class entertainment. On Friday the climax came, when Dr. N. D. Shamborguer, of the R. E. Jones

Temple, Louisville, Ky., delivered a most interesting address to a crowded house on the subject, "The Triumph of an Oppressed Race." The speaker was often interrupted by prolonged applause.

Torchlights among the coming young men: the Revs. A. Moyer, Horace Green, L. L. Scott, C. D. Mitchell, W. D. Patton, E. E. Crawford. The Rev. J. H. Ross, of Lexington, was greeted by many friends, and he enjoyed the hospitality of the Conference. That most noted male quartet of New Coke, Louisville, Ky., paid the Conference a visit, and with their spiritual songs, led by Bro. Madison, made the welkin ring. The Woman's Home Missionary Society held an interesting meeting. Mrs. Dr. Scott, of Louisville, made it interesting for all who heard her. Let us give The Woman's Home Missionary Society our unqualified support this year. The Conference closed with a sermon by Dr. T. S. McMorries, on Sunday, 11 A. M. At 3 P. M. a platform meeting was held. All ministers of the city gave short talks. A large crowd attended the sessions. Next year's session goes to Versailles, Ky., the Rev. W. E. White, host.—I. F. White, Reporter.

SPARTANBURG

The Spartanburg District Sunday School Institute and Epworth League Convention met in Dunton Chapel Methodist Episcopal Church, Gaffney, South Carolina, the Rev. G. A. Thomas, pastor, September 13-16, 1928. The district superintendent, Rev. L. W. Williams, made some timely remarks, after which the organization was perfected, as follows: Secretary, P. E. McLaughlin; assistants, Misses Ethel Williams and Mary Adams; treasurer, Rev. L. W. Williams; assistants, Mrs. Ruth Kennedy and Miss Alvin Laney. Reporters to papers: Southwestern Christian Advocate, P. E. McLaughlin; The Watchman and Defender, Rev. Giles C. Brown; resolutions, Rev. C. F. Ferguson, Misses Inez Higgins, and Annie C. Wheeler.

Several papers of importance on different subjects were read by Misses Inez Campbell, Ethel Williams, Elma Wright, Mary Adams, and others. The papers portrayed the fact that the writers were students of classic research and profound scrutiny. The afternoon session was devoted to reports from the district Sunday-school president and from Sunday-school superintendents and delegates. The reports showed that there had been an advance along numerical, literary, and financial lines in most of the charges.

During the Thursday evening session a cordial welcome was extended the ministers, delegates, and visitors of the institute and convention: on behalf of the charge, by Dr. C. L. Norris; on behalf of the citizens of Gaffney, by Prof. W. C. Taylor. A response that will long remain in the minds of the hearers was given by the logical reasoner and silver-tongued orator, the Rev. L. G. Gregg, pastor of Silver Hill Station, Spartanburg, S. C. The following visitors were introduced: the Revs. S. M. Douglas, of the African Methodist Episcopal Zion Church; P. C. E. Hilliston, of the Sumter District, and Misses Ruth and Pearl Gregg.

At the conclusion of the institute the district Sunday-school president vacated the chair, and Miss Ida Colwell, one of Claflin College's honored graduates, took possession. Many papers of renown touching the various phases and duties of the Epworth League and its work, were read by Messrs. C. A. Pharr, Gazer Littlejohn, Misses Mabel Alexander, Toy Melton, and others. The production of the papers by these young people evidenced the fact that they are students of good literature and ardent workers in the various auxiliaries of the church. Miss Colwell presided with grace and dignity. She proved herself to be equal to the task, and was elected president of the District Epworth League Convention for 1929. Mr. W. D. Crawford was re-elected district Sunday-school president. Nothing can take the place of a gospel sermon delivered by the messenger of Christ.

The convention was spiritually aroused by strong sermons delivered by the Revs. L. G. Gregg, W. J. Smith, R. E. Bethea, P. E. McLaughlin, and C. F. Ferguson.

Sunday was the crowning day of the convention. The Sunday school was directed by

Bro. J. R. Jeffres. At 10.30 A. M. the love feast was conducted by Bros. Mitchell Brown and J. R. Jeffres. The Rev. L. W. Williams, district superintendent, selected for his text Heb. 12. 4. At 3.30 P. M. the district superintendent preached from Luke 15. 18. At 8 P. M. the Rev. Giles C. Brown preached from Isa. 9. 6. Those who sat under the sound of these strong, forceful sermons felt as Peter said on the day of transfiguration, "It is good for us to be here." The Sunday schools and other auxiliaries of the district brought to the convention for World Service, \$491. Gaffney is a beautiful city. Its citizens are hospitable. Too many good things cannot be said of the pastor, Rev. G. A. Thomas, and his good people. They left no stone unturned in making it pleasant for the ministers, delegates, and visitors. When you want to feel at home, go to Gaffney. The resolutions were read, the benediction pronounced, and we adjourned, to meet in Florence Chapel Church, Welford, S. C.—P. E. McLaughlin, Reporter.

CHARLESTON DISTRICT SUNDAY SCHOOL, EPWORTH LEAGUE, AND LADIES' AID CONVENTION

The eighteenth annual session of the Charleston District Sunday School, Epworth League, and Ladies' Aid Convention was held in Casey and Promise Land Methodist Episcopal Churches, September 19-23, at Mt. Holly, S. C. The Rev. T. J. Pendergrass is pastor. He, with his members and friends, arranged all accommodations and comforts for the meeting. Perhaps not one of our preceding conventions had as many obstructions and disadvantages to contend with as these. First the storm, and bad public facilities for traveling; second, the money panic and the restless condition of our people in this respective section because of the failure of crops and scarceness of means to make life tolerably comfortable. Yet the sessions were well patronized by lay and ministerial delegates and friends, and the meetings received the attention, time, and results to be commendable.

The fine, brotherly-spirited district superintendent, Rev. C. C. Clark, opened the first service with an outcry of cheer and a word of praise. The sympathy and mutual unity for a joyful, big, prosperous meeting were urged, expressed, felt, and enjoyed. The Revs. A. Long, J. C. Gibbs, R. L. Hickson, J. A. Curry, C. C. Clark, L. C. Mahoney, A. C. Hines preached instructive sermons at noon and night to the satisfaction of all. The papers, "Is it Practicable to Grade the Sunday School?" Miss A. Fields, Miss R. Gregg; "Are Athletics Helpful to Our Young People?" the Revs. J. C. Gibbs, T. J. Pendergrass, R. L. Hickson, F. H. Grant, M. M. Mouzon; "How Can We Hold the Young People in Sunday School?" Miss Mateal Barns; "Some Reasons Why We Should Continue to Try to Make the Epworth League Go," Mrs. R. L. Hickson; "The Scope of The Woman's Home Missionary Society," Mrs. P. M. Gibbs, were expositions worthy of being listened to. The music for the occasion was taken care of by the church choirs, while little Miss Lydia A. Gibbs sang a beautiful solo in an entertaining manner.

The financial reports and other conditions of the auxiliaries made by the delegates were not as large and splendid as expected, yet when all things are considered, they were encouraging and very substantial. The delegation was made welcome by Bro. F. Sass, of Casey, and Prof. B. J. Jones, of Promise Land. Dr. M. M. Mouzon responded charmingly for the auxiliaries. The care and entertainment given and accepted were highly appreciated and equally as well enjoyed. The gratitude and compliments were unstintingly given. The end of the brilliant meetings closed with great jubilation.—John C. Gibbs, Reporter.

SUNDAY SCHOOL INSTITUTE, CHARLESTON DISTRICT

The South Carolina Methodist Episcopal Sunday School Institute was held in Charleston, S. C., at Centenary Methodist Episcopal Church, September 4-7, 1928. The Rev. A. R. Howard, D.D., secretary for Colored Work, Board of Temperance, Prohibition,

and Public Morals, being the president, opened the meeting appropriately, ably assisted by Prof. E. B. Holloway, vice-president. Hon. E. J. Sawyer, secretary, recorded the proceedings, and Mrs. L. T. Thompson, treasurer, took and deposited all monies. Welcomes in behalf of the Sunday school and the churches were given by Mrs. Mamie E. Fields and the Rev. G. E. Henderson. The Rev. A. S. Newman responded. Untold service was rendered in the sectional conferences by the expert religious educators and professors: Dr. Clyde Lemont Hay, Rev. J. C. McMorries, and Mrs. P. M. Gibbes. They taught the respective departments, namely: college—adults, young people; high school—seniors and intermediates; elementary—juniors, primary, beginners, and cradle roll; while the Rev. N. W. Green instructed the entire body of delegates in Bible study. The delegates expressed their hearty gratitude and appreciation to the brilliant instructors, and the teachers in turn thanked their eager and zealous students for the way in which they listened, interrogated, discussed, imbibed, and mastered the various branches.

Every phase of the child's play—social, physical, mental—and religious life was penetrated and expatiated. All of Methodism and our various denominations were helped, strengthened, and advanced by these conscientious, consecrated specialists. At the end of each of the three days of school work there was given a period for pastime and recreation. Prof. McMorries, gifted along that line, introduced many novel games, plays, and amusements. The addresses made by Sunday-school superintendents—Mr. R. F. Morrison, "Past Achievements, Present Conditions, and Future Opportunities of Centenary Sunday School"; Mr. T. C. Duncan, "Old Bethel Sunday School, Yesterday, Today, and To-morrow"; and Mr. T. Frazier, "Organization and Perpetuity of Wesley Sunday School" (given in the respective churches mentioned in the subjects)—were historical facts and splendid literary productions. The above named churches furnished music for the various sessions. The institute was favored with a delightful vocal solo by Mrs. Janie Turner, in instrumental solo by Miss Helen Clark, while Miss Clemmie Funches charmed the gathering with a likeable recitation. Miss E. Smyrl read a strong and chaste essay on "Price of Liberty." Mrs. G. Sease captivated the delegation with her beautiful solo.

The Revs. C. C. Clark, Charleston District superintendent; B. F. Bradford, Sumter District superintendent; J. D. Whitaker, Bennettsville District superintendent; R. W. Holloway, R. L. Hickson, J. A. Curry, J. C. Gibbes, A. S. Newman, M. M. Mouzon, C. W. Long, T. J. Pendergrass, L. C. Mahoney, E. F. Grant, J. W. Buddin, E. F. Tobin, D. H. McLean, A. G. Townsend, P. P. Hayward, C. C. Reynolds, O. Blassengame, T. J. Robinson, and F. Marcus were the ministerial delegates that added much and more at the institute.

The home committee deserves ample appreciation for their nice accommodation, liberal entertainment, and the wonderful motoreade, which enabled the delegates to see the "City by the Sea" in her strength, beauty, and magnificence. The next State Church School Convention and Standard Institute of the Methodist Episcopal Church will meet in 1929, on the invitation of the popular pastor of Emanuel Methodist Episcopal Church, the Rev. J. W. Taylor, at Sumter, S. C.—John C. Gibbes, Reporter.

Obituaries

BRAXTER—The Rev. Jas. Braxter, of Lewisville, Ark., departed this life September 3, 1928, in full triumph of faith. The members said he was a good pastor and always proved himself a Christian gentleman while he was with them. Peace to his ashes.—A. T. Stephens, Reporter.

BROWN—Robert Sherman Brown was born May 3, 1866, in Minden, La., and departed this life July 1, 1928, at 9.30 A. M. He was converted to Christ forty-one years ago and died a true and faithful Christian. His funeral was attended at Jewella Methodist Episcopal Church in the presence of many

friends and acquaintances. The floral offerings were many from white and colored friends. He leaves to mourn his passing a devoted wife, Mrs. Nancy Cokeley Brown; mother, five sisters, brother, four daughters, two sons, and other relatives.—Reporter.

BUCKHANON—Mrs. Mary Buckhanon was born ninety-two years ago in Carroll County, near Carrollton, Miss.; died September 7, 1928. She joined Jones Chapel Methodist Episcopal Church fifty years ago and was one of the oldest persons in the community. She was the widow of Louis Buckhanon, who died forty years ago. Unto them six children were born—four girls and two boys. Four have gone to the great beyond. She leaves two children, thirty-two grandchildren, forty great-grandchildren, twenty great-great-grandchildren, six great-great-great-grandchildren, and many other relatives and friends to mourn. The funeral was conducted by the Rev. Boykin. She was a member of the W. W. Society.—Reporter.

CUNNINGHAM—Sister Lillian Cunningham died August 17, 1928. She was a faithful member of Mt. Zion Methodist Episcopal Church, Montrose, Miss. At the time of her death she was forty-five years of age. She leaves to mourn her passing, husband, five children, one sister, two brothers, other relatives and friends. The funeral was conducted by the Rev. S. L. Harrison, of Newton, Miss.—Reporter.

DELANEY—Lewis Emanuel Delaney was born April 18, 1878. He professed religion and joined Mt. Olive Methodist Episcopal Church, East Radford, Va., in 1907, and was a true Christian, loved by all who knew him. He was a member of the trustee and official boards. In 1901 he married Miss Lula Spease. To this union ten children were born; two died in infancy. On March 31, Bro. Delaney was taken ill with influenza. During his illness he always trusted in God. On July 18, 1928, he fell asleep in Jesus. The Rev. R. M. Green, his pastor, delivered the funeral sermon from 2 Kings 20. 5, assisted by the Rev. J. T. Wilson and the Rev. W. H. Mitchell. The funeral was largely attended by many relatives and friends.—Mrs. E. M. Edwards, Reporter.

GARDNER—The Rev. A. D. Gardner, one of the old pioneer preachers of the Methodist Episcopal Church, fell asleep in Jesus, June 17, 1928, at the home of his daughter, Augusta Watkin, at Clarksdale, Miss. He was one of the founders of our Methodism in the Mississippi Delta, fifty odd years ago. He was the founder and organizer of our church at Minter City, Miss., where he held his membership for more than forty years. A great man has fallen. He was a great spiritual adviser. His funeral was conducted by the Rev. M. Peterson, of the Baptist Church, and the writer. He leaves three daughters, one son, a host of grandchildren and great-grandchildren, and a host of friends to mourn his passing. He is gone but not forgotten.—C. W. Butler, Dist. Supt.

McCARY—We are indeed sorry to hear of the death of little S. F. McCary, Jr., who was called home to God's kingdom on August 30, 1928. He was taken ill on August 29, and died the following day. Little McCary was born March 8, 1928. We loved him, but God loved him best. He leaves to mourn their loss, a father, mother, and one sister.—Damon Dell, Reporter.

WILLIAMS—Alice Williams was born in Birmingham, Ala., June 15, 1917, and died in Biloxi, Miss., August 25, 1928. She was a faithful member of St. Stephen's Methodist Episcopal Church and Sunday school. She leaves to mourn a mother, aunt, and uncle who loved her very dearly, but God loved her best. An appropriate program pertaining to her life as a Christian and as a school girl was rendered under the direction of Mrs. Mary E. Bilho, principal of the colored school, at Gautier, Miss. The Rev. J. B. Campbell officiated.—Reporter.

Cards of Thanks

The Rev. and Mrs. H. H. Jones take this method to thank the members and friends of

John Wesley Methodist Episcopal Church and the members of the Ministers' Wives' Union of Nashville, Tenn., for the many beautiful gifts presented their daughter, Dolores Antonette.

I desire to thank Mr. and Mrs. I. Bell and family for the birthday surprise given me at the parsonage on August 29. We had just retired from the supper table, but enjoyed immensely the ice cream and cake that was served. I pray God's blessings upon them. This surprise was highly appreciated, and you are welcome to come again on the 29th of August next year.—Mrs. Katie Giddens, Waynesboro, Ga.

The Rev. O. A. Burns and family take this method to thank the members of the Ladies' Aid and friends of Emory Chapel Methodist Episcopal Church, Jesup, Ga., for the thoughtful and kind surprise party that entered the parsonage Monday, August 27. It was a storm that brought not fear, but love and sunshine. We thank every member and friend who took part in the drive. May God bless these good people forever.

We wish to heartily thank the many friends of our dear mother, Mrs. F. L. Inghram, for the untiring efforts put forth by them to comfort and serve her during our most trying hours of anxiety and sorrow. We cannot find words with which to express our profound appreciation and gratitude. We are indebted to those who so forcefully rendered a touching program at the funeral.—Mr. and Mrs. J. W. Holsomback, Mrs. L. C. Whittenmore, Dr. B. S. Inghram, T. Leon Inghram, Lotta E. Inghram.

We wish to express our sincere thanks and heartfelt appreciation to the Rev. C. H. Holden, pastor of St. James Church, Houston, Texas, and his choir for their appropriate selections and his kindness shown us; also the following ministers who took part in the funeral services of our mother, Mrs. Coela Johnson, a lifetime member of St. James Methodist Episcopal Church, New Iberia, La. Revs. C. H. Pemilton, T. M. Jackson, R. B. Reed, J. H. Lovell, and J. S. Scott, district superintendent Houston District. We also thank Mr. T. S. Verette, Mrs. F. Irvin, the Rev. W. H. Jones, Mr. and Mrs. J. A. Christian, for their consoling remarks and messages of condolence, and the friends of Houston for the beautiful floral offerings, and all who participated in any way during our mother's illness and death. We pray God's blessing upon you all.—R. E. Handy, M. E. Wiles, and E. S. Johnson.

The pastor, Rev. J. P. Watson, and wife, wish to thank the good members of Wesley Methodist Episcopal Church for their kindness and loyalty to them during the illness of Mrs. Watson. It is to be remembered that she went to her mother's for a much-needed rest. After a stay of three weeks she returned to Kosciusko, to assume the duties of the church along with her husband. They motored home through the country from Sumner, Miss. On arriving home the ladies of the various auxiliaries gave them an agreeable surprise. The entire house had been cleaned and flowers of every description greeted them. The dining-room table was laden with groceries and everything to make the pastor and wife comfortable. A splendid supper was awaiting their arrival at the home of Mrs. L. S. Welch. Too much praise cannot be given these loyal people of this church, for they know how to make their pastor and wife happy.

We take this method to thank our own members and the members of the Baptist and other churches for the many things given us and the lovely program and reception that made us feel at home and among our friends. Thursday evening, September 27, a large audience assembled in the church, which was beautifully decorated with flowers, and a splendid program was rendered. Miss Rogers, supervisor of schools, Campbell County, was pianist; Mrs. C. C. Harrison had charge of the program. Remarks were made by the Rev. and Mrs. Barkley expressing their gratitude. A delicious menu was served. Bro. Cantrell then invited the Rev. and Mrs. Barkley to the altar, and the members and friends laid before them a large quantity of

Schedule of Fall Conferences, 1928

Conference	Date	Place	Bishop
Tennessee	Oct. 17	Shelbyville, Tenn.	Clair
Louisiana	Oct. 17	Lake Charles, La.	Jones
West Texas	Oct. 24	Dallas, Texas	Jones
North Carolina	Oct. 31	Hickory, N. C.	Smith
Lincoln	Oct. 31	Kansas City, Kans.	Clair
Texas	Oct. 31	Marshall, Texas	Jones
Central Alabama	Nov. 7	Birmingham, Ala.	Jones
Little Rock	Nov. 28	McGehee, Ark.	Clair
Savannah	Nov. 29	Savannah, Ga.	Keeney
South Carolina	Dec. 5	Cheraw, S. C.	Keeney
Upper Mississippi	Dec. 5	Kosciusko, Miss.	Richardson
Atlanta	Dec. 12	Covington, Ga.	Keeney
Mississippi	Dec. 12	Forest, Miss.	Richardson

groceries. Those participating were: the Rev. and Mrs. C. C. Harrison and family, Mr. and Mrs. J. H. Wilkinson, Mesdames Edmonson, M. Cantrell, F. Williams, M. Riley, M. Brown, Misses J. Wright, L. Freeman, D. Matthais, M. Jones, Messrs. J. C. Cantrell, Toles, S. Williams, the Rev. and Mrs. Powells, Mr. and R. C. Cantrell, Mr. and Mrs. Willingham. We were graced with the presence of Dr. and Mrs. D. H. Stanton, district superintendent. The pastor, in well-chosen words, thanked the members and friends for the gifts.—The Rev. B. F. Barkley, Pastor.

Marriage

CRAWFORD—WILLIAMS. Mr. St. Augustine Crawford and Miss Gladys Williams were happily united in marriage at Harris Chapel Methodist Episcopal Church, Palmetto, Ga., September 19, 1928. A large crowd witnessed the ceremony. The church was beautifully decorated. The wedding march was played by Mrs. Ethel Dyer Thomas, of Toledo, Ohio. Both the bride and groom are members of Harris Chapel Methodist Episcopal Church. The groom is president of the Epworth League; the bride is a faithful Sunday-school teacher. They left Thursday for Chattanooga, Tenn., where they will make their future home. We wish for them a long and prosperous life.—Alice Jackson, Reporter.

Crescent City Notes

Williams Methodist Episcopal Church.—Our fourth Quarterly Conference was held with the district superintendent, Rev. J. D. David, presiding. This is our pastor, the Rev. J. W. Turner's, fifth and best year. Over \$8,000 worth of improvements have been made; a new parsonage built at a cost of \$5,000; Wilson-Massiah Free Clinic established at the cost of over \$1,200; and we only have an indebtedness of \$1,000. Paid the pastor this quarter, \$359.62. Miss Fletcher presented the pastor \$7.34 to get a hat for Conference. Miss E. E. Charles, on behalf of the Twentieth Century Club, presented the pastor \$12.50 to purchase shoes for Conference; Miss Laura Pierce presented the pastor \$7.50 on behalf of the Ever Ready Club. The president of the Steward Sisters, Mrs. S. Obrey; president Ladies' Aid, Mrs. O. J. Caldwell; president Willing Workers; Mrs. O. Steward, and the president of the Preacher's Aid Club, Mrs. F. A. Turner, gave the pastor \$40 for a suit of clothes. Over \$1,000 in treatments have been given to the people by the Wilson-Massiah Clinic. The entire membership asks the return of the Rev. J. W. Turner for the sixth year.—Eleie C. Charles, Reporter.

St. Matthew, Algiers.—In the absence of the superintendent, Mr. P. Butler, who made a business trip to the Windy City, our assistant superintendent, Mr. W. J. Brown, was present and conducted the Sunday school. We were pleased to have with us Sunday in their ninth year thanksgiving service the Graham-Bell Tabernacle No. 14, headed by J. C. Colar; No. 47, by the Rev. M. Bordlon. Mr. N. Vanhook, in his masterly way, delivered the welcome address. The response was made by Miss Susie Bradley, from Tabernacle No. 14. The program as a whole was well rendered. The sermon was ably preached by the Rev. A. L. Robinson; subject, "The Power of God." It was indeed a masterpiece, and every heart was made glad. We have just

closed the biggest and most successful financial drive in the history of our lives, with prayer and faith in our omnipotent Father, and the leadership of our noble and efficient pastor, who has labored two years untiringly. Our aim was to set the old historic church free of debt. We have accomplished that aim, and our pastor shall go to Conference with a bigger and greater report. Words are inadequate to express our thanks to the visiting ministers and their congregations, who helped us. Amounts raised by classes: No. 1, \$77.55; No. 2, \$75; No. 3, \$42.50; No. 4, \$48.05; No. 5, \$44.90; No. 6, \$27.13; No. 7, \$21; No. 8, \$21.50; No. 9, \$62.55; Ladies' Aid, \$1; Busy Bee, \$1; Sunday school, \$5; Epworth League, \$10; grand total, \$425.75. In nineteen months we have remodeled our church and paid all debts to the amount of \$3,257.75. Our fourth and last Quarterly Conference was very inspiring. Reports coming from each leader were pleasing. Our district superintendent, the Rev. J. D. David, gave us some very encouraging remarks. Effective addresses were delivered by distinguished ministers of the Louisiana Conference: Revs. W. G. Alston, T. B. Cooper, and Rev. and Mrs. B. F. Turner. At the close of the Conference, Mrs. Annie Wilson presented the district superintendent a purse of five dollars. This Conference shall live in our memory. We ask the Conference for the return of our pastor, the Rev. A. L. Robinson.—G. A. Colar, Reporter.

Woman's Column

To the Ministers' Wives' and Widows' Association of the Upper Mississippi Conference: We are now facing our Annual Conference, which will convene in Kosciusko, Miss., December 5, 1928. We are asking that each member send in to the treasurer \$1 for their membership dues. Ladies, please do this. We are trying to put over a 100 per cent program this year, and we can't do this without your support.—Mrs. J. H. Everette, Secretary; Mrs. D. W. Calvert, Treasurer, Okolona, Miss.

ANNUAL MEETING OF THE BOARD OF MANAGERS OF THE WOMAN'S HOME MISSIONARY SOCIETY

The First Methodist Episcopal Church of Wichita will be the hostess of the 1928 meeting of the Annual Meeting of The Woman's Home Missionary Society. The opening session will be at 9 A. M., Wednesday, October 10. The entire day of Wednesday will be taken up with sectional conferences. There will be eight separate groups: presidents, corresponding secretaries, treasurers, young people, junior, bureau secretaries, field secretaries, and deaconess department. All delegates and visitors may choose the group which they would prefer to visit. These group meetings will be both informing and inspiring.

The formal opening will be on Wednesday evening, when greetings will be given by Dr. Ross Sanderson, chairman of the Wichita Council of Churches; Mrs. E. L. Waldorf, wife of the bishop of the area; Mrs. David Shipp, corresponding secretary of the Southwest Kansas Conference; Mrs. Harry Stanley, recording secretary of the Topeka Branch, Woman's Foreign Missionary Society, and Mrs. F. C. Reynolds, president of the Baltimore Conference, the hostess Conference of last year. The address of the evening will be given by Dr. E. D. Kohlstedt, of Philadelphia, secretary of the Board of Home Missions and Church Extension, after which the presi-

GULFSIDE SCHOOL
(FOR BOYS)

1. Only school for boys in the New Orleans Area.
2. Recognized by every Conference and charge within the area as an area project.
3. Offers:
 - (a) A ninth grade education for retarded, yet worthy boys.
 - (b) Auto mechanical trade.
 - (c) A course in carpentry.
 - (d) A course in brick masonry.
 - (e) A course in music.
4. All members of the faculty are on the ground.
5. Four members of the faculty have done degree work in our most reputable colleges.
6. Next term opens on September 24, 1928.

For Further Information Write

K. W. McMILLAN, Superintendent
BOX 103, WAVELAND, MISS.

dent of the society, Mrs. W. H. C. Goode, of Sidney, Ohio, will present her annual message.

The session of Thursday will open with the organization of the convention. The high points of the day will be the memorial hour for loved workers that have gone on before and the holy communion; the report of the treasurer, Mrs. J. H. Freeman, of Delaware, Ohio, and the report of the corresponding secretary, Mrs. May Leonard Woodruff, of Ocean Grove, New Jersey.

The bureau secretaries will report their work for the past year at the various sessions, and after each report missionaries that have been doing the work will tell interesting stories of their experiences. These will prove most inspiring.

Friday evening will be given over to the banquet and jubilee pageant. This will be conducted by Mrs. Ruth M. Worrell, and Mrs. Dan B. Brummitt will make her living report of the jubilee.

Saturday evening will be a great mass meeting for law enforcement, and the speaker will be Colonel Raymond Robbins, of Chicago.

On Sunday the convention speaker will be Bishop Frederick D. Leete, of Omaha, a courtesy greatly appreciated because of the unavoidable absence of the resident bishop, Bishop E. L. Waldorf. The young people will have a splendid Sunday service of their own in the Community House, with their own speakers and led by the secretary of the department, Mrs. Byron Wilson, of Seattle, and their bureau secretary, Miss Hannah Miller, of Philadelphia.

Bishop Waldorf will be in the convention on Monday afternoon and conduct the consecration of the deaconesses. The missionaries will at this time be presented with the pins to which they are entitled according to their years of service by Mrs. May Leonard Woodruff.

Another one of the most interesting sessions will be the Indian program, as this is so near much of the Indian country. Mr. and Mrs. Thurlow Lienrance, well-known interpreters of Indian music, will assist, and there will also be music given by the Ponca Indians and a message from the Ponca tribe. Miss Ruth Muskrat will be one of the speakers also.

Tuesday evening will see the closing of the convention. This will be a wonderful session with the installation of the officers and the commission to all to go forward with greater zeal in their work for the coming year.

Items concerning some of the workers:

The Board of Trustees is mourning the loss of a member of many years, Mrs. W. L. Boswell, of Philadelphia.

Mrs. Raymond Brown, of Bath, New York, may not be able to attend because of the serious illness of her husband.

Mrs. W. P. Thirkield is spending several months this fall in Europe with her husband, both enjoying a well-earned vacation.

Mrs. Anna E. Kresge will not be present at the meeting because of a serious operation in the late summer. She is convalescing nicely.

Mrs. Clarence D. Antrim, of Philadelphia, has resigned from the work of the bureau for Spanish work in Porto Rico, and Mrs. F. C. Reynolds will take up that work.

Mrs. R. R. Fairchild will be present as a new bureau secretary for deaconess work in the New England and Eastern bureau.

Miss Marion Norris has offered her resignation as the secretary of the Wesleyan Service Guild, and Mrs. J. G. Meidenbauer as the secretary of Friendship Homes.

The entire convention will feel the loss of the presence of Mrs. A. C. Peck, who has for so many years promoted the work of the Committee on Evangelism and conducted the "Morning Watch." Because of the serious illness of her husband, Mrs. Peck feels compelled to give up this work that has meant so much in the success of the society.—Mrs. J. Luther Taylor, Recording Secretary.

Special Notices

The Clarksdale District Conference will convene at Coahoma, Miss., November 13-18. The Rev. C. W. Butler is district superintendent.

The Rev. D. Green, district superintendent, Starkville District, announces that the fall District Conference will convene at Eupora, Miss., November 6-11.

The Tupelo District Conference, fall session, will be held in St. James Methodist Episcopal Church, Amory, Miss., November 6-11. The Rev. B. W. Wynn is district superintendent.

The Rev. J. O. Dixon wishes to notify all correspondents that he may now be addressed at 794 Williams Avenue, Memphis, Tenn. His former address was 1113 Main Street, Springfield, Tenn.

Shreveport District—All of the pastors are called to meet at Warren Methodist Episcopal Church, Lake Charles, La., Tuesday, October 16, 1928, at 3 P. M. Business of importance.—J. C. Calvin, Dist. Supt.

The undergraduates of the Louisiana Conference and the graduates of Gammon who are on probation are requested to meet the Board of Examiners Tuesday, October 16, at Warren Chapel Church, Lake Charles, La., at 2.30 P. M.—Calvin S. Stanley, Chairman; A. W. M. Obee, Registrar.

Baton Rouge District—Dear Pastors, Undergraduates, and Laymen: You are hereby notified to meet at the Y. & M. V. Station, Baton Rouge, La., board the Frisco or Gulf Coast special train at 11 P. M. for Lake Charles, La., which will arrive there at 4 A. M., October 16. Reduced rates on certificate plan. Pastors may use their clergy hook or take certificate to help the laymen. Special accommodations will be provided in a separate coach for you. Other delegates of other districts may join us all along the line to the seat of the Conference. This plan has been endorsed by the district superintendent, Rev. B. J. Reddix. This plan holds good until October 22, 1928.—J. H. Thompson, Secretary.

Benton, La.—To The Woman's Home Missionary Society. Presidents of the Auxiliaries of each Church, and Friends alike: I hereby appeal to the friends and members of various churches to help me in my distress. My wife, Lucy Venable, has been ill for eighteen months. She has been a good worker in the Methodist Episcopal Church for about thirty-five years, and has been president of The Woman's Home Missionary Society for six years; president of the Ladies' Aid for some time. I will appreciate anything you might do for her in her illness. She was an active member in The Woman's Home Missionary Society until she was stricken March 28, 1927.—A. B. Venable, Rt. 1, Box 58, Benton, La.

DICKS' ANTISEPTIC

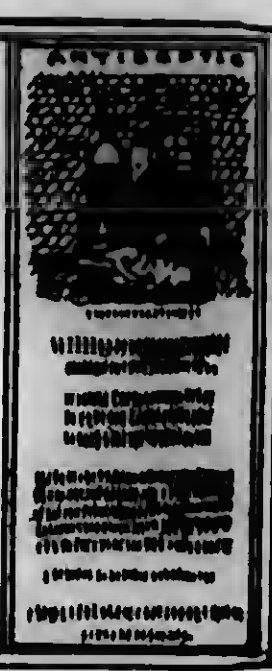
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NEXT SESSION BEGINS SEPTEMBER 17, 1928

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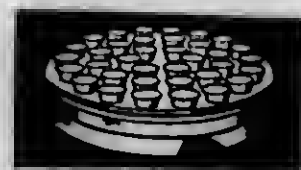
SCHOOL OPENS OCTOBER 2, 1928

For Further Information, Address, MRS. EFFIE T. BATTLE, Acting President

To the Officers, Members, Visitors, and all who may attend the Tennessee Annual Conference at Shelbyville, Tenn., October 17, 1928: Special arrangement has been secured with the N. & C. R. Company to accommodate all who attend as follows (on the certificate plan): Train No. 101, leaving Memphis 11.59, October 16, will bring a special coach through to Nashville, via Bruceton. All delegates, visitors, and members northwest will join said train and arrive in Union Station, Nashville, Tenn., October 17, 7 A. M., where the entire delegation will leave for the seat of the Conference, October 17, at 8.40 A. M., arriving at Shelbyville, 10.40 A. M. Be sure and get certificates when purchasing tickets.—The Rev. B. J. Meredith, Pastor, Columbia, Tenn., Solicitor.

To the Epworthians of the Greenwood District, Upper Mississippi Conference: The district superintendent, pastors, together with the laymen and our most efficient district president, have pledged themselves to raise the standard of each local Epworth League chapter throughout the district in the carrying on of its purpose. Where there is not an active Epworth League, we want to ask the pastors to arouse interest along that line to the extent of a well-organized chapter in each charge. If you need any assistance or information, you may write Mr. T. B. Rucker, district president, 128 Scott Street, Greenwood, Miss. He is at your service and will gladly respond. The motto, "Look up, Lift up," is for the true Epworthians. Let it be truthfully applied to Epworthians in each local chapter throughout the Greenwood District.—E. K. Leonard, Corresponding Secretary.

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THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, OCTOBER 18, 1928

FOUND IN THIS ISSUE

The Financial Cost of Religion

The Religious Press—Its
Duty and Value

What Can We Believe?

“Pressa”

“Ye Olde Apothecary Shoppe”

The “Whispering” Presidential
Campaign

THE VITAL SPARK--the Supremely Important Thing in Life Is Religion

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"An Advocate in Every Methodist Home"*

Personal and General

—Dr. L. E. Jordan, district superintendent of the Cincinnati-Lexington District, Lexington Conference, sent in a list of one hundred cash subscriptions from the recent session of his District Conference.

—Sunday, October 28, has been designated as Good Literature Day. Literature is being mailed this week to our district superintendents and pastors with the hope that the day will be observed and our pastors will report largely for the Southwestern Christian Advocate. The major objective, Sunday, October 28, is to secure subscriptions.

—Dr. S. Parkes Cadman, of Central Congregational Church, New York City, has accepted the invitation of the Federal Council of Churches of Christ in America to become a national radio preacher. Twenty-five thousand dollars is to be devoted to that enterprise by a non-sectarian committee which has proposed this feature of our national Sunday life.

—Atlanta Area important dates, as directed by Bishop F. T. Keeney, are: October 23, Area Educational Council at Claflin University, Orangeburg, S. C.; October 24, at same place, Atlanta Area Council; October 25, at same place, Claflin World Service rally for South Carolina Conference; October 29, will be held in Atlanta the Atlanta World Service rally.

—The Rev. H. J. Wright, retired minister of the Louisiana Conference, died recently at the home of his daughter, Miss Mamie Wright, New York City. Funeral services were held at St. Mark's Methodist Episcopal Church, the Revs. W. P. Hayes and J. W. Robinson officiating. The body was shipped to Alexandria, La., for interment in the family plot at Pineville, La.

—Dr. Wm. H. Huff, member of the South America Conference, died recently. Dr. Huff rendered valuable service in the New Orleans Area during the fall of 1926 and spring of 1927 by preaching special sermons every afternoon during the sessions of the Annual Conferences, and conducting special evangelistic services in several charges in this area. Dr. Huff came to the area on the invitation of resident Bishop R. E. Jones. The Southwestern extends sympathy to the bereaved family.

—The Rev. and Mrs. A. R. Howard have just completed the celebration of their twentieth wedding anniversary at their lovely home, 212 S. Washington Street, Sumter, S. C. Dr. Howard is secretary of the work among our group for the Board of Temperance, Prohibition, and Public Morals, and is making

therein very commendable progress. In the present fight of the church against the liquor traffic, he is striking some very effective blows for the forces of prohibition. Negro Methodists will stand with him and the church on this big moral issue.

—The Board of Pensions and Relief has removed its office from the Book Concern Building, 740 Rush Street, Chicago, to the Adams - Franklin Building, 222 West Adams Street, Chicago. The new quarters are on the eighth floor of this new and attractive building. It is more centrally located than formerly, and thus is afforded increased efficiency and the additional advantage of ap-

proximately twenty per cent saving in rental costs. These are no inconsiderable items at this time of retarded income in the church; and the wisdom of Secretary Farmer is to be commended.

—The director of the Bureau of Architecture, the Rev. Elbert M. Conover, of Philadelphia, will visit the Louisiana Conference, Saturday, October 20, and will be glad to consult with pastors during the day regarding any building problems. Mr. Conover will also exhibit some church plans. In the evening he is booked to speak in Lake Charles on the double-header subject—(1) "Making Democracy Safe in America," and (2) "Building the Seven-Day-a-Week Church." Mr. Conover will be at the West Texas Conference, Dallas, Texas, on October 24 and 25. He will be at the Texas Conference, Marshall, Texas, October 31.

—Quite an array of local talent has been assembled by the Rev. G. W. Hatcher, of Conyers, Ga., for a two weeks' literary fete, begun October 14, and continuing through the 30th. Clark University, by President Davage, and the several denominations are represented on the program of speakers, preachers, and musical performers. The occasion is the opening and dedication of the new and cozy Greater Mason Chapel Methodist Episcopal Church, just erected by Bro. Hatcher under pressure of many handicaps. This achievement points to an increasingly successful ministry on the part of this young and ambitious preacher of the gospel.

—On October 12, Bishop and Mrs. Matthew W. Clair, of Covington Area, were tendered an all-star program and banquet by the St. Mark Methodist Episcopal Church of Chicago. The pastor, Dr. J. B. Redmond, understands how to do such courtesies and honors. Recognizing in their pastor such a high type of leadership, his congregation joined heartily with him in their determination to do merited honor to their area leader. Such expressions of appreciation from congregations go far toward easing the burdens of leadership and cheering the hearts of those entrusted by the church with administrative responsibilities such as Bishop Clair's.

—Dr. M. P. Burns, who for twelve years has served as superintendent of the Department of City Work of the Board of Home Missions and Church Extension, tendered his resignation to the board, the same to take effect at the time of the annual meeting of the Board in November. In connection with his resignation, Dr. Burns read a striking statement of his ideals for the city work to which he has given his life and strength so generously. A committee was appointed to draft appropriate resolutions, to be adopted by the Board at its annual meeting. The Rev. Henry S. French, who for eight years has

served as director of personal work and associate in the City Department, offered his resignation, and it was accepted, to take effect October 1. He has accepted the pastorate of the Edgewater church in a suburb of Denver, Colo.

—Bishop and Mrs. William F. McDowell are home again after an eight weeks' absence in Europe. At their own expense, and in order that our church might be represented thereat, they attended three very influential meetings at Prague and one at Geneva. These were the World Alliance for International Friendship Through the Churches, the committee of the Stockholm Conference on Life and Work, the Continuation Committee of the Lausanne Conference on Faith and Order, and the preliminary meeting for the Universal Religious Peace Conference. It is anticipated that the bishop will, in the near future, give to the church his personal impressions of the progress being made on these great subjects.

—Bishop F. T. Keeney, of Atlanta Area, on October 7 headed up a big good will meeting in our Haven Memorial Church, Waynesboro, Ga., for the Waynesboro District and Burke County. It was shown how World Service is related to interracial and interdenominational good will. Besides, the bishop was preacher at the morning service to the delight of the eager crowd that came to hear him. Welcome addresses were delivered by Mayor Chance, of Waynesboro, and others. District Superintendent W. H. Odum was master of ceremony. The Rev. E. D. Giddens, the resourceful pastor, with appreciative historical sense, thought such an event very fitting, since "Bishop Asbury planted Methodism one hundred and forty-four years ago at the old church—Asbury." Haven Memorial is its new name. Christian co-operation was the slogan of this successful event.

—Bishop R. J. Wade, of the Stockholm Area, substituted for Bishop Nuelsen at the important church gatherings at Prague. He also preached the opening sermon at Frankfort on the Main for the theological school there on September 9, and addressed the Stockholm Area Theological School at Gothenberg on September 14. He was to preach his first sermons in Stockholm on the 16th, and if a visa arrived in time, he planned to visit Russia for two days, September 19-21. On September 23 he was to dedicate our fine new Christ Church (Swedish) in Helsingfors, of which the Rev. Karl Hurtig is pastor. This church is beautifully located, and has one of the tallest spires in the city. It seats 800, and the plant includes a seven-story institutional building, with a twenty-five bed hospital on the top floor, the first Methodist Hospital in Finland. On September 26 the bishop sailed on the "Majestic" from Southampton, arriving in New York on October 2. In order to reach Southampton on time, he had to take an airplane from Helsingfors to Stockholm, and again from Malmo in South Sweden to London.

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DORR DIEFENDORF, Contributing Editor

October 18, 1928

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THE METHODIST BOOK CONCERN

The Financial Cost of Religion

OUR church is at a crisis in its finances. It is a time when Methodists should count the cost of their religion to discover whether or not we are justified in withholding from our beloved denomination a more generous expression of our loyalty to the vital thing for which Methodism stands.

The question of the financial cost of religion has a wider than denominational aspect. On all sides can be heard the general complaint that the church, as represented in all the denominations, requires too much money. They say the church is too expensive. We have heard folk of sincere motive and most conscientious purpose say that the churches have become a nuisance in the matter of finance. People who have formed such notions concerning the church had best be dealt with in reason rather than in impatience. And, because the number of such folk is increasing and the interests involved are so momentous, it were well to analyze the complaint and to seek to offset it.

Frankly, it does appear to the casual thinker that the churches make too heavy financial drafts on society. But this feeling must be attributed largely to the fact that there is such a large demand on the individual for so many other things made necessary by the high cost of living, he becomes the more quickly annoyed by the church's appeal to share with it what would be allotted to the numerous other causes seeking support. And unless one gives to the religious impulse its rightful evaluation in the scheme of life interests, one will be impatient of the claims of the church as compared with other claims upon his purse.

Perhaps if churches had a different and more efficient method of financing their needs than present methods, it would be far better strategy. The constancy and frequency of the calls for money does at times prove annoying. It is as the falling raindrops from the eaves of a house. Its unpleasantness is like that of a nagging female, when nagging has become the rule rather than the exception. Some more efficient, less obtrusive way of raising church funds ought to be devised, so that the church can thereby avoid giving the false impression that what she is seeking primarily is money.

Of course, along with this caution must be considered the contributor's habit of small and niggardly giving. Because the vast multitude of people seldom give anything at all, or if they do give, do it in such small bits, it becomes necessary for the church to appeal often and insistent if its coffers are to contain anything at all with which to carry on. The obligations to finance the church is at least as binding as that toward any other social institution for the public good. And on this basis alone the beneficiary of the church should show at least as much liberality in financing the church as in supporting other public social institutions. It is the relatively small giving to the church which makes necessary the constant repetition of its appeal for support.

It may seem true that the churches ask too much

money, but it is not true. The fact is, the church has too little money, considering the extraordinary meaning and mission of the church to society. For many years to come the church will be handicapped in its ministry by the miserably inadequate buildings to be found in almost every American community. All too long we have been satisfied with church buildings that were not only an offense to the æsthetic sense of the worshippers, but were physically unfit—often unsafe in which to worship. With great profit to the cause of religion, a campaign for church-building funds could most appropriately be conducted in a thousand or more American communities, urban and rural, without giving any just ground for complaint, by anybody in such communities, that the church wants too much money.

Compared with the salaries and pay of other workers in the community, the salary of the ministers is relatively lower, to say nothing of being inadequate, often desperately so, for a living wage for himself and his family. If the ministry as a class gets ahead, it is almost always the result of the most rigid discipline of self-denial. His family is forced to suffer deprivation in the service of the public. When he is worn out or dies in such service, his family, sacrificed by him to the public good, is left the victim of the public's inattention and lack of appreciation. Here is need which the church should supply, and it cannot be supplied without appeal to the sense of obligation of society in general, and church members in particular, who benefit in a double sense through the church's ministry.

Also the religious program of the church, if the church is to reconstruct society, requires financing. It must encompass all aspects of human life. The church primarily must dispense the Word; but it must do more. Religious education and social service also are its specialties. Else it will have neither fresh recruits, nor the sympathetic response of the community. For such a program, equipment, buildings, furnishings, and a staff are necessary. She must be expert in these fields. For such, large funds are necessary. Who will provide such, if not those for whose benefit the whole religious enterprise exists?

In any canvass of the facts, one easily sees that the church is not getting or even asking for anything like the financial resources necessary for efficiency in these days of unmeasured and limitless demands on her for service. She exists to keep aglow in the souls of men that vital spiritual experience that has conditioned all nobility of character and all social progress. She exists to make Christ regnant in every aspect of life and in all the relationships of men. Subscribing to the faith she inculcates, and entering into the experience she fosters, men find that joy and satisfaction, that certitude and stability that is promised and can be reached through no other avenue. The church localizes God with man and focuses upon life's duties divine strength without

which man would be as a ship without a rudder on the ocean of chance.

Sacrifice is a fundamental aspect of worship. It always has been, always will be. Worship is an expression

of love. Love makes the sacrifice of giving a delight. Under such reflections, religion is the least costly aspect of life's experience, for it offers so much and demands so little.

Self-Starters for Sunday's Sermon

By the Rev. Robert M. Williams

Pastor Leigh Street Church, Richmond, Va.

PSALM 136. 1: "O give thanks unto the Lord; for he is good." The late Tiger Flowers, of Atlanta, Georgia, was one of the cleanest and purest pugilists of the ring, not excepting Gene Tunney. He wore with becoming dignity the appellation, "Praying Deacon," because of his close affiliation to the church in an official capacity and because he carried a little black Bible with him constantly, from which he read and meditated daily. Flowers accepted the leadership of Jesus Christ in his life and followed it without fear or favor.

He was asked, just before his death, why it was he never read his Bible and prayed before entering the ring, to which he replied, saying, "I couldn't pray to the Lord for victory before a fight, because I might meet a better man, a stronger man, and lose. Then I might think that the Lord hadn't answered my prayers and I might be tempted to doubt Him. So I always wait, and when the fight is over I thank God for the strength that brought me safely through, and then I read my Bible." What common-sense philosophy in this statement for the ministry as well as the pew! God does often give victory to His own and they, like the nine lepers, forget to give Him thanks.

Romans 1. 14: "I am debtor both to the Greeks, and to the barbarians; both to the wise and to the unwise."

Julia Peterkin has very recently stepped from obscurity into dazzling eminence through her recent novel, "Black April." She is considered one of America's foremost novelists and has a very charming and attractive style, one which glues her readers to her pages and makes them tarry there until they are blessed. In a recent number of the American Magazine, Mrs. Peterkin attributes her success to the Negroes in whose midst she lived a number of years. Shortly after her marriage she and her husband went to live on a plantation near Fort Motto, South Carolina, where they were segregated for twenty-five years with men and women of our group. It was in her first book, "Green Thursday," a collection of Negro stories, she won national recognition. But let her speak: "Pitifully destitute as they were of material things, the Negroes met what life sent with courage and grace, and I wondered why I should be bored to stagnation. Then I discovered that the ability to see is an acquirement. Our individual worlds are made up of the things we perceive and no two of us ever see things alike. No two of us live in the same world. All well-being depends upon seeing clearly the more interesting things in the exclusive world that we make for ourselves.

"To the Negroes this bit of world has a definite entity. It is the center of the whole universe. For them the rain falls, the sun shines. Every inanimate thing is endowed with intelligence and intention. I at last learned what the black people meant when they said trees had 'sense like people.' My loneliness suddenly ended when my interest in becoming acquainted with things began."

"Man judges from a partial view,
None ever yet his brother knew;
The Eternal Eye that sees the whole
May better read the darkened soul,
And find, to outward sense denied,
The flower upon its inward side."

—Whittier.

Romans 12. 10: "Be kindly affectioned one to another with brotherly love; in honor preferring one another."

Alexander Cairns, newspaper-columnist, in one of his articles pays a beautiful tribute to one of our own race who sacrificed his life for a white man. Says Mr. Cairns anent the affair: "Two men were at work repairing the inside of a large boiler. Someone forgot they were there and turned steam into the boiler.

"One of them cried, 'Come, for your life,' and hurried to the ladder leading up and out to safety. He stopped at the foot of the ladder and said to his companion: 'You go first; you have a wife and children.' The companion obeyed and climbed out. But the other, the first to reach the ladder, fell in his tracks and the scalding steam killed him. That hero was a Negro.

"Heroism is everywhere and everywhen beautiful. And among the colored race as among the white God has not left Himself without witnesses. There are in every city a number of the elect who stand ready any minute to let the man with the wife and the babies ascend the ladder first. Should not this fact tend to obliterate some of the insane racial animosity whose logical ultimate is Judge Lynch?"

In this connection there comes to the writer's mind the beautiful poem of Michael Joseph Barry:

"'Twere sweet indeed to close our eyes with those we cherish near,
And wafted upward by their sighs, soar to some calmer sphere;
But whether on the scaffold high or in the battle's van
The fittest place where man can die is where he dies for man."

Acts 17. 26: "And hath made of one blood all nations of men for to dwell on all the face of the earth." 27: "That they should seek the Lord if haply they might feel after him, and find him, though he be not far from every one of us."

Dr. Ernest Lyon, of the Washington Conference, made a fervent plea at the last session of that Conference for an indiscriminate use of Negro missionaries in all our foreign fields and not confine them simply to Africa.

We came across a newspaper story a short while ago concerning one Carter, a Negro of this country, who independently went to China to carry the gospel to the

(Concluded on page 825)

The Contributing Editor's Page

Looking Toward the Future

These are some of the writers whose contributions are to enrich our pages. Their subjects cover a wide range of human interest not only to our preachers but to all readers. Real problems, the matters we are actually thinking about in world-relations, in nation and community, in church, school, and home, are to be constructively discussed.

The unique opportunity of the religious press is recognized by those who are to help us think straight on life and its issues. Some of our prejudices will have a hard time. Our ideals will be strengthened. Our Christian faith will demonstrate its reality as a power to bring things to pass.

D. D.

A Layman looks at the Church

By GLENN FRANK, President of the University of Wisconsin, and former Editor of The Century Magazine.

Evangelizing in South America

By E. STANLEY JONES, author of *Christ of the Indian Road* and *Christ at the Round Table*. Dr. Jones has just returned from a tour of South America. He presents the outlook for evangelical Christianity in that great country.

Shall we know our College Students?

DEAN IVA L. PETERS, Director of Personnel for Women, Syracuse University, writes on the underlying purpose of personnel work. "To utilize every agency in such a way as to benefit each individual to the utmost."

World Youth Peace Congress

By WALTER W. VAN KIRK. This meeting will bring together about five hundred carefully selected delegates from various youth organizations the world over. Dr. Van Kirk will tell us all about it.

National Country- Life Conference

will be presented by EDWIN L. EARP, Professor of Sociology, Drew University.

Roland Hayes

By MARY WHITE OVINGTON. This writer has thoroughly investigated educational, economic, and social conditions among the colored people of the North and South. In this article she tells the fascinating story of the rise to fame of one of the most talented members of the Negro race.

Can Daughters and Mothers be Friends?

By MRS. CHRISTINE FREDERICK, Founder of Appleroft Home Experiment Station, and authority on subjects dealing with home economics and domestic relations.

Are we Commercializing our Youth?

By UTHAI V. WILCOX. In this article Mrs. Mary Roberts Rinehart answers, "We are."

If I were a Pastor again

A number of church leaders filling important administrative and educational positions will tell us what they would do.

Negro Spirituals

By HARRY BURLEIGH. This "composer by divine right," in addition to songs and festival anthems for choruses, has written the scores for a volume of Negro "spirituals."

Capital Punishment

WARDEN LEWIS E. LAWES, the man whose duty it is "to set the hour and minute when the condemned shall die," has convictions upon this subject.

The Most Misunderstood Profession in the World

By JAMES G. GILKEY, pastor of the Springfield Congregational Church, and Professor of Biblical Literature in Amherst College. An interesting interpretation of the ministry in life of to-day.

Some contrasts between preaching and church life in America and Great Britain

By JAMES MOFFATT, translator of Bible and now Professor of Church History, Union Theological Seminary.

The Haunting Dream of Organic Union

By HUGH KELSO WALKER, Moderator of the General Assembly of the Presbyterian Church. The recent action of our General Conference looking toward the union of the Methodist and Presbyterian Churches makes this an exceedingly timely contribution.

"Begin First"

DR. T. R. GLOVER, of Cambridge University, now at Yale Divinity School, the author of *Jesus in the Experience of Men*, gives us one of his characteristic studies of the profounder meaning of the Words of Scripture.

The Gospel for this Age

By Professor ARTHUR J. GOSSIP, of the United Free Church College, Glasgow. His lectures on preaching and his unique sermons mark Dr. Gossip as a man with a message.

Constructive Ministry

FRANK W. BOREHAM, the Australian preacher and seer, reveals the dynamic quality of Christian faith in this stirring appeal to capture new heights.

The Religious Press—Its Duty and Value

By Don C. Seitz



IN THE course of an effort to induce advertisers to make use of the neglected cultural and religious weeklies this response has continually recurred: "They are dying and they have no influence." Is this true? It may be, but somehow the response brought to mind "A Parable from Liebig," translated long ago by Charles Kingsley. I quote from memory his words written for another purpose but applicable in this connection:

The church bells were ringing, the devil sat singing
On the stump of a rotten old tree:
"O faith it grows cold and the creeds they grow old
And the world is nigh ready for me."
The bells kept on ringing, an angel came singing
And smiled as he crumbled the tree:
"Yon tree does not perish new seedlings to cherish
And the world is to live yet for thee."

In arming for an assault on mass advertising employed to promote mass sales for mass business a list of thirty-five cultural and religious weeklies had been prepared. Their *massed* circulation aggregated the pretty total of 1,350,000 per week. Mass advertising turned up its nose at this showing and kept on spending its money in mass publications. To this end we seem to have come—for the moment.

Changes are made in America by revulsions, not revolutions. One of these is almost due in the matter of mental provender. Great wealth has come to the pockets of five-and-ten-cent head-fillers, serving as handbills for the mass advertiser, just as it came to the makers of the *Ledger*, the *New York Weekly*, the *Fireside Companion*, and the *Saturday Night* of half a century ago. These publications were largely abhorrent to the serious and were held to deprave the young. They took no advertising and made their millions on circulation at six cents per copy, for which the reader received eight five-column pages and a wealth of thrilling tales.

By interesting contrast the religious and cultural press enjoyed its greatest prosperity and power in their time. These were the golden days for the *Christian Union*, the *Independent*, the *Christian at Work*, the *Observer*, the *Churchman*, the *Congregationalist*, the *Gospel Banner*, the *Star in the West*. As the story papers carried no advertising, the "foreign" business came mainly to the religious press. The quantity was not great, but rates were good and the returns profitable.

Does the Religious Press Need a Literary Satan to Combat?

Then came a revulsion in favor of low-priced high-class magazines like *McClure's*, *Munsey's*, and John Brisben Walker's *Cosmopolitan*, edited with great ability and satisfying an intellectual revolt against the sob-sheets

that had become trite with Sylvanus Cobb, Old Sleuth the Detective, and Laura Jean Libby. They thrived enormously, but all too briefly. The story papers vanished, and strangely enough their chief antidote, the religious and cultural press, went into a decline. Whether or not this was because it no longer had a literary Satan to offset I cannot say. The *Christian Union* vanished in the *Outlook*, which for the moment shared the success of the monthlies. The *Independent* became secular. The others receded from their commanding position to become mainly house organs or trade journals. This is not meant to be a reflection; it is merely the statement of a fact. They ceased to print interesting things. "Family" departments disappeared. Fiction of the wholesome type was cut out. The thing that made them good reading for the fireside vanished. So the door was opened to the flood of five-cent "literature" that came along to fertilize soup, cosmetic, and automobile advertising. These also killed the popular cultural monthlies.

The individual ownership died out. To save the sheets denominational support had to be secured. There was no Henry Ward Beecher or Lawson Valentine behind the *Christian Union*, no Henry C. Bowen back of the *Independent*, no Primes to speak in the *Observer*. The comment need go no further.

The abandonment of their just share in supplying secular interest to their readers was, however, a calamity. It gave a monopoly to the meretricious and put the religious press for the most part on par with the Buddhist prayer wheels used in Thibet, turning wheezily around circulating the everlasting *Om-pad-mi-hum*. That and the puffs for pastors seeking better pulpits made up the table of contents. This, of course, was in line with the house organ theory. It must chronicle only the doings of the church and its shepherds. That many thousands of subscribers could afford neither time nor money to take other publications became a matter of indifference. The general editorial aim seemed to be to extract every drop of interest out of their publications.

To this may be added the disheartening effects of timidity—of the fear of giving offense—not to the reader; he had been thoroughly forgotten—but to the board. Now I believe that editors are born, not made, despite the numerous schools of journalism—that they must have souls as well as penetrating pens, that they have a duty to perform that was never more obligatory upon them than to-day; and, above all, from the conductors of the religious press.

Another Change By Revulsion Now Due

The popular weeklies and magazines are in for a revulsion. They have perverted, pictorialized, and redinked so much paper as to pall, but they have raised up a crop of readers able to absorb something better, who should be reached. Beyond this the church membership of the country has been too long deprived of needed refreshment. The moral and political tone of the country requires it. No one is going to risk millions in providing it; nor is there need for the outlay. The religious newspapers already have a great constituency, many of whom

take the papers as a duty; they should be led to do so from desire. Moreover, public morals call for it. This enormous constituency should not be wasted because of a shrinking from dealing in things secular.

The church is our one concentrated moral force. The religious press is the one assured stability in the publication world, the one voice, like that from the pulpit, that must continue to be heard. Why still it or put on the soft pedal? Great evils are not secular. Right living is the core of human happiness; justice its safeguard. If the religious press hesitates to become a crusading force it has forgotten Christ. He did not fear to drive the money changers from the temple.

By this it is not meant to urge that the religious newspaper should develop into a common scold. It should stand firmly and fearlessly upon sound ground. It should aim to interest its reader in itself by enlarging its views, by entertaining and instructing him; it should be varied and human in its contents. The greatest crop of American humor ever garnered was that culled by Dr. S.

Iranæus Prime, editor of the *Observer*, who for a generation conducted the now departed Editor's Drawer in *Harper's Monthly Magazine*. It might be added that the three original Harpers—James, John, and Wesley—were Methodists.

A Service Which the Daily Press Cannot Perform

To sum up, the religious press alone has a ready-made field. Its

readers are the backbone of the land. This being so, it has no excuse for being spineless itself. The Protestant church did not make its way in the world by dodging. It braved many dangers. Think of its great voices—Luther, Calvin, Knox, John and Charles Wesley, John Murray, Wilberforce, George Whitfield, James B. Finley, Peter Cartwright! When were their tongues ever stilled in the face of wrongs?

The daily press has done wonders for human progress, but it has become too much relied upon for services it can no longer perform. By force of circumstances it has become a public utility, of convenience and entertainment, musty with Mutt-and-Jeffry, swamped in advertising, stock tables, radio programs, and movie puffery. It no longer needs to be enterprising to be successful or bold to attract attention. It is not really read. Headlines are glanced at and matters of special moment alone are coned. It is too big to be absorbed, too anticipatory in its news and comments to be relied upon or to be genuinely instructive. Its editors have to spend so much time sending

early editions to press that they have no time to think, if thinking were required. At that they are on a par with their readers who haven't the necessary time to read.

There remain, however, an abundant number of people who want guidance, instruction, and attention. These the religious press already reaches. It should very readily meet their minds and reach more!

Coming Articles

October 25

A PILGRIMAGE TO BUNYAN'S BIRTHPLACE

By Minna McEuen Meyer

November 1

UNAVOWED WET MOTIVES

By Ernest H. Cherrington, LL.D., Litt.D.

November 8

MILITARY TRAINING IN SCHOOLS

By Ernest F. Tittle

What Can We Believe?

By Clarence E. Flynn

ONE is made or unmade by his beliefs. They determine his doings and shape his destiny. Therefore what we believe is a matter of vital importance. The demands upon our credulity are confusing. We wish to be receptive to truth, but on our guard against error. What may we believe with a reasonable degree of assurance and conviction? What may safely enter into the making of one's personal faith?

A considerable number of claims upon our credulity may be put aside and disposed of once and for all. Among them are the claims which violate the evident laws of truth, the merely controversial claims of the various Christian groups, the superficial formalities of observance and organization, the vagaries of popular thought and personal opinion, and the mental effects of the shifting tides of emotion. Certain things we are driven to accept by the very facts of life.

One of them is that back of all the wonder of the universe and of life is a great Source, a First Cause, a Divine Something that we have named God. This Architect of the universe has not always dwelt among clouds

and thick darkness. He has given us one revelation of Himself in human terms. It is the sweet spirit, the rugged strength, and the simple life of the Peasant of Galilee. It is not difficult to believe in God when one has contemplated the story of Jesus.

Another is that life has its consequences, that the results of right and wrong action are cumulative and reactive, and that each person now and forever reaps the reward of his doings. Some call it the law of cause and effect. Others call it judgment. Whatever it be called, it is not a penalty imposed, but a result arrived at. The goal one reaches depends upon the road he chooses and the direction in which he goes. The day one arrives at his destination is his judgment day.

Another is the everlastingness of spiritual values, the chief of which is the human soul. If nature treasures each atom of matter, and across long ages does not permit one of them to be destroyed, shall not that which transcends matter be even more jealously guarded and preserved? Nothing else in the universe can be destroyed. How, then, can life be done away?

“Pressa”

“Christian Publicity”—The International Conference at Cologne

By Hubert W. Peet

Editor of The Far and Near Press Bureau

COMPARATIVELY little has been heard outside the continent of Europe of the “Pressa,” the convenient portmanteau name given to the International Press Exhibition at Cologne, at which I have just been attending the first International Christian Press Conference as a British delegate. As Archbishop Soderblom, of Upsala, said at the great meeting during the conference in the fine hall of the exhibition, at which at least three thousand people were present, “The church is the greatest and oldest news agency in the world, for its purpose is to spread ‘the Good News,’” and so it is fitting that both the Protestant and the Roman churches should each have taken extensive space in this exhibition of newspaper methods and production.

The Roman Church exhibit occupied a fine building standing around a courtyard. It displayed not only examples of Catholic literature and her press, drawn from every country, but also had exhibits of a more general nature dealing with its missionary work in many lands. Effective and illuminating as this section was, I must concentrate on the Protestant, or as they prefer to call it in Germany, “the Evangelical” section of the exhibition, both because this more distinctly concerns my readers, and also because it is more closely associated with church publicity in one form or another.

The “*Evangelische Schau*” has for its center the most remarkable church I have ever seen, called “the church of metal and glass.” This is the joint creation of an architect, Dr. Otto Bartning, and a young woman arts and crafts student, Fraulein Elizabeth Coster, of Eisenach. At first sight it looks like a gaunt grain elevator or a warehouse of the severest straightness of line, surmounted by a cross. Yet the exterior, and still more the interior, grow upon you as you become familiar with them. The hardness begins to suggest rectitude, the plainness of the dull black girders ceases to offend, and becomes a part of the many colored, futuristic design of the stained glass which practically surrounds the worshipper. From it he gradually begins to discover some sense of purpose, and finally the whole assumes what I can only describe as a halo of magnificence around the dull gold figure—a form, too, which ceases to be the curious “Robot-like” body you first see—extended on the cross at the top of the light oaken steps which form the chancel.

I have tried hard to analyze the attraction of this structure. I think it lies in the fact that, Germanic as it is in conception and feeling, it does express in the material of a largely mechanized age a sense of solemnity and worship.

How They Do It in Many Lands

Around this church are the small courts containing exhibits of a thousand and one religious journals of many countries and their publicity methods. I was unable to get a photograph of the representation of “Sunday in Hyde Park,” with which our German friends have sur-

mounted the rather inadequate British section, for a picture would help to convey its quaintness better than words. Briefly it is formed of little circular-colored wooden “cut-outs” showing an animated speaker surrounded by a small crowd, waving his hand apparently in deprecation of what is being said by the speaker in the next ring. The groups are labeled Mormons, Wesleyans, Alt Methodists (apparently Primitive Methodists), Quakers, Salvation Army, and Anti-Religionists. By the number of times which many Continental friends asked me if I had seen this display, it was evident that the peculiarly British safety valve for free speech and religious propaganda had particularly caught their attention.

One wing of the Evangelical section is devoted to the work of the German Evangelical Press Bureau and its twenty-eight branch bureaus. It is a revelation to find what is being done by the Protestant churches of Germany to supply a service of religious news to the 800 daily papers of the Reich and to the 3,300 religious educational and domestic journals. Its methods and accomplishments are not shown by exhibits of news items as received by post and cable—incidentally I was interested to find a cable signed with my own name, sent off from the Jerusalem Conference last Easter—and cuttings showing how the matter is published in important papers, but the scope of the Press service it brought home by striking pictorial graphs and diagrams, and futuristic, brightly colored figures, all in wood, standing out from the walls.

Uniting Christian Journalistic Forces

Journalistic conditions in Great Britain and America are, of course, very different from those in Germany. There is a greater readiness to take syndicated matter—that is, articles and news sent to a large number of papers—for on the Continent papers published at one center do not cover the whole country in the same way that they do in Great Britain. Yet there is much which might be learned from this centralization of effort by the united Christian forces, the lesson of which should not be neglected in other countries.

That our German friends realized this, though they wanted to learn as well as to share their own experience, was the reason for the calling of the first International Christian Conference, which from August 19 to 21 met in the attractive conference hall, situated underneath the church I have already described.

Most of the two hundred delegates present were German ministers, who were rather contributors to the press than journalists. Some, however, were giving all their time to Press Bureau work, and many were editors of small periodicals. The promoters, chief of whom was Prof. Hinderer, of Berlin, chairman of the Press Commission of the Stockholm Life and Work Conference, felt that the time had come that there should be a better international outlook represented in the religious press, both as regards union movements in the churches and in

regard to the participation of the churches of all lands in the solution of social problems. There was also the desire that more should be done in all countries to supply the ordinary press with such news. As Prof. Hinderer said in his opening speech, "We ought not to criticize the press, but we should co-operate with it."

"The Holy Spirit of the Press"

The sessions were devoted to papers in several languages from delegates from America, England, France, Holland, Switzerland, Greece, Poland, and Bulgaria, as well as German speakers, on the two main headings, "God's Call to the Religious Press" and "How Can Christian Union Be Promoted Through the Press?" The general result of the discussions is the suggestion which is being sent on to the meeting of the Continuation Committee of the Stockholm Conference now meeting at Prague, that there should be created some sort of international clear-

ing house of news of what the churches of the world are doing, that smaller conferences of religious editors in special areas should be held, and that, if possible, exchange visits of such editors should be arranged.

"It has been said that if St. Paul were to come again, he would found a great newspaper," said Dr. Adolph Deissmann, of Berlin, the progressively-minded German theologian, presiding at the public meeting at which Archbishop Soderblom spoke on the "Apostolate of the Press." I have already quoted the archbishop's remark regarding the church as a news agency. "Accurate, quick news," he said, "can allay suspicion between nations, and the provision of a rapid news service is a cultural task of the first rank which will kill many mischievous rumors and calm humanity with facts. The church must co-operate with the press so that it may give such facts with a backing of a right world philosophy. There is a Holy Spirit of the press. It is the love of truth."

"Ye Olde Church Apothecary Shoppe"

By A. Parsons Penn

IN CHURCH dialect, this is the day of great *Plants*. Never have we built so completely equipped churches, so carefully planned to work out a program of activities as a sequel to the magic phase, "a seven-day-a-week church." We use this as a pious platitude with as much solemnity as the repetition of the Apostles' Creed—indeed, if the apostles came back to earth they would be tempted to believe this "seven-day-a-week" program must be "the power of God unto salvation."

The modern PLANT, in most instances, includes a small auditorium, limiting the seating capacity to a third or half of the actual membership of the church. The educational equipment is so constructed that Brother Old Timer has been heard to remark that "Times is changed in Sabbath school, since the children are tucked away in compartments," and straightway proceed to tell about the wonderful crowds and whistling they had when he was superintendent.

The gymnasium is the last word in indoor recreation, and would make the fresh-water college president wish himself back in the pastorate. Add suites of offices with Efficiency Plus carved everywhere; parlors with more "fixings" than the average home in the parish—name anything from cafeteria (always ample to care for the full membership) to the choir gallery, and you will find it in the modern plant. But one thing is missing—and that's the story.

Some of these PLANTS are budding forth as part hotel, part office building, or part parsonage, but I have yet to visit one which has a fully equipped apothecary shoppe for CHURCH ILLS. Granting that such an addition would be an extra expense and would add another member to the "staff," it would be exactly as well to have the name of Mr. J. Payne Killer, Church Apothecarian, on the Sunday calendar or church bulletin board as Mr. N. Seal Tomb, Sexton and Undertaker.

Why an Apothecary Shoppe in the Church?

It must eventually become a part of the modern PLANT to meet the "need." Many ailments, diseases, and complaints are bound to arise with the use of new

machinery in a modern, grinding, buzzing church. With all of the activities there are bound to be casualties. We must needs treat them expeditiously and economically. We minister to the upstanding junior boy, and do nothing to treat the distressed and disgruntled official. We recreate all ages in the "gym," and leave Sister Busybody suffering with acute gossipetous in dire neglect. We Methodists probate people into the church, and in another six months probate their wills to find that we have been bequeathed another piece of dead wood for the church record. More important than ever is a church Apothecary Shoppe when there are so many churches with chronic colds, heart trouble, as well as paralysis of important motor nerves. We dare not do much experimenting with home remedies, neither can we render first aid by absent treatment.

What we actually need is to have a church apothecarian with his shoppe in the center of the PLANT. There are not only church ills to treat, but the ills of its members. Suppose, for example, a church member has a severe attack of ruffle-upus (sometimes known as peevishness); no church ought to expect to rush into the minister's private medicine chest for a remedy, but in the church apothecary shoppe an ample supply of Mrs. Christian's Soothing Syrup could be obtained and administered in effective doses.

Or take A. B. Steward, that widely known church official who always has a plan for everything, and admits his plan is the only way. He periodically pouts and threatens to leave the church, withdrawing his financial support if he cannot have his way. Why should the whole board straightway go on record against their better judgment in order to comply with his wishes? If the patient was quietly and firmly led into the shoppe on the first floor near the beginners' department, he could be cured in five minutes by a generous application of "Save the Baby."

Think of the distinct advantage of an apothecarian on the Sunday a deficit is to be raised. It would no longer be an agony Sunday, for the apothecarian could continually work on a compound for use on such occasions, making them painless. As it now stands, no execu-

tive of the modern plant (in Bible times and since, known as the pastor) can check up the time cards of his staff and religiously study his daily program, and at the same time be in the laboratory experimenting and formulating patent medicines for sick church members.

An Inventory of Stock

No one expects here a complete list of the medicines and remedies that would be carried in "Ye Olde Apothecary Shoppe," but everyone interested in the development of the church PLANT will want to know a few of the materials that would be most useful or, so to speak, best sellers. Of course, we must have the tried-and-true remedies, as well as a few of the newer products on the market. There must be quantities (bottled by hundreds) known as "Prayer-Power for Colorless Christians." For the great army of the indifferent and unemployed within the church there would be large hospital-size bottles of the Spirits of Renewal. For aimless, ambitionless, nominal Christians, seven grain (7 Gr.) Aspiration Tablets are best. For soreness and bruises, as well as to decrease the fatalities of sensitiveness to an irreducible minimum, alabaster boxes of the precious ointment of Devotion are highly recommended.

For malarial and asthmatic Sunday schools, no medicine can be administered from the apothecary's shoppe without an expert's prescription after careful diagnosis, and even then the church apothecarian will have to prepare a few local people as domestic nurses right in their own school. What remedy is there for neuritis in Right Missionary Convictions? Apothecarian's answer: Use Dr. Specific Project's Parish Abroad Emulsion, as well as a few double-strength Gos-pill sermons on "Go ye into all the world" with the big, plain label with directions that Jesus was talking about God's world, and not the shriveled world some people live in.

A few other remedies may thus be catalogued:

A *Meat, Steel, and Milk* tonic for intelligent Bible

study for Christians who do not know the Book, for there we can find meat for the soul, determination for right living, and the nurture of the highest in life.

Step-some Tonic—for the contented who continue doing church work on a century-old basis, and who do not open the windows of their minds for new light on old truths.

Beginning and Finishing Oil, for the effusive people who start things enthusiastically and in orthodox Alpha style, but who never work to see the Omega of the plan in action.

The Final Test

The church may have a wonderful program on paper and scores of people connected with it—either as blood relation or in-laws. Its equipment may be even later than the Last Word, but that does not signify spiritual health necessarily. How many people are reflecting the glory of God in the face of Jesus Christ? What is the "set of the soul" of its members and the prophetic voice of its pulpit? Is the church burning out its life for the community, and is the spiritual response great enough to produce Christlike results? Does the church with the great PLANT, or any church, regard with the sense of obligation the number of absentees rather than the number present? Is it absorbed with the ninety-nine safely sheltered in sound-proof rooms and the adequate equipment of a modern fold, or is the church driven to the lost ONE out on some present-day hill, where even four-wheel brakes cannot save from moral decay and spiritual destruction?

In bold type let it be written that even the Church Apothecarian, like every other worker in the church, must be directly under and responsible to the Great Physician. For every ailment and ill, individual or churchly, He has a remedy. Sometimes it may be a distasteful solution of sacrifice and suffering, and He will ask, "Are ye able to drink of the cup that I shall drink?" The old apothecary shoppe may help scores to answer, "We are able."

NUMEROUS are the attempts nowadays to point out what is wrong with the world, and the suggestions as to how things can be put right. Many of these attempts are most disappointing. They merely talk round the subject and end in nothing. But an article in the "North American Review" is not of this order. It "gets there." "The world is full of problems," says the writer, "but most of them are man-made and essentially unimportant. . . . There is only one major problem in the whole world, and that is the salvation of the individual soul." He goes on to say that salvation is to be understood, not in any narrow theological sense, but in the largest and broadest human sense. It means "to make ourselves as big and fine and useful and human as we possibly can"—a definition refreshingly unconventional. "It is a much less spectacular job than the artificial problems of government, dynasty, empire, ecclesiasticism, trades unionism, commercial supremacy, dictatorships, and all the other aggressive mass movements, but it is the one real and important problem, whose solution will bring peace and tranquillity and worth to a world now very much distraught." Yes, this absolutely goes to the center of our modern difficulties. And what is it but a return to the method of Christ, who always concentrated on the salvation of the individual as the one hope of the world?

"ENTER any great academic gathering—in Germany, in Italy, in France, in England, Scotland, America—and listen to the thunder of applause that greets the great teacher when he is called forth to be honored. Nothing like it is given to anyone else—statesman, reformer, soldier, prince, president, king; above them all is the great teacher in the homage that he receives among enlightened men. It is forever true that the teacher—the great teacher—'shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever'; and the greatest teacher that ever lived was Jesus of Nazareth, our Lord. He put His thought into the mind of twelve men as no master ever did into his immediate disciples, and through them into the mind of the world as no teacher has ever done; and His teaching, even when it is not experience or sincere faith, is still in the van of the world's progress, the heavenly light that shines on the crooked and tragic ways of men. The first step into the humanity of learning is taken under the great Teacher who shows us knowledge become wisdom, wisdom become life, and life become the light of men."

Books From Our Own Presses

EVERY year the presses of The Methodist Book Concern make valuable contributions to the vast output of books that is produced by the American publishing houses. The stream that runs from our plant into the great river may not be as large as some coming from other similar institutions, but we can and do take pride in the fact that it is always a clean, health-giving stream, whose waters are a blessing to those who reach down and drink.

Among the new books bearing the imprint of The Methodist Book Concern or The Abingdon Press, there is that altogether fascinating volume by Dr. Merton S. Rice, in appreciation of Bishop Quayle, called "William Alfred Quayle: The Skylark of Methodism" (\$2.50). Like subject and author, it is an unusual book presenting such a characterization of Bishop Quayle as only one who was heart of his heart could produce. Friends and admirers of the bishop and of the author everywhere are reading the volume and receiving from it refreshment of spirit and inspiration of heart and mind.

Then there is another piece of rich biography, the volume by Isabelle Horton, entitled "High Adventure: Life of Lucy Rider Meyer" (\$2). This wonder worker for humanity died several years ago after having achieved amazing things for the betterment of mankind—a good minister of Jesus Christ, if there ever was one, and Miss Horton, for many years the true yokefellow of Lucy Rider Meyer, here sets forth the story of her unmatched career. It is a story for Methodists to read and to be very proud of, and for all lovers of their fellow men to exult in.

The vein of precious ore that Frank W. Borcham, of Australia, has been working for a number of years shows no sign of deterioration. This fall another book of his is out bearing the title, "The Fiery Crags" (\$1.75). It is a book of the type of essay that is characteristic of Borcham, and sets in order "some impressions gathered in restful moments when life's commonplaces were illumined by the radiance that sometimes streams upon this world from worlds beyond." Our preachers do not need to be reminded that the book will be very helpful to them for suggestiveness and richness of illustration in connection with their sermonic work.

Dr. Meyer, editor of our Sunday-school publications, has a new book in the fall list. It is called "Child Nature and Nurture According to Nicolaus Ludwig von Zinzendorf" (\$2.50), and is a study of the religious-educational theory and practice of Count Zinzendorf. In these days when we are giving the most careful and thorough attention to the whole area of religious education, it is quite worth while to study the theories and practices of this pathfinder in this important field of religious activity, and Dr. Meyer has performed a high service in bringing Zinzendorf to the attention of the church at this time.

The more we study John Wesley the larger he looms. For further verification one has only to read "John Wesley Among the Scientists," by Frank W. Collier (\$2), in which Wesley reveals himself as an ardent devotee of physical science. The book is of unusual value, as, for the first time, it presents Wesley in his full-rounded, insatiable intellectual curiosity and in his essential democracy, which had its source in his consuming love for God and man.

With the publication of "The Heights of Christian Blessedness" (\$2.50), Dr. Doremus A. Hayes completes a trilogy. The first of the three was "The Heights of Christian Love," a study of the thirteenth chapter of First Corinthians; the second was "The Heights of Christian Unity," a plea for the union of the Christian churches; and the third is a study of the beatitudes of Jesus. It is an attempt, as Prof. Hayes says, "to give a literalistic, idealistic, pacifistic, Quaker, Mennonite, Christian interpretation of the beatitudes."

Three other books in the list that will be especially attractive to the preacher are: "Present Perils in Religion," by Dr. Albert Edward Day (\$1.25); "The Stringing of the Bow," by Dr. Oswald W. S. McCall (\$1.75), and "Character Building in Colleges," by President W. A. Harper (\$1.50). The first is a group of sermons dealing in general with "the search for reality in religion and the present hindrances that lie in the path of discovery." The second contains a message that should stir the aspiring spirit of youth given by one who is in full and intelligent sympathy with its noblest ambitions and desires. The third is an expression of the author's judgment that "there is no more vital necessity confronting higher education in America to-day than the incorporation in the programs of our colleges of effective methods of building character in the students."

In these days, when so much attention is given to the building of new churches, parish houses, parsonages, and other units of church equipment, the book by Elbert M. Conover, director of the Bureau of Architecture of our Church, "Building the House of God" (\$2.50), has peculiar timeliness, especially as it has particular merit. In this volume the whole range of the significance of the church building—its location, the problem of its construction as it relates to design, equipment, acoustics, the organ, the decorations, and many other matters receive expert attention.

Stanley High's new book, "A Waking World" (\$1), which is a study of Christianity among the nonwhite races, based upon his recent world tour, should be read by everybody who is interested in interracial relations and in the influence and work of Christianity in the so-called foreign mission fields. It is a piece of forceful and courageous writing and helps to interpret conditions that have disturbed the thinking of many students of world relationships.

There are in the fall Abingdon list two books that will be a special delight to the little folks. They are: "The Dream Hills of Happy Country" (\$1.50), by Ethel and Frank Owen, and "Baby Hippo's Jungle Journey" (\$1), by Frances Joyce Farnsworth. They are richly illustrated and beautifully put up, and are just the sort of books that the little children will be keen to have read to them. And then there is a most attractive little book, artistic in every detail, by Harold Speakman, "Once at Christmas" (\$1), in which he tells the story of a soldier of the ancient day returning from the holy war with the fond anticipation of a happy reunion with his sister—a loving quest that remains unfulfilled.

Bishop Grose has written a brief biography of Edward Rector (\$1), the founder of the Rector Scholarship of DePauw University. It is a noble tribute to "a radiant

nature, a luminous soul, with a clear mind, high purpose, and imperial will, clothed always with simplicity and modesty." And Dr. Christian F. Reisner has produced another little book of devotion, "Prayers for the Day's Work" (50 cents), which contains much nourishment for the individual spiritual life. And then, too, there is another book by Frank J. Metcalf, "Stories of Hymn Tunes" (\$1.50), that all lovers of our hymnology will delight in, for it furnishes a mass of important and in-

teresting information concerning many of their favorite hymns.

Concerning "The Abingdon Bible Commentary," edited by President Eiselen, of Garrett, Prof. Lewis, of Drew, and Dr. David G. Downey, a monumental work of inestimable value to preachers, and "The Abingdon Hymnal," edited by President Earl Enyeart Harper, a song book of very high merit, the publishers will have something more to say later.

The Rev. A. W. Goins

THE Rev. A. W. Goins, a member of the Louisiana Conference, Methodist Episcopal Church, entered into his heavenly reward Wednesday, September 19, 1928, after an illness of more than two months.

He served as a supply during the Rev. H. J. Wright's administration, as presiding elder of the Natchitoches District, in 1897, and was admitted in the Louisiana Conference at Donaldsonville in 1906, and retired at the Conference held in Lake Charles in 1922. He served the following charges: Black Lake, Lake End, Shopan, Boyce and Rapides, Boyce and Village, New Town, Mount Rose, Charenton, Lafayette, LaPlace, St. Paul-Monroe, Zachery, Napoleonville, Allen, Belcher, and Bastrop. He was a faithful pastor, a very enthusiastic preacher, and maintained a high standard in ministerial deportment, a pathfinder of the latter years. Serving in the remote and smaller charges, he reared a large family and retired in some degree of comfort. He departed in peace in his

own home at Natchitoches, La., his home town for many years. He now rests as a sacred relic in a cement vault, placed there by the hands of his sons: O. W. Goins, Sr., Richard Goins, D. C. Goins, and grandson, O. W. Goins, Jr. He is survived by a loving wife, a faithful companion for fifty-two years; four sons, two daughters, and a number of grandchildren and many friends.

A large number of friends attended his funeral at the Asbury Methodist Episcopal Church (his home church), including the W. W. O. W., the Lady Knights of America, fraternal orders of which he was an esteemed member.

Pastor J. O. Brown conducted the funeral service and delivered the principal eulogy, assisted by the Revs. Thomas Williams, a retired minister of the Louisiana Conference; H. M. Madison, of the African Methodist Episcopal Church, and M. C. Holmes, of the Baptist Church. —Mrs. Emma L. Willoughby, Reporter.

International Crisis and the Church

By Caleb W. Johnson

THE problem that stands in the forefront of all other problems of the present, and claims the attention of the church, is international. And if the church is going to keep pace with and Christianize the social order, which clearly is its imperative duty, it must of necessity mediate the Christ life to the international life of the world.

It ought to be clear to every student of world conditions that the gravest problem confronting the church and the governments of the world to-day is, first, that of war. We must not be ignorant of the fact that the councilmen of war and statecraft are going to abandon their professional duties to the nation as a means of solving the terrible blight of human hate and selfish ambition.

They will take every precaution to discharge their duty in the absence of a disinterested church that is late in putting up a united moral sentiment in concrete expression. Before the Washington Armament Conference convened, this moral sentiment and expression was called for in a letter sent by General Tasker Bliss, former chief of staff of the United States, to the Church Peace Union, calling for urgent action of the churches to appeal to their representatives in Washington to take the initiative in inviting an international conference on the question of armaments.

England is alert, and right in solemnly considering the problem of naval disarmament as the first step in the

move toward preparatory peace and the solution of war. To look at this question from a material plane, suggests doubt as to civilization's ability to furnish a remedy for international strife. For it is not on the material plane that the chief damage lies, vast and terrible as is that aspect of war. The ideals of a state that goes to war, and the ideals of the Christian religion may be similar; but the methods of war and the method of Christ are irreconcilable and opposite. There can be no doubt of the fact that the world and the chief rulers thereof are now, as never before in its history, confidently looking to the Christian church to furnish the only permanent remedy and solution for the war evil and the preparation of war.

It is the call of the world for the Christ of God. The answer to this unmistakable call of the world leads us to consider the international obligation of the church of Christ.

The church must first unitedly declare the things that seem impossible and absurd—and that is this: In conflict with the enemy, the world seeks to win the battle; but Jesus seeks to win the enemy; and there can be no battle. The idea that the surest way to bring about peace is to make sure of an adequate home defense is absurd from the Christian point of view and method. We are ashamed to hear Christian men of honor express themselves in favor of this view. Christianity has too long taken its cue from the opinions of political adherents. Dr. Samuel McCrea Calvert has rightly said: "In times

of peace the subservience of our churches to governmental viewpoints is, of course, less direct, but it is not for that reason unreal. After taking full account of the increasing number of independent voices, one has to admit that, generally speaking, the churches—like other large social groups—tend to take the color of their ethical judgments on public questions from Washington."

Here are a few governmental viewpoints accepted by the church uncritically: On disarmament, retarding self-government of the Philippine Islands, marines in Nicaragua, military training in our high schools, United States war debt policy, etc. These points of view do not in the least state, or represent, the Christian point of view, nor the method of Christ to bring peace. The world endeavors to prevent an evil act, but it leaves the evil will untouched. Jesus endeavors to transform the evil will of men. This is done by persistent love, returning good for evil, and this in turn ultimately disarms the evil doer—it is the Christian alternative of war. The church must be pre-eminent and independent in its platform of righteousness. God is the source of the spiritual element in the social order, and the Biblical passage says, "Render to God the things that are God's."

Hence, the first duty of the church in the event of another war is to claim supremacy for the Christian ideal, "and the bringing of the state under the sway of Christian principles, not by methods of politics, but by the method of moral suasion."

"Whatsoever Things Are Lovely"

FROM the beginning gold and diamonds have lain buried in the heart of the earth. Undiscovered, they contributed nothing to human welfare. The pages of *The Classmate* contain even greater treasure than gold and diamonds—material for the development of Christian personality in youth. Undiscovered, it makes no contribution to the unfolding lives of our young folk.

At the present time there is considerable effort being made to awaken the interest of young people of high-school age in both nature and art. As its share in this endeavor, *The Classmate*, beginning with October 6, and running each week for an entire year, will feature a series of articles entitled "Whatsoever Things Are Lovely." Both drawings and articles accompanying them are by artists skilled in their respective fields. Among the writers are Merton S. Rice, Methodist minister and author, and Royal B. Farnum, director of art in the public schools of the State of Massachusetts.

The object of this series is to show how wonderful are even the humblest of God's creations, and how, by searching nature for the beautiful artistry of the Great Creator, our spiritual lives are enriched. It is then that we see in God the Supremely Great Designer after whose wondrous craftsmanship all of our man-made things of beauty are patterned, for man has found that in order to achieve an artistic result in the things he builds, designs, or manufactures, he must follow the unchanging laws of nature. We learn that what we call art is really the technique of the Master Craftsman, our heavenly Father; that it is man's high privilege to think God's thoughts after Him, and that there is a spiritual meaning in everything if we but search it out.

Home Board Staff Honors Bishop Richardson

AS A SPECIAL recognition of the coming of Bishop E. G. Richardson to the Philadelphia Area and his election as president of the Board of Home Missions and Church Extension, about sixty-five members of the staff and clerical force of that board tendered him a special reception and dinner in Matthew Simpson Hall, Philadelphia, Wednesday evening, September 26.

The occasion was a happy one, and it was clear that Bishop Richardson has, by his sympathetic and understanding attitude, already won a definite place for himself in the hearts of those with whom he will be so closely associated during the years immediately ahead in the work of home missions.

Special words of greeting were spoken by Corresponding Secretary Edward D. Kohlstedt, Dr. F. W. Mueller, Mr. W. H. G. Gould, and Dr. George B. Dean.

The occasion had a double significance, for, combined with the reception to Bishop Richardson, was a somewhat belated reception to Dr. Kohlstedt, the corresponding secretary of the board. This reception had been planned long ago, but had been delayed again and again, owing to the pressure of official duties, which made it impossible to fix a date for the event. It was probably true, however, that the expressions concerning Dr. Kohlstedt had more of reality back of them, because, for nearly a year and a half, the members of the staff have had an opportunity to experience the cordial and brotherly spirit which dominates the new corresponding secretary in all his relationships.

Self-Starters for Sunday's Sermon

(Continued from page 816)

Chinese and has met with remarkable success. It is said that in Shanghai he had in two years thirty thousand converts. But let Carter speak: "For years before I ever saw China I heard stories how things weren't any too good between missionaries and Chinese Christians. I don't know how true that is, but when I arrived, it didn't seem to me that the yellow and white man were getting along so well.

"So when the opportunity came to me to try my hand here and see if I couldn't do something to get us all together and help the work of the Lord, I believed it was a command from the Lord. He saw it was time to do something, with the result that we are getting together." He was right. Doesn't this bolster Dr. Lyon's argument?

Carter conducts daily revival meetings in the native and missionary churches. The attendance is so large, according to an Associated Press dispatch, that many are turned away. Carter does not speak the Chinese language and has to talk through an interpreter. Carter says his central theme is: "The oneness of all peoples and Jesus their Saviour."

"God gives each man one life, like a lamp, then gives That lamp due measure of oil; lamp lighted—hold high, wave wide,
Its comfort for others to share."

—Read your Bible carefully, and then you will want to read it prayerfully.

The "Whispering" Presidential Campaign

Notes On the National Election

By Harry Earl Woolever

Editor of The National Methodist Press

THE current Presidential campaign is characterized as has been no other by misrepresentations, falsehoods, and charges of "whisperings." There is no justification for "whisperings" in the national elections. The people of this nation are now engaged in the most serious task ever undertaken by electors. The head of the most powerful and influential nation of the world is being chosen by the citizens, and all the facts which disclose the qualifications or disqualifications of any candidate for this high position should be shouted from the house-tops. Every fact relating to the record, personal habits, relationships or opinions which might affect the decisions and policy of the candidate, were he to become President, should be known by the voters. It must be borne in mind, however, that raising the plea of being persecuted by "whisperings" is an old political trick often used by crafty office seekers to gain sympathy and to cover or divert attention from their past records or present purposes.

The main issue in this campaign has to do with the prohibition of the liquor traffic and the protection of our Federal Constitution against attacks by violators and would-be nullifiers. Any effort to becloud this outstanding moral consideration by raising other less important questions should be checked at the outset. Prohibition became the main issue when Governor Smith bolted his party's platform and placed the liquor question before party considerations, making it the foremost subject in his campaign. He thus forced a virtual referendum upon the return of the liquor traffic, in that he would claim his victory to be a victory for his wet views. Prohibition transcends all political or partisan issues because it is a moral issue of first magnitude.

QUESTION OF TOLERANCE PUSHED FORWARD

Just as the prohibition question was not raised by the party platforms, but was pushed to the front by the Democratic nominee, so also was undue prominence given to a candidate's church affiliation when Governor Smith made religious prejudice the theme of his Oklahoma City address. Bishop Joseph F. Berry, after traveling through the central western States, declares:

"Wherever I found the religious question discussed, it was stirred up by the governor's speech on tolerance at Oklahoma City. The governor himself made it an issue in the campaign."

"An effort has been made to put upon the Protestant churches the onus of raising the religious question, but Smith was the first man of any prominence to raise it.... The fact is that the great majority of Protestant people who do not favor his election are not against him for that reason at all. They are against him because he is personally and politically wet."

It now appears that Mr. Smith is making an attempt to secure sympathy by posing as a victim of religious intolerance, and in doing so he wrongfully condemns millions of citizens. The Protestant Christians of the United States are the most tolerant religious group to be found in the world. The charge of religious intolerance is made with the evident hope of profiting politically by the reaction against such an imputation. Intelligent voters, however, will not be stampeded by such a charge, nor permit it to divert attention from the prohibition issue. Nor will they accept the inference that those who oppose any candidate on the ground that his relationship to an organization may affect his

action in governmental matters, take such a position because of religious intolerance.

The great majority of the citizens of the United States are not vitally concerned as to the religious tenets to which a candidate may adhere. He may worship God according to the dictates of his own conscience; but if a candidate is affiliated with any church group which unquestionably seeks, for sectarian ends, to assume control in any sphere of government which the American system claims for the state, then there will be objection. This objection, based upon political grounds, is just as tenable as may be a citizen's attitude in respect to the tariff, prohibition, or foreign alliances.

The makers of the Constitution wrote the first amendment: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof..." as a safeguard against the bringing into this country of the conditions and restrictions from which they and their forefathers suffered in the old world. By that principle the great body of Protestants stand without hesitation. They are ready to do all in their power to defend and maintain religious liberty for all, and they resent any effort on the part of any individual or group to cover attacks against the American governmental principles or moral ideals behind a "smoke screen" raised with the cry of "religious intolerance."

ASSURANCE OF A RECORD VOTE

As the reports come into Washington from every part of the nation, there is no doubt as to the unusual interest taken throughout the country in the present campaign. There is sure to be a record vote, which indicates an awakened sense of citizenship responsibility in choosing the national executive. The citizens of this Republic realize that we have come to a crisis in our governmental life. They also see moral implications in this election which will affect the whole world and our place in the world.

While the registration of the male voters shows an increase, that of the women is the most striking. In New York State the women, according to present figures, will cast over forty per cent of the votes. In some of the up-State counties they will cast more ballots than the men. The interest of the women is so keen that they are organized as the men have never been in the country districts. For instance, one of the smallest counties reports that it will give its favored candidate a majority twenty per cent larger than has ever been given by it, and this is largely due to the vote of the women.

With all the members of the House of Representatives, over a third of the Senate, and a large number of governors to be chosen, the indications are that the election will be most irregular, as far as party lines are concerned. In an unusual number of States, governors of one party will be elected because of local conditions, while the Presidential candidate of the opposing party will be given the electoral vote. A similar result will obtain in the elections for Congress. This means an unprecedented number of split votes.

MANY LOCAL ISSUES

In the various parts of the country differing issues will have large influence in choosing State officers and congressional representatives. Farm relief and the conservation of natural resources will figure prominently in the western Central States. In the manufacturing East the tariff will have a deciding effect upon the vote. The South will take a strong stand against Tammany. However, in the South, North, East, and West the pro-

hibition issue and the personal fitness of the candidates for the Presidency will prove the determining factors, except in those extreme sections where partisanship is adhered to despite all else.

AMERICAN ELECTION AFFECTS OLD WORLD

The eyes of the old world will be upon the United States on November 6. The feature of the election which stands out in the minds of Europeans is that having to do with the Eighteenth Amendment. Central and southern Europe is cursed by the age-long drinking habits of the masses of the people. Deep furrowed in the lives, customs, and resourcefulness of these people is the blight which intoxicating drink produces. These people are interested in the outcome of the new world attitude toward the drink evil. They do not understand much about the other issues in the election, but there has been brought to them the report that the liquor question is to be decided in the United States in the Presidential election. They have little sympathy with the new world social reform.

The foreign-language secular press in this country is more closely related to the old world customs than to the American ideal. In most instances, this press stands for the maintenance of the social practices of the country from which its readers come. Many of these papers are sent back to Europe conveying to the readers a biased opinion as to the purpose and benefits of prohibition. If this Republic fails to uphold the standard which it has set, those watching from Europe will regard the result as a vindication of their old world customs. Should such a setback result, those heroic souls across the Atlantic who are trying to free the peoples of Europe from the economic, social, and moral bondage of alcoholism would find their efforts most seriously hampered.

The contest which is on in the United States to hold fast the advance already made in the promotion of prohibition has a hearing upon the whole world. Those who labor in this campaign to push forward the cause of national prohibition are doing a service of the widest significance. The decision which the counted votes will reveal on November 6 affects not alone the fate of this great reform in the United States, but its future in all the world. A moral victory at the polls, here, will mean an upward pull for the peoples of all the world.

Map the Realm of Reality

IT IS difficult to make a map of reality. By this we mean the extension, the limits, and the lines of contact of the different forms that give shape and regularity and dependability to things which we call real. Reality has so many forms, sides, and appearances. Its extension is so far, so deep, so high, and the elements that compose it so various that it is difficult for any man to think of reality in its true nature. So many different maps may be made of America—the fauna map, the coal map, the geographical map. How may a man draw a map of reality? What, then, shall a man do in the midst of it all? How can he grasp America and all that we mean thereby?

Well, we do, and are happy in the process. We do not need the different maps showing the mineral and the fauna and the geographical, to know the reality embodied in our thought of our country.

Who, then, will furnish us a map that will direct us to God? In the midst of all life, with its innumerable complexities, shall we depend upon someone to map out for us the way that we may find God, as one maps out the way that he may find coal or oil or stone or the fauna of a country? Perhaps it is well for us to think of it in this way. We do want to find God. If one can map out the way for us we shall be grateful and accept his direction and acknowledge his supremacy.

Is this not what Jesus Christ does? Was He not announced as the one who would lead us to God? Did He not say, "I am the way, the truth, and the life. No man cometh unto the Father but by me?" Yes, verily, Jesus Christ has mapped out the way for us to find God. Will we accept Him? Will we reject Him? Our decision will determine our future.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

PAUL'S LAST JOURNEY TO JERUSALEM

FOURTH QUARTER. LESSON IV. OCTOBER 28

Scripture Lesson—Acts 20. 1 to 21. 17; Cor. 11. 28.

Why Paul Left Ephesus. When Paul left Ephesus it was under pressure. But this pressure was only the immediate and not the fundamental cause of his leaving. Had there not arisen such opposition to him in Ephesus as did arise, he would have left not much later than he did leave. He left for the same reason for which, as we saw a few weeks ago, he left Corinth. He had completed the task in Ephesus which he had set for himself. He had established and built up under his immediate supervision a strong church there; and through his influence the gospel had spread to the lesser cities throughout the province of Asia, of which Ephesus was the capital. There was now nothing left for him to do but to spend his time working in churches which could well take care of themselves without his immediate supervision or to seek new fields of service. The latter alternative was his choice. But, as he did when leaving Corinth, he planned to make a trip to the home field to report the success of his labors and to get a little rest and recreation before setting out for Rome, which was his next objective. Already before he had given up the pastorate in Ephesus he had written the Christians of Rome concerning his purpose to come to work with them. Of course he meant that he would come after he had finished his task in Ephesus, which was not to be very long. And when he launched the financial drive, about which we studied last Sunday, he intended it to be the culmination of his work in the Near East and Greece. What the trouble in Ephesus did was to cause him to spend more time in Greece before beginning the trip to Jerusalem than he had intended to spend; for he did not care to reach Jerusalem before Pentecost, which would bring together a multitude of Jewish Christians, who could hear his report of the work among the Gentiles.

Premonitions of Greater Trouble. When he began the journey Jerusalemward, it was with a feeling that the worst might happen to him there. The Holy Spirit testified this to him, he said (Acts 20. 23). And He did. But the Holy Spirit usually speaks through events or ordinary happenings to anyone who has the spiritual eyes to read their significations. Observe that he says the Holy Spirit witnesses in every city. That phrase is significant. The witness came especially through information which came to him in these cities concerning plots which his Jewish enemies were planning against him—plans to be carried out by all means when he should come to Jerusalem for the Pentecost. Whether these enemies tried to keep that a secret we do not know. But if they did it leaked out all over the country. No wonder so many of Paul's friends in so many places tried to dissuade him from going to Jerusalem because of the dangers that awaited him there (Acts 21. 4, 9, 11)! Plots against him in Greece had already leaked out, and he shrewdly slipped through his enemies' fingers (Acts 20. 3). But notwithstanding the dangers which he knew awaited him, he went on to Jerusalem determined to bear courageously whatever the Lord should suffer to come upon him. He had already suffered so much for his Lord that, as a true, experienced, and well-seasoned soldier, danger of suffering and even of death did not weaken his nerves. But by all means he wanted to get to Jerusalem alive so as to make his report and to deliver the good-will offering of the Gentiles to the Christians of Jerusalem. For this reason he avoided dangers on the journey as far as it was humanly possible for him to avoid them. In the first place, he changed his course and went from Greece

through Macedonia instead of going across to Syria, as he had originally planned to do, when he discovered the plot against him in Greece. And then he did not stop over in Ephesus on his way to Jerusalem, as he had done on his last trip from Greece to Jerusalem. To have stopped in Ephesus after the trouble which he had recently had there would have greatly endangered his life. So he called the leaders of the Ephesian church to him at Miletus, and delivered to them his farewell message.

The Farewell Message. This message of Paul is very touching. It is full of solicitations for the future religious life of the church in Ephesus. There were two reasons for this; First, he did not know what would happen to him in Jerusalem—whether he would escape with his life or not. And, secondly, even if he escaped death in Jerusalem to continue his work he had planned to leave the east for the extreme west—for Rome. He would not be in close touch with his eastern churches so as to help them solve problems which would arise, as he had already done in the case of his Galatian and Corinthian churches. Temptations to forsake his teachings would certainly come to these Ephesian Christians, as they had come to the Corinthian and Galatian Christians; and, indeed, to all the Gentile Christians whom he had made. Of course, if these problems should arise he could write them from Rome as well as from a near-by point. But it would take so long for information to reach him in Rome, and would also take so long for him to get a letter to them. And then if such problems did arise a stinging letter from him from so great a distance would not have the same effect on the Christians, as such a letter would have when it is known that Paul himself could come on short notice. So this message was a vindication of his conduct while in their midst, a testimony concerning the truth of his teachings, a warning as to the temptations to backsliding on their part, and a challenging of them to remain true and loyal to him and the Master, no matter what should come as a consequence. The final parting was pathetic, with such emotions as only souls that truly and genuinely love are capable of experiencing.

SAMUEL HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, OCTOBER 28, 1928

"Ye ought to help the weak"

(By D. D. Martin, D.D.)

There are several good missionary texts in this lesson. In fact, Paul's letters are each great missionary documents, and he himself an example of what a missionary should be. Our last lesson was on stewardship, or the joy of giving in its largest meaning. This lesson points out the priceless value of human service which we may render each other. Paul's love for and devotion to the flock has been the inspiration and guide of every true minister and missionary from his time until now.

Paul was returning from his last missionary journey. His mind was on the flock, as he calls the church elders, and admonishes them to "feed the church of God." He had in mind the poor of the infant church, and is carrying an offering to them. He also shows how he labored with his own hands, both for himself and those with him, that the struggling churches might not be taxed for them. His parting from those he had served has the touch of sincere affection and the pathos of devotion. He had been their help and had shown them how they should care for the weak. Such a spiritual kinship exists on every mission field where the missionary has helped the weak.

We are to help those who need help. Feed the hungry of earth. The missionary is sent to feed and not to be fed. The part of the minister is to be the servant of all. One cannot be a faithful shepherd of the flock of God unless he also faithfully warns and protects the weak or uninstructed regarding dangers from those both within and without the church who would misguide in spiritual affairs, and thus endanger the very soul of the convert. Paul had been jealous for the church, and had watched over his children in the gospel. This is the great work of every missionary. There are so many enemies to righteousness and so cunning in their approach that a constant vigil alone can save.

"We ought to help the weak." They are all about us, and we each have a chance to show our friendship to those who need us. But where are those that need help in such utter destitution more than in the dark lands of Africa? The people of that continent need our friendship and counsel now in the complex situation involving every principle of humanity and justice as possibly no continental situation ever has. Will we be friends of Africa in this generation of her greatest need and make good with our Christ in helping the weak of the earth?

GAMMON SEMINARY.

Epworth League Topic

OCTOBER 28

By the Rev. J. W. Haywood, D.D.

PARTIES AND PERSONALITIES

(Matt. 3. 7-10)

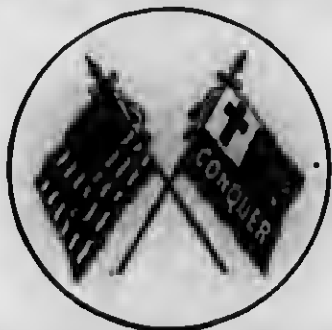
On the eve of the national election, it is very fitting, I think, that we should devote a meeting to the study of the platforms of the two major parties that are asking for our votes. During the present campaign, more than has been the case in any other campaign in my memory, we constantly hear the statement that the prohibition question is a moral question. The expression strikes me as having a misleading implication. Is there any question of governmental policy that is not a moral question? Government has to do with human beings in relationships; morality inheres in human relationships. Wherever we deal with human beings in relationships we have ethical problems. The tariff question, the immigration question, the Nicaraguan question, the war question, the race question, the prohibition question—all

are moral questions because they are human questions. You can see from the position I take that I believe that the preacher should be active in politics. Politics is one phase of human behavior in society; religion ought to ramify all human relationships. This talk about the preacher staying out of politics strikes me as twaddle.

Now, as to the party platforms.

1. Republicans. (a) Outlawry of War.

During the last two administrations, substantial progress has been made towards world peace. Secretary Kellogg has recently sponsored the multilateral treaty. This treaty, of course, does not settle the war question, but it is a long step in the right direction. No fair-minded person can deny this, and all right-thinking people will be ready to lend all possible support to these



The October issue of THE ADULT BIBLE CLASS MONTHLY

is a pre-election number with special reference to prohibition. Read it! Then urge every voter you know—men and women—and especially the new voters—to read it. If ever our beloved country needed wide-awake, clear-thinking, well-informed voters it is now. On November 6th our Christian citizenship will be put to the acid test.

The articles in The Adult Bible Class Monthly are practical, heart-to-heart talks by men and women who know what prohibition has done and is doing. There is a special message for members of Adult Bible Classes entitled "Turn on the Light," by Clarence True Wilson.

We earnestly recommend that every adult in your church and in your school read and weigh carefully the facts and suggestions in these messages.

To schools the price is only 15 cents a quarter, 60 cents a year. Single annual subscriptions, 80 cents.

You may have a free sample copy. Address

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incipient efforts towards freeing the world of the curse of war.

(b) Lynching.

The party has again expressed itself in favor of national anti-lynching legislation. My personal opinion is that the Republicans are hypocritical at this point. With large majorities in both houses of Congress, the party has failed to enact the anti-lynching law. The party's perennial, or rather quadrennial, utterance on this matter strikes me as an effort to hoodwink the Negro.

(c) Prohibition.

Whisky has been manufactured and sold in large quantities and persistently during the last two administrations, therefore many people argue that the prohibition laws should be annulled or modified. It seems to me, however, that if that argument proves anything at all it proves too much. For by the same token the laws against murder and robbery ought to be modified or repealed. These laws have also been violated on a large scale during the last two administrations. But nobody who makes the argument above against prohibition would be willing to follow that argument to its logical consequences. There is so much sophistry, so much specious argument on the prohibition question.

2. Democrats. (a) Outlawry of War.

The Democrats, like the Republicans, have expressed themselves as in favor of outlawing war. It seems, however, that they think the multilateral treaty is an "entangling alliance." They give us no idea of how they would proceed to establish world peace. They are opposed to the present policy with Nicaragua; so am I. They are as silent as the sphinx on the present policy in Haiti. I cannot be thus silent. I am opposed to our present policy in Nicaragua. I am opposed to our present policy in Haiti. The motive underlying our policy in both cases is the dollar motive. In the case of Nicaragua we want to make secure the American dollars invested there; in the case of Haiti, it is another case of white America exploiting the black man. America is unmatched in her skill to coin euphemistic phrases to cover up her dollar-mindedness.

(b) Lynching.

The Democrats are really to be commended for their honesty in not speaking against lynching. The South is the backbone of the Democratic party; and now about the only way the ignorant, moronic, poor, white Southern voter has to show himself superior to the Negro is to get his crowd and burn one ever and anon. To the ignorant whites of the South, being a Democrat and being ready at any and all times to lynch a "nigger" are one and the same thing. The Democratic party cannot afford to insult and alienate this crowd, because as Lincoln said, "These are the people whom the Lord made in large numbers."

(c) Prohibition.

The great surprise of this campaign is the fact that the South has so largely accepted Smith, a pronounced wet, as its candidate. The South is historically a dry section. Most

of the Southern States were dry by "local option" before national prohibition was thought of. The fact that the South will accept Smith and whisky shows how far that section will go to stay in a party whose history is that of brow-beating, terrorizing, and lynching Negroes.

Well, I think many people who are as good as I am (even colored people) will support the Democratic candidate. My candid opinion is that the Negro has little to expect from any political party. In politics the minority group, whether black or white, need not expect much. The political game is strictly a give-and-take game. If you have votes to give, you can expect to get your finger in the pie; if not, "nothing doing." But, as for me and my house, when it comes to choosing between the devil and the witch, the witch wins every time.

MORGAN COLLEGE.

East Tennessee Conference Appointments

(Names of Supplies in Parentheses)

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KNOXVILLE DISTRICT

F. D. JOHNSON, *District Superintendent*
Box 202, Norrisstown, Tenn.

Clinton and Byington, A. F. Shockley. Elizabethton, (J. A. Tinner). Greenville, S. A. Downs. Greenville Ct., (Peter Easley). Jefferson City and Tate, W. A. Webber. Johnson City, J. G. McBrossie. Knoxville: East Vine, J. C. Sherrill; Seney Chapel, J. S. Guess; Knoxville Ct., F. L. Lylos. Morristown, J. A. Pickett. Mountain City, L. N. Hamilton. Newport and White Pine, H. S. R. Dykes. Rising Sun, J. E. Harris. Russellville, W. A. Jackson. Tazewell and Middleboro, to be supplied.

CHATTANOOGA DISTRICT

A. D. WILLIAMS, *District Superintendent*
Chattanooga, Tenn.

Athens Ct., (Prince Graham). Chattanooga: Grace Memorial, F. S. Scruggs; Stanley, T. C. Frazier; Wiley Memorial, C. K. Brown. Cleveland, Moses Malone. Dayton, Silas C. Priest. Harriman and Rockwood, J. D. Chavis. North Chattanooga and Hixon, F. A. Hatcher. Kingston and Oliver Springs, (John Sevier). Ooltewah, (Aaron Williams). Soddy Ct., to be supplied. South Pittsburg, J. W. Sebastian. Tyner Ct., (O. R. Huff).

PULASKI DISTRICT

ANDERSON DAVIS, *District Superintendent*
910 W. Mary Street, Bristol, Tenn.

Abingdon, F. D. Thomas. Big Stone Gap, W. H. Bewley. Bristol, E. H. Forrest. Christiansburg, T. J. Wilson. Draper Ct., J. V. Bolden. Dublin Ct., H. G. Harrison. Glade Spring, H. L. Johnson. Independence Ct., J. W. Johnson. Kingsport, L. P. Whitten. Marion, E. L. Wright. New River, A. S. Mitchell. Pulaski City, W. S. Wight. Pulaski Ct., F. B. Bewley. Radford Ct., R. M. Green. Rural Retreat, to be supplied. Wytheville, N. D. Smith.

Dr. J. S. Hill, member of Morristown Quarterly Conference, president of Morristown College.

A. W. Paul left without appointment to attend one of our schools.

Little Stories of Achievement What the Churches Are Doing

Darlowe, Miss.—On September 30, Mrs. Mamie Bass, one of our steward sisters at Cook Chapel Methodist Episcopal Church, conducted a program for the purpose of purchasing a communion set. Bro. C. Phinsee preached, and took an offering of \$1.25. Bro. C. T. Allen preached, and took an offering of \$1.50. Club No. 1, Bro. Joe Phinsee, \$5; No. 2, Sister S. Boyd, \$3.15; No. 3, Bro. J. Phinsee, \$2.75; No. 4, Sister E. Edward, \$2.75; total amount raised, \$16.30. Sister Bass is a wonderful church worker. Pray for our success.—Lula M. Dixon, Reporter.

Scooba, Miss.—Blues Chapel Methodist Episcopal Church: We have closed our revival meeting, which began September 10, lasting ten days. It was one of the best revivals held here in many years. Our pastor, the Rev. F. L. Williams, preached two sermons on Sunday. On Monday the Rev. W. R. Walker, of Shubuta, Miss., came and conducted the meeting until the close. His sermons were wonderful, and enjoyed by all present. He kept the fire burning. There

were eleven conversions and one accession. We raised in the meeting, \$116.46.—Rev. F. L. Williams, pastor; M. E. Griggs, Reporter.

Winchester, Va.—The month of October promises to be the leading month of the year for the John Mann Methodist Episcopal Church. The Rev. Horace A. Johnson, pastor, with his good wife standing by his side, and with the co-operation of the faithful members of the church, are putting over the program of the church. The month began with a church fair, which lasted from the first to the fifth. A great evangelistic meeting, October 22-26. October 28, Four Corner rally by the young people; October 30, the church will celebrate the forty-seventh marriage anniversary of the Rev. and Mrs. Johnson. This is expected to be a great occasion. The church is enjoying a year of peace and prosperity; it has been improved at the cost of \$500, and the same has been paid for. The next District Conference will be held at Winchester if no changes are made. We rejoice to say there is not one idle person in our little city.—Reporter.

Roland, Ark.—A grand rally was conducted at St. Matthews Church on the Natural Steps

Second Baptist Church, Rev. J. H. Mack, pastor, collection, \$7.05; Maumelle charge, Rev. P. F. Scruggs, pastor, second night, \$7.45; Sunday, Rev. A. C. Crouston, who preached at 11.30 A. M. from John 8. 36, Club No. 1. Sister Willie Colding, \$7.31; the Rev. McBolenton, African Methodist Episcopal Church, preached at 1 P. M. from Matt. 13, 47; Club No. 2, Sister Lottie Morris, \$9.25; the Rev. L. T. Thompson, West Rock, preached from Mark 14. 19; Club No. 3, \$14.47. At the night service we had with us the Rev. W. M. Moore, of St. Peter Baptist Church, Little Rock, who preached a wonderful sermon. The meeting was a success spiritually and financially, and we are always glad to have the men of God with us. Amount raised, \$59.68.—Rev. S. B. Branch, Pastor; C. L. Watson, Reporter.

Hartsville, Tenn.—On September 16 we were graced with the presence of our district superintendent, the Rev. W. B. Crenshaw, who preached two very interesting sermons. After the election of the trustees and stewards, the pastor, Rev. J. H. Johnson, and wife, gave a surprise supper in honor of the newly elected officers, which was a very unique affair, with tables beautifully decorated. A very delicious ice course was served. A trip around the world and a straw ride was given by the Rev. J. H. Johnson in honor of the choir, realizing the sum of \$35. On September 24, the Rev. J. H. Johnson brought to us the Stone Wall Singers from Nashville, who rendered their program at the Opera House. The program was enjoyed by white and colored, and was rendered in the interest of the stewards. The Busy Bee Club and the Ladies' Aid are doing what they can to help this good man put over the program. We admire him for his kind and brotherly disposition. We know that he is a leader as well as a preacher, and are praying for his return.—A. J. Wynn, Reporter.

Abingdon, Va.—Closing out one of the most successful years in the history of the Charles Wesley Methodist Episcopal Church, we, the members and friends, are very proud of the great and noble work done this year. It certainly seems that we have been with Jesus and learned of Him, in trying to lift up fallen humanity. Beginning September 24 with a week of service, during which time we had some of the best pastors in the Pulaski District to speak for us. Among those that spoke were Dr. E. H. Forest, of Bristol, Va.; Rev. S. F. Ellison, Bristol, Tenn.; and our

much esteemed district superintendent, Dr. Anderson Davis. He brought to us a message that stirred the hearts of his congregation. We also had the Rev. F. D. Williams, pastor of the African Methodist Episcopal Zion Church, Abingdon, Va.; the Rev. C. J. Smith, pastor of the Valley Street Baptist Church. We can only say that each night was a real treat, and everybody enjoyed it. The entire year's program has been nothing but success, but we attribute that to our heavenly Father and our energetic pastor, the Rev. F. D. Thomas. We always acknowledge our heavenly Father first, and if a people does that, success is theirs without a doubt. Our pastor goes to Conference with all claims paid in full and a No. 1 report. We are hoping for his return, that we may be able to do even more the next Conference year.—Reporter.

Donovan, Miss.—Cowan's Chapel Methodist Episcopal Church: Sunday, September 30, was our great stewards' rally day, which had been planned some time ago, and we are very glad to report that it was a grand success. Our devotional service was conducted by Bros. J. French and C. Grant, after which the remainder of the service was in the hands of the master of ceremonies, Bro. A. L. Mosely. Welcome address was given by Miss Geneva Beard, of Moffettville Baptist Church. The Moffett Famous Quartet rendered a beautiful selection, "Guiding Angels." It is composed of Bros. L. Beard, C. Nichols, L. Moffett, and M. Moffett, four noted men of Moffett, Ala. The Rev. L. Lawrence was introduced and preached from John 11. 28. The captain of Tribe No. 1, Sister Emma J. Moseley, and Bro. E. Craigs, laid on the table \$8.50; the white friends of Wilmer, Ala., donated \$3.50 of this amount. Tribe No. 2 was led by Sister C. Craigs and Bro. J. Williams. A recitation was given by Miss V. Parrish; paper by Miss G. Gandy; response by Mr. C. Grant; paper, Miss C. Broadnax, of Moffett, Ala. Many other selections were also rendered. The sermon was preached by Rev. E. Broadnax, and the collection amounted to \$10.20. Sister Rosie Gaines and Bro. J. A. Bryant led tribe No. 3, and under their direction a splendid program was rendered, with sermon by the Rev. J. A. Bryant. The collection was taken by Sister Gaines, assisted by Bro. J. Tolbert, amounting to \$7.30. A grand total for the day of \$40.15 was realized.—Rev. J. A. Tatum, Pastor; A. L. Mosley, Reporter.

our best, for if God should call us from our labors during this Conference year we cannot afford to go home on a losing record. I am ready and willing to help any pastor in any way I can whenever called upon.—Anderson Davis, District Superintendent.

ST. LOUIS DISTRICT

Third Round—Peoria, October 20, 21; Howard Place, 28, 29; St. Charles, 28, 29; Springfield, November 2-4; East St. Louis, 11, 12; Jacksonville, 17, 18; Netherlands, 24; 25; Malden, 26; Bernie, 27; Poplar Bluff, 28; Union Memorial, December 2-4; Samaritan, 9, 10; Festus, 9, 10; DeSoto, 15, 16; Farmington, 22, 23; Fredericktown, 23; Prospect Hills, 20; Kinlock Park, 30, 31; Asbury, January 6; LaSalle, 6, 7; Lovejoy, 6.

Brethren: Please observe Rally Day in the Sunday school and forward all money to the World Service treasurer before October 31.—G. D. Hancock, District Superintendent.

Quarterly Conferences

ANNISTON, ALA.

St. John Methodist Episcopal Church: Under the leadership of the Rev. N. H. Redrick, our fourth Quarterly Conference was held September 19-23 by the district superintendent, Rev. J. W. Thomas. He was highly entertained by the Ladies' Aid Social Board No. 2. A splendid program was rendered under the direction of Sister Lula McGee; solo by Mr. S. Hill; remarks, E. L. Ramsey; paper, Sister B. Nelson. Refreshments were served by the Ladies' Aid. Paid the district superintendent this quarter, \$20.15.—Lula L. Cutright, Reporter.

BELLEFONTAINE, MISS.

Our third Quarterly Conference was held at Jordan Chapel Methodist Episcopal Church, September 22 and 23, with our beloved district superintendent, Dr. B. W. Wynn, presiding. He conducted the devotional service with much spiritual fervor, after which he gave a most inspiring address on the needs of the church. All the officers were present with written reports. On Sunday Dr. Wynn was at his best, and preached a wonderful sermon to an appreciative congregation. The superintendent was paid \$20; total collection raised during the Conference, \$40. Too much praise cannot be given this good man.—Rev. W. M. McCaskill, Pastor; T. M. Snow, Reporter.

BILOXI, MISS.

We are truly proud of the continued progress being made at St. Paul Methodist Episcopal Church. We have just closed our third Quarterly Conference. The Rev. Dr. Holland, our worthy and beloved district superintendent, preached a great sermon and held the Conference the same night. Mrs. Holland was also present, and after being introduced, made a fine impression on the Conference. The church, with the choir serving as hostess, gave a great reception in honor of Dr. and Mrs. Holland, and the entire congregation was served. The choir rendered excellent music, with Mrs. A. B. Pittard presiding at the organ. Mrs. Rembert's class led in the collection. Paid pastor, \$296.80 for the quarter; district superintendent, \$32; other collections make a total of \$563. Seven were added to the church. Dr. Rembert is on his job.—D. W. Andrews, District Steward.

FORT SCOTT, KAN.

The fourth Quarterly Conference of Zion Chapel Methodist Episcopal Church was held September 23, with Dr. D. G. Franklin, district superintendent, presiding. At the morning service the Rev. White delivered the sermon on "A Forgiving Spirit." In the afternoon Dr. Franklin spoke to a large audience from St. John 11. 25; subject, "I am the Resurrection and the Life." At 7 P. M. the Epworth League was conducted by the president, Mrs. Ethline Beatty, with a good attendance, as the League is having an institute in this charge under the direction of four teachers, which is doing much good for the young people in Bible study. At 8 P. M. the Quarterly Conference was held, and good reports were rendered. The district superin-

District Activities

District Rounds

KNOXVILLE DISTRICT

First Round—Greenville, October 19-21; Greenville Ct., 20, 21; Mountain City, 27, 28; Elizabethton, 29; Johnson City, November 3, 4; Rising Sun, 10, 11; East Vine Avenue, 17, 18; Seney Chapel, 24, 25; Russellville, December 1, 2; Jefferson City, 8, 9; Knoxville Ct., 15, 16; Newport, 22, 23; Clinton, 29, 30; Morristown, January 5, 6.

Dear Brothers: This is the time to start making up your report for next fall. Just two weeks of the Conference year have gone. We have the year before us. Take time by the forelock; do not let a single opportunity pass. Remember, saving souls is our first consideration, and if we save all the souls we can, success is sure to follow. I need not remind you of the awful shortage in World Service giving on our district last year. You made your own reports, and since we cannot recall the past, let us try to forget it. A full report from every charge is expected. The district stewards' meeting and Pastors' Council will be held at Morristown First Methodist Episcopal Church, Morristown, Tenn., Thursday, November 1, 1928, at 8.30 A. M. Let every minister and every district steward be present. May God bless you.—F. D. Johnson, Dist. Supt.

NAVASOTA DISTRICT

First Round—Anderson Ct., November 10, 11; Navasota Ct., 17, 18; Navasota Sta., 18,

19; Madisonville Ct., 24, 25; Bedias Ct., December 1, 2; Richard Ct., 8, 9; East Hempstead Ct., 15, 16; Hempstead Sta., 22, 23; Brenham Ct., 29, 30; Brenham Sta., 30, 31; Bellville Ct., January 5, 6; Sealy Ct., 12, 13; Caldwell Ct., 19, 20; Hufsmith Ct., 26, 27; Millican Sta., February 1-3; Stoneham Ct., 2, 3.

Dear Pastors of the Navasota District, Texas Conference: Since we will have an Annual Conference before this first round, I cannot say who will be district superintendent of pastors of the Navasota District, but it is my duty to plan the first round. Let every minister make a good report, and come back to his work ready to do the job as he may find it.—T. S. Pryor, District Superintendent, Box 802, Navasota, Texas.

PULASKI DISTRICT

First Round—Kingsport, Tenn., October 20, 21; Bristol, Va., 27, 28; Abingdon, 28, 29; Glade Spring, November 3, 4; Marion, 4, 5; Wytheville, 10, 11; Rural Retreat, 17, 18; Galax, Va., 24, 25; Draper, Va., December 1, 2; Pulaski Ct., 2, 3; Christiansburg, 8, 9; Pulaski City, 9, 10; Dublin, Va., 15, 16; New River, Va., 16, 17; Radford, Va., 22, 23.

Dear Brethren: The Conference year just closed has been in some respects the best year in our history. We start out in the new Conference year richer in experience, richer (if that can be possible) in God's grace, and certainly richer in opportunities to do service for God and our fellow men. Let us work always as in the presence of the Lord, doing

tendent was paid in full. Total receipts for the day, \$52.25. The district superintendent left with a smiling face. The church desires the return of their pastor, Rev. Moore, for another year.—Reporter.

HOLLANDALE, MISS.

The Rev. J. S. Wesley, district superintendent, held his third Quarterly Conference September 22, with eighteen officers present. The superintendent was well pleased with the reports. Sixteen had been added to the church. On September 23, the superintendent delivered a great lecture to the Sunday school, and at 11 A. M. he preached from Exodus 14. 13; subject, "Fear Not, and Stand Still." Thirty persons partook of the Lord's Supper. Collection, \$12.75.—Sam Triplett, Reporter.

MALTA BEND, MO.

Sunday, September 20, was quarterly day at Crutchfield Methodist Episcopal Church. Our district superintendent, the Rev. E. W. Hannah, preached two splendid sermons. The pastor preached at 8 P. M. This point on the Blackburn circuit, under the leadership of the pastor, Rev. A. Gamble, has shown wonderful progress since our Annual Conference last April. Our collection for Sunday amounted to \$78.30. Total raised at Malta Bend this quarter, \$185.70. The district superintendent left well pleased, and left the pastor and wife all smiles, both having been paid up for the quarter.—Mrs. Norma Thomas, Reporter.

PHILADELPHIA, MISS.

The third Quarterly Conference of the Philadelphia circuit was held at Mt. Zion Methodist Episcopal Church, September 22 and 23. It was a great success. The Rev. D. L. Morgan, district superintendent, presided. He gave us some very wholesome instructions, and then preceded with the busi-

ness of the Conference. Most of the officials were present with written reports. The district superintendent was paid in full. At 8 P. M. the church training class presented to the church a set of nice Methodist Sunday School Hymnals for use in the various services of the church. The class then entertained the district superintendent and an appreciative audience with the pageant, "The Lost Church." At the close of the program a helpful and inspiring address was delivered by Dr. Morgan. Sunday morning the district superintendent brought a great message from the subject, "The New Name," Rev. 2. 17. Collection during the Conference, \$27.75.—J. A. Williams, Pastor.

STATESBORO, GA.

Our fourth and last Quarterly Conference was held at Brown's Chapel Methodist Episcopal Church, September 29, 30, 1928, the Rev. W. H. Odum, district superintendent, presiding. Quite a number of officers were present with good reports. After many wholesome remarks by the district superintendent, the business of the Conference was taken up. The 11 o'clock sermon was delivered by the Rev. W. H. Odum. The Rev. Odum seemed to have been at his best. Our hearts were made to burn as he talked to us out of God's Word. At 3.30 the Rev. J. B. Simpkin, of Rocky Ford, Ga., preached an able sermon to a crowded house. All who heard him rejoiced. At 7.30 another great sermon was preached by the Rev. W. H. Odum, district superintendent. Too much credit cannot be given our pastor, the Rev. R. L. Nunnally, for the success of this meeting. We ask his return, if possible, another year. Our pastor is doing a wonderful work for the good of the entire community. Total money raised, \$67, throughout the Quarterly Conference. We've done our best.—Amanda Smith, Reporter.

emphasizing the fact that we should pay more attention to Gulfside and boys' school. Drs. K. W. McMillan, superintendent of Gulfside; J. B. F. Shaw, president of Haven Teachers' College, each advocated the cause of education at their respective places. The sermons were very helpful, inspirational, logical, and spiritual. They were preached by Drs. K. W. McMillan, J. B. F. Shaw, the Revs. G. W. Williams, Frank Smith, A. M. Quinn, P. H. Rembert.

The reports from pastors and delegates, with a few exceptions, were fine. Collections amounted to \$572.65. The anniversary of The Woman's Home and Foreign Missionary Societies was very interesting. The following officers of the convention were elected for the ensuing year: Prof. G. W. Brown, president; Mr. F. E. Bilbo, vice-president; M. P. Johnson, treasurer; J. B. Campbell, secretary; Mrs. Rosa Boyd, organist.

The convention earnestly prayed to God in Prof. Brown's behalf, asking for the restoration of his health.

Sunday was a high day, beginning with the Sunday school, supervised by Mr. F. E. Bilbo, vice-president of the convention. Love feast followed, led by the Revs. P. H. Rembert, A. M. Quinn, F. Smith, Wm. Emmerson. Dr. K. W. McMillan preached a great sermon at 11 A. M. In the afternoon the Rev. G. W. Williams was at his best, and at night the Rev. A. M. Quinn preached to an appreciative audience.

Complimentary resolutions were presented and adopted. Too much praise cannot be given the pastor, Rev. A. H. Lathan, and his faithful members and friends who entertained the convention in such grand style. Bay St. Louis entertains the next session.—J. B. Campbell, Reporter.

Obituaries

SISTER NELLIE SHERRILL GRAHAM

Sister Nellie Sherrill Graham was born in Catawba County, North Carolina, December 25, 1865. She took advantage of her opportunities for education, and in 1882 wended her way to Bennett College in Greensboro, N. C. There she was converted and joined the church. At the age of twenty-two she was married to Daniel J. Graham, and moved to Hot Springs, N. C. She and her husband were able to organize and maintain a Sunday school there. At first the progress of the school was slow. They would sometimes go and sit there by themselves. She would say the people will after awhile come to see why we are sitting here. And so they did. For seven years she lived in Hot Springs, and during those years the people of the community learned to know her as a staunch Christian, a lovely neighbor, and a safe and conscientious leader.

With her husband she moved to Asheville in 1894. She at once connected herself with the little group of determined churchmen known as Miss Dole's Church, when there was no church home, and when the congregation worshipped God in what was then known as the Allen Home Chapel. Sister Graham was present when they began talking about purchasing a church home, and was active in the group when they began to raise funds, and when they selected and purchased the property. When monies were called for in the erection of a temple, she did not falter. When entertainments were to be arranged, when sociables were to be had, and when suppers were to be given, she was foremost in their execution. She saw the present house erected and dedicated to the glory of God and the good of humanity. She lived through those days when the congregation was slim and the collections scant; when to support a preacher great sacrifices must be made by the members; but making those sacrifices, she never murmured.

She took her bed in June, and from then until the time of her death, her sickness kept her at home. She died in full triumph of the faith, Thursday, September 13, 1928. She passed away from us "like one who wraps the drapery of his couch about, and lies down to peaceful dreams." She leaves a husband; three sons: Kendal, O. J., W. M.; two daughters: Fannie Williams, Blanche Graham; one brother, Andy Sherrill; one sister, Dora Rine-

Reports of District Conferences

STARKVILLE

The Starkville District Conference convened on August 14-19 at Military Chapel on Columbus circuit, with the Rev. D. Green, district superintendent, in the chair. The morning message was delivered by the Rev. J. Burton. The Rev. Green outlined the work of the district, and with the spirit of Christ presided over the Conference, giving us all of the requirements of the church. Organization: W. C. Hilliard was elected secretary; J. R. Nevils, statistician. At the roll call all answered present except the Revs. C. W. Walton and Tom Jordan. The Conference stood with bowed heads as these names were called, and the Rev. Green offered a prayer for the bereaved families of these who had passed to the beyond.

Dr. E. M. Jones, representative of the Board of Pensions and Relief, spoke to us on the importance of caring for this part of the program of the church. Dr. E. F. Scarborough spoke to us on Rust endowment and the call of the church. At this moment came the sad news of the loss of Dr. L. M. McCoy's mother. The Conference voted that a telegram of sympathy be sent to Dr. McCoy and family.

Those who preached during the Conference were the Revs. M. Hill, J. J. Johnson, D. E. McNair, E. D. Montgomery, J. R. Nevils, W. M. Brownridge, L. V. Kinard, E. A. Mays, and C. H. Pierson. Their messages were full of spiritual fervor and power. The people were lifted, stirred, and impressed to do more work for Kingdom building.

The conventions of the Sunday school, Epworth and Junior Leagues, Ladies' Aid and laymen, proved successful, and many inspiring papers were read. M. Hill, Mrs. M. E. Ferguson, and others presided.

Total amount raised during the session was \$696. Too much praise cannot be given to the Rev. C. A. George and the good people of Military Chapel and the community for their splendid entertainment. Thus ended one of the best Conferences ever held on the Starkville District. The Rev. E. A. Mays and H. F. Cook were elected ministerial and lay

delegate, respectively, to the Area Council at Waveland.—J. R. Nevils, Reporter.

GULFSIDE DISTRICT CONVENTION

The Gulfside District Convention of the Epworth League, Sunday School, Ladies' Aid, Woman's Home and Foreign Missionary Societies, convened in Riley Chapel Methodist Episcopal Church, Handsboro, Miss., September 27-30, 1928, with the Rev. A. L. Holland, district superintendent, and Mr. Frank E. Bilbo, vice-president of the convention, presiding.

On Thursday, devotional service was conducted by the choir of Riley Chapel Methodist Episcopal Church, after which a local program was rendered by Riley Chapel. It was quite a treat. The rendition of many choice hymns and melodies by the choirs of Riley Chapel and the First Baptist Church was fine. Miss Alberta V. Boyd presided as mistress of ceremonies. Besides appropriate music, addresses were made by the Rev. W. C. Hammil, pastor of the Handsboro Baptist Church (white); Prof. George Dean, principal of Mississippi City consolidated high school.

Welcome addresses on behalf of the churches of the city—Methodist Episcopal Church, Miss Lucile Rankin; First Baptist Church, Miss Amelia Freightman. Response by Dr. J. M. Shumpert.

Friday morning session devotional service was conducted by the district superintendent, and after a few preliminary remarks, the organization was perfected. The Revs. J. B. Campbell was elected secretary; M. P. Johnson, treasurer; Frank Smith, assistant; J. C. Gillespie, representative of the Southwestern Christian Advocate; J. B. Campbell, reporter to the same. Various committees were appointed, as follows: Finance, the Revs. P. H. Rembert, A. M. Quinn, and Mr. J. C. Jacobs; resolutions, the Revs. J. B. Campbell, A. M. Quinn, and Mr. J. C. Jacobs. Mrs. M. C. Phillips, field representative of Gulfside, made a wonderful speech,

Schedule of Fall Conferences, 1928

Conference	Date	Place	Bishop
West Texas.....	Oct. 24.....	Dallas, Texas.....	Jones
North Carolina.....	Oct. 31.....	Hickory, N. C.....	Smith
Lincoln	Oct. 31.....	Kansas City, Kans.....	Clair
Texas	Oct. 31.....	Marshall, Texas.....	Jones
Central Alabama.....	Nov. 7.....	Birmingham, Ala.....	Jones
Little Rock.....	Nov. 28.....	McGehee, Ark.....	Clair
Savannah	Nov. 29.....	Savannah, Ga.....	Keeney
South Carolina.....	Dec. 5.....	Cheraw, S. C.....	Keeney
Upper Mississippi.....	Dec. 5.....	Kosciusko, Miss.....	Richardson
Atlanta	Dec. 12.....	Covington, Ga.....	Keeney
Mississippi	Dec. 12.....	Forest, Miss.....	Richardson

hardt, many relatives and hosts of friends to mourn their loss.

"Servant of God, well done!

Thy glorious warfare's past;
The battle's fought, the race is won,
And thou art crowned at last."

ELLIS—The Rev. W. C. Ellis passed to his final reward, August 14, 1928, at his home, Sedalia, Mo., aged sixty-four years. Brother Ellis entered the ministry in 1890, was received into full membership in the Central Missouri Conference in 1893, and was ordained elder in 1895. He served the following charges: Fredericktown, Knobnoster, Kansas City, Clinton, Carthage, Glasgow, Fulton, Columbia, Mexico, and Montgomery City. He also served the Mexico District as district superintendent for six years. He was a student for several years in Walden University at Nashville, Tenn. He was an excellent scholar, a most acceptable preacher, and was well qualified for leadership in the church and ministry. It was somewhat difficult for some people to understand him along some lines, and yet there was no man in the Central Missouri Conference that was more brave, heroic, and self-sacrificing than he. His illness lasted almost three years. He was stricken at the seat of the Conference at Kinloch Park, in April, 1925, and continued to grow worse until the end came. The funeral sermon was delivered by the Rev. L. R. Grant, Sunday, at Taylor Chapel, August 19. Participating ministers were the Revs. J. H. McAllister, Wm. H. Smith, Spencer Ray, Prof. Reed, of the Deaf and Dumb School at Fulton, Mo., and Dr. Leroy McAllister, of Columbia, Mo., who also spoke of his life in very commendable and fitting terms. He leaves to mourn his departure, wife, three daughters, two sons, one brother, two sisters, and several grandchildren.—Rev. Wm. H. Smith.

FISH—Sister Emma Fish, a faithful and loyal member of Harris Chapel Methodist Episcopal Church, Palmetto, Ga., departed this life in full triumph of faith, September 9, 1928. She was a Sunday-school teacher, president of the Willing Workers Society, a member of The Woman's Home Missionary Society, and a member of the Ladies' Aid Society. The funeral was largely attended.—Mrs. Alice King Jackson, Reporter.

JOHNSON—St. Peter Methodist Episcopal Church, McKinley, La., mourns the death of Sister G. Johnson, who departed this life September 13, 1928. At the time of her death she was sixty-seven years of age. Sister Johnson joined the church thirty-five years ago, and has held every office in the church. At the time of her death she was a steward sister. She was also a member of the Household of Ruth, No. 3316, Clinton Lodge. In the absence of our pastor, the Rev. A. Davis, of Mt. Zion Methodist Episcopal Church, Clinton, La., attended the funeral. He preached from Psalm 23. We tender our sympathy to the bereaved family. She leaves three children, husband, and many friends to mourn her passing.—Rev. G. W. Sanders, Pastor; W. W. Beauchamp, Reporter.

KENNEDY—Bro. Money Kennedy, of McCool, Miss., departed this life September 4, 1928. The funeral was attended on September 5 by his pastor, the Rev. E. D. Cameron, at Rock Port Methodist Episcopal Church. Bro. Kennedy was a great church worker and was highly esteemed by all who knew him.

When duty called he always responded. He leaves to mourn a dear wife, thirteen children, four sisters, four brothers, and a host of relatives and friends. "Servant of God, well done."—Mrs. Philip Potts, Reporter.

KNOX—The Rev. Jordan Knox, of Independence, Kans., died September 7, 1928. He was born in the year 1840, and was eighty-eight years of age at the time of his death. Bro. Knox gave his service in the Methodist Episcopal Church for more than fifty years. He was noted as a bright, cheerful leader among the citizens of Montgomery County, class leader, and trustee for many years. He leaves two daughters and one son, with other relatives and friends, to mourn his passing.—J. W. Patton, Reporter.

LOFTON—On June 5, 1928, Sister Fanny Lofton departed this life. She was a member of Leas Chapel Methodist Episcopal Church, Marianna, Ark., for a number of years, and was a faithful Christian. She was the mother of our church, and her motto was, "Let my last days be my best days." Her funeral was conducted as Leas Chapel on June 6. Many ministers were present and participated in the funeral service. Her life is worthy of emulation. She leaves to mourn her passing, husband, eight children, five grandchildren, and many friends.—Miss Emily Coffey, Reporter.

MERITT—Mrs. Mary Lee Meritt was born May 20, 1901, and died April 26, 1928. She was converted, joined the Oak Grove Methodist Episcopal Church, Clinton, Ala., and was baptized by the Rev. J. W. Patillo, September, 1913. She lived a true and faithful Christian. She leaves a husband, four children, father, and mother to mourn their loss. The Rev. F. J. Jacobs, pastor, delivered the funeral sermon. She was also a member of the W. C. U., and was buried with the honors of that fraternity.—Reporter.

MORGAN—Alfred Morgan departed this life September 22, 1928, at Clio, Ga. He was a faithful member of St. Paul Church and a leader of Class No. 1. Bro. Morgan was seventy-four years of age, and filled his place faithfully up to his death. He leaves a wife, two sons, a daughter, a host of grandchildren, and friends to mourn his passing. He was laid to rest in the family cemetery.—D. H. Martin, Pastor.

NORWOOD—Mrs. Hester Norwood died September 27, 1928, at Clayton, Miss. She was the wife of Mr. Willie Norwood, and daughter of the Rev. F. P. Thomas, pastor at Clayton, Miss. Sister Norwood was ill for about three months, and bore her suffering with patience. She was a staunch Christian and a great leader in the church. She leaves five daughters, one son, husband, mother, father, four sisters, and two brothers to mourn her passing. Her funeral was attended in White Chapel African Methodist Episcopal Church by the Rev. Whitfield, and the remains were laid to rest in White Cemetery.—Reporter.

QUEEN—Sister Tishie Queen, a staunch member of Woodlawn Methodist Episcopal Church, Napoleonville, La., fell asleep in Jesus on September 18, 1928, in New Orleans, La., at the home of her daughter, 720 White Street. She died in full triumph of faith. Sister Queen was the wife of Prof. Queen, the oldest public school teacher in Assumption parish. She was loved by all who knew her, because she lived a Christian life. She was willing at all times to do her duty in the

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church. Sister Queen was converted under the Rev. Allen Luster. She leaves a husband, five daughters, four sons, and a host of friends to mourn her passing. The funeral sermon was preached by her pastor, the Rev. Jarrett Green.—Reporter.

RUSH—Again death has visited our church at Gadsden, Ala., and claimed one of our oldest members, Mrs. E. L. Rush. She was about seventy-five years of age, and was quite active in most of the departments of the church until about eight months ago. She was one of the dearest lovers of Sunday school and church to be found anywhere. Her mission was to teach the cradle roll, and she taught in this department for forty years. She was an active home mission worker, and a regular member of the choir. We bow our heads in submission to our Father's will. Her funeral was preached by the pastor, Rev. Coleman. Burial at Center, Ala. A faithful church woman has fallen and left a waiting cradle-roll class in our Sunday school.—Mrs. Annie M. Means, Reporter.

SCOTT—Sister Pearl Scott departed this life September 13, 1928, in full triumph of faith. She was thirty-six years of age, and was a faithful member of Oak Grove Methodist Episcopal Church. She leaves to mourn their loss, husband, mother, three sisters, and a host of friends. Her funeral was attended at Magnolia Methodist Episcopal Church, at Beverly, Miss., by her pastor, the Rev. J. H. Gaston, assisted by her ex-pastor, the Rev. H. L. Jones.—Mrs. L. Reedy, Reporter.

STUART—Mr. Alfred Burton Stuart was born at Canton, Miss., April 26, 1864; died at New Orleans, La., October 3, 1928. He was a member of St. James Methodist Episcopal Church, Ocean Springs, Miss. He was loyal to the cause of Jesus Christ, a respected citizen, loved by all who knew him, and a model father and grandfather. Through his declining years he never lost faith in Jesus Christ. He leaves to mourn, three children: Mesdames Tempey Smith, Bertha Rice, of New York; Lillian Boyd, of New Orleans; one sister, Mrs. Viola Battle, of New Orleans, La.; eighteen grandchildren, one great-grandchild, five nephews, and a host of relatives and friends. The funeral service was conducted by the pastor, Rev. J. B. Campbell, assisted by Dr. Darsey, of the Methodist Episcopal Church, South.—The Rev. J. B. Campbell, Reporter.

WILLIAMS—Sister Anna Williams, of Camden, Miss., member of McWillie Methodist Episcopal Church, fell asleep in Jesus, August 18, at the age of sixty years. She was a member of the Methodist Episcopal Church for forty years, class leader for thirty-five years, and president of the Ladies' Aid for twelve years. She was indeed a good woman, loved by her church, and was loyal to its cause. She leaves to mourn her passing a husband, one daughter, eight grandchildren, and many friends. The funeral was conducted by her pastor, the Rev. H. W. Daniels, assisted by the Rev. E. Smith. The remains were laid to rest in Coupard Cemetery in the presence of a host of sorrowing friends.—Reporter.

WRIGHT—Mrs. Lula M. Wright, a faithful member of the Methodist Episcopal Church, departed this life June 1, 1928, at the home of her brother, the Rev. J. C. McGee, pastor of the Enon Ridge Church, Birmingham, Ala. Her life was a beautiful example of Christian faithfulness. The best of her life was given to the church, for she served many years as Sunday-school superintendent, and for thirty years as class leader. Always faithful, always willing to do and give her best. She was a class leader of Union Memorial, St. Louis, Mo., for several years. Her life was truly one of sacrifice for others. Her pleasure and joy was doing for others and making others happy. She leaves to mourn their loss, two brothers: Rev. J. C. McGee, John McGee; three sisters: Mrs. J. R. Coffey, Chicago; Miss Flerrena F. McGee, Detroit; Mrs. A. Newell, St. Louis; three nieces, two nephews, and other relatives and many friends. She was laid to rest in Grace Cemetery, Birmingham, Ala.—A Friend.

WRIGHT—All that was mortal of Bro. Milton Wright passed into the sweet beyond, July 25, 1928. He was born in Pontotoc, Miss., about 1852, and here lived a devout Christian life. He was a faithful class leader, steward, and trustee since 1872. He also was Worshipful Master of the Masonic Lodge and several other lodges, and was buried with full honors from these orders. McDonald Methodist Episcopal Church has indeed lost one of its oldest and most faithful members. The greatest joy of his life was to scatter sunshine and happiness wherever he went. He leaves a widow, three sons: Earnest, of Pontotoc; Arthur, of Memphis, Tenn.; the Rev. A. A. Wright, pastor at Louisville, Miss.; ten grandchildren, four great-grandchildren, and a host of friends to mourn his passing. The funeral was conducted by his ex-pastor, the Rev. S. J. Mack.—Rev. Glenn, Pastor; Doris Bolton, Reporter.

Cards of Thanks

We take this method of thanking our many friends, both white and colored, for the beautiful floral offerings, kind words, and loving care during the illness and death of our beloved brother and father, Alfred Burton Stuart, who died October 3, 1928. The bereaved family: Mrs. Viola Battle, sister; Mesdames Tempey Smith, Lillian Boyd, and Bertha S. Rice, daughters.

I desire to thank the members and friends of the Charles Wesley Methodist Episcopal Church, Abingdon, Va., for a purse of \$12 cash presented to me by Mr. Tommy Clark, chairman of the official board, Sunday night, September 30; also for a beautiful white silk shirt from the Young Woman's Home Missionary Society, presented by the president, Miss Margaret Pope. I ask God's blessing upon such good people as these.—F. D. Thomas, Pastor.

On Tuesday evening, September 25, a cry and song was heard, "God Will Take Care of You," led by Mrs. V. T. McElroy and Mrs. Cathryne Edison, of St. John's Methodist Episcopal Church. The party brought large baskets of good things, and each person carried a package in hand as they entered the parsonage. Mr. V. T. McElroy spoke and introduced Prof. J. H. Spotsville, who in turn made the presentation of more than 250 pounds of groceries which filled the floor and

tables, and up until Sunday, the 30th, donations were still coming in. Response and prayer were offered by the pastor. Mrs. Foster and Mrs. E. Brown, of Terre Haute, Ind., were among the donors. We wish to extend our thanks to the public and friends. Your humble servant in Christ Jesus, I. F. White and family, Evansville, Ind.

Woman's Column

To the Members, Officers, and Presidents of The Woman's Foreign Missionary Society of the Texas Annual Conference: It is only a short time, and we will be in our annual session at Marshall, Texas. I am sure each officer will come to this session well laden with their sheaves to cast at the Master's feet, and sing, "All Hail the Power of Jesus' Name." I am asking that each auxiliary bring a placard to represent one division of their work, and the one that makes the best display shall be awarded a prize at the Conference session. We are asking also that each district, local officer, and delegate have your report and money ready, so that each officer can make her report on time. I also ask the co-operation of each of our most worthy superintendents and pastors, who have always lent us a helping hand in this needed part of the harvest field, where laborers are so few. Let us all come praying and asking God for a glorious meeting, mingled with love. Don't forget to bring some kind of emblem to represent your work; adult, young people, or the children's division. Let us make this an impressive and beautiful scene. Yours in His name.—K. E. M. Summers, Conference President, 5402 Blossom Street, Houston, Texas.

To The Woman's Home Missionary Society of the Central Alabama Conference: Dear Coworkers: This is to remind you that September and October are dues-paying months. Let each auxiliary send in their membership dues at once. We know the money is very much needed to help our schools. District Presidents: Will you kindly do your best in helping to push this movement? If we could get our people to do this, it would save a lot of time and worry at the end of the Conference year. November is thank-offering month. Let each auxiliary hold its thank-offering service, collect what you can, and report figures to thank-offering secretary and send money to Conference treasurer, Mrs. Esma Collins, 517 South Sixth Street, Gadsden, Ala. To Secretaries of Young People and Junior Departments: Please do your

best this year to bring up these departments; do your best to double your membership. I am sure you can if you try. The young people must be saved. God is expecting us to help save them. Won't you do your part? I am sure you will. We must help save the world, and to do this we must save the young people. We ask each officer this year to bring up a good report of her work. If each officer will see to it that her duty is performed, I am sure this will be one of our best years. The executive board is requested to meet Friday, November 9, during the Annual Conference, Birmingham, Ala.—Mrs. R. R. Williams, President.

Special Notice

The fall session of the Durant District Conference will convene October 30 to November 4, 1928, at Ackerman, Miss. The Rev. C. V. Heffner is district superintendent.

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THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, OCTOBER 25, 1928

AUTUMN SPLENDOR

THY Beauty, O God, is upon us; autumn splendor everywhere! Days lucid with vision, or dim with mist, haze and smothered sunshine; nights wistful with summer memories. The trees are touched with ripe, mellow colors, and the leaves begin to fall and flutter away, as frail as the generations of men. The birds are going south, following a viewless path—like the homing instinct in the soul of man.

Lord, we thank thee for beauty: in its soft enchantment matter and spirit join, Time and Eternity blend. Let our thankfulness be the flower of thoughtfulness, and our prayer the fruit of joy. Who does not hear an autumn anthem singing low in his heart! Help us, O God, to make the life of man as lovely as the world in which he lives; the brotherliness of humanity equal to the beauty of nature.

Thou hast made our life a summer sowing, an autumn harvest, and a great white winter; too short for hate, and only long enough for the love that lifts the load we all must bear. Oh, teach us to toil while we may, and do somewhat of good before our spirits take their flight on wings homeward bound—doves at Thy window. Amen.

—FROM "Altar Stairs" BY JOSEPH F. NEWTON

Observations From the National Capital

The Electoral Vote and the Presidency

By Harry Earl Woolever

Editor of The National Methodist Press

WASHINGTON in mid-October was the scene of the forty-ninth General Triennial Convention of the Protestant Episcopal Church. President Coolidge accepted an invitation to address this great gathering of representatives of the clergy and laity of this ecclesiastical body, as has been his custom at similar assemblages of a religious character convened in the national capital. On this occasion the President gave the welcoming address. He spoke to a company of 20,000 assembled in the open-air amphitheater, near the National Cathedral, which the Protestant Episcopal Church is now building in Washington. In this address, as in others delivered by President Coolidge, the essential place of religion in our national life was pointed out. Some of the outstanding paragraphs of the Chief Executive's address especially merit a wide reading and rereading in this hour when there is so much of wrangling in the presidential campaign over material and partisan aspects of our national life.

President Coolidge said in part: "While it is well for us to look abroad and carry to other people a knowledge of our faith, we should not forget that our success in that direction will be largely measured by what we do at home. The light which we shed for others will depend upon the intensity of the flame which we create for ourselves."

"We cannot remind ourselves too often that our right to be free, the support of our principles of justice, our obligations to each other in our domestic affairs, and our duty to humanity abroad, the confidence in each other necessary to support our social and economic relations, and finally the fabric of our Government itself, all rest on religion. Its importance cannot be stressed too often nor emphasized too much. If the bonds of our religious convictions become loosened, the guaranties which have been erected for the protection of life and liberty and all the vast body of rights that lie between are gone."

"The debt which this country owes to the men and women down through the ages who have been teaching and are teaching to-day the cause of righteousness is beyond all esti-

mation. So long as the great body of our people continue to be inspired by their example, and to be faithful to their precepts, our institutions will remain secure and our civilization will continue in its increase of material and spiritual welfare."

NONPOLITICAL ASPECTS OF CAMPAIGN

The American people are aroused to a most unusual degree by the issues and intensity of the current presidential campaign. It recalls the excitement which attended the campaign of Lincoln, Breckenridge, Bell, and Douglas. However, to-day the paramount issue strikes every home and section. There is no South or North, East or West as far as the effects of the liquor traffic are concerned. Nevertheless, the contention is being made that this nation may prosper "half wet and half dry." With the wet and dry issue and from the same source comes the question of "Romanism," raised under the false cry of "religious intolerance." This has added a regrettable feature to the present campaign. However, since Governor Smith's Oklahoma City address, in which he gave such prominence to his church relationship, the subject has played an increasing part in the calculations of political campaign managers. In these last days before the election those politicians responsible for calculating the trend of events are admittedly reckoning with the effect which this much-discussed subject will have upon the results in various States.

Visits to the headquarters of the major parties located here at the national capital reveal unusual activities at this late day in the campaign, with each side claiming the advantage. At this writing the representatives of each party claim more electoral votes for their candidate than are required to make sure his election. It is quite certain that no one is able, at present, to foretell the outcome of the 1928 election. Greater confusion prevails than in many years. Because of the various subtle elements which have been introduced, the campaign has lost most of its partisan characteristics, with the result that

when many voters cast their ballots in the secrecy and quiet of the election booths, fundamental convictions will outweigh party affiliations. For this reason it is unusually difficult, even for the experts in matters political, to forecast how the electoral votes of the several States will be cast.

There are 531 electoral votes. The constitutional requirement for election is that a candidate receive a majority, or 266 of these votes. The following list of the States with the number of electoral votes of each, will enable our readers to determine more accurately the possible outcome and will aid in following the significance of the returns as received on the evening of November 6.

Alabama	12	Nevada	3
Arizona	3	New Hampshire	4
Arkansas	9	New Jersey	14
California	13	New Mexico	3
Colorado	6	New York	45
Connecticut	7	North Carolina	12
Delaware	3	North Dakota	5
Florida	6	Ohio	21
Georgia	14	Oklahoma	10
Idaho	4	Oregon	5
Illinois	29	Pennsylvania	38
Indiana	15	Rhode Island	5
Iowa	13	South Carolina	5
Kansas	10	South Dakota	5
Kentucky	13	Tennessee	12
Louisiana	10	Texas	20
Maine	6	Utah	4
Maryland	8	Vermont	4
Massachusetts	18	Virginia	12
Michigan	15	Washington	7
Minnesota	12	West Virginia	8
Mississippi	10	Wisconsin	13
Missouri	18	Wyoming	3
Montana	4		
Nebraska	8		
		Total	531

(Concluded on page 848)

Personal and General

—The annual meeting of the Board of Foreign Missions will be held at the Book Concern, 150 Fifth Avenue, New York City, November 19-21, 1928.

—The Board of Home Missions and Church Extension will hold its annual meeting in Matthew Simpson Hall, Wesley Building, 1701 Arch Street, Philadelphia, Pa., November 22-24.

—Mr. F. B. Clay, son of the late Rev. N. R. Clay, of the Upper Mississippi Conference, of Holly Springs, Miss., has matriculated for his M.A. degree in Boston University School of Theology. Young Clay is an A.B. of Rust College, 1925, and took his B.D. from Gammon last commencement.

—The following changes have been made in the foreign Conferences: Malaya Conference, Singapore, January 2, Bishop Lee; North Sumatra Mission Conference, Medan, January 23, Bishop Lee; Philippine Islands Conference, Manila, March 12, Bishop Lee; Austria Mission Conference, St. Poelter, December 13, Bishop Nuelsen.

—At the request of the Board of Education of the church, Prof. W. J. King, Ph.D., of Gammon Theological Seminary, devoted a part of the early fall season prior to the seminary opening in visiting and addressing several of our white Conferences in the West to stimulate interest of the general church in the work of our educational institutions for Negroes. The new director of this department of the board, Dr. M. J. Holmes, is giving intelligent direction to the work of this department, and a fine new impulse is expected as a result of these efforts. Dr. Holmes is to be congratulated on the resourcefulness which he is bringing to this work.

JUST as to-day the preaching of religion is more cultural, more real, more virile, more practical, so is the written expression of it in THE ADVOCATE.

¶ The printed word concerning the greatest need of the world and the greatest force in the world — RELIGION — is to-day more potent, more attention-compelling, more attractive to the millions of earnest men and women who live not only by the faith of their fathers but in the new era of humanitarianism and of good works.

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Volume 55

No. 43

L. H. KING, Editor
DORR DIEFENDORF, Contributing Editor

October 25, 1928

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Significant Signatures

WHEN an aggregation of Methodist lay leaders such as those whose names are appended herewith subscribe to and send forth a document of urgent appeal to world-wide Methodism, the significance of their action and of their message cannot be overestimated.

We have arrived at the point of heart-break in reference to the limitations of our power to carry on adequately the great work which our church has been doing around the world, because our people are withholding their gifts from the World Service program of the church. By missionaries and nationals from fields afar, the leaders of the church at Kansas City General Conference were given a close-up view of actual conditions on the fields. The areas of world life are white unto the religious harvest but lack the reapers to do the work. Our Methodism is singularly favored in position and passion to go up and "possess the land," but is hindered by the failure of our constituency to provide the necessary funds to maintain an efficient force for the adventure. It is not the psychology of the nationals abroad but that of the members here at home which is obstructing the otherwise victorious progress of Methodism to cultivate and Christianize our world parish.

To contemplate the consequences of the present slump in our missionary and world-parish giving, is to be moved to tears. During a century of intensive missionary and benevolent activity our church has developed possibly the most efficient system of administrative economy in the annals of missionary endeavor. The present level of giving threatens the dismantling of this magnificent missionary system that has been the glory and inspiration of our great Methodism. And too, the "Faith, once delivered to the saints," is being menaced out on those far-away fields where it is at grips with the forces of heathen and pagan cultures. It is with the urgency of desperation that the subjects of such pagan situations must be made the objects of salvation through agency of the Christian church. Pride in our past achievements and passion for the salvation of others must continue to furnish the motive of our giving to the benevolent objectives of our Methodism.

Stirred by such considerations, the following foremost lay leaders of the Methodist Episcopal Church appealingly address their fellow laymen. The response must be immediate.

"Because we believe that a living faith in Him is the only solution for this world's problems we are profoundly concerned for the advance of our church in its world-wide evangelism and service. The inspiration and reconsecration which came to us at General Conference should not fail to register now when it will count for missionary advance. *The fiscal year of the missionary boards closes October 31.* What is received by these boards before that date determines what they can appropriate for the coming year. A great deal is still needed to close the year with

the triumphant spirit and forward look which Methodist laymen want.

"We, who join in sending this letter, are among a great company of laymen like yourself who earnestly desire to see the missionary program of our church go forward vigorously and without curtailment. The laymen of our sister church, the Methodist Episcopal Church, South, have just led in an advance in the missionary giving of their church. Our laymen can do the same. Let's make a vigorous start at it right now when our giving will determine the amount of appropriations for next year.

"We have been conferring about this matter, and are asking each of our fellow lay delegates and alternates to the General Conference to join us in doing two things:

"First, co-operate with his pastor in getting every cent due on World Service from his local church up to October 31, paid in full and actually in the hands of the World Service Treasurer at Chicago by October 31, and that he use his influence with other churches in his district and Conference to do likewise.

"Second, that he will pay or raise by October 31, at least an extra one hundred (\$100.00) dollars of new money over and above that included in his regular World Service payments to date that he may help meet this critical hour of missions of our church and encourage and inspire our missionaries who are investing their time, money and life."

Vouchers for these payments can be used for World Service credit for your local church.

Counting on you to render the church this service, we hope you will send contributions to Orrin W. Auman, Treasurer, 740 Rush Street, Chicago, Illinois, and get others do do likewise.

Prompt action is necessary. What you do *soon*, helps in enlisting others.

Yours, to carry out His great Commission,

Signed,

E. DOW BANCROFT,
Urbana, Ohio

T. H. MAYTAG,
Newton, Iowa

IRA B. BLACKSTOCK,
Springfield, Illinois

O. G. MARKHAM,
Chicago, Illinois

W. A. ELLIOTT,
Meadville, Pa.

FRANK H. RYDER,
Cobleskill, N. Y.

CHAS. W. EVANS,
Fairmont, W. Va.

J. LUTHER TAYLOR,
Pittsburg, Kansas

FLORENCE HOOPER,
Baltimore, Md.

EDGAR L. WELCH,
Westfield, N. Y.

FRANK A. HORNE,
New York City

Race Prejudice in the Campaign

WHATEVER the issues of the present political campaign and whatever the merits of either cause, Americans generally are agreed that some of the tactics being employed to win votes are among the most unethical that have characterized a presidential campaign within the memory of the present generation. This fact is regrettable in the extreme and is alarming.

Exhibiting this feature of the campaign is the insistence of some of the campaigners on lugging the race question into the situation as a determining factor. That is the unethical and illogical way of confusing issues and diverting sane judgment by the appeal to dormant prejudices. It is the way of the mossback, mugwump politician who assumes that the constituency to whom he is making his appeal are too ignorant to discriminate between that which is an issue and that which is mere "bunk." Ringing the changes on the Negro as a monster to be feared, and therefore to be hated, and suppressed to the point of extermination, was the characteristic method of the now extinct Vardamans, Tillmans, Hoke Smiths, and Cole Bleases. Long time ago their political "hokus-pokus" swayed large masses of unsuspecting folk, and to-day is tolerated even by a not inconsiderable number.

In the present campaign, the harsh song of that group of "type" politicians is left to the Hon. Josephus Daniels. Press dispatches report him as going up and down the Southland digging up the buried skeletons from the graveyard of reconstruction days and dangling these harmless spectres before his audiences in the frantic effort to incite the people to vote against the highest moral interests of the section and of the nation. It is a strange and rather sinister fact that Mr. Daniels is attempting to stir the dry South to follow the wet leadership which he himself just a few months ago specifically declared, according to published report, that he would not follow.

While it is not strange that he uses the weapon of race prejudice as his most efficient means of agitation, it is strange that Mr. Daniels—he of dry navy fame—should be following gleefully behind wet leadership now, and is urging others to do so. As one who once held high office in the Government with all the dignity that office implied, Mr. Daniels should feel it beneath that bestowed dignity to go about the country now capitalizing race prejudice against a minority group of American citizens in order to influence votes. Suppose Mr. Daniels' political career had brought him into the presidency of the nation, colored Americans would have experienced a sad deal at his hands as Chief Executive of all the people.

More disconcerting still is the fact that Mr. Daniels is a Christian—a member of the Methodist Episcopal Church, South. Sad indeed it is that Christianity has not pierced through his coat of race prejudice. This same Mr. Daniels, we heard several years ago, deliver fraternal greetings to one of our Methodist Episcopal Negro Conferences in session at Raleigh, N. C. He spoke then eloquently—if eloquence be possible without sincerity. For how can a man be sincerely religious if his religion does not color and determine the character of all his human relationships? Neither Mr. Daniels nor any other man can profess religion without owning the sway of that religion in determining and obligating him to mutual

fellowship with all other Christians in every constructive endeavor and relationship of life.

Pious platitudes and inconsistent social attitudes on part of professing Christians are the deadly weapons that are fast killing the confidence of moderns in the validity of the religious experience claimed by those who preach divine love and practice human hate. It is a singular fact that this country of specialized religion is also a country of specialized race prejudice. And this will continue to be so as long as leaders in church circles advocate and practice race discrimination and race hate when their feet leave the threshold of the church building and enter the doors of the marts of industry and commerce, the arena of politics and public relations. Certainly a man who cannot be Christian at the polls and on the hustings cannot be Christian at the baptism and the prayer altar.

In courageous and heartening contrast to the low level on which some would wage the present political campaign is that pronouncement sent forth last week from a group of high-minded Southern gentlemen with the Christian ring in it, deprecating those tactics of bringing the race question into the campaign. These gentlemen are eminently right and have the gratitude of all right-thinking Americans for this timely admonition. Such men are public benefactors. Broad visioned and broad gauged in soul, they are looking beyond the limits of past traditions and prejudices. They see issues clearly. They know values. These men are seeking the good of the nation. They have risen to a higher political and social philosophy than that of mere sectionalism. They share the mind of a national and world community. Theirs is the sanest voice that has come from the South within the last three decades except as a few other similar voices have been their forerunner. Theirs is a happy corroboration of the fine work done by the Interracial Commission in the effort to break down prejudice and to clear the atmosphere of social thinking so that the races may live peaceably and co-operatively in the South in fruitful labor and in the legitimate pursuit of happiness.

This timely request of Southern leaders that race prejudice be not dragged into the campaign is expressive of the new South. In this section is a growing nucleus of fine Christian public opinion that is striving to make itself articulate in the interest of a just social order. Often it seems well-nigh overcome by backwashes such as appear in this campaign when so many men are resorting to low tactics for partisan purpose, but it cannot finally be suppressed, and will continue to make itself effective with ever-increasing approval by the public mind throughout this entire section. Approaching the polls at such a momentous time as this when big moral issues are pressing for support; when our hearthstones and altars, our children and their destiny are at stake, let Americans, all Christian citizens, banish prejudice of race from their thinking, and let us be moved only by honorable and Christian consideration in casting our ballots.

—Work for pay, and you will never do your best.

—The way to find out whether a man can serve God and mammon at the same time is to watch what he does when he goes into the voting booth.

The Contributing Editor's Page

Machines or Souls

A GREAT power-distributing station, one of the largest in the world, is to be operated without human labor. "Robots" are to take the place of men. Machines without brains are to throw the levers and perform all the mechanical labor involved in supplying light to the homes of 300,000 families. This is another instance of the triumph of science in substituting machines for men. How far is this process to go? As human activity becomes more and more mechanized, what is to prevent the soul from being ground up in the wheels of invention?

There are many who tell us that the progress of science means the dethronement of the human soul. In this view there is just enough truth to give it plausibility. Moreover, the development of the machine gives us something to protest against, and we like to protest. We place the soul over against the machine and then demand that society choose between them. We declare that it is the business of the church to withstand the machine in the interest of the spiritual life of mankind. From a different angle Gandhi voices this message. For years he has been urging his countrymen to resist the progress of machine civilization in India, and his views have wide acceptance among those who do not recognize the reasons therefor as given by the spiritual leader.

IT IS possible to take quite a different view of the matter, and find in the triumph of the machine the increasing liberation of the soul of humanity. Take, in illustration, the instance with which we started. The "robots," those cunningly devised machinelike men without brains, are themselves the creation of scientific intelligence of the highest order. They express the human mind working at its best in the service of society. The "robots" are the children of genius, the flowering of the human spirit in its agelong attempt to master matter and subdue it to the will of man. They have no brains, but think of the brains it took to conceive and produce them. They have no spiritual nature, but consider how much thought, imagination, and purpose went into their construction. Such work is not the only really creative work being done to-day, but there is no work of higher value to mankind. It represents a development of genius that borders on the miraculous; indeed, an earlier age would have regarded it as miraculous. We do not only because every day is a new day in the age of wonders.

Then, too, every such achievement releases large numbers of men from the menial work of society, and sets them free for purposes of their own choosing. It is easy in our modern world to lose sight of the great amount of hard, burdensome labor that must be accepted as their lot by many of our spiritual kinsmen. The progress of the machine is a great factor in human liberation, not the only factor, but indispensable nevertheless. To say that masses of men are not ready to make a good use of leisure is to indicate that we belong to an order of society that is rapidly passing from the earth. It cannot pass too soon. It is also to open the way for the question as to what use we make of our leisure. Machines have made fortunes for some men and women to whom leisure means little else than country-club idleness and week-end dissipation. But at any rate that is not the point.

The risks of increasing leisure must be taken by society, and men be given the opportunity of making mistakes. In no other way can we find the greater human good involved in social progress.

THE life of the spirit cannot be developed unless men have leisure and a greater measure of freedom than the vast majority now possess. Whether they will use that leisure for purposes that minister to the higher nature remains to be seen. But so long as men, women, and children are doing a vast amount of work that soulless machines can do just as well, and better, there is a great service to be accomplished by science in creating "robots" and whatever else will lift the burden of labor from the bowed backs of the toilers.

We who find in Jesus Christ the Master of the life of the spirit have an unparalleled opportunity brought to us by the triumph of the machines. Men and women are being made increasingly free by the perfecting of the "robots." Have we in our churches anything to offer them which will attract them? In our fellowship are they likely to find new interests for some of those leisure hours? Does religion defined as fellowship with God and fellowship with each other in the service of society make any appeal to which they will respond with eagerness because it puts into life something of surpassing value? Machines or souls? Machines *and* souls. D. D.

The Seekers

By John Masfield

Friends and loves we have none, nor wealth nor blest abode,

But the hope, the burning hope, and the road, the lonely road.

Not for us are content, and quiet, and peace of mind,
For we go seeking cities that we shall never find.

There is no solace on earth for us—for such as we—
Who search for the hidden beauty that eyes may never see.

Only the road and the dawn, the sun, the wind, and the rain,

And the watch-fire under stars, and sleep, and the road again.

We seek the City of God, and the haunt where beauty dwells,

And we find the noisy mart and the sound of burial bells.
Never the Golden City, where the radiant people meet,
But the dolorous town where the mourners are going about the street.

We travel the dusty road till the light of the day is dim,
And the sunset shows us the spires away on the world's rim.

We travel from dawn to dusk, till the day is past and by,
Seeking the Holy City beyond the rim of the sky.

Friends and loves we have none, nor wealth, nor blest abode,

But the hope, the burning hope, and the road, the lonely road.

—From "Collected Works," by permission Macmillan Company.

A Pilgrimage to Bunyan's Birthplace

By Minna McEuen Meyer

IT WAS a summer morning when colorful English gardens decked the peaceful countryside. I had come to Bedford, fifty miles north of London, to spend a day among the scenes in which lived the great Christian allegorist, the man of whom Kipling wrote during the recent great war:

"A pedlar from a hovel,
The lowest of the low,
The father of the Novel,
Salvation's first Defoe.
Eight blinded generations
Ere Armageddon came;
He showed us how to meet it,
And Bunyan was his name."

In a little village near Bedford, just three hundred years ago, the child John Bunyan was born. The home to which he came was very humble, the father, a tinker, earning his living by going from house to house to mend kitchen utensils, much as itinerant umbrella-menders ply their trade to-day. With a wish to follow in sequence the important events in the life of the man of whose birth almost the entire world is now taking note, I drove the intervening mile and a half to Elstow, which for twenty-seven years was Bunyan's home. Here on the edge of the village green stands the ancient, cheerless Abbey Church, where on November 30, 1628, the infant John Bunyan was christened, and where when he had grown to young manhood he heard from the rector a sermon on Sabbath breaking which aroused his slumbering conscience. On the green not long afterwards, while participating in Sunday sports, the young man believed that the divine voice distinctly spoke to him, saying, "Wilt thou leave thy sins and go to heaven, or have thy sins and go to hell."

From the church I crossed to a narrow village street where the small houses are crowded up to the very curb. It was to one of these cottages that Bunyan took his girl bride, an orphan as poor as himself. Together, he says, they had not "so much household stuff as a dish or a spoon," but the young wife did bring as her inheritance from her pious father two books, prized possessions when books were rare among the poor. Standing in this cottage, it was easy to picture the scene when, after the husband's return from his daily task of mending pots and kettles for the village housewives, the young couple sat and read before the open fire, doubtless with considerable effort because of meagre school advantages, "The Practice of Piety," or "The Plain Man's Pathway to Heaven." I could im-

agine the evenings when Bunyan spoke of his desperate spiritual struggles, which continued over a period of four years. Sometimes he could speak of the help he received, as on the day when he heard some elderly women talking of "the new birth," the work of God in their hearts, and "they spoke as if joy did make them speak."

I remembered also that evening by the fire of which Bunyan later said, that while meditating on the passage in Hebrews 2. 14, 15, "That through death he might destroy him that hath the power of death, that is the devil, and deliver them that through fear of death were all their lifetime subject to bondage," he was so uplifted that he "was ready to swoon with solid joy and peace."

After many weary months of struggle the desired goal was attained when Bunyan learned to accept God's free grace as revealed in Jesus Christ. Those who, like Bunyan, fare forth on the pathway that leads from life's ordinary acts and opinions toward the attainment of spiritual ideals, who face and persistently fight their way through its difficulties, gain a power that never comes out of a commonplace or a divided life.

Returning to Bedford, I found the "Bunyan Meeting," once the Bedford Parish Church, which, about the time Bunyan moved to the larger town and became a member, voted, under the laws of the Protectorate, to become Congregational. It is now a Union Congregational-Baptist body. Bunyan greatly enjoyed his associations with this church. Later, when he wrote "Pilgrim's Progress," it was the minister, "the holy Mr. Gifford," who suggested the character of Evangelist, and he doubtless had in mind the fellowship with this group of Christians when he wrote of the House Beautiful with Watchful, the porter, to encourage the approach of the halting Christian; sympathetic Discretion to question his purpose in seeking admission, longing to welcome, but knowing that she may have to reject; Piety, Prudence, and Charity to give instruction and exhortation, and finally it was from the House Beautiful that he came with breastplate and shield and sword, prepared to go forth to face the foe.

Beginning his work as a lay preacher, Bunyan sometimes spoke in chapels, sometimes in the homes of friends, and often in the open fields.

The trunk of a great, gnarled oak tree near Lower Samsell, fourteen miles from Bedford, was often used as a pulpit for his open-air services. An ardent group followed him. He loved his work, and felt that God had definitely called him to be a preacher of righteousness.

Thus passed several happy years. Then came the Restoration of 1660. Charles II was eager to regain for the crown the ancient royal prerogatives in which the



BUNYAN'S COTTAGE, ELSTOW

will of the king was above the law of the land. The Act of Uniformity was issued. Bunyan, with many others of like conviction, was warned to stop preaching, but he felt that in so doing he would be untrue to his call. One day at a meeting he was holding in a cottage, he was arrested and sent to prison without bail. The charge read, "For devilishly and perniciously abstaining from going to church to hear divine service, and for being a common upholder of unlawful meetings and conventicles . . . a great disturbance and distraction to the good subjects of his kingdom and contrary to the laws of our sovereign, the king."

Here began a prison term which lasted twelve years, from Bunyan's thirty-second to his forty-fourth year. Being obliged, like all prisoners, to support himself, he made shoe laces, and these were sold in the streets by his blind daughter, Mary. He might have been released if he had promised to keep silent and no longer hold religious meetings. This he would not do, although he suffered the keenest agony in realizing the hardships his wife and children were forced to endure.

There is no description of that old county jail, the site of which was pointed out to me, but Bunyan's imprisonment took place a century before John Howard, also a citizen of Bedford, stirred up the civilized world to the need of prison reform. We can imagine that Bedford's jail was dark, crowded, unclean, with no sanitation; but even in such an

environment Bunyan's spirit remained unbroken, and his hands and his mind were both active. He had with him two books, Fox's "Book of Martyrs" and the Bible. Of these, especially the latter, he gained a very thorough knowledge. He conversed with the other prisoners on religious matters, and became the leader of a group of believers. He wrote his autobiography, to which he gave the title, "Grace Abounding to the Chief of Sinners," and a number of other books. Finally, in 1672, King Charles issued an Indulgence giving liberty to dissenters. Bunyan was released, and was made minister of the Baptist meeting, which position he was glad to hold to his death, notwithstanding the fact that he was invited to larger churches in London.

His days of persecution were not yet over, however. Three years after his release the Indulgence was withdrawn, and Bunyan was again thrown into prison. This

time he was confined in the city jail, a small two-story building on the ancient bridge over the Ouse River. This term lasted six months, and it was during this time that most of the first part of "Pilgrim's Progress" was written, a work which bears testimony to his familiarity with the Scriptures. Indeed, it is said of Bunyan that "his knowledge of the Bible was such that he might have been called a living concordance."

The first readers of "Pilgrim's Progress" were strict Puritans, from whose homes plays and novels were strictly excluded, but this book, written with a sympathetic understanding of man's frailties and with true reverence, had for them all the charm and delight of a fairy tale. In other lands, as well as in England, the experiences of the Pilgrim become the topic for sermons and for daily discussions, while the illustrations fill the minds of grown-ups as well as children with fear and delight. As missionaries have gone out into non-Christian lands, this story of Christian, adapted so that it would make its appeal to the peoples of China, of Africa, or of the islands of the sea, has been given a place next to the Bible itself.

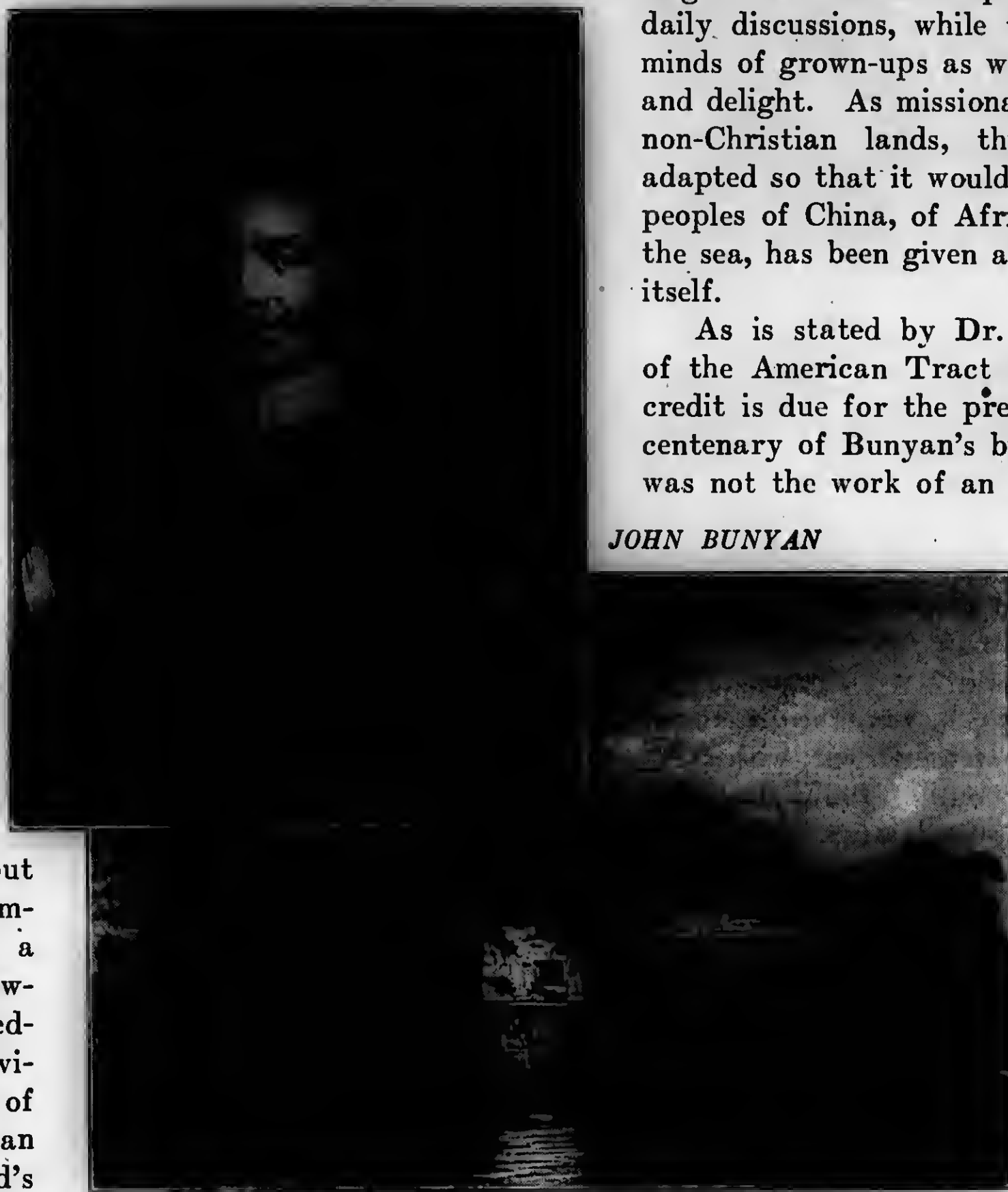
As is stated by Dr. William H. Matthews, of the American Tract Society, to whom much credit is due for the present interest in the tercentenary of Bunyan's birth, this great allegory was not the work of an uneducated man, but of

a self-educated man. Bunyan's conversion meant an awakened as well as a transformed mind. He became alert to avail himself of his opportunities, to develop his powers, and patiently and conscientiously to use his time and his ability for some worthy purpose. He possessed an insight into character, as is illustrated by his allegorical figures, Mr. Worldly - Wiseman, Talkative and Ignorance, Obstinate

and Pliable, Simple, Sloth, and he successfully portrayed a great variety of human types. He found in the common things stimulation for his wonderful imagination. Thus a creek with muddy banks suggested to him the Slough of Despond; the one small hill near Bedford, the Hill of Difficulty; and the ancient stronghold, Doubting Castle.

As the evening train carried me back to London, I thought of the great dreamer. Man's interpretation of the goal and the way to attain it may differ from that of Bunyan's day. We know that the other-worldliness which he emphasized is but one phase of a truly Christian life. But there are still brave souls who fare forth to seek "the everlasting prize," and who discover the Valley of Humiliation and the Hill of Difficulty. For such Bunyan has, as he says in his apology,

"chalked . . . the way he runs . . .
Till he unto the gate of glory comes."



THE PRISON ON BEDFORD BRIDGE IN WHICH BUNYAN WAS CONFINED

JOHN BUNYAN

Filipinos Away from Home

By D. H. Klinefelter

Formerly Superintendent Pacific Japanese Mission and Filipino Work on the Pacific Coast

THERE are some 60,000 Filipinos in the Hawaiian Islands, and about the same number in the United States, the majority of whom are found on the Pacific Coast. They are of two groups, the student and the laborer.

When our war with Spain threw the Philippine Islands into Uncle Sam's lap it early became a part of the governmental policy in the Philippines to send students, "pensionados" they were called, to the various educational centers in the United States to prepare them for future usefulness in governmental service on their return to the Philippines.

Economic conditions in the Philippines also caused an emigration of people from various sections to Hawaii and the Pacific Coast. Then, too, the situation of the Philippines, in the center of the Orient, with steamers of all nations plying in and out of Philippine ports, acts as a constant reminder of lands afar. As a result, the Filipino has to-day become in a very real sense a world citizen.

Students

The Filipino student is found in nearly every State university, and is making a very creditable record in college and university life. Very few of them are supported by their parents, the great majority making their own way while here as cooks, houseboys, chauffeurs, and porters in hotels. Gaudencio Pinaroc, a bright young Filipino student in the high school at Oakland, Calif., won a \$1,200 scholarship offered as second international prize in the Better Home Lighting Contest staged under the auspices of the National Lighting Educational Committee of New York. During the summer vacations he worked as dishwasher, hotel waiter, and farm hand in various towns along the California coast. Gaudencio is not alone in this fine achievement, for many of the Filipino young men and women have won prizes in which their competitors were American students.

Pedro de la Cruz, another Filipino student, worked his way through Asbury College at Wilmore, Ky., and afterwards took post-graduate work at the Pacific School of Religion, Berkeley, Calif. He is to-day a member of the Philippine Islands Conference, and serving the pastorate at Malolos, Aguinaldo's old capital.

Another picturesque figure to-day is Mr. Cuadra, a converted Moro, who is studying in the Pacific School of Religion at Berkeley to prepare himself for work among



DONATA

One of the many Filipino young women who have come to the United States to take a course in nursing

his countrymen—the one million Mohammedans—in the southern Philippines. Mr. Cuadra came to the States as delegate to the World's Sunday School Convention at Los Angeles, and remains here for the purpose mentioned. During the three hundred years of Spanish supremacy in the Philippines, and until recent years of American sovereignty, no effort for the evangelization of the Moros was at all successful. Mr. Cuadra is filling many pulpit engagements on the coast while a student here. He speaks English fluently, and has the fire for which the Moro is noted.

Donata, a Filipino nurse, first graduated from the Government Hospital in Manila, and then came to the United States for post-graduate work

in the Manhattan Hospital in New York.

These young students are types. Upon returning to the Philippines, they become a mighty influence for the uplift and blessing of their people.

Laborers

The great majority of the Filipinos in Hawaii and the United States belong to the labor group, and have left home in order that they may better themselves and their families financially by the higher wages possible to them here.

The predominating number of laborers on the sugar and pineapple plantations in the Hawaiian Islands are Filipinos, and this is fast becoming true on the Pacific Coast of the United States in the Yakima, Rogue River, Sacramento, San Joaquin, Salinas, and Imperial Valleys. The Filipino is in fact displacing other races in the Alaska salmon canning industry, as will be seen by the following figures taken from the Government Bulletin for the year 1926, those for last year not yet being available. In 1926, out of 21,906 engaged in the Alaska salmon canning industry, 2,606 were Filipinos. This is quite an increase over the year 1924, when out of 20,107 persons employed in Alaska salmon canneries, 1,680 only were Filipinos.

The Filipino is very much liked by employers of labor because of his command of the English language. The American schools in the Philippines have brought up a new generation of young people who converse easily in English; and because of this they are more easily dealt with than other races with whom an interpreter is necessary.

The Whitcomb Hotel in San Francisco has thirty

Filipino employees in its four departments. They are very well liked, and the Whitcomb is only one of a great many hostelrys on the coast turning to Filipino help. The Buick Automobile Company at Los Angeles has a group of twenty Filipinos working under a Filipino foreman. These young men have been for a long time in the service of the Buick Corporation, and their employers are much pleased with them. The citrus fruit section, the beet sugar plantations, the apple orchards, the asparagus fields, as well as the hotels and apartment houses, have many Filipinos employed. Nearly every boat leaving Manila for the Hawaiian Islands and the Pacific Coast of the United States has many hundreds of Filipinos aboard.

Labor organization leaders are not agitating against the coming of Filipino laborers to the United States, alleging the menace of economic competition between the Filipino and American workmen, and the Welch Bill, with its proposed limitations of Filipino immigration, is now before the American Congress. With Philippine independence, such a bill might have serious consideration, but with Old Glory waving her folds over the Philippine Islands, it would seem unfair to place restrictions on the coming of the Filipino to the United States. The places the Filipino laborer is filling are those in which it is increasingly difficult to get an American to work, and the competition is largely between the Filipino and the Mexican rather than between the Filipino and the American.

Secret Organizations

Social clubs and racial organizations feature prominently in Filipino social life. "Ang Tatlong Bituin," or the "Three Star Society," "Di-Mas-Alang," and the Filipino Federation of America are the largest ones of this class. The "Di-Mas-Alang" was a society formed in the days of Spain's supremacy in the Philippines, and was intended to circumvent the power of the friars. "Alang" in the Philippine tongue signified "Memorial," and the "Di" signifies "No," and then there was inserted between these two words the Spanish word "Mas," meaning "more," as a hindrance to the understanding of the significance of the name, so that to the initiated it was "No More Remembrance" when they might be interrogated as to what their order stood for and what were its objectives. In other words, they knew nothing if they were questioned about the order. This organization has featured very largely in the lives of the Filipinos here on the coast and also in the Hawaiian Islands.

The Filipino Federation of America, with its headquarters in Los Angeles, is easily the strongest and most influential of all these organizations. It is led by Hilario Camino Moncado, president and founder of the same. Mr. Moncado is a very fine type of Filipino.

Mothers to Filipinos

At the centers of education and up and down the Pacific Coast, espe-

cially, the Filipino groups are ministered to by a very fine company of Americans who became interested in them and their welfare. Mrs. Arnold, of Seattle; Mrs. H. C. Peterson, of Stockton; Mrs. Hageman at Oakland; Mrs. Stanley in San Francisco; Mrs. Klinefelter at Berkeley; Mrs. Blair at Los Angeles; Mrs. Royer in the Imperial Valley, and other elect American women at various centers of Filipino life are called the "Mothers to Filipinos."

Religious Life

The Filipino is essentially religious. Wherever he finds here in the United States pastors and people interested in him he responds most readily to any efforts made in behalf of his religious life. Out of humble beginnings develop substantial Sunday schools and congregations. Such groups are found in nearly all of the plantations of the Hawaiian Islands and in very many of the Filipino centers here in the United States.

A comity agreement has been entered into by the Methodist Episcopal Church with all other denominations working in the Hawaiian Islands and on the Pacific Coast, so that there is no overlapping of effort in the work we are doing. The largest field is that occupied by the Methodist Episcopal Church.

Places already occupied on the Pacific Coast are Seattle, Spokane, Vallejo, Sacramento, Stockton, Oakland, Berkeley, San Francisco, Fresno, Los Angeles, and various towns in the Imperial Valley. The work at San Francisco is carried on at our Trinity Church, and consists of Sunday afternoon Bible class and preaching service, prayer meeting with an average attendance of twenty-five on Wednesday evening, and gymnasium contests two evenings per week. The Filipinos contribute for the maintenance of this work \$55 per month.

Methodism, however, has been interested not alone in the educational and religious life of the Filipinos, but she has also endeavored to minister to the material or physical interest of these people. One little chap with club feet was found at the age of nine years being used as a menial in a cook house. The future looked far from bright for him. Our missionary became interested in him, and with the good offices of two splendid physicians, had his feet straightened. To-day he has a chance along with other Filipino boys. His feet will always bear the marks of the operation, but he is now unashamed and beginning to fill a place of useful service among his people.

The Methodist Church is ministering to the Filipinos in Hawaii through regularly organized Filipino churches, presided over by Filipino pastors. Here in the United States the need is being met through the local Methodist churches. These newcomers provide a fine field of missionary service for the American members of churches which desire to do something for the stranger within our gates. The Board of Home Missions and Church Extension at Philadelphia is providing funds where necessary to carry on this work.



FILIPINO BEET TOPPERS NEAR SALINAS, CALIFORNIA

Wesley, Shakespeare, and the Theater

By John Alfred Faulkner

Professor Church History, Drew Theological Seminary, Madison, New Jersey

A POPULAR young writer says: "One of the last acts of Wesley's life was to burn his copy of Shakespeare, with his many personal annotations in the margin, so that the Methodists might never know what a lover of the theater their father had been." Was the author as a joke trying to have a little fun with the public by seeing how many errors he could pack undetected into one short sentence?

All Wesley students know that he was an omnivorous reader—history, poetry, drama, novels, religion, travels, economics, theology (not philosophy, which he repudiated as a test of Christian truth), and especially the Bible, which he said was his "one Book." He was, of course, open to the immense appeal of Shakespeare, and had fully marked his copy with notes. He left this copy, all his manuscripts, books, etc., to his three executors: Coke, his physician Whitehead, and his friend and one of his ablest preachers Moore, all broadminded men and thoroughly sympathetic with his literary work, and therefore he gave them full liberty to publish or destroy any of his manuscripts. Unfortunately they were very busy men, each with his own duties, and Whitehead the only one in London. Instead of taking immediate charge of the effects and locking them up if not able at once to examine them, there was delay. The first preacher living in Wesley's house after Wesley's death was Pawson, pastor of City Road Chapel, a pious, devout, competent man, a favorite of Wesley's, whom he ordained to give the sacraments to Scotch Methodists, and a man worthy of Wesley's high esteem. But he had not apparently the wide-viewing ability of the executors, took upon him to examine the manuscripts, and what was worse, to burn those which he thought useless or possibly injurious to the immature. Among these was the Shakespeare. His colleague Reece remonstrated with him in vain. Moore, then stationed in Bath, got wind of it, immediately and sternly forbade further destruction, came to London, and secured the remainder. One of Pawson's excuses was that most of the stuff burned was in shorthand.

Of course, whether the executors themselves would have published Wesley's notes on the dramatist we cannot say. Though of value in throwing light on Wesley's own mind, the notes would have been useless as elucidation of Shakespeare, and I suspect we have not lost much.

Wesley was by no means ashamed of his reading Shakespeare, nor did it ever enter his mind that such diversion needed apology. He took the classics as a matter of course. In the first volume of his *Journal* (edition in the *Works*) he quotes Shakespeare four times, in the second volume twice, in the third once, in the fourth no quotation.

But Wesley's reading of Shakespeare had no more to do with the question of the theater than it has with thousands to-day who study him, and yet have no more idea of going to the theater than of going to the moon. So far as we know Wesley never went to a theater in his life, nor had thought of going. And this entirely outside of his almost ascetic life, and the exceeding strictness of his moral and religious ideals. He had neither time nor

inclination. The nearest to a change from his own work and meetings was a cathedral service or an oratorio of Handel or some other eminent composer. It must be remembered also that the playhouse in Wesley's day was often turned into gross ridicule of his movement and of everything serious in religion. It was outside of his purview, as it was outside of that of our Methodist fathers. For that reason he very seldom refers to it, and had no more thought of attending plays than bear-baitings.

Only thrice does he refer to the theater. In his *Journal*, November 2, 1743, he says:

The following advertisement was published:

FOR THE BENEFIT OF MR. ESTE
of the *Edinburgh Company of Comedians*, on Friday,
November 4, will be acted a Comedy, called

THE CONSCIOUS LOVERS

To which will be added a Farce, called

TRICK UPON TRICK; OR METHODISM DISPLAYED

He then goes on to tell of a series of accidents on the first night so strange and many that they seemed to be a kind of divine disapproval, though Wesley does not say that, at any rate so effective that all the people left precipitately before the Farce against the Methodists could be begun.

The second reference is in the *Journal* March 21, 1764, where he speaks of the Methodist meeting house in Birmingham being "in what was formerly a playhouse. Happy would it be if all the playhouses in the kingdom were converted to so good a use."

The third reference is his famous letter to the authorities of Bristol, December 20, 1764, which as an illustration of Wesley's union of tact and courtesy with plain speaking is worth quoting in full:

TO THE MAYOR AND CORPORATION OF BRISTOL
Gentlemen—

Both my brother and I, and all who have any connexion with us, are extremely sensible of our obligations to you for the civility which you have shown us on all occasions; and we cannot but feel ourselves deeply interested in whatever we apprehend in any degree to concern your honour, or the general good and prosperity of the city of Bristol. This occasions my giving you the present trouble, which (whether it has any farther effect or no) you will please to receive as a testimony of the high regard which we shall ever retain for you.

The endeavours lately used to procure subscriptions for building a new playhouse in Bristol have given us not a little concern; and that on various accounts. Not barely as most of the present stage entertainments sap the foundation of all religion, as they naturally tend to efface all traces of piety and seriousness out of the minds of men; but as they are peculiarly hurtful to a trading city; giving a wrong turn to youth especially, gay, trifling, and directly opposite to the spirit of industry and close application to business; and as drinking and debauchery of every kind are constant attendants on these entertainments, with indolence, effeminacy, and idleness, which affect trade in a high degree.

It was on these very considerations that the Corporation of Nottingham lately withstood all solicitation, and absolutely forbade the building of a new theater there, being determined to encourage nothing of the kind. And I doubt not but thousands will reap the benefit of their wise and generous resolution.

It does not become, gentlemen, to press anything upon you; but I could not avoid saying thus much, both in behalf of myself and all my friends. Wishing you the continuance and increase of every blessing,

I remain, gentlemen,

Your obliged and obedient servant,

JOHN WESLEY.

"A Friend in Need is a Friend Indeed"

An Appeal for Aid to the Atlantic District, South Florida Conference, of the Methodist Episcopal Church, to All General Officers, Local Officers, Members and Friends of the Methodist Episcopal Denomination

By the Rev. W. O. Bartley

Superintendent Atlantic District

ON SUNDAY September 16, 1928, one of the greatest and most destructive hurricanes that ever occurred in annals of history swept through Florida, particularly around West Palm Beach, and its many adjacent towns and villages, leaving the city of West Palm Beach, damaged to the amount of many millions of dollars. It destroyed or badly damaged buildings of all sizes and values, numbering up into the thousands. Among this number destroyed were our best churches and parsonages. Just how our faithful pastor, the Rev. D. W. Demps, and his family, a wife and three little children numbering in ages from 9 months to 6 years escaped death or some serious injury, only God Himself can tell. This faithful pastor and his good people had just ended a great revival which resulted in 126 conversions and 161 accessions, totaling 287 in all. They had just launched their final drive for all Conference benevolences, and other indebtedness, when this indescribable hurricane came in its twisting form, leaving in its path one hundred miles wide more than 2,000 dead bodies in and within a few miles of West Palm Beach. The writer himself, while on his official round, was also trapped in the storm and cannot tell just how he escaped death or serious injury. His explanation is summed up in the phrase, "It was only the goodness of God." We did not only lose our church and parsonage at West Palm Beach; our little church at Hollywood was also damaged and blown off the pillars. The same may be said of our little church that was being erected at Pompino, Florida. Our parsonage at Fort Lauderdale was also badly damaged, but not torn down. Inasmuch as all the storm sufferers are being aided by the various lodges, churches, and other organizations, and through the Red Cross, I am asking that

the many friends and members of Methodism make special donations toward re-erecting these damaged churches and parsonages, as the members of the said churches are greatly in need of personal help themselves. It will take all that they can earn, or have donated to them, to re-erect their own homes. Our pastor of the Okeechobee Circuit is the Rev. T. B. Habishion. We don't know what has become of him and his family. The whole section in and around where they were is covered with water for nine miles away. But we are reasonably sure that those small churches are destroyed. And since so many dead bodies are found floating around near Lake Okeechobee, our pastor (Habishion) and family may be in the number. As far as we know of the fate of the churches, our church and parsonage at West Palm Beach are in the greatest need. This church has a membership of more than three hundred, and the greater part of this number are left homeless, as well as their pastor. Now in order to re-erect their church and parsonage, we are asking that our friends throughout Methodism lend us your assistance. As you may not be able to assist all of the above named churches and parsonages, we will just here give names of the pastors and their addresses: Okeechobee Circuit, Rev. T. B. Habishion, pastor, care of Canal Point Sugar Mill, Canal Point, Florida; Deerfield and Pompino Circuit, Rev. A. T. McCaskill, pastor, Deerfield, Florida; Hollywood, Florida, Rev. W. P. Holmes, pastor, P. O. Box 3133, Miami, Florida; Ft. Lauderdale, Rev. J. S. Cameron, pastor, P. O. Box 1504, Ft. Lauderdale, Florida; West Palm Beach, Rev. D. W. Demps, pastor, 635 8th Street, West Palm Beach, Florida. Please make all checks payable to the pastor and trustees. "God loveth a cheerful giver." Yours for the cause of Christ and the aid of humanity.

Church Department of Stewardship

WITHIN a few days our church's Department of Stewardship will be issuing from their office, 740 Rush Street, Chicago, three of the most important announcements they have ever made.

The first offers a new manual entitled "Building the Stewardship Church." This is intended as a complete guide book for the instruction of pastors and all church workers in varied and successful methods of stewardship promotion in the local church. Plans worked out by leading ministers, and information of all sorts as to method and material, will be included. The manual may be had at ten cents a copy, cash with order.

The second announcement will outline a complete change of policy in respect to the pamphlet literature issued by the department. Due to the increased demand, restricted budget, and cost of publication, it becomes necessary to make a charge for this material. A free

catalog may be had for the asking, giving lists and prices of all material. Some very fine new leaflets and manuals, together with the best of the old, are forthcoming. This announcement promises to be widely welcome, as many churches prefer to pay for such literature.

The third plan offers the prospectus of a little stewardship newspaper for the discussion of purely stewardship questions and the accumulating mass of stimulating and inspiring stewardship experiences, stories, victories, programs, and problems. This will be issued at a merely nominal subscription rate of twenty-five cents a year and will come monthly. The first issue will appear when a goodly list of paid subscriptions has been received. It is believed that the friends of stewardship throughout the church will enthusiastically welcome this new medium of stewardship promotion, and will wish to be enrolled among the first subscribers.

Sunday School Lesson

INTERNATIONAL SERIES

By the Rev. Edward R. Lewis, A.M.

STANDING FOR LAW ENFORCEMENT

FOURTH QUARTER. LESSON V. NOVEMBER 4

General Lesson Title—Paul's Attitude Toward Law. (World's Temperance Lesson.)

Lesson Material—Rom. 13. 1-14.

Golden Text—Love worketh no ill to his neighbor; love therefore is the fulfillment of the law. (Rom. 13. 10.)

Devotional Reading—Hab. 2. 5-10.

LIFE OF PAUL

Paul and the Law. Although Paul had passed forever beyond the old subjection to the law, he retained a lively respect for the Mosaic law, and for duly constituted law in every form. He no longer thought of law as a rigid requirement; for he had been made free in Christ. And he whom Christ makes free is free indeed.

Nevertheless, in his teachings concerning obedience, Paul clearly drew from the deep-seated impressions of his own youth. Psychologists tell us that early impressions are the most lasting and the most influential on later thought. Paul never outgrew, nor desired to outgrow, the deeply implanted respect for law, nor his conviction that law, in an orderly universe, was an absolute necessity to human life and happiness.

God's Ordinances. Paul enjoined obedience to law because he thought of law not as haphazard or tyrannical rule, but rather as righteous and divinely ordained government. He was convinced that, in the long run and all things considered, human events happen according to the permission and direction of God. He recognized the existence of sin and human injustice; and yet he was a thoroughgoing optimist in the sense that he believed that the universe was under the divine control, and that this world was a good world.

Hence he taught plainly and unequivocally that every man and woman should be in willing subjection to the higher powers—that is, to the various officers of constituted government—"for there is no power but of God, and the powers that be are ordained of God."

In a genuine and important sense, the laws of a nation are the ordinances of God, and it is right that religious teachers should urge respect for the powers that be. We may not be able to accept Paul's statement that all governments and administrations are "ordained of God"; and yet it is true that the spirit of the law is divine. The individual should be in subjection to the higher powers, in so far as the powers stand for justice for all. In theory, the government represents the whole people, and stands for the good of the whole, against private greed and aggression. So far as any government fulfills its divine destiny, it is divine, and Paul's contention is sound.

To get the significance of the first part of our lesson chapter, we must keep in mind Paul's own life and character. His experience with the law influences his every word. If we forget for one moment his intellectual history, we shall misinterpret his attitude toward law.

THE RULE OF CHRIST

Law the Revealer. Paul believed that the true spirit of obedience to law was the way of salvation. It is time for us, he said, to awake out of sleep: "for now is salvation nearer to us!" It is true, as he declared, that the night is far spent, and the day is at hand. And yet we fail to make use of the revelation of God's will and way in the laws ordained by his wisdom.

God's Law a Glass. One of the persecutors in Queen Mary's days, pursuing a poor Protestant and searching the house for him, charged an old woman to show him the

heretic. She pointed to a great chest of linen, on the top of which lay a looking-glass. Then she asked, "Do you not see one?"

"Thus," continues Spencer, "God's law is the glass that shows us all our spots. Let us hold it right to our intellectual eye; not behind us, as the wicked do (they cast God's word behind them); not beside us, like the rich worldling who called to Christ; not turning the back of the glass toward us, which is the very trick of all hypocrites; nor, lastly, looking upon ourselves in this glass when we are muffled, masked, or cased, for under those veils we cannot discern our own complexions. But let us see the clear glass of the divine law before our faces, and our faces open to view, and then we shall soon perceive that the sight of our filthiness is the first step towards cleanliness."

Law the Protector. Paul believed that there is no power but of God, and that therefore he who disobeys the law "withstandeth the ordinance of God." Considered in this way, law is ordained for our spiritual health and safety. An old preacher has said: "No doubt the law restrains us; but all chains are not fetters, nor are all walls the gloomy precincts of a jail. It is a blessed chain by which the ship, now buried in the trough, and now rising on the top of a sea, rides at anchor, and outlives the storm. The condemned would give worlds to break his chain; but the sailor trembles lest his should snap, and when the gray morning breaks on the wild lee-shore, all strewn with wrecks and corpses, he blesses God for the good iron that stood the strain."

"The pale captive eyes his high prison walls to curse the man that built it, and envies the little bird which, perched on its summit, sings merrily and flies away on wings of freedom. But were you traveling some Alpine pass, where the narrow road—cut out of the face of the rock—hangs over a frightful gorge, it is with other eyes you would look on the wall that restrains your restive steed from backing into the gulf below."

"Such are the restraints God's law imposes—no other. It is a fence from evil—nothing else. I challenge the world to put its finger on any of these Ten Commandments, which is not meant and calculated to keep us from harming ourselves, or hurting others."

The Debt Unpayable. Paul put down a general principle, that we should owe no man anything. Immediately he made one exception. One debt is permissible: it cannot be paid in full. It is the debt of love. This we owe, and shall always continue to owe. But it is a blessed obligation. It impoverishes not him who receives, and it enriches him who gives. Happy are they who joyously recognize this debt of the spirit. For these know that love is the fulfillment of the law.

GROUP COURSES

Primary—Praying at Church.

Biblical Material—2 Chron. 6. 12-21.

Junior—Self-control for the Sake of Others.

Biblical Material—1 Cor. 8. 1-13.

Intermediate—Temperance and National Welfare.

Biblical Material—Eph. 5. 6-21.

Senior—Protestant Reformers: Martin Luther.

Missionary Interpretation

LESSON FOR SUNDAY, NOVEMBER 4, 1928

"He that loveth his neighbor hath fulfilled the law"

(By D. D. Martin, D.D.)

This is the World's Temperance Sunday. The Eighteenth Amendment is before us in America as to its merits and its enforcement. There is no question among Christian citizens as to our responsibility in supporting the Constitution and every enactment legitimately based thereon. Such is involved in the duty of citizenship. From its demands there is no escape. But there is a larger brotherhood than that which includes only Americans. It is the world brotherhood to which we all belong and relates us to the interest of humanity everywhere.

In our kinship with all the world we are subject to the Father of us all and the government of the Most High. The law of God is fulfilled when we love our neighbor with a love consistent with the love of Christ, who gave His life for all men everywhere. The principles of temperance and sobriety are as essential to the Orient as to us. The people of Africa need to be saved from the curse of the rum traffic as much as the people of America. It is for the sake of all the world that we should maintain the high standards of righteous living at home. If we fail here, then we have also failed elsewhere. Holding fast here, we have inspired others.

We are in debt to all the world. It is a debt of love. It is a debt on which we constantly pay, but it is never fully discharged. The discharge of other obligations to our fellows give us credit on this debt. Our good standing in earth or in heaven is determined by the amount to our credit on this debt. Every sin is a violation of our obligation, and by so much reduces the amount to our credit or increases the sum of our obligation. "Sin is the transgression of the law." "Love is the fulfilling of the law." Love and sin are eternally opposed each to the other.

The foreign fields need missionaries who have high standing at home and are not afraid to declare their principles abroad. Some progress is being made in the cause of temperance among native peoples. The sad truth is that greedy Americans and Europeans ignore our obligation to the weaker brother and make merchandise of their weakness by furnishing strong drink and other means of indulgence which works their ruin. Such will have much to give answer to when all peoples shall come before the throne of ultimate justice. Only he that loveth fulfilleth the law.

GAMMON SEMINARY.

Epworth League Topic

NOVEMBER 4

By A. H. Beardsley

CITIZENS IN THE MAKING

III. THE PLATFORM OF JESUS

(Luke 6. 20-49)

What sort of a citizen does one have to be to qualify as a member of any political party? Are there any rigid requirements except age before you may stand on any political platform? Our acquaintance with political platforms, espousing the popular issues of the day, offering advantage, either financial or

political, to as many groups as possible in order to gain their support; evading or passing over lightly issues that are unpopular, even though vital, has not prepared us for the type of platform which Jesus brought forward.

Jesus pointed out the situations where it

would be hard for people to live in a large way, and challenged men to live heroically, as sons of the Most High. The platform of Jesus attracts men to it because it is so difficult to live out. It calls to the adventurous in man. The foe man is called to face is the most formidable he can ever face—self; but not to crush it, rather to establish it on a foundation which neither wind or flood shall be able to sweep away. Through the platform of Jesus, men will find rock foundation on which to build a worthy life.

If we come to the platform of Jesus seeking our own good, we will not sense His real position. If we expect it to draw us and persuade us because of the good it will do us to live after this manner, we will find ourselves mistaken; this is to be one by-product, but never the aim. If we expect to give our support to the platform of Jesus, and have all the rough places smoothed over for us, to have an easy time of it, again we are mistaken. He calls us to difficult living, to unpleasant tasks. If we expect it will offer inducements to us to get numbers we will be disappointed. It does not appeal to people *en masse*. It attracts individuals by the sheer force of its rightness—nothing else.

The main point of His platform is that true righteousness is love. By various examples He contrasts the spirit of selfishness with the spirit of love. We are shown vividly how each works. Jesus was adept at illustrating principles so that they stood out clearly. His platform is not a declaration of rigid precepts, but a vivid statement of Christian principles of living. He was trying to impart the spirit in which a life of love is lived.

One interesting thing about this platform is that its principles never have become obsolete. The application we give them may vary with different periods of time, but it is a platform that is just as vital to-day as it was when spoken. It draws men of all races. It has a universal application and meets a universal problem. It is the platform to

which martyrs have clung, losing life rather than deny their allegiance to Christ. It is the platform from which great leaders in the church have gone forth to great tasks. It has taken men from ease into hardships, from sheltered places into Christian adventure, forward with the good news of the Kingdom into the utmost parts of the earth. To those who build on its principles comes a stability in the face of every disaster or misfortune. The platform of Jesus has in it the principles on which the kingdom of God rests.

SPECIAL NOTICE

To the Many Friends and Participants in Our Epworth League and Young People's Work

The decline in World Service giving has thrown the League more largely upon its own resources. The World Service Commission, appreciating the supreme need of our young people's work, has been generous enough to allow the Epworth League all the moneys raised through the 24-Hour-Day Plan, and Central Office dues, and Anniversary Day offering, to take care of its work. A World Service voucher is given for this, which counts on the regular apportionment of the charge. This money should be sent to the Central Office of the Epworth League at 740 Rush Street, Chicago.

Pastors attending the fall Conferences may designate their Epworth League money on the blue sheet for designated gifts. Include the amount in your cash column for World Service and in the treasurer's envelope. The Conference treasurer will take care of the matter if the amount is designated on the blue sheet.

What you do in this direction will be greatly appreciated. Let us build up a self-supporting constituency among our youth.—Fredrick H. Butler, Secretary for Colored Conferences, Department of Epworth League and Young People's Work.

"WHY TEACH TEMPERANCE IN THE CHURCH SCHOOL?"

is the title of a masterly article by F. Scott McBride, General Superintendent of the Anti-Saloon League of America, appearing in

The Church School Journal

for October. "If America is to become a land free from intoxicating liquor for the sake of the boys and girls of tomorrow, it will be necessary to teach the truth about alcohol to the boys and girls of today." "Our boys and girls have a right to know the truth about alcohol and the liquor traffic as it may affect them individually and as it may affect the community, the State and nation."

Since "the moral facts about prohibition" are usually disregarded in the public schools "the church schools must supplement the work of the public schools to make up for whatever may be the lack of such teaching—"

The current issue of The Church School Journal is a special temperance number. Read it! Meditate upon it! Then recommend it to every parent, officer and teacher in your school and church.

Its price is but 23 cents a quarter, 90 cents a year, to schools. Single annual subscriptions, \$1.00.

Ask for a sample copy. It is free. Address

The Methodist Book Concern

CINCINNATI NEW YORK CHICAGO

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Little Stories of Achievement

What the Churches Are Doing

Carthage, Miss.—Our revival at Greenwood Chapel was a success. Twenty-four were added to the church. The entire membership was revived. The Rev. G. W. Adams, of Forest, conducted the revival and preached to the delight of all who heard him. Amount raised, \$48.—F. L. Woods, Pastor; M. Griffin, Reporter.

Union Springs, Ala.—The revival at Union Springs has come to a close with twenty souls converted and forty-five persons added to the church. The Rev. C. H. Brown was at his best and the entire community is revived. Twenty persons were baptized at the altar. We wish for his return another year.—W. J. London, Reporter.

Heads Miss.—The Cook's Chapel Methodist Episcopal Church, the Rev. G. H. Boyd, pastor, conducted a soul-stirring revival meeting. Thirteen candidates were baptized and added to the church. Bro. Jackson, aged sixty years, who had never gone to church before, was among those baptized.—The Rev. G. H. Boyd, Pastor; Mrs. Zillar Boyd, Reporter.

Evansville, Ind.—In a financial drive at Liberty Baptist Church, five city pastors entered a contest. The prize for the best program, including a sermonette, was awarded to St. John's Methodist Episcopal Church, of which the Rev. I. F. White is pastor. He preached an eleven-minute sermon from St. John 20. 13. The blue ribbon and one dollar was pinned on the Rev. White.—Reporter.

Longview, Miss.—On the third Sunday, September 13, the district superintendent, Rev. D. Green, was traveling to other parts of the work, and stopped by with the pastor, Rev. C. I. Ashford. He preached at the 11 o'clock service at New Light, to the delight of all who heard him. Collection for the

day, \$12.37. In the afternoon the Rev. C. I. Ashford united in holy matrimony Mrs. Duster Nichols and Mr. Robert Schambry.—E. E. Russell, Reporter.

Hufsmith, Texas.—This has been a high week at this charge. Our pastor, the Rev. B. E. Williams, conducted a big judgment rally at Salem Methodist Episcopal Church, beginning September 24, and closing Sunday night, September 30. Our pastor and his good members raised \$125. Sister Mollie Steward led in the contest, raising \$38. Springfield and Hockley have not as yet reported. We are getting our pastor ready for the Annual Conference that is just ahead. "Look Up and Pay Up" is our motto.—Miss Lockett Smith, Reporter.

Handsboro, Miss.—On the third Sunday in July the Cheerful Givers Society celebrated its anniversary at Riley's Chapel. The opening program began at 8.15 P. M. The welcome address was delivered by Miss Iola Hand; response by Mr. Emanuel Bonds; duet by Mrs. Rosa Boyd and Mrs. C. Waters. Papers were read by Mrs. Maggie Bowels and Miss Albert Salmon; recitation, Miss M. Lewis; solo, E. Smith. The speaker of the evening was introduced by the president, who delivered a strong sermon. This society is doing a great work for Handsboro.—Edw. Smith, Reporter.

Bristol, Va.—The million-dollar manless wedding was staged at the John Wesley Methodist Episcopal Church, September 25, by the Ladies' Aid Society. A large crowd witnessed the affair. The ladies wore beautiful costumes of orchid, pink, rose, and yellow, with picture hats to match, while the men wore the conventional black full-dress suits. Cards have been received by friends announcing the marriage of Mrs. Lizzie Guthrie to Counsellor Thos. L. Higgins, of New York City. Mrs. Higgins will be greatly missed in church circles and society in general. They will be at home after October 1, in New York City.

St. Louis, Mo.—Samaritan Methodist Episcopal church school observed Rally Day October 7. Every department was well worked up, and the results will mean a new era in our church school work. With Miss Luveta Henson as our efficient director of religious education, we are endeavoring to make our church school a beacon light in this great cosmopolitan city and throughout Methodism. The superintendent and teachers have expressed a new vision for the work since our rally. We have begun our teacher training course. Each teacher is required to take it. Our motto is, "All at it and always at it."—T. J. W. Allen, Superintendent; Miss Gussie Jackson, Reporter.

Carthage, Miss.—Wesley Chapel revival was a success. We had with us in the meeting the Rev. G. W. Bentley, the Rev. Rusher, of the Baptist Church, and the Rev. E. Smith. These brethren preached strong sermons that will ever live in our memory. Ten persons were reclaimed. The closing rally resulted as follows: Mrs. Nettie Gilmore, \$6.80; Miss E. Jackson, \$4.50; Miss M. Gilmore, \$4.25; Mrs. Mittie Nollie, \$3.56; Mrs. D. Gilmore, \$3.65; Mrs. M. Langston, \$3.05; Mrs. M. Hudley, \$2.85; Miss G. Jackson, \$2.85; Miss A. Woods, \$2; Miss M. Gilmore, \$2.80; our white friends, \$5.50; public collection, \$37; total, \$75.86. Our work is spiritually alive.—F. L. Woods, Pastor; Maudie Gilmore, Reporter.

Stonewall, Miss.—Sunday, September 9, was a high day at Zion Chapel Methodist Episcopal Church. Here we entered our new church. A local program was rendered at 10.30 A. M. by the Sunday school. Miss Willie M. Dunlap was mistress of ceremonies. Miss Maudie Mae Piguise made the welcome address; response by Miss Theresa Reed; solo by Mrs. Maggie Carter, of Waynesboro, Miss. The following ministers preached during the day: the Revs. F. Watson, G. H. Carter, E. W. Rogers. Raised during the day, \$62.33. This marked the opening of our revival, which was conducted by Dr. D. L. Morgan, district superintendent of the Meridian District. Several souls were added to the church during the week.—The Rev. E. W. Rogers, Pastor; Mildred Piguise, Reporter.

Enondale, Miss.—September 30 was a high day at Tamola Bethel Methodist Episcopal Church. We conducted a grand rally for the pastor's salary and had service throughout the day. We were glad to have with us the Rev. Master R. L. Williams, a boy of Koha, Miss., who has started on life's journey as a minister of the gospel. He preached for us at 11 A. M. from the text, "What think ye of Christ?" Collection, \$17.16. Dinner was served, after which we listened to a great sermon by the Rev. Griffin, pastor of the Baptist Church. His text was, "The Lord will provide." Collection, \$4. At night the Rev. R. L. Williams again preached to an overcrowded house. He took his text from Deut. 32. 11, 12. Collection, \$11.05. Total for the day, \$32.21. We pray God's blessing upon this boy in the ministry. He is always welcome in our midst.—Mrs. M. J. Blanks, Reporter.

Pickens, Miss.—The Durant District Program Committee met at McCool, September 18, with the Rev. C. V. Heffner in the chair. Devotion was conducted by the Rev. J. P. Watson, after which the superintendent asked that the men tell of some of their experiences during the year. In this the spirit ran high. Some of the men said through many dangers, toils, and snares they had already come, but are going up to the Conference with good reports. The Rev. W. N. Redmond was elected chairman; B. H. Ashford, secretary. September 30 was a high day on the Pickens charge. The Sunday-school rally was conducted at the three churches, resulting as follows: Union, Pickens, Miss., \$13.21; Springridge, Goodman, Miss., \$30.36; Barlow, Sallis, Miss., \$12.50; total, \$56.07. The Rev. E. D. Turner assisted the pastor by preaching two strong sermons. There is a sign of new life all over the work.—B. H. Ashford, Pastor.

Kingsport, Tenn.—This charge has closed a highly successful year along all lines, under the leadership of our pastor, the Rev. L. P. Whitten. All organizations of the church are alive and are co-operating with the pastor and officials. We are hoping to be in a position to erect a modern church in the near future. On Monday night, October 1, a reception was given for our pastor and family. After a review of the work of the year, a delightful dinner was served. A suit was presented to our pastor; also a cash purse. The Rev. Whitten has won his way into our hearts. Because of his consecration and training, he is able to inspire and lead. Monday, October 8, the pleasant information was received by our membership here that the Rev. L. P. Whitten had been returned to labor with us for another year. A committee was appointed to assure our pastor of our joy because of his return. That night the members and friends, saints and sinners, made their way to the parsonage. They all carried baskets filled with many things. The desk, chairs, tables, and floor groaned beneath their burdens. Groceries of every description were found in this storm. Mesdames Webb and Elia Davis presented cash to the pastor.—P. W. Collins, Reporter.

Jackson, Miss.—Under the auspices of Ladies' Aid Society No. 2 of Pratt Memorial Methodist Episcopal Church, a "popular girls'" contest was held September 3, with the following results: Misses Velma Bowling, \$1.60; Lillie Brown, \$2.50; Susie Anderson, \$5.50; Lucile Brown, \$3.80; Louise Garrett, \$4.10; Flora Kingyon, 35 cents; Elmetta Hill, \$2.50; Daisy Champs, \$2; Corine Jefferson, 55 cents; Thelma Phillips, \$2.65; Candis Simon, \$2.10; Magnolia Simmons, \$2.50; Lura Washington, \$7.85; Mildred Davis, \$1; Sadie Shirley, \$7.50; Iva G. Michael, \$15.60; Sara Davis, \$16.65; Marie Elmore, \$21.52; total, \$100.17. The first prize of \$5 was awarded to Miss Elmore, the second prize of \$2.50 was awarded to Miss Sara Davis, and a special prize of \$1.50 was awarded to Miss Michael. The contestants were praised for the friendly, aggressive spirit in which they worked, and for the excellent literary-musical program rendered by the following participants: Piano solo, Miss Lura Washington; reading, Miss Iva G. Michael; solo, Miss Sadie Shirley; piano solo, Miss Louise Garrett; solo, Miss Lura Washington; piano solo, Miss Marie

Eimore; reading, Miss Susie Anderson; piano solo, Miss Eula T. Anderson; solo, Miss Lucile Brown. Mrs. Hattie E. Oates is the enthusiastic president of this Aid.—Reporter.

Lampton, Miss.—The happiest people on the Brookhaven District are the members of New Zion Methodist Episcopal Church, under the efficient leadership of our pastor and wife, the Rev. and Mrs. W. H. Smith. The church has made wonderful progress along all lines. The pastor, with his organized methods and through the efforts of loyal officers, faithful members, and friends, has made achievements that will add a few more pages to history. In the month of February we raised \$87 for the improvement of our parsonage. August 1 a chicken fry was given by the leading ladies of our church for the indebtedness on church to the amount of \$66. We are thankful to say that our white friends of Columbia showed a willingness in helping us out in our chicken supper. Then followed a revival meeting conducted by our pastor with fifteen conversions and accessions. At the close of the meeting on Sunday night the ladies of the church, led by Mrs. M. J. Mingo, presented our pastor a nice box containing some valuable articles. The presentation was made by Prof. Chas. H. Dukes. We feel safe to say with our wonderful leaders working together—the Rev. W. H. Smith, Prof. Chas. H. Dukes, and his coworkers—that this year is a year of jubilee. We pray that long live our beloved pastor and wife, that they will be with us as long as life shall last. Pray that success will crown our efforts.—Mrs. Myra Stepney, Reporter.

Fort Madison, Iowa—New Hope Methodist Episcopal Church: Another quarter is gone; a half-year's work is done. We are all happy, yet hoping the next quarter will find us more into the actual swing of the plans of our pastor, which would mean every member alive, all claims met by system and with ease; also continuation of beautiful and orderly services. We closed our rally as such the fifth Sunday. All have not reported as yet; however, the \$200 mark is in sight and assured. With only a few members, new work, city overchurched, etc., this is quite a victory, which required thought and tact, in view of all the prevailing difficulties. The services of the week leading up to the fifth Sunday were great and largely attended. The preachers, both white and colored, brought able messages. The association and co-operation must be counted in the sum total of our effort. The Sunday school and Junior League, under the leadership of H. Alridge, are doing good work, sharing their part plus in the advancement of the church. Mid-week services are augmented with the study of stewardship, led on by the pastor, Rev. John R. Guyton. The ladies have begun the work of the Ladies' Aid Society, with Mrs. L. Calhoun as president. A late start, but a year's work, they anticipate. Our services are frequently visited by both out-of-town persons and persons of the city. The pastor is quite interested in community work, so in every way he finds himself able to help; whether saint or sinner, he delights in doing so. He has been selected by the local N. A. A. C. P., chairman of the Employment Bureau. We hope and pray for a great year in every way for Christ's sake and good of men.—Reporter.

Jefferson, Ky.—The seventieth anniversary of St. Paul Methodist Episcopal Church was celebrated by its members and friends. A special service began on Tuesday night, September 25, and lasted through Sunday, during which time we were privileged to have with us the Rev. J. H. Greer, the Lexington Conference evangelist, and Dr. Brown, a Baptist minister, who preached to us out of their souls. The services were well attended. On Sunday morning, September 30, the Sunday school was well attended, and at 10.45 A. M. the Rev. R. D. Hines, pastor of Coke Methodist Episcopal Church, Louisville, Ky., was the speaker of the hour and preached to us out of God's Word, to the delight of all who heard him. At 2.45 P. M. the Rev. Dr. F. P. Fielding, the splendid pastor of Hobbs Chapel Methodist Episcopal Church, Anchorage, Ky., and a number of his members were present. Dr. Fielding being the

spiritual son of St. Paul Methodist Episcopal Church here, was chosen to preach the anniversary sermon, and the congregation listened with rapt attention as he related the story of the beginning of the church and past victories and struggles. On Monday night, October 1, the meeting was brought to a close. The Rev. Dr. N. D. Shamborguer, pastor of R. E. Jones Temple, Louisville, lectured to a full house, on request of the pastor, on the subject, "Some Thoughts for the Twentieth Century Thinker." All who heard him are anxious to hear him again. A banquet was given and all enjoyed the splendid treat of good things prepared by the Ladies' Aid and Woman's Home Missionary Society and the Methodist Brotherhood.—E. E. Crawford, Pastor.

Marion, Ala.—Zion Chapel Methodist Episcopal Church is still going forward. A transfer of the mortgage and lien had been made. The first assessment of street pavement bill has been paid. The Ladies' Aid Board during the last quarter screened the parsonage, bought a wardrobe for the parsonage, and has a large sum of money to be applied on the putting in of water for church and parsonage. The Rev. and Mrs. Points, our pastor and wife, spent the week of September 3-10 attending the Area Council at Waveland, Miss., and returned with new life which put a different light into our church work. The Sunday school, under the leadership of Mrs. Anna Lewis, superintendent, has made great gain this year in membership and finance. It has just closed a rally for membership, netting a nice gain in attendance. The contest was between the Reds and Blues, and the Blues were given a big reception at the home of Mr. and Mrs. Osham Lewis, which was a real treat. The Epworth League is making splendid success under the leadership of Mr. Caleb Underwood. The Sunday evening programs are interesting. The Ladies' Aid Board, under the president and four district leaders, is accomplishing much good—Mrs. W. M. Thomas, president; Mesdames L. Sims, B. Jones, M. Shamberger, and P. Smiler, district leaders. The district superintendent held his fourth Quarterly Conference here September 2. The Rev. F. W. Williams was really at himself. We paid him in full. Raised \$56. The amount of \$3,331 has been paid out this year up to date. We have had twenty-one conversions; total received in the church, twenty-eight. Our pastor and good wife know their job. With their leadership our church shall get on top.—Miss Velma Young, Reporter.

Anniston, Ala.—Haven Methodist Episcopal Church impresses a casual observer as having a great future. The membership of less than two hundred, led on by the Rev. E. Mixon, wrecked the old, dilapidated frame building last year and built a veneered brick building in its stead. And even though this building is not what the members wanted, it is far better than what they had. All of the loyal members have proven their love for the cause by the way they have stood by their post during the year. Despite the cry of hard times, cut wages, and fewer hours, they have rallied to the front, and their harvest of souls and triumph will probably excel any year's work recently. Two revivals have been held, one in the spring, and the other just closed. The Rev. Dr. McEwen was the preacher in the first, and the Rev. Dr. Golden was the conductor of the second. Both were successes, and there was a steady flow of souls into the church all the year. In our last revival twenty persons were led to Christ, seventeen of whom united with Haven. The total accessions for the year is thirty-four, which is a twenty-five per cent increase. During the month of August both the pastor and congregation took a vacation, and very little was done; but since that time every member has been reminded of his Father's business. In a recent rally we raised \$364.82. The following persons were the leaders of each group: Mrs. L. A. M. Jackson, Aid No. 1, \$157.16; Aid No. 3, Mrs. M. E. Ogletree, \$79.75; the Brotherhood: R. D. Cooper, \$50; miscellaneous collections, \$77.92. The church is now rallying for the deficit on the pastor's salary, and other odds and ends, which they hope to meet in full before Conference. The

Schedule of Fall Conferences, 1928

Conference	Date	Place	Bishop
North Carolina.....	Oct. 31.....	Hickory, N. C.....	Smith
Lincoln	Oct. 31.....	Kansas City, Kans.....	Clair
Texas	Oct. 31.....	Marshall, Texas.....	Jones
Central Alabama.....	Nov. 7.....	Birmingham, Ala.....	Jones
Little Rock.....	Nov. 28.....	McGehee, Ark.....	Clair
Savannah	Nov. 29.....	Savannah, Ga.....	Keeney
South Carolina.....	Dec. 5.....	Cheraw, S. C.....	Keeney
Upper Mississippi.....	Dec. 5.....	Kosciusko, Miss.....	Richardson
Atlanta	Dec. 12.....	Covington, Ga.....	Keeney
Mississippi.....	Dec. 12.....	Forest, Miss.....	Richardson

church has raised for all purposes a little over \$3,000 during this Conference year, and even yet, outstanding obligations on notes and mortgages will amount to something over \$1,300, which is now or overdue. However, we are looking for nothing but success. Our fourth Quarterly Conference was the best of the year. The district superintendent and members were happy over the year's achievement. After all, we claim no credit for our-

selves. We had the assistance of such outstanding men as Drs. E. M. Jones, Wm. Jones, B. T. McEwen, J. W. Golden, and the local ministers of this city. We secured six new subscribers to the Southwestern, and doubtless that number will be doubled by Conference. We have a new Sunday school; that is, it has been reorganized, and the graded material adopted. All bids fair for a great future.—Joel C. Carson, Pastor.

District Activities

District Round

BLUEFIELD DISTRICT

First Round—Welch, October 27, 28; Pearisburg, November 3, 4; Tazewell, 10, 11; Tipton, 17, 18; Williamsport, 24, 25; Bluefield, John Stewart, December 1, 2; Bluefield, Bethel, 2, 3; Northfork, 8, 9; Freeman, 15, 16; Princeton, 22, 23; Excelsior, 29, 30; Davy, 30, 31.

Dear Brothers: Begin with the Conference year to raise your claims, and please don't forget the Southwestern Christian Advocate. Faithfully yours, B. J. Martin, Dist. Supt.

Quarterly Conferences

BROOKMAN, GA.

Our fourth Quarterly Conference was held at New Hope Chapel Methodist Episcopal Church, October 6 and 7, with the district superintendent, Rev. S. D. Bankston, presiding. The Conference was called to order at 7:30 P. M., Saturday. Devotional service was led by the Rev. H. W. B. Jones. After remarks by the district superintendent, the business of the Conference was taken up. The Conference was largely attended, and most of the officers were present with good reports. The pastor's report was very good. Amount raised during the business session, \$13. Our beloved superintendent seemed to have been at his best on Sunday. He preached two soul-stirring sermons to the delight of all who heard him. Our hearts were made to burn as he talked to us out of God's Word. New Hope Chapel is doing more this year than ever before under the leadership of our pastor and the Rev. S. D. Bankston, district superintendent. The superintendent was paid in full. Amount raised during the quarter, \$60.—Reporter.

SEALY, TEXAS

Our fourth and last Quarterly Conference was held October 6 and 7, with the Rev. T. S. Pryor in the chair. He proved himself master of his office, and had the officers to know that in order for them to be officers in our great church they must stand by its program. We raised in the business meeting, \$43; superintendent paid in full, \$35. Sunday morning services were held at San Felipe. Our pastor, the Rev. A. A. Frank, preached a noble sermon. We then motored to Wesley Chapel, where the superintendent preached a soul-stirring sermon. One accession to the church. We then went to Sealy. The Rev. Pryor preached another great sermon. Reports were made amounting to \$111.79. A grand total of \$154.79 was raised. The Rev. Franks was complimented by the superintendent as being a record breaker on the Navasota District, but we say he is second to none in the Texas Conference. The Rev. Franks gave the superintendent \$2.50 for gas to make extra trips on the district,

to teach the brethren how to do business.—M. E. Garland, Reporter.

SYLVANIA, GA.

The fourth Quarterly Conference of the Sylvania charge was held at Simpson Chapel, September 8 and 9, 1928, with the district superintendent, Rev. W. H. Odum, presiding. On Saturday, at 11 A. M., the district superintendent preached an able sermon, after which an elaborate dinner was served, and at 2 P. M. the regular business of the Conference was taken up, and reports showed that every auxiliary of the church was functioning. Two subscriptions were taken for the Southwestern Christian Advocate. Sunday was a high day. At 9 A. M. a lively Sunday school was conducted by the superintendent, Bro. J. B. Maultsby, and at 10 A. M. love feast was conducted by Bros. W. M. Mixon and B. J. Solomon. The district superintendent then preached another soul-stirring sermon. We raised during the Conference, \$67.40. The district superintendent was paid in full, and a neat sum turned over to the stewards.—Rev. J. F. Robinson, Pastor; Sadie B. Maultsby, Reporter.

WEST ENTERPRISE, MISS.

The third Quarterly Conference was held at Mt. Jordan Methodist Episcopal Church, September 22, with the district superintendent, Rev. E. A. Wilson, in the chair. He always presides in a kind and brotherly way. His messages are always very inspiring to all present. Sunday being the beginning of our revival at Friendship Methodist Episcopal Church, the business session was held Saturday at Mt. Jordan, and the district superintendent preached Sunday at 11 A. M. at Friendship, to the delight of all present. The district superintendent was paid in full. We ask the prayers of all that we may press on in Jesus' name.—The Rev. C. M. Webb, Pastor; Mrs. D. A. Houston, Reporter.

District Conference and Convention

MONROE DISTRICT PREACHERS' MEETING

The final Preachers' Meeting of the Monroe District, of the Louisiana Annual Conference, for the year 1928, was held at St. Paul Methodist Episcopal Church, Monroe, La., October 10, 1928.

The meeting was called to order by the Rev. B. R. Jackson, president, who is also pastor of said church. The Rev. L. H. Smith was appointed secretary for this meeting because of the absence of the Rev. J. L. Jackson, secretary. The Rev. Silas Robinson conducted the devotional exercises. The following ministers were present: the Revs. C. Spears, district superintendent; B. R. Jackson, A. Booker, S. Robinson, and L. H. Smith. The president stated the object of the

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meeting, after which the district superintendent, in a brief talk, reported the district as being in excellent condition. He said: "All of the churches are in advance of last year in World Service, and the district is \$147 in advance of last year to date. A new field has been opened at Clayton and a church has been purchased there. Revivals were conducted and there was a good number of conversions and accessions."

He urged the raising of the balance of World Service, General Conference expenses, local education for New Orleans University, Episcopal Fund, Conference Claimants' Fund, and the Southwestern Christian Advocate quota. The pastors reported favorably on their work, and the outlook was bright for a good closing up.

The first meeting after Conference will be held at St. James Church, Monroe.—Reporter.

Marriages

BOYD—WHITTEN. The marriage of Miss Mary George Whitten and Prof. Miller Boyd was solemnized at the bride's home on Bridge Street, Bristol, Va., Wednesday afternoon, September 12, 1928, at 6 o'clock. Owing to the large number of guests, the ceremony was performed on the spacious lawn, with the Rev. L. P. Whitten, Jr., brother of the bride, officiating, using the impressive ring ceremony. Immediately following the ceremony, an informal reception was given by the bride's parents. Mrs. Boyd is the only daughter of Mr. and Mrs. L. P. Whitten, Sr., and grew to young womanhood in this city, where she has endeared herself to a host of friends. She received her education at Slater High School, this city, and the Cheyney Training School, Cheyney, Pa., and for two years was head of the Primary Department of Woodlawn Avenue School, this city. Prof. Boyd is an instructor at M. N. I. College, Morristown, Tenn., where he and Mrs. Boyd are at home to their many friends.—Reporter.

BURKETT—MASON. On Monday night, October 8, at Pratt Memorial Methodist Episcopal Church parsonage, Mr. Theodore Burkett, of Columbia, Miss., and Miss Edna Mason, of Bolton, Miss., were united in the bonds of holy wedlock. Mr. Burkett is a member of Owen's Chapel at Columbia, while the bride is a member of Clark Street Baptist Church. The ceremony was performed by the Rev. A. B. Keeling.—Reporter.

JOHNSON—DAVIS. Mr. A. Y. Johnson and Mrs. Lucy Davis were united in the bonds of matrimony, September 30, 1928, at the home of the bride, Mansfield, La. The ceremony was performed by the pastor. Sister Johnson has served as president of The Woman's Home Missionary Society of the Alexandria District for seven years. She and Brother Johnson are class leaders and loyal supporters of the Shady Grove Methodist Episcopal Church. We wish for them a happy sail over life's sea.—Wm. Jarrell, Pastor.

Inquiries

I wish to inquire for my brother, who left home about ten years ago, and when last heard from about three years ago was in Detroit, Mich. His name is Joe Mayes. Kindly send any information to Mrs. Annie Mayes Brown, Inverness, Miss.

I desire to inquire for Charley Elezey, or King, whose mother's name was Martha, and whose home was in Maryland. Last seen by his aunts and daughter in 1880-1881. At that time he had been in the Government service. He is tall of stature, one eye smaller than the other. Please send any information to his daughter, Martha Woodward, 1503 Commonwealth Avenue, North Chicago, Ill.

Special Notice

Coahoma, Miss.—The pastors and delegates of the Clarksdale District, who own cars and are planning to attend the District Conference, which convenes at Pleasant Valley Methodist Episcopal Church, Coahoma, Miss., November 13-18, are expected to motor through the country, and are urgently asked to remain until the Conference adjourns.—Rev. L. W. Washington.

Observations From the National Capital

(Continued from page 834)

DEMOCRATIC HOPES

As one looks over this table of electoral votes in view of the insistent claims of the spokesmen of the leading parties, it appears that the election result may be determined by the swing of one or two doubtful States. If the Democratic candidate is given the ten States of the "Solid South," a number of which are being contested as never before, this would mean 114 electoral votes for him. These States have been definitely counted upon for decades by the Democratic party, no matter who was nominated. In 1924 only two other States stood with these when the votes were counted—Tennessee and Oklahoma—making a total of 136 votes. Conceding also to the Democratic nominee the border States of Maryland, Kentucky, and Missouri, the total would be only 175, or ninety-one short of the needed majority. In order for him to win there would need to be added to this group the States of the industrial East—New York, Massachusetts, Connecticut, Rhode Island, New Jersey, and Delaware. Already on this list are some concededly doubtful States, but they must all be won to accomplish a Democratic victory unless there is a considerable break in the agricultural sections of the West.

REPUBLICAN HOPES

The Republican hopes depend upon the group of States which have not failed that party for a generation in a presidential election, except when the Bull Moose, under Roosevelt, divided the vote, and again in 1916, when Hughes lost the State of New Hampshire by fifty-six popular votes. These normally Republican States include all of the New England group and New York, Pennsylvania, West Virginia, Michigan, Illinois, Indiana, Iowa, Minnesota, and Oregon. With these the Republican candidate would have 241 electoral votes, which would be short of election by twenty-five votes. To this list might be added California, with its thirteen votes, leaving only twelve needed. More than twelve votes will doubtless come from the Western States, but in the group listed, as in that for the Democrats, have been included certain doubtful States. No one is

able to give guarantee that some of the most regular States will not shift this year, but there are three States concededly in the balance, any one of which may easily change the election. These are New York, with its forty-five electoral votes; Missouri, with eighteen, and Massachusetts, with eighteen. In these are great political, racial, and social tides which are influencing large masses of voters.

CONTESTING ELEMENTS IN STATES

New York State has piled up a record registration, both up-State and in New York City. The contest here has ever been one between these two sections. The Republican workers up-State give assurance that their nominee will be given a larger majority from that section than was ever received by any candidate. The electoral vote of the State will be determined by the ability of Tammany to roll up a majority sufficiently large to exceed that of the rest of the State. Tammany officials claim that they have the registration to do this. In New York City, racial, religious, partisan, and social antipathies have played a large part in many an election. The wet and dry issue, the immigration problem, the race question, and party and commercialized politics will determine many votes. All sides admit this situation. The Democratic candidate has carried this State in four gubernatorial elections and lost it in one. If he succeeds here this time it will go a long way toward his election. If he loses it, his election seems an impossibility.

Missouri is another pivotal State. Its eighteen electoral votes have gone an equal number of times to each of the major parties during the past eight elections. Here, again, the liquor question enters in. This State has a large number of citizens of German ancestry who have usually voted the Republican ticket. These the wets are hoping to win over to the support of the Democratic nominee in his effort to modify the Volstead law. Some of the Democratic leaders have felt that this might decide the electoral vote. Over against this is the fear of the political aspirations of the Roman hierarchy which has been raised in the State, and which some observers believe will outweigh the wet and dry issue in Missouri. These factors are working one against the other, and no one is able to tell how great will be the influence of either when the ballots are being cast. A great body of these citizens are strong supporters of prohibition, and will not be moved by any political or minor consideration.

Massachusetts is a State which has been counted upon for years to give the Republicans its eighteen electoral votes in a presidential election. It has done so with considerable margins, but this year the prohibition issue and the Roman Catholic Church are entering into the presidential campaign to an extent never known before. The high tariff as related to the large industrial interests of the State has been an outstanding consideration in determining its vote in the past, but this aspect of the situation may be pushed aside by the wets and given less consideration than formerly by the Roman Catholics, according to the latest surveys. The Democratic leaders with whom we have talked in Washington point to the fact that eastern Massachusetts is largely Roman Catholic. In Boston, seventy per cent of the people are of that church, and the roster of their public officials shows a decided preference for their fellow members. However, the French and the Irish and the Italian

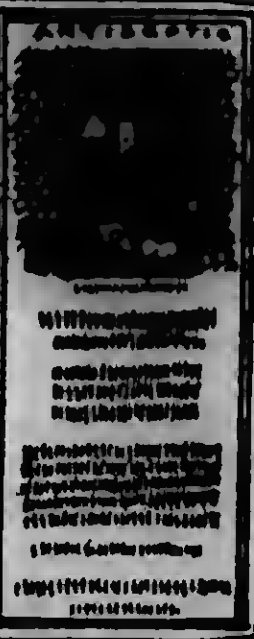
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groups which make up the Roman Catholic population in the Bay State, have not always worked together politically; but observers report that in this election these Roman Catholics have been led to feel that they must stand together. So here, in addition to the wet and dry question, is the one of sectarianism which Washington observers of long political experience are counting upon to determine the result in Massachusetts. President Coolidge, who has had the overwhelming support of the citizens of this State, may be able to hold the electoral vote for his party.

This election seems likely to be determined by those who have not voted in former elections, either because of age or indifference. Every available voter will be brought to the polls in many voting districts. In cities, towns, and countryside intensive house-to-house canvasses are being made. Only a few additional votes in each district would have changed the result in past elections. It may be that a comparatively few votes will determine the outcome of this election, which involves one of the greatest moral reforms ever undertaken by the people of this country.

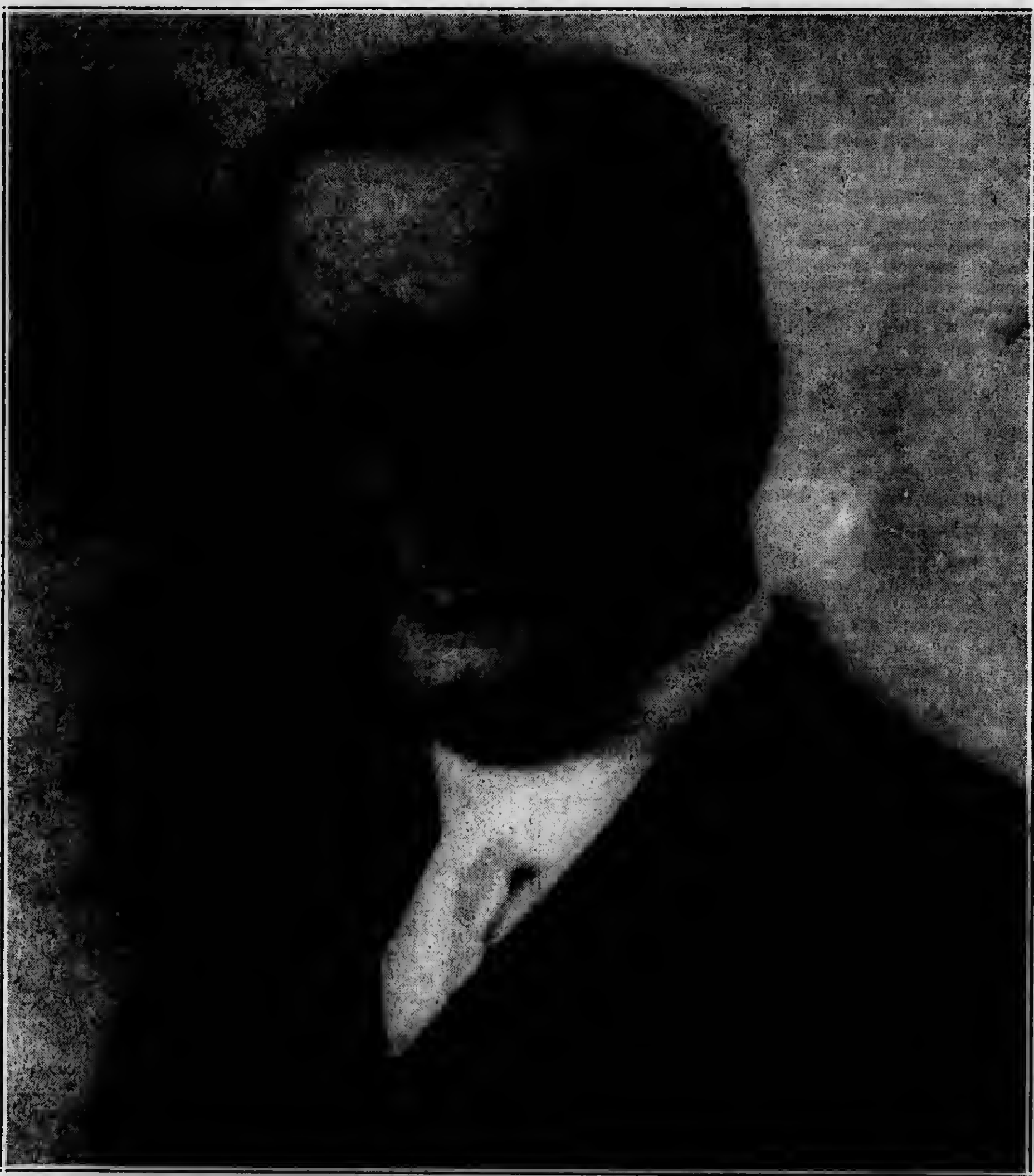
Despite camouflage, party traditions, and attempts to divert interest from the main issues, the Christian citizens should go to the polls determined to vote so as to sustain their country as an agency of social uplift and righteousness.

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THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, NOVEMBER 1, 1928



BISHOP H. LESTER SMITH, D.D., LL.D., formerly of Helena (Montana) Area, now new resident bishop of Chattanooga Area. He has just concluded most successfully annual sessions of both the East Tennessee and Tennessee Conferences, the former at Knoxville, the latter at Shelbyville, Tenn. The bishop was the soul of inspiration and help to the thousands who were awaiting his coming and leadership with eager anticipation. Coming, he saw and captured all hearts, so that there is great rejoicing over his sympathetic, wise, and buoyant leadership of the area for the current quadrennium. The third and last colored Conference of his area, the North Carolina, is being held this week at Hickory, North Carolina.

Americans Face Duty at Polls

Who Votes and For Whom?

By Harry Earl Woolever

Editor of The National Methodist Press

THE American people stand face to face with their greatest political duty—the selection of the head of their nation. Before the week has passed they will have chosen the individual who is to speak and act for them, not only in the administration of this Government, but in the councils of the nations of the world. In fact, in the election booths of this country on November 6 will be determined the future course of this republic and of the world. This is not saying that the United States is the monitor of the world's actions, but it does mean that in the various programs of the nations the attitude and position of the United States is of the largest influence. When an international issue arises, it is the custom for the individual who is in the White House to speak immediately for this nation. His declaration, once made, is generally accepted by the world as the voice of the nation. It is for this reason that when thoughtful voters cast their ballots they will be governed by considerations much more significant than partisan traditions.

THE MIND OF THE PRESIDENT

In the old days of monarchies, a familiar adage was, "As the king, so the people." One of the fundamental convictions of the early pioneers in America was that the king's mind did not express their mind. The idea of the democracy was, "As the people, so the ruler." It is in line with this theory that approximately 60,000,000 citizens in the United States have the opportunity of deciding which of the candidates for the presidency can best reflect their thinking and express their opinion upon great moral, economic, civic, and humanitarian questions which are to be decided in the next four years.

THE MAN FOR THE JOB

A clever cartoonist has put in graphic form the importance of selecting the right man for the presidency in view of the special tasks with which he must deal. The artist avoids the vital question of prohibition for very evident reasons. He pictures the two leading candidates before an employment sign placed outside the office of "Mr. Public." The sign says a man is wanted, a technical expert who can handle the follow-

ing undertakings: "Inland Waterways, Mississippi Flood Control, Boulder Dam, Muscle Shoals, Tariff Adjustments, Foreign Affairs, Farm Relief." The sign indicates that training and experience are necessary, and asks for about 15,000,000 references from responsible citizens.

This cartoon puts very clearly a part of

To Our Delinquent Subscribers

All persons who are in arrears with the Southwestern Christian Advocate are hereby advised that all past-due payments for same must be sent to the office at once. Postal regulations will not permit us to send the Southwestern longer. Our obligations must be met. Help out in a large way by RENEWING YOUR SUBSCRIPTION TO-DAY. PLEASE RE-NEW.

the work which is cut out for the next President. Each voter on November 6 will by his ballot recommend either one or the other candidate. By the marking of the ballot the citizen will indicate who he or she thinks is best fitted to handle these questions of state.

GREAT ISSUE OF CAMPAIGN

As we have come to the closing days of the campaign, more and more clearly has the question of national prohibition been made the outstanding issue. On other questions of policy and purpose the candidates do not greatly disagree; of course, the respective abilities of the candidates to carry through their policies is a question for individual judgment, but on prohibition there is a clear-cut difference. One candidate stands for the successful carrying out of the prohibition policy of the nation, while the other has declared against this policy. This question, which is avoided as an issue in both of the major party platforms, was made the decisive feature of the campaign in the minds of most of the voters of the land—made so by the declared purpose of one of the candidates to overthrow prohibition. The out-and-out wets will support one candidate and the out-

and-out dries will support the other, with but few exceptions. These exceptions appear to be principally among those of peculiar party obligations, such as office holders or seekers, the partisan traditionalists, and certain distinct racial groups.

Free citizens will this year take their stand upon the prohibition question without regard to party lines. In fact, it has been said that the party lines have been practically erased in this campaign, and one favors or opposes a candidate because of his individual fitness and attitude. So clear-cut is the moral issue in the presidential campaign that a committee representing thirty-one

temperance organizations, including members of all parties and nearly every sect—Unitarian, Presbyterian, Disciples, Roman Catholics, etc.—makes the following decisive declarations relative to the significance of this election:

"We regard the results in the Republican and Democratic Conventions as marking an epoch in the history of the struggle for a sober America and the outlawing of the saloon and liquor traffic.

"We believe that these results present both the gravest danger and the greatest opportunity ever offered by a political situation to the constitutionalists as well as to the dry forces of the United States."

CONSPIRACY OF THE WETS

It was the evident policy of the liquor interests of this country to overthrow the Eighteenth Amendment by a clever political scheme. The plan has been to combine an appeal to the wets with a cry of "religious intolerance." With a wet candidate they hoped to win the support of all the wets and then raise the cry of religious intolerance to hide their wet move, inferring that those opposing their candidate were taking that stand because of the candidate's religion. This has become more glaringly evident as the campaign has drawn to the climax. The wets do not care about any political party, its past or future. They backed the nomination of their candidate, approved his bolting the party platform, and then flocked to him

(Concluded on page 868)

Personal and General

—The Rev. L. W. Strickland, on invitation of the pastor of Calvary Church, New York City, recently conducted there a successful evangelistic campaign covering a two-weeks' period. His warm gospel messages were supplemented and reinforced by his earnest gospel singing. Pastor E. W. Rakestraw is jubilant with his congregation over the widespread benefits of these meetings. The Rev. Mr. Strickland is winding up his fifth year as pastor of our church, Union Grove, at Covington, Ga.

—Mrs. Ruth Grisette Carter, the wife of the Rev. Geo. W. Carter, of Scotlandville, La., recently returned from Hurlock, Md., where she has been serving as executive of the Summer School and Social Service Center for Negro Migrants, under the auspices of the Council of Women for Home Missions. Mrs. Carter is especially fitted for this work, being a college graduate of Clark University and having been engaged in this type of work prior to this time at Hurlock; also Atlanta, Ga. Her coworkers were Miss Lois Lockhart and Miss Minnie Williams, both of Bishop Tuttle School of Social Service, Raleigh, N. C.

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SOUTHWESTERN CHRISTIAN ADVOCATE

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"War Is Not Inevitable"

IN 1918 the guns of a war-weary world became silent. In 1928 the governments of a war-renouncing world became vocal. From guns to government is the trend of our times. Leadership is passing from the war-makers to the peace-makers. A decade of indecision is ending in some clear convictions and determined policies relative to peace. The Armistice was the sullen lull of exhaustion. The Paris Peace Pact is the solemn pledge of renunciation.

War is not inevitable. But peace is likewise not inevitable. Many influences still make against it. Cynics arm themselves with pens. The cry for many cruisers resounds through Congress and confuses the minds of men at home and abroad. Compulsory military training perpetuates the ideals and methods of the battlefields in many a school and college. The sundry fears and hatreds of citizens are being capitalized by professional pessimists in the name of patriotism. To counteract all these we must crystallize the sentiment and mobilize the conscience of Christendom.

The peace movement must be made a personal program. That which pulpit leaders have seen afar off laymen must now see near at hand. Our citizenry demand the ratification of the Paris Pact. The causes of war must be studied and averted. Peace education must enlarge the everyday thinking of the man on the street. Good intentions must be guided by Christianized imaginations in order to make the Golden Rule apply to other races and nations. Moods of brotherly feeling must be fused into a passion for peace.

To these ends we summon the millions of Methodism and offer the services of the World Peace Commission.

World Peace Commission, Methodist Episcopal Church.

RALPH W. SOCKMAN, Chairman,
G. BROMLEY OXNAM, Recording Secretary,
ALVIN C. GODDARD, Executive Secretary.

Hoover or Smith?

AS CITIZENS, approaching the national election, we do well to realize that we are at a crisis in the life of the nation; the most momentous political crisis since the days of the great Lincoln. This is a time when American citizens need to be reminded that not personalities but fundamental issues are the essential facts for consideration.

When we declare our allegiance to either Mr. Hoover or Mr. Smith, let it be well remembered that these men are the titular heads of their respective parties. The election will determine the ascendancy of one or the other of these political parties and contribute to its perpetuity in control of the nation's affairs. Mr. Hoover represents, beyond cavil, the Republican Party. It is generally conceded by public opinion, and his speeches confirm, that he embodies in his career and character those things for which the Republican Party stands, and which make up that party's historic continuity. In both governmental policy and polity, his record shows him to be identified with, and an exponent of, that high type of Republican spirit that forms the basis of that party's ideals and platform. Mr. Smith, some say, embodies the principles and spirit of the Democratic Party. But this is a much mooted question, for many affirm, even of his own party, that he most remotely exhibits, if at all, the ideals and standards of that party, though at the present time he is its official standard-bearer.

Upon this uncertainty the Democratic Party is nearer the point of disruption than at any time within the last sixty-odd years. The personality of Mr. Smith won him the place at the head of his party, but his utterances and his known attitude on such issues as farm relief, the tariff, immigration, law enforcement, and prohibition, have failed to win for him the support and approval of large numbers of his party in the normally Democratic

strongholds of the nation. Undoubtedly the most disastrous weapon to be hurled against him on November 6 is that of the enraged moral sense of the nation fostered and wielded by moral and Christian leaders of all the churches without political or sectarian bias.

Whether these gentlemen do or do not embody the principles and spirit of their respective parties, is not the main consideration. In the final appraisal or estimate of the power to be wielded in shaping the nation's future fortunes, it's the party that counts. Whoever is President will direct tremendous influence, and must be selected therefore with utmost scruples. But upon him there is the possibility of governmental check. The President has definitely defined limits beyond which he is unable to go. These are fixed by Constitutional provision. But the party is an organized structural unit, the political framework upon which our Government rests, and according to which the nation's principles are shaped. It is continuous in the life of the nation. For this reason, in proportion as it obtains a congressional majority, or otherwise, it is able to perpetuate its ideals through such legislation as it may enact. Its political ideals are strengthened by its party traditions, and these together determine the party attitudes on the great questions of public concern. Long after a given President has been succeeded by another, the former President's party wields a disturbing influence in the councils of the opposing party.

Thus to vote for a given party is more significant than to vote for a given nominee for President. According to the measured and deliberate expression and insistence of the Southern press, the main virtue of the Democratic Party is in color supremacy. By their own judgment, their own reasoning, and their own emotional urge, these makers of public opinion make race preju-

dice the tantamount issue on which the Democratic Party bases its appeal to the American electorate. These irate leaders of the old school of Southern politicians would enthrone race prejudice as the most desirable factor in national life as it is in Southern civilization. They would repair and paint again in fresh colors the old barriers, so long held by Southern civilization, against the Negro citizen's just and Christian opportunity for increased self-respect and advancement. And they would, by this election, nationalize this anti-Negro spirit and attitude, making it a part of the nation's religion and policy.

Such men forget the long years of effort that hitherto have been made by the best people of the land, of all races and of all religious faiths, to lessen the intensity of, even to try to stamp out, race prejudice as a thing unworthy the spirit and future of this great nation. They forget likewise the heroic efforts being made at the present time, and the fine social machinery that has been built up for racial amity, harmony, and co-operation. They forget also the declaration of purpose and guarantee made in the formation of these United States assuring all of our citizens a fair chance and unlimited opportunity for liberty, the pursuit of happiness and life. And how easy it has been for these fomenters of race prejudice against the Negro to forget the Negro American's valor and blood-sacrifices for an opportunity to live his life in this Republic, free from the hampering handicaps of unreasoning and unjust as well as unnecessary race prejudice against him and his loved ones. It is not conceivable that any who have the true spirit of our American history and of the Christian ideals of our nation, could cast a ballot influenced by such an unworthy consideration as that of subserviency to race prejudice appeals.

It will be a marvelous moral gain for the civilization of the South should her best citizens vote contrary to those ends sought by her less noble-spirited leaders, who are constantly appealing to the incentives of race prejudice. The most encouraging signs of the times are that many high-souled, star-led leaders of the Southern democracy are repudiating race prejudice as the issue of this election, and are pulling themselves out from under the clairvoyant spell induced by such an appeal, and are now championing the ideals and principles of the liberalizing Republican Party. Such citizens know what are the real assets of a nation. They are aware that not race prejudice, but material prosperity helps to make a nation great; that the true virtue and grandeur of a nation lie in its moral defenses; its respect for and enforcement of its Constitution, disciplined obedience to the social good will; its maintenance of equality of opportunity for all elements of its citizenry; the elective franchise, by means of which a sovereign people choose those by whom their laws are made and administered. These, and not race prejudice, should determine the balloting at the polls of the nation in the present crisis.

It is clear to all liberty-loving, fair-minded Americans that voting must not now be directed for the purpose of glorifying candidates; but for the prosperity and moral grandeur of our nation, may every ballot be cast. As American citizens approach the polls, let them do so remembering that a precious old Book has to contribute out of its storehouse of wisdom for our light and leading:

"Wine is a mocker; strong drink is raging; and whosoever is deceived thereby it not wise." And again:

"Blessed is that nation whose God is the Lord; and the people whom he hath chosen for his inheritance."

Tennessee Annual Conference Proceedings

By the Rev. L. P. M. Robinson

IN SPITE of rain and inclement weather, the sixty-third session of Tennessee Annual Conference convened October 17-21, 1928, at Scott Chapel Methodist Episcopal Church, Shelbyville, Tenn., Bishop Matthew W. Clair, D.D., LL.D., presiding.

The Conference assembled at 2 P. M. and called to order with singing, led by the bishop, after which he fervently invoked the Lord's blessing on the Conference and asked His guidance and grace to help expedite the business of the Conference. The bishop read a part of the first chapter of Paul's letter to the Philippians, commenting on and impressing the vivid truths contained therein. The district superintendent aided in administering the Holy Communion to 121 persons.

The welcome hour was quite a treat. The Hon. Judge Smith, representative of the mayor, eloquently gave warm words of welcome. Welcome on behalf of the white churches, the Rev. H. P. Keathley, of the Methodist Episcopal Church, South; on behalf of the colored churches, the Rev. A. T. Clark, D.D., of the African Methodist Episcopal Church; for the local church, Miss Sara E. Dean; for the educational institutions, Prof. J. C. McAdams; responses, Dr. G. W. Lewis and Dr. A. R. Howard.

At 8 P. M., after devotions, Dr. G. W. Lewis, chairman of the finance committee, gave a few complimentary remarks regarding the splendid work and improvement on the church and the modern, well-equipped parsonage newly erected under the administration of the Rev. D. T. Burch. An offering was taken by the Rev. E. J. Cox to the amount of \$31.55.

The speaker of the evening was the Rev. A. R. Howard, representative of the Board of Temperance, Prohibition, and Public Morals, who made a soul-stirring address on the prohibition question to the delight of all. It resulted in the signing of prohibition pledges: ministers, 100%, and 95% of the entire audience, and raising \$5 for the said board, and the reading and the adoption of a ringing resolution on temperance and prohibition.

The bishop stressed the moral, not the political question, involved in the Hoover-Smith campaign, and the Tennessee Conference went down on record as being solidly behind Hoover and support same in the November election.

The Board of Education and World Service Commission was represented by Dr. M. J. Holmes, who made an interesting and businesslike address from an educational standpoint. (Concluded on page 861)

The Contributing Editor's Page

"Choose Ye This Day"—

THE day is November 6. We are to do the choosing. The most important political decision of recent years is now pending. We are not merely choosing between rival candidates, nor deciding whether one party or another shall win a victory. We are facing two fundamentally different moral policies, to one of which the American nation is to be committed. Our choice is a moral decision, and the course of affairs for a long time to come will be determined thereby.

IN view of the great and grave importance of this election it is unthinkable that any person who has the right and duty of the suffrage should fail to vote. Recent years show that a deplorable record has been made in some parts of the country. Less than fifty per cent of the electorate has voted. This is a condition of things to make us heartily ashamed of ourselves. If it should be duplicated in the election next Tuesday it will indicate that we have among us large numbers of citizens who cannot be stirred out of their selfishness into life and action by the most vital moral issue of our time.

To turn Election Day into a holiday, to go off on a trip, to play golf, to attend to "business as usual," to do anything which interferes with the sacred responsibility resting upon every voting citizen of this country, is to prove oneself unworthy of the sacrifice by which the liberties of the Republic have been secured.

IN the beginning of the campaign we were concerned with a number of different issues. Farm relief, power control, the tariff, foreign relations were dealt with in the party platforms and in the speeches of acceptance of the two leading candidates. But as the weeks have gone by just one issue has come forward as the overwhelming issue. The *prohibition question* is the issue of this campaign. There has been some side-stepping, and many attempts have been made to fasten the attention of the voters upon something else. But with a true instinct for the realities of the situation the minds of the people have more and more turned toward prohibition as the one really vital question at stake.

This is characteristic of our nation. We know a moral issue when we see one, and we cannot be fooled nor silenced nor side-tracked when once our moral convictions are thoroughly aroused. In spite of what some brilliant editorial writers in the daily papers have said, in spite of what the so-called liberal periodicals have published from writers who take themselves with great seriousness, the people, the plain people of this country, among whom we as Methodists are numbered, went straight to the heart of the whole business and seized upon the one matter of concern to each and every one of us and made that the overshadowing issue. This political battle is being fought to a finish upon moral ground.

IS prohibition to be killed? Is prohibition to be given a fair chance to work itself out? Are we to cast a vote in favor of throwing away the moral gains already made? Are we to vote in favor of consolidating those gains? One of the candidates is in favor of killing prohibition. The chairman of his national committee

regards prohibition as a "damnable affliction." The candidate of the other major party regards prohibition as a great moral and economic venture full of good promise for the future. We must choose between these two men, and so help to fix the policy of our nation with regard to liquor control.

Former Governor SWEET, of Colorado, a life-long Democrat, declares, "It is my conviction that there is a studied and determined effort in this country on the part of the 'wet' citizens, amounting almost to a conspiracy, to break down prohibition by excusing law-breaking, discouraging obedience to law, practicing and preaching nullification of the Eighteenth Amendment, and trying to show that our so-called reign of lawlessness is due largely to prohibition." Are we to give strength to this effort? Are we to line up with this conspiracy? If we keep this issue steadily in mind and refuse to allow ourselves to be fooled by any of the minor differences of the campaign we shall then clearly see just what a vote on the wrong side of the prohibition question means.

LEADING educators point out the "grave peril" to youth involved in the proposed tampering with prohibitory legislation. President WILBUR, of Stanford University, is reported to have said: "There is no doubt that there has been a marked decrease in the use of alcoholic beverages among the college students with whom I come in contact. Compared with the period before the present laws were put into effect, I should say that we have only one tenth of the problem we had at that time in connection with liquor." While from the office of the president of one of the great State universities we have this statement, "So long as we keep liquor in its present position of disrepute the enforcement problem will solve itself."

We are called upon to choose between a policy which, according to the first-hand testimony of those who have exceptional opportunities of knowing, is emphatically declared to be in the highest interest of those affected by it, and a policy which imperils the foundations of character upon which everything else depends. In his speech of acceptance the candidate who is out to kill prohibition professed a great concern for the adoption of a method of handling the liquor question upon which fathers and mothers might rely for "the protection of our children's morals." The nation has found that method. It is prohibition. A vote against it on any ground whatever throws into the discard the surest protection of moral values which society has as yet devised. A vote for prohibition says to those who are placed in authority, "Carry on, and carry forward the noblest experiment in applying moral ideals to life which has yet been undertaken by any great people."

Keep your eye on the main issue and make your choice as in the sight of God.

D. D.

How to Vote

Vote with a conscience void of offense.

Vote with the consciousness of the Divine approval.

Vote so that by the blessing of God upon your vote it may further the interests of His kingdom.

—Ernest G. Richardson.

Cashing Our Summer Conference Checks

By Frank Wade Smith

Pastor Main Street Methodist Episcopal Church, Nashua, New Hampshire

DURING the summer months many church people attended various kinds of conferences and conventions. They returned inspired and enthusiastic, declaring that they had a "wonderful time," and that the experience was worth all its cost. We believe them, of course; but we cannot help wondering just how their summer's experience is going to help their local churches and communities.

We have a right to expect that the local churches should be benefited by the summer conferences. These conferences advertise that their chief aim is to improve the workmanship of those who attend them. Although they stress the opportunity of having our personal experiences enriched, they offer that opportunity as a means to an end, and the end is better service in church and community. Further, many of those who attend the Conferences have their expenses paid in part or in full by the local church. Why? Clearly because the churches desire better service and are willing to invest in the summer conference to secure it. Therefore, those who attend the conferences are rightly expected to match the churches' dollars with better service.

But whether or not the churches share the expense, and regardless of what the conferences advertise, the fact is that what is done at these conferences justifies the expectation that those who attend them will thereafter render a larger and better service locally. In general, the program provides the following benefits: (1) new ideas; (2) new information; (3) renewed enthusiasm; (4) clearer visions; (5) new friends; and (6) refreshed faith. There are other benefits, of course, but they are not pertinent to the point of this article. The six listed include all of the benefits that bear directly upon the chief aim of the conferences. Together they constitute what we will call herein our "conference check."

Now, like all other checks, this conference check must be cashed if it is to have practical value. Those who attend the conferences cannot possess the full rewards of their experiences until they cash their checks and use the returns in some practical way. Everyone knows that uncashed checks represent just so much money lying idle or available for limited use only. Few hold money-checks long after receiving them, but do we act as promptly in cashing our conference checks?

Summer conferences do not justify themselves until they produce some beneficial changes in the field covered. If we take them seriously, we must measure their worth by what happens in the home churches of those attending. For regardless of how much the personal experiences of those attending have been enriched, the object of the conference is not realized until that enriched personal experience is put to work somewhere in effective ways.

But let us frankly recognize that in too many instances all the local church gets out of the summer conference is a report of a general character from those whose expenses have been paid in full or in part by the church, while from those who paid their own expenses they receive—well, often not even a report. It is obvious that

we cannot blame the conferences for this situation. Those who attend them must carry back home not only enthusiasm, but also the will-to-share the benefits of the conference.

Now, cashing our conference checks is not an easy matter. That is why we have not done more of it. The easy thing to do is what has been done generally—reduce it to a formal report that deals chiefly with extolling the inspirational aspects of the conference, summing it all up as "simply wonderful." If we really want to cash those conference checks for their full value we must approach the matter along this line: first, evaluate the benefits listed in the third paragraph; second, get a clear view of *how* we "took in" the conference; third, consider *how* we can put our notes, enthusiasm, visions, inspiration, and ideas to work locally. At first reading it may seem that the third item includes all of what we seek, but the first and second provide an approach that is fundamental to an adequate treatment of the third.

Evaluating the Benefits

Just what is the value to the local church of the benefits listed above? We can readily see their value to the individual who received them, but what about their value to the church that perhaps paid for them? Assuming that our church is of the progressive type, and that its working force is composed of busy people who have little time to study and attend conferences, what is not only needed but probably welcomed by all is exactly what is offered by those six benefits. Look at them again: new ideas, new information, renewed enthusiasm, clearer visions, refreshed faith, and personal contacts with other churches interested in progress along similar lines. Is it necessary to go into details here about the value of those things? Hardly. Every church worker can see at once that those things are just what he and his church needs. Therefore, as far as conferences have provided those benefits, they have sent to the local churches persons loaded with needed goods—people who, like the honey bees, return to the hive with what is food for both those who serve and those served. Go over that list one by one, and see how each item suggests specific benefits that your church needs. If they can be secured for the price of summer conference expenses of one or more workers—well, they are worth more than that, most will agree.

What Happens at the Summer Conference?

The second of the items requires longer treatment. *How* we "took in" the conference is very important when we come to determine *how* we are going to use what we "took in."

Briefly, what takes place at most summer conferences is very much like this: courses of study based upon textbooks and lectures, inspirational addresses, group discussions, devotional services, and recreational affairs—classes in the mornings, study and recreation in the afternoons, addresses and entertainments and discussion in the evenings.

Most of those who attend are heavily armed with note-

books—and their armament becomes increasingly imposing as the conference progresses. As an instructor in these conferences, the writer is always amazed at the students' diligence in taking notes. But right there the matter becomes serious. Those who take the notes usually are not trained in note-taking. They write down whatever strikes them as having value, and many begin to write as soon as the instructor begins to talk—even though he begins with an ancient story. And they go from one class to another and to the lectures in the evenings, taking notes here, there, and everywhere.

The result is that the students come to the end of the conferences with notebooks full of quotations and ideas and references, but they are just collections of "one thing after another"—no organization and, worse yet! most of the notes fragmentary and little more than catch-words. Now, catch-words and scraps of statements may be a very serviceable method for the news reporter, but not for the student, and for the reason that the reporter must immediately write out in full the story contained in those catch-words and scraps, whereas the student's time at the conference is too occupied for him to amplify his notes when the matter is fresh in his mind. The student goes home "intending" to write out in full what he has recorded briefly in his notebook, but we well know what usually happens.

Perhaps this situation should be corrected somewhat by the conferences. Let us hope that in time the conferences will be in position to direct the student's work, particularly his note-taking, so it will be easier for him to put it to use at home. In the meantime, however, the students will have to carry the burden, and the first step in doing so is to recognize the very disorganized and incomplete condition of his notes. And what applies to his notes also applies to his unrecorded enthusiasms and visions.

Endorsing and Cashing the Check

What have we to deal with now? Briefly, on the one hand a person or group of persons who are full of enthusiasm and possess notebooks well filled, and on the other hand a set of local situations that need the inspiration of both "delegate" and notebook. How shall we proceed to bring the two together so they will promote the cause?

First, the delegates must get their conference materials into shape for use. Their notes must be re-written and amplified. Catch-words must be made into intelligent statements, and brief quotations and references must be expanded and given their proper setting. A notebook composed of catch-words and scraps of ideas is no better than your memory. While your memory of what happened is fresh, therefore use it in making your notebook

a lasting storehouse of what you consider worth preserving. Rewrite it; if necessary, get some help—a stenographer to take down what you may be able to say more rapidly than you can write it yourself. Then index what you have written. Yes, we are proposing hard work, but what did you go to the conference for? You have a check—now to get it cashed you must first endorse it and make it completely your own.

Second, instead of one big general report made to the workers there should be a series of reports, each dealing with some particular part of the home situation. For instance, take the matter of the high-school department in your church school. What have you brought from the conference on such matters as organization, courses of study, projects, social life, relation to the church as a whole that bears upon this department? By organizing your reports around definite local problems you can make them of lasting value to your church as well as to yourself. Incidentally, you are paving the way for a still larger use of future summer conferences by your own church and your friends.

Third, provision should be made for getting the reports to the congregation as well as to the workers. Here is where we need a good publicity plan—some way of carrying into our homes to all the people what they must know and understand if they are to support the program adequately. If the church prints a weekly bulletin, use a page of it for a report each week until all reports have been printed. Then a public service might be devoted to the matter—in some way utilizing the presence of the congregation to inform them of what the church has gained from the summer conference. But whatever is done, the aim will be to show how the summer conference has been something more than a vacation for a few people.

All of which may be "old stuff"!

But it is worth reviewing. We suffer a great deal from not having available for use what we possess in the way of ideas and information. Our attics and cellars are full of things we need, but we cannot "lay our hands on them" when we need them. What we brought back from the summer conferences will go into the attics and cellars, too—unless we take care to put it into immediate use or in such form and place that will make it available when needed. What we brought back has value. It is a check that can be cashed, and the returns turned to practical account. Every check that is cashed benefits not only the holder and the local church, but also the summer-conference idea.

THE "spirit of life in Christ Jesus" involves an ideal which ever outstrips attainment.—D. M. Ross, *The Faith of Paul*.



*Thanks for this night of stars,
Enrolled in beauty perfect without name,
And heaven's measureless calm.*

*Thanks for the nodding wind
(So faint with fragrances)
That fans across this cheek in whispering strain,
And leaves its message there.*

*Thanks for the utter holiness of peace
Investing hill and vale and glade and tree,
And lifting plains and ever-journeying streams,
Over all which, night, flung athwart the one-
half-world,
Holds luminous sway.*

—GUSTAV DAVIDSON: "This Night of Stars."

Unavowed Wet Motives

By Ernest H. Cherrington, LL.D., Litt.D.

THERE are unpublished reasons why the repeal of the Eighteenth Amendment might be sought by groups of people who are ignored because they are not vocal. These reasons have more cogency and more sincerity than the pretexts put forth by the wet propagandist. Aside from the manufacturers of intoxicants and the purveyors of beverage alcohol who naturally desire to secure once more for themselves the three billions of dollars formerly expended annually by this nation for drink, I do not know of any groups who have been so conspicuous for their silence as these who constitute the greater part of the wet minority.

First is the group of those who seek relief and escape from life's defeats. As the intensity of civilization's demands presses upon the ordinary man, the number of the vanquished and the beaten grows. There are many who are hopeless of ever achieving for themselves success. To them the wine cup or even the more vulgar beerstein offers a potion of forgetfulness. They seek anodyne. The fumes of alcohol mounting to their tired brains give them surcease of sorrow and forgetfulness of the defeats they have met on life's battlegrounds. For a time they are flushed with victory—the victory of dreams only, it is true, but the only victory which they may know. Prohibition forced this group to face the cold, hard, stern facts of life. It meant that they must no longer postpone the fateful trial balance which would reveal them as less than pawns on the chessboard of life. It made them choose between absolute surrender with its humiliating confession of their utter failure and a renewal of the fight against odds which had hitherto seemed overwhelming. When no longer able to drown their sorrows in the flowing bowl, many of these did take fresh courage and rebuilt their lives. But there still is left a group of those whose ambition is dead, who have no hope, who no longer know what aspiration means. To them the pocket flask with its deceptive relief is the only way out of the Slough of Despond.

Then there are those who are dependent upon illusion, not to disguise an absolute defeat in life, but to enable them to be content with mediocrity. Only let them have their favorite brew, and they are rich, famous, popular; they possess all those things which in a dull, matter-of-fact world are denied them. They seek the restoration of their lost illusions, the cosmetic with which they rouged the unattractive face of naked truth.

Nor should we forget the Timid Soul obsessed by self-consciousness. The prey of self-depreciation, life for him is torment, save for those moments when, with the alcohol racing through his veins, he dreams of love, of adventure, of deeds of daring. The movies give to these an extension of their personality. In the darkened room such a one can watch upon the silver screen others living that colorful life for which his soul longs and which is so unlike his drab existence. There he can love and live and win vicariously. While King Alcohol waves his magic wand, the Timid Soul believes more intensely in his own ability to realize this fuller life. He is fooled into thinking that suddenly his handicap is removed and that his chance to do something fine has come at last.

Closely akin to the Timid Soul are the members of the backward group who array themselves almost automatically against any proposed departure from old traditions or customs. The fact that drinking is a social habit encrusted with the dust of uncounted centuries, to their minds gives it a sacrosanct position. They resent the assaults made by the new age upon such a hoary custom. Of course, prohibition is not the only ancient abuse defended by these late Don Quixotes. Many intellectuals are numbered in this group, who have as their best known leader the president of an American university. These members of the rear guard of conservatism are to-day battling earnestly, but vainly, for the return of the Liquor Age, as kindred spirits fought to preserve the Victorian period, or before that, the Georgian Era. To them all change is abhorrent, and all that is old is revered. Mildly ineffectual and hopelessly outmoded, they form an interesting group among the followers of the exiled King Alcohol.

Other Followers of the Exiled King

Curiously enough, another group of those whose opposition to the Eighteenth Amendment is as real as it seems silent, are at the antipodes of these belated intellectuals. They are the dull, those who need the administration of a "kick" in order that they might find sensation in life. To them a social gathering is unendurable unless the cocktail shaker with its tenth-rate witticisms about "dividends" provides ready-made laughter. The world is full of the marvelous. Even business has dropped its dull garb, and is to-day clothing itself in the garments of romance and adventure. Science has thrown open gateways to a thousand new worlds of achievements. Art, literature, music are enjoying a marvelous Renaissance, but the moron mind can find no acceleration except in the kick from a flask of denatured alcohol.

The Defeatists belong in this horde of tongueless followers of the dethroned tyrant. They are not entirely without voice, however, but rather feebly make their protest to the unheeding ears of the busy workers and doers of the nation. These are those who monotonously murmur, "Prohibition would be splendid if it could be enforced," or "The Eighteenth Amendment is a high ideal, but you know people never will observe it." Lacking faith in themselves, they have lost confidence in their fellowmen. Having achieved nothing daring in life, they cannot believe in the success of any high adventure of the human soul. Sheeplike followers of the nearest bellwether, they parrot their second-rate maxims of despondency, blind to the amazing success of prohibition, observed by the great majority of the American people, and enforced in most sections with comparative success against the lawless minority.

The Selfish form a division in this army of the opposition. These are the ones who like intoxicants, believe they can use them safely, and are profoundly indifferent to any malevolent effect such indulgence may have upon society or the race. They do not say, "After us the deluge," in so many words, but all their actions proclaim their indifference to the degradation wrought by intoxicating liquors.

Then there is the Oligarch. He has not entirely vanished from our political landscape. The direct primary, the referendum, the initiative, none of the machinery of modern democracy has entirely displaced him. These have made his task harder and his reign more precarious. So long as beverage alcohol was readily obtainable, his power seemed unshakable. Nothing has ever been discovered that will keep men more content with tyranny and oppression or less inclined to revolt or to political reconstruction than strong drink. Dull the minds of a citizenry with liquor, and their subjection by a master class or by an unscrupulous demagogue is comparatively easy. Among the special pleaders for the nullification or repeal of the Eighteenth Amendment, none could speak more feelingly than the rapidly vanishing oligarch.

The Scarlet Woman, the professional gambler, the criminal, those who would exploit their fellowmen for gain—in brief, the whole group of parasites who fatten upon human folly—have arguments which to them at least must seem conclusive against the continuance of a na-

tional policy which robs them of their accustomed prey.

It is true that against all these are arrayed those who stand for righteousness, for decency and sobriety, for the wide distribution of prosperity, for the establishment of an ordered democracy, for progress in the finest sense of that abused word. Against them stand also the great majority of the American people, who seek not some avenue of escape from life's defeats, but rather doors of opportunity through which they may march to life's triumphs, who crave not illusion, but reality, and who desire to know the truth about themselves and life, those who ask self-rule and who prize the duties and responsibilities of a citizen above those of a subject. That majority wrote the Eighteenth Amendment in the Constitution. That majority to-day obeys the principle expressed in that Amendment and in the laws for its enforcement. That majority has set and is setting its face sternly against all the proposals, whether such honest ones as might be made by those here cited, or the plausible sophistries that are offered for public consumption by the propagandist of the liquor trade.

The Heritage of the Parsonage

By Ralph N. J. Brown

Genesee Wesleyan Seminary, Lima, New York

“ONE third of the sons of preachers remain obscure; one third achieve mediocre success; the other third rule the world.” Astounding statement though that may be, it appeared in one of our foremost magazines, and was proven true. The names of Woodrow Wilson, Charles Evans Hughes, Tennyson, Emerson, and many others were given as examples of the success of ministers' sons, and as I read the names of those truly great men, the thought came to me that I, too, was a preacher's son. There are reasons to account for the failure of some ministers' sons; there is proof enough why some achieve mediocre success, and after all it is not very astounding that some of our number attain the heights of success. We have privileges and opportunities which are not enjoyed by any other group of people.

My earliest recollections are of a Methodist parsonage. It was not unlike many of the ministers' homes on the itinerant charges. Though it was big and cold, my parents were becoming accustomed to that sort of thing and were not greatly alarmed by the small matter of a cold house in which to live. At that time the faithful president of the Ladies' Aid Society was a supreme being in my small life. On her frail shoulders rested the responsibility of raising the pastor's salary, and if Mrs. Donation-Getter could not raise the money, our clothes and shoes were a dream.

The Advantage of Poverty

Someone has said that poverty is an advantage to the young man starting out in life. It is not by chance or accident that the minister's son gets such a good start on that point; it is from necessity, and he has no choice about it. From the first, he knows that “flowery beds

of ease” are not for him, and that he will have to work for all that he ever receives. Such a thing as an inheritance is never thought of, and no one in the younger generation of the preacher's family is laboring under the delusion that someone will make life's tasks easy for him.

If the minister's son ever has to make frequent changes in later years, he gets his experience in his youth. Many ministers have the moving game down to a science. They know in just which corner of a box to put the sixth volume of the encyclopedia, and how every chair rested in the moving van when the last move was made. Yet this change of surroundings is a distinct advantage to the ones who start their lives in the parsonage. Going from community to community, the minister's son has the opportunity to make new friendships and acquaintances. In later years he has not only friends in one town, but friends in many towns, and he has a breadth of knowledge of the different conditions in which many groups of people live.

As long as I can remember, the official board has been a topic of discussion in our family circle. Mr. Reactionary has a prominent seat in every church board, and is always very willing to throw his pail of cold water on any progressive movement. All too well do we know Mr. and Mrs. Fizzle-Out, who become greatly enthused with each new minister. Soon their ardor dies; the new pastor has the audacity to say something in the sermon which offends Mrs. Fizzle-Out, and old First Church will be without Ezra Fizzle-Out's weekly contribution until the next new preacher arrives.

Ripples on the Surface

Along about the middle of the first year in the new

pastorate, Mr. Big-Wow will arrive from some other church and community. He tentatively seems to assume the leadership of the entire church, and particularly shines in the Sunday-school department. Then one bright and fair Sunday morning the minister mentions something that strikes Mr. Big-Wow right between the eyes, and in less than a week later he has played the fade-out act and is heard from nevermore. Yet the church goes on just the same, for Mr. and Mrs. Steady, Mr. and Mrs. Stand-By, and good old Mr. Big-Payer occupy their pews Sunday after Sunday, and are rarely moved by the little ripples caused by the Fizzle-Outs and Big-Wows.

Sometimes I wonder if some of the laymen ever happened to think that the younger generation in the parsonage might be very much like their own children. Their children may go anywhere and do about as they please, and no criticism is cast upon them. Let the minister's children do likewise, and an eruption occurs immediately. Mrs. Busybody will remark, "Our pastor's family are the most worldly people I ever did see!" However, there is some gain in being brought up in this atmosphere. It would seem that any preacher's son would be so accustomed to criticism that he could face the world without ever losing a wink of sleep worrying about what other people think of him.

To no other group in the world come some of the experiences enjoyed in the pastor's family. Weddings are a never-ending source of pleasure to some of the family, but not often to the preacher's son. It is almost impossible to guess the number of people who have had the happy thought that it would be fine to have the minister's son be ring-bearer at the ceremony. Years ago when I came into the house and saw my white suit laid out ready

to be put on, I well knew that a wedding was to be solemnized in the near future. Then for a few years I enjoyed the utmost freedom from serving in any capacity in the marriage service, but now the trouble has begun again since I am eligible as a witness or have to serve as best man. There should be no reason why any preacher's son should stumble over those familiar words, "With this ring I thee wed, and with all my worldly goods I thee endow;" yet only recently one of my school chums asked me if I had ever seen anyone married!

Training for Life

The minister's son ought to be a good salesman. Almost every person selling something in the community comes first to the parsonage. As the son of the minister enters the home it is not unusual for him to hear the smooth, suave tones of the salesman repeating that age-old sentence, "Well, doctor, if you feel you cannot purchase this wonderful set of books, would you kindly give us your endorsement of them?"

And thus the preacher's son goes out into the world with a heritage unlike that possessed by any other young man. His experiences have been instructive and beneficial, and he goes into the world to give it his best. The power of faith has been emphasized in the atmosphere of the home, and assurances of great things are taught to those who would believe. The preacher's son is brought face to face with the fact that the Lord is on the side of the one who steadfastly believes and goes steadily on. Of the sons of preachers who have reached the heights of success and have become a part of the great group of WHO'S WHO, few have neglected to give credit to their early training and environment.

Religious Appreciation

WHEN Jesus preached his first sermon in the little temple at Nazareth, "*where He had been brought up*," things went well until the Master indicated that God was the God of all mankind, and not the special providence of any particular race or country or mode of religious approach. When He made this point of universalism, the meeting broke up in great confusion and disorder, and Jesus was obliged to seek safety by leaving the place. We think of ancient times when each nation or country had its particular deity, and when each believed in the supremacy of its own. The whole world is on more intimate terms to-day, and a network of communication extends over every habitable place, yet the necessary adjustments involved have affected economic rather than religious thinking and feeling. There is, of course, much separatism in many ways, but the change has been far less in religion than anything else. We are a long way from a sense of universalism.

It would be a healthy thing for our personal Christianity, as well as for the welfare of all non-Christian people, if we could bring ourselves to appreciate what others believe, whose faith is very different from ours. It is by understanding rather than by undermining their beliefs that the highest good will come to them and to ourselves. We are a little too satisfied with ourselves. We make more of our convictions than of our consecration to them, and we forget that God had people aside

from the Christians and the Hebrews. We speak of the idol, fetich, the totem pole, the prayer wheel, and the charm, but not many discern the counterpart of these tucked away quite definitely in the heart of our own satisfactions, under other names.

The fact is we are insular and provincial to a greater degree than we think, and without the discipline of honest comparison or of sympathetic understanding we merely continue to deceive ourselves. It is not the form of religion but the spirit of life that always has and always will count most. In our formal choices we are so divided that we cannot catalogue the species, but under any form, anywhere around the world, we may recognize the spirit of life as Jesus taught it, and curiously enough men find it in the jungle, in the desert, or on the mountains, in strange countries and among scattered islands, the world over, because somehow God is general and not particular; universal, not local. The only "peculiar" people God has, or ever has had, are the people who honor Him by the spirit of their life, no matter who they are or what they call themselves. Our little systems or requirements will shrink in proportion as we enlarge our vision and our heart, but we shall cease to think we can control the Most High, or lead Him into captivity to our hard and fast precincts. It will help us to recall a fine phrase often, "God is greater than our heart," and our ideas of religion have never explored His realm.—K. R.

Bishop Smith Holds North Carolina Conference

HIS presidency over two of the colored Conferences of his area has already won for Bishop Smith the affection and plaudits of the colored constituency of the Chattanooga Area, to which he has just come by General Conference assignment. His radiant personality ingratiates him in the hearts of all who know him. His ease of carriage among his brethren has given them a feeling of comradeship that inspires confidence and loyalty in a common adventure. His



REV. W. T. LOMAX,
Entertaining Pastor

ability without pedantry has become the object of remark on the part of those desiring to be led in the spirit of Him who is the great Shepherd and Bishop of the church; who became all things to all men that He might gain some.

With the advantage of his equipment in personality and the most favorable impression thus already made, Bishop Smith comes to the present session of the North Carolina Conference. That notable Conference will add its contribution to make this session the most noteworthy of all in the long history of seventy years of the Conference's existence. Here is a group of able and devoted men to whom the building of the Kingdom is more than a pastime. With them it is a ruling passion. They possess the spirit of progress and the pride of a long line of distinguished Methodists. Some of the most outstanding leaders of our Methodism were born here, educated in the Conference school, and are reflecting great credit upon the Methodist pioneers who so firmly established Methodism in these parts in the days of the colonies.

Upon such foundations, other leaders preceding Bishop Smith have wrought well. He comes in that succession of wise and able leaders such as Bishops Wilson, Cooke, Henderson, Bristol, and Thirkield. These all made such a contribution to the development of the work in this field as will prove a delightful challenge to Bishop Smith to carry forward. As a working agenda for the Conference the following is the tentative program:

TUESDAY, OCTOBER 30

3 P. M.—Conference examinations, Dr. S. A. Peeler, chairman.

7.30 P. M.—Sermon, the Rev. M. M. McCollum, Shelby, North Carolina.

WEDNESDAY, OCTOBER 31

9 A. M. to 12.30 P. M.—Opening exercises.

Welcome addresses.

Holy Communion.

Roll call, etc.

WELCOME ADDRESSES:

1. On part of city, His Honor Mayor Geo. Lyerly.
2. On part of Interdenominational Ministerial Union, the Rev. J. E. Westberry, pastor St. Paul African Methodist Episcopal Zion Church.
3. On part of city schools, Prof. A. W. Booker, principal Ridgeview High School.
4. On part of entertaining church, Miss Evangeline Dula, assistant pianist.

RESPONSE

The Rev. William Wells, pastor St. Paul Methodist Episcopal Church, Winston-Salem.

SPECIAL ADDRESS

Bishop H. Lester Smith.

The Holy Communion service.

Roll call and organization.

ANNIVERSARY ADDRESS

Boards of Pensions and Relief, by Dr. William M. Jeffers, Chicago, Ill.

2.30 P. M.—Conference business session.

7.30 P. M.—Anniversaries, the Rev. A. G. Jenkins, presiding.

Epworth League.



HARTZELL MEMORIAL METHODIST EPISCOPAL CHURCH
Seat of the Conference

Church school.

Young peoples' societies.

ADDRESSES

Drs. F. H. Butler and a representative of the Church School Board.

THURSDAY, NOVEMBER 1

9 to 12.30 A. M.—Conference business session.

2.30 P. M.—Conference business session.

4 P. M.—Special evangelistic service, under the direction of the Revs. Wm. Wells, J. M. Harris, and M. C. Laughlin.

7.30 P. M.—Anniversaries: World Service, Board of Temperance, Prohibition, and Public Morals, the Rev. J. E. Brower presiding.

ADDRESSES

Dr. R. G. Morris, of Chattanooga, Tenn.

Dr. A. R. Howard, of Washington, D. C.

FRIDAY, NOVEMBER 2

9 to 12.30 A. M.—Conference business session.

2.30 P. M.—Conference business session.

4 P. M.—Allen Home, the Rev. G. H. Caldwell presiding. Address, Miss Ida R. Jones.

7.30 P. M.—Anniversaries, Dr. R. T. Weatherby presiding.

Board of Education.

Southwestern Christian Advocate.

ADDRESSES

Dr. D. D. Jones, president Bennett College for Women.

Dr. Bovard, Board of Education, Methodist Episcopal Church.

Dr. Lorenzo H. King, editor Southwestern Christian Advocate.

Special music by Bennett College quartet.

SATURDAY, NOVEMBER 3

9 to 12.30 A. M.—Conference business session.

2.30 P. M. to adjournment—Final business session.

Saturday night's program will be arranged by the Conference.

SUNDAY, NOVEMBER 4

9 A. M.—Church school, Superintendent R. L. Connor presiding.

10 A. M.—Conference love feast, the Revs. D. Brook, W. W. Pope, M. Munday, and J. W. Jones in charge.

11 A. M.—Sermon, by Bishop H. Lester Smith.

2.30 P. M.—Memorial service, the Rev. J. W. Simpson presiding.

3 P. M.—Ordination service.

7.30 P. M.—Sermon and reading of the appointments.

The Rev. N. J. Pass, A.B., B.D., able and untiring district superintendent, is giving the bishop every assistance possible, as is also the Rev. W. T. Lomax, entertaining pastor, that the present session shall be both profitable and pleasant.

Delaware Annual Conference Welcomes Bishop Ernest G. Richardson, D.D., LL.D.

By the Rev. David H. Hargis

ONE of the most outstanding social events of the season, and perhaps the greatest in the history of the Delaware Conference, was a grand welcome reception and banquet tendered to Resident Bishop Ernest G. Richardson, D.D., LL.D., and his family on Tuesday evening, October 2, 1928, by the Delaware Annual Conference of the Methodist Episcopal Church, at Zoar Methodist Episcopal Church, 12th and Melon Streets, Philadelphia, Pa.

At an early hour the bishop arrived. He was escorted by the reception committee: Mrs. D. H. Hargis, Conference president of The Woman's Home Missionary Society; Miss Juanita Thompson, substituting for her mother, Mrs. W. C. Thompson, Conference secretary of The Woman's Foreign Missionary Society, who was at Scranton, Pa., attending The Woman's Foreign Missionary Society Convention; Mrs. Frances Minus, of Atlantic City, N. J., and Mr. William F. Simmons, president of the Conference Laymen's Association, to the uniquely decorated reception parlor, where the invited guests and the general committee, consisting of the five district superintendents, two pastors, and a layman from each district, with great social enthusiasm, received him.

At 8.30 o'clock the bishop, escorted by Dr. W. C.

Thompson, president, led the procession to the auditorium, where a fitting program was rendered. A combined choir, composed of the choirs from the various Methodist Episcopal churches of the city, directed by Profs. Harry Jackson and S. C. Batchelor, interspersed the program with choice selections. Prayer was offered by Bishop H. T. Ryder, D.D., of the United African Methodist Episcopal Church.

The Rev. J. T. Fletcher, D.D., the entertaining pastor, spoke warm words of welcome to all. The welcome addresses on behalf of the ministry and the laity were delivered by the Rev. W. C. Jason, D.D., of Milford, Del., and Prof. H. S. Wilson, of Fairmount, Md., respectively.

Bishop Richardson responded in his characteristic manner, designating the welcome addresses "lucid, chaste, and succinct." He declared in part, "That he conceived it to be his duty to serve humanity regardless of race, color, or previous condition of servitude. He also solicited and expected the fullest possible co-operation of the Philadelphia Area." The address was punctuated throughout its deliverance with applause. At the conclusion the bishop received a great ovation.

Mrs. Richardson was presented a beautiful basket of

flowers by Mrs. Frances Minor. A fine selection was also sung by the boys' octette from St. Paul's Methodist Episcopal Church. The benediction was pronounced by the Rev. H. T. Johnson, of Brooklyn, N. Y. Then the bishop, accompanied by the invited guests, ministers, and laymen from all parts of the Conference, numbering 314, retired to the banquet hall, which was exquisitely decorated with American flags and autumnal flowers, to partake of a sumptuous repast. The Rev. Charles A. Tindley, D.D., the toastmaster, called upon several who responded to toasts under the following subjects: "The Easton District," by the Rev. J. W. Jefferson, B.S., district superintendent, and F. H. Quinn, S.T.B.; "The New York District," by the Revs. M. A. Thompson, B.D., district superintendent, and J. W. Jewett, A.M.; "The Philadelphia District," by Dr. W. C. Thompson, district superintendent, and the writer; "The Salisbury District," by Drs. J. E. A. Johns, district superintendent, and J. H. Scott; "The Wilmington District," by Drs. T. H. Woodley, district superintendent, and J. R. Brown; "Mother Zoar," by W. Harry Barnes, M.D.; "Morgan College Crusade," by President J. O. Spencer, Ph.D., LL.D., and "The United African Methodist Episcopal Church," by Bishop H. T. Ryder, D.D.

Each district superintendent and the pastor recounted the accomplishments and the possibilities of the district being served, and welcomed the bishop to make his contribution for its advancement.

Dr. Barnes declared "Mother Zoar" to be the oldest church in the world organized distinctly by Negroes. President Spencer stated that the Morgan College Crusade has been successfully concluded. The \$175,000 counter gifts had been obtained. The \$100,000 boys' dormitory and the \$125,000 new Science Building would soon be erected. Bishop Ryder averred that the church of his choice existed to help usher in the universal brotherhood of mankind.

Thus the Delaware Annual (the oldest Negro) Conference in our Methodism enthusiastically welcomed and pledged its zealous co-operation to the chief pastor of the Philadelphia Area.

PHILADELPHIA, PA.

The Rev. J. B. Booth Passes

By the Rev. G. W. Lewis

ONE of the pioneers of the Tennessee Conference, J. B. Booth, quietly passed into eternal life, Tuesday, August 28, 1928, at 5 P. M., surrounded by his wife, his children, and several friends. The end came quietly and peacefully. Brother Booth had been ill the entire year; in fact, he had been in poor health for more than a year, but would not give up until he simply could not go any farther. He had been a traveling preacher for about forty years and held some of the best charges of the Conference. He was twice appointed district superintendent, which position he held with credit to himself and the Conference.

The Rev. Booth was a thoughtful preacher with strong convictions and had the courage to stand by his convictions. He was a graduate of Gammon Seminary and wore the distinction with credit. Mrs. Booth stood by her husband until the last. His children were very much devoted to their father during the watchful hours of his illness.

The funeral services were held at Clark Memorial,

Rev. G. W. Lewis, pastor. Rev. W. B. Crenshaw, district superintendent of the Nashville District, was in charge of the services. Rev. G. W. Lewis delivered the funeral sermon. The following ministers of the Conference were present: W. B. Crenshaw, W. E. Mitchell, H. E. Erwin, J. P. Price, A. Phillips, F. N. Collier, A. Armstrong, S. T. Miller, H. H. Jones, J. D. McCord, H. P. Gordon, W. D. Frierson, J. A. Dowell, E. J. Guthrie, and the Rev. Redmond. Bishop Scott was also present and read the Scripture lesson. J. D. McCord presented and read the resolutions from the ministers. Several laymen were present. W. D. Hawkins read resolutions and telegrams, among which was a telegram from Bishop M. W. Clair. The Rev. A. Armstrong read the obituary. Each of the first six preachers named above made timely remarks.

The body was laid to rest in the cemetery at Lebanon, Tennessee, thirty miles from Nashville. One by one we are "Crossing the Bar."

Tennessee Annual Conference Proceedings

(Continued from page 852)

tional standpoint, followed by Prof. W. M. Brown, president of Walden College. The Walden situation was thoroughly discussed and the Conference gave \$2,865 in cash and subscriptions to maintain same.

The surrounding churches furnished dinner two days. Among them was the good pastor of Mansfield, the Rev. D. L. Edwards, and his people, and the Rev. J. A. Bunley, of Tullahoma, and his loyal people. They served to the satisfaction of all.

The spirit of brotherly love existed throughout the session. There was a record crowd from beginning until the close.

The following distinguished visitors were present: Mrs. Eva Wilson Clair, Woman's Foreign Missionary Society; Dr. M. J. Holmes, Board of Education; Prof. W. M. Brown, president of Walden College; Dr. Alexander Kemp, M.D., Board of Foreign Missions; the Rev. A. R. Howard, D.D., Board of Temperance, Prohibition, and Public Morals; the Rev. L. H. King, D.D., Southwestern Christian Advocate; the Rev. W. C. Adams, of the North Carolina Conference; the Rev. J. W. Sebastian, of the East Tennessee Conference; Dr. Gammon Morris, Home Missions and Church Extension; Dr. Oaten, Board of Pensions and Relief; Mr. O. H. Schansen, of The Methodist Book Concern; Profs. A. Love, Young, and Ivey, of Memphis, and the Rev. C. K. Brown, of the East Tennessee Conference.

Total amount of money raised for all causes during the session was \$284.50.

The bishop preached a soul-stirring sermon which will live in the hearts and lives of the people of Shelbyville and the Tennessee Conference many days hence, using for his text the eleventh verse of the 84th Psalm. He stressed absolute dependence on God.

Conference adjourned to meet at Seay Chapel, Nashville, 1929.

—You cannot force repentance.

—Love makes long journeys short.

—The mean man always wants a good wife.

—A smile will even make an ugly face beautiful.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

PEACE AND GOOD WILL AMONG MEN

FOURTH QUARTER. LESSON VI. NOVEMBER 11

Scripture Lesson—Rom. 12. 1-21.

If our last lesson was very timely, the present one is by no means untimely. To-day is Armistice Day. The purpose of commemorating any event is to get a clearer insight into our present and future duty. Otherwise the time and energy spent in the commemoration has been practically wasted. The armistice was the cessation of the world conflict. Our present and future duty is to strive that another such armistice will not be necessary, because there will not be another world conflict to cease. But no matter what may be done toward establishing a League of Nations, a world court, the signing of anti-war treaties—and much good may come out of them—no matter what may be done along these lines, we can never have a permanent warless world until good will is established among the peoples of the world. Permanent peace depends on permanent good will; and permanent good will depends for one thing on permanent peace. Ill-will predominates in the midst of a conflict. Brothers are against brothers, and seek to devour one another. Feelings rather than reason get the better of the most rational of us. During the war there were in one of the best known and most renowned universities of this country two colleagues. Both were teachers of philosophy—one would think the most rational and self-controlled of men. One was German born and reared, and all his sympathies were with Germany in the war. The other was a full-fledged American. The latter died during the winter of 1916-17. His funeral was held in the college chapel. The former hated him so because of his sympathies in the war that he would not even attend his funeral! And one will never forget how the very evangelists of Christ were turned into the bitterest enemies of each other by the World War! Yes, war arouses the worst natures of the best of men. No matter what may have been the beneficent results of some wars, war itself is the enemy of civilization. It always tends to destroy those finer spiritual and social values which man has progressively built up through the ages by the most arduous toil and self-sacrificing efforts. It tends always to bottle up the more refined and cultured, and to unstop the baser and most primitive passions of men. Yes, permanent good will among men depends on permanent peace among men; and permanent peace among men depends on permanent good will among men.

Functions of Church and State in Establishing Permanent Peace. Therefore to be the most successful, our efforts toward a warless world must necessarily be in two directions. (1) They must be toward maintaining continued peace, even though there should not be any special love or good will among the nations of the world. Sometimes enemies may be kept from fighting. And (2) they must be toward creating and more and more firmly establishing love and good will among the nations. Each of these kinds of efforts belongs to its particular agency. The first belongs to the state; and the second belongs especially to the church. So in this work of preventing wars these two social institutions supplement and support each other. And neither the church nor the state should be misled into believing that the whole task belongs to it alone, or that whatever progress has been made in that direction has been made by it alone. Neither has realized any phenomenal success in the matter thus far. The state does its part—and it is the best that it can do—by fostering leagues of peace, treaties of peace, courts of arbitration to adjudicate differences, conferences to check preparations for war, etc., etc. The church does its part—and it is the most that it can do—by teaching and preaching and exem-

plifying love and good will in its national and international relations. The highest that we can reasonably expect the state to exemplify is good will, though we do not always realize this expectation. But the highest that we expect the church to exemplify is love. But sometimes we see mere good will where we have looked for love. When this happens, the church becomes no more effective an instrument in the hands of God for permanent world peace than the state. Let us not confuse these terms.

Or can we state this peace work of the state and church in another figurative way, as follows:

The world is possessed of a loathsome sickness. The state is a sort of quack doctor. It uses patent medicines and home-made remedies to relieve the suffering. It is concerned only with immediate causes. But the church is the true physician, who has diagnosed the case and discovered the fundamental cause of the world's sickness. It has a remedy which will not only relieve the suffering, but will remove its fundamental cause. But thus far it has not been able to get the world to take and retain a sufficient dose of its remedy to reach and undermine the cause. The state has been effecting temporary reliefs. It has been patching up the patient, making him feel fine, and look the very picture of health; so that from time to time the casual observer has been misled into believing the relief a permanent cure. Suddenly, with the slightest exposure, the patient has again fallen into convulsions. As late as the spring of 1914 many men were boasting that there would never be another war between the great nations of the world. And now again there are men who are making a similar boast.

There will never be a permanent cure until the church discovers some way of getting the world to take and retain a sufficient dose of its remedy according to prescriptions. And the state well knows that its remedies are only to relieve, and not to cure. Otherwise there would not be so much suspicion and cautious preparation for a possible relapse of the patient. Only last summer a great international conference for the limitation of armament ended in the most uncompromising disagreement! At that time Mr. Lloyd George, one of the most far-seeing statesmen, was reported by the press as making a statement of this import: The nations are talking peace like angels, and preparing for war like —!

SAMUEL HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, NOVEMBER 11, 1928

"Communicating to the necessity of the saints"

(By D. D. Martin, D.D.)

The most appealing of all claims on Christian brotherhood is the necessity born of self-sacrifice in the interest of others. The only way to bless and save the world is to go out after the world. Those who make this sacrifice are often in conditions of great need. Since we cannot all go to the field, it is a fine plan for each Christian at home, alone, or with others, to have some mission to which they attach their lives and with which they communicate, providing for it in every way to make it strong and effective. Many are doing this to their own joy and enrichment and greatly to the help of those on the field.

All our approach to the work of missions helps us in bridging the chasm between races and nations. This is Armistice Day when all nations engaged in the World War are supposed to celebrate the cessation of strife and carnage. May we not on this anniversary of the close of a great war anticipate the time when all wars shall cease? The earth will never be girdled with the emblem of peace except by the power of the gospel of peace in the promotion of world brotherhood. It is the ministry of helpfulness as shown to Japan in her desolation following the earthquake, the kindly interest shown China in the famines caused by war and drought, the caring for the children of the Near East, and other evidences of human love that will hasten the day of universal peace.

It is this fellow feeling that helps to make humanity one in faith and purpose. Hypocrisy is quickly discovered and despised by all men. It is the genuineness of love that cements hearts and makes us of one family in all the world. Some are afraid to declare their devotion to the gospel and to others lest it will compel them to accept a tax to the service of God and humanity which they would be unwilling to pay, which is equivalent to saying that we do not love God with all our heart and our neighbor as ourselves. It means much to pay the whole price of being a real missionary at home and abroad.

Most all love friends, but it requires a real saint to love enemies; for it means that we share our bread with him—the putting away of every mask and behave with genuine love toward the unlovable. This Paul had to do, as must everyone who would live godly in Christ Jesus. It is hard to reconcile this lesson with the spirit of politics in the church or state. Here it reads, "In honor preferring one another." Give your blessings on those who persecute you. Do not run after the rich or great, but touch elbows in life's walk with the lowly. Do not contend except in love and live peaceably with all. All this is necessary to a world Christian.

GAMMON SEMINARY.

Epworth League Topic

NOVEMBER 11

By the Rev. J. W. Haywood, D.D.

FRIENDSHIPS OR WARSHIPS

(Isa. 2. 2-4)

This day marks the eleventh anniversary of the signing of the armistice that officially ended the World War. What a fine time it is for a subject such as the one we have for our topic! Which kind of ships shall we have?

JUST SUPPOSE

Kirby Page has a recent pamphlet, the title of which is "International Relations in the Light of the Teachings of Jesus." In this pamphlet Page tells us that he used several days in trying to think out how the Government of the United States could spend

550 millions of dollars in the promotion of a peace program. Five hundred and fifty million is the amount of money the Government now spends for the army and navy annually. I want to give a partial list of the expenditures Page listed, and let you see how far is fell short of 550 million.

A federal department of peace, with a secretary and staff.

Ten regional offices with secretaries and staff.

Forty foreign offices, each with five secretaries.

An editor of peace publications, with staff.
Free circulation of a million copies of peace publications monthly.

Free circulation of twelve million copies of a peace book published annually.

Production of twenty movies annually.

Free circulation of fifty selected books on international problems to 20,000 libraries.

Annual exchange of two hundred American and foreign professors.

Maintenance of international university for two thousand students.

The list runs on like this, and the total cost of it after everything is included, is estimated to be one hundred million dollars; just about one fifth of what the Government is now spending for the army and navy. Just suppose the country should begin spending one hundred million dollars annually in ways suggested by Page! The trouble is, we keep on spending five hundred and fifty million dollars annually for guns and battleships and military education, and then we croak very loudly, "War cannot be stopped!" Of course, we cannot end war as long as we spend the major part of our money and time preparing

for it. If we spend the amount of money suggested by Kirby Page in the ways suggested by him, twenty years would see a great change in the history of the world. Our total educational and political machinery at present is calculated to build up the fighting psychology. If we were at as great pains to build up the peace psychology, we would have war outlawed in a few generations. When a man and a woman marry, they may do one of two things: they may decide to settle all their differences by an appeal to their fists or the rolling pin. In that case, their married life will be a pitched battle, with truce intervals thrown in to give time to spit on their hands and get a new "hold." Or this man and woman may determine that they will arbitrate their differences; in that case there will be no battles. Lots of us who have been in the married game a long time can testify to the effectiveness of the latter sort of resolution. Let this sort of thing be done by nations in their relations, and world peace, which has dwelt so long in the dreams of poets and enthusiasts, will begin to be a reality.

MORGAN COLLEGE.

Blodgett, Miss.—The week following the first Sunday in October was a high week for St. Paul Methodist Episcopal Church. Our revival began on the first Sunday and closed on the second Sunday. Eleven souls were added to the church. The Rev. R. Houze, of Desota circuit, conducted the meeting for us. He was at his best each day and night. Many souls were made to feel happy. We were also glad to have our Baptist sisters and brothers with their songs and prayers. Come again. This week will be one long remembered by all. Raised during the meeting, \$70. May God's richest blessings rest upon us.—The Rev. G. W. Hawkins, Pastor; Lucy Crawford, Reporter.

Bristol, Va.—A group of John Wesley Church members has just returned from the Annual Conference held at Knoxville, Tenn. Those who attended, together with the Rev. and Mrs. E. H. Forrest, were: Mr. and Mrs. E. B. Brown, Mrs. Rosa Broady, and Mr. Clarence Burley. It was one of the largest and best Conferences in the history of the church, presided over by Bishop Smith. Dr. Butler, secretary of young people's work, Epworth League, together with others, congratulated Bristol for having unusual musical talent. Mr. and Mrs. E. B. Brown delighted the Conference with several vocal numbers, accompanied by Prof. W. D. S. Bradley, of Knoxville.—Reporter.

Toomsaba, Miss.—The week following the fourth Sunday in August was a high week for Pleasant Grove Methodist Episcopal Church. Our revival began on the fourth Sunday, and closed on Friday, with three converts. The Rev. F. L. Williams conducted the meeting, and all who heard him were delighted. We pray that he will live long to preach God's eternal Word. Raised during the week, \$55. On Saturday night, two weeks later, a great surprise was given to the pastor, which consisted of one hundred pounds of choice groceries, for which he expressed much gratitude. The party was led by Sisters Lessie Horn, Lula Jones, F. Ott, and Ida V. Thornton. May God bless our pastor, whom we hope to have returned to us another year.—Rev. A. Nelson, Pastor; Lessie Horn, Reporter.

Toomsaba, Miss.—On Sunday, October 14, the members and friends enjoyed splendid services at Pleasant Grove Methodist Episcopal Church. Sunday school was conducted at 9.30 by Mr. F. Ott. The Rev. Jim Waters, from Little Hope Baptist Church, preached a wonderful sermon at 11.30 A. M., and at 2 P. M. the Rev. B. F. Whitehead brought to us a soul-stirring message. Bro. S. G. Roberts, pastor of Haven Chapel Methodist Episcopal Church, Meridian, Miss., delivered a spiritual message at 3.30 P. M. His choir furnished wonderful music; collection, \$21.20. There was also a contest on between Mrs. Lessie Horn, of Pleasant Grove Methodist Episcopal Church, and Mrs. Delia Ramsey, of Little Hope Baptist Church. Sister Horn reported \$65.65, and Sister Ramsey, \$45.05; total for the day, \$110.70.—The Rev. A. Nelson, Pastor; Lessie Horn, Reporter.

Enterprise, Miss.—Sunday, September 30, was a high day at Wesley Methodist Episcopal Church. We entered our new church at 10.30 A. M. and a local program was rendered by the young people of the church. Prof. S. Adams was master of ceremony. The welcome address was made by Miss Cecil Hill; the Rev. H. K. Roberts, of Meridian, Miss., responded. An instrumental solo was rendered by Miss Hattie Q. Nedium, one of the faculty members of the Enterprise school. A duet was rendered by Miss E. Toole and Miss M. A. Harris. The following ministers preached during the day: the Revs. E. W. Rogers, pastor; Amos Moss, E. D. McLemore, C. M. Webb, and H. K. Roberts; also J. H. Nettles, of Meridian. This was the beginning of our revival conducted by the Rev. F. L. Williams, of Scooba, Miss.—The Rev. E. W. Rogers, Pastor; Willie Buckley, Reporter.

Liberty, Tenn.—Phillips Chapel Methodist Episcopal Church: Sunday, October 7, was a high day at this grand old church. The pastor, Rev. J. A. W. Moore, filled the pul-

Little Stories of Achievement

What the Churches Are Doing

Waveland, Miss.—Thomas Oscar Edgar Garrett, son of the Rev. and Mrs. Dave Garrett, born July 28, 1928, was christened at St. Rock Methodist Episcopal Church, Waveland, Miss., September 16, 1928, by the Rev. J. H. Guilder, pastor.—W. W. Richardson, Reporter.

Farmington, Mo.—The rally at St. Paul Methodist Episcopal Church was a success. Sunday, the Rev. Monroe Denny preached a splendid sermon at 3.30 P. M. The leaders reported as follows: Sisters Ada Murphy, \$34.25; Josephine Roden, \$41.25; Susie Wilkins, \$7; total, \$82.50. The Rev. F. D. Woodford is the efficient pastor.—Reporter.

Longview, Miss.—On the fifth Sunday in July, New Light Methodist Episcopal Church held a singing contest between the two denominations, led by Prof. Neal Johnson, of the Baptist Church. Dinner was served on the grounds to a large gathering. Raised \$30 for the day, of which \$24.47 was left for the benefit of the Methodist Episcopal Church.—E. E. Russell, Reporter.

Beaumont, Miss.—We have just closed a very successful revival which was held at Bolton Chapel Methodist Episcopal Church. This revival was conducted by the Rev. J. J. Ford, our pastor. The meeting was fine. The church was crowded each night, and the Rev. Ford's sermons were strong and inspiring. Thirteen souls were added to the church. The Rev. Ford seems to be the man for the place.—Reporter.

Farmington, Mo.—St. Paul Methodist Episcopal Church had a successful rally Sunday, October 14. The Rev. Monroe Denny, of Festus, Mo., preached in the afternoon. Interesting remarks were made by the Rev. W. W. Hill, of Crystal City. The pastor, Rev. F. D. Woodford, preached a soul-stirring sermon at evening. The choir rendered special music. Members responded to the amount of \$86.15. The church extends sympathy to the bereaved family of the late Rev. Robt. Woods, an ex-pastor of St. Paul.—Dayse Baker, Reporter.

Fargo, Ark.—Brinkley Circuit: Beauty Spot Methodist Episcopal Church has just closed a successful revival, conducted by the Rev. J. C. Adams, who preached able sermons to overflowing congregations. We feel that the community and the church at large were revived. There were sixteen conversions and seven accessions, and Mr. C. M. Jones, of Brinkley Colored Methodist Episcopal Church, also joined our church. The good Baptist members attended faithfully. The church is moving upward. Collection for the week, \$12.01.—C. E. Hall, Reporter.

Gould, Ark.—Bailey Chapel Methodist Episcopal Church conducted a trustee rally the fifth Sunday in September. The members paid as follows: W. M. Bailey, J. T. Nelson, A. A. White, the Rev. J. A. Brooks, P. G. Broadenax, \$5 each; Craig Parks, \$3; E. R. Red, Lizzie Bailey, Liza Jones, L. L. White, Rachel Broadenax, I. B. Nelson, M. A. Brooks, Carline Parks, O. Williams, \$2 each; F. M. Jones, Frances Moore, Josephine Davis, Sarah Lang, Luther Poalks, \$1 each; I. D. Nelson, 50 cents; L. Sanders, 25 cents; P. H. Thomas, 47 cents; African Methodist Episcopal Church, 50 cents; grand total, \$52.25.—W. M. Bailey, Reporter.

Mansfield, La.—Sunday, October 14, was a high day at Thomas Chapel Methodist Episcopal Church. There was an old-time basket meeting given. First the pastor, Rev. I. E. Badie, baptized seven children. The church was divided into three tribes: No. 1, Mrs. Ethel Ferguson, captain; Abe Bristo, lieutenant, \$21.54. No. 2, Miss Sarah V. Thomas, captain; M. C. Gant, lieutenant, \$38.20. No. 3, Mrs. I. E. Badie, captain; Miss Necie Thomas, lieutenant, \$42.17; public collection, \$9; Woman's Home Missionary Society, \$5; total money raised, \$115.91. We ask the prayers of the Louisiana Conference that we may continue in good faith.—Mrs. I. E. Badie, Reporter.

Duckhill, Miss.—The Duckhill charge still leads, under the leadership of our pastor, the Rev. S. S. Brown. We have just closed one of the greatest revivals ever held in the town of Duckhill. The Rev. M. J. Stallings, our popular pastor of Oxford, Miss., assisted our pastor. He held the congregation spellbound for five nights. The Rev. Stallings is a great preacher, and he left a lasting impression upon us. Twenty-six precious souls were added to the church; \$40 was raised in the meeting. We want to thank Dr. D. Green and Bishop Mead for sending to us the Rev. S. S. Brown, who knows no failure, and we ask his return for another year.—E. H. Hoskin, Reporter.

Ramsuer, N. C.—The Rev. and Mrs. B. F. Gleaves, of the Ramseur charge, are the proud parents of a lovely little daughter, Edith Elizabeth Gertrude. The people of the Ramseur charge are very proud of this newcomer, this being the first to come into the handsome new parsonage here. The Rev. Gleaves is an efficient pastor. Together with his pastoral activities, he has, in a wonderful way, added much to the musical knowledge of his people. Of his students there are quite a number who now are prepared to play for services. Mrs. Gleaves is an ardent missionary worker. She has meant much to the Queen Esther Circle and the adult auxiliary as well. The little girl's face is turned toward Bennett College for Women.—Mrs. C. A. Covness, Reporter.

Choose We!

WITHIN the next few days our Christian citizenship will express itself at the ballot box. For whom shall we vote? Unhesitatingly for the man who stands four-square for the enactment and enforcement of good laws; who advocates and strives for the betterment of mankind; whose governing ideals, habits, life record and attitude on the moral issues of the day are such that he serves as an inspiration and example to our youth. Surely such a record of worthy service is a wise basis of choice.

Within the next two months your church school will select its teaching literature for 1929. The publications of The Methodist Book Concern have a long record of dependable and efficient service to Methodist Episcopal Church Schools; they stand four-square for righteousness, for the promotion of world brotherhood, and seek to guide and inspire both youth and adults to the attainment of a high type of Christian life.

Your school makes no mistake when it elects to use exclusively the

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pit, this being his farewell sermon. He preached to the delight of all present. Bro. P. Tubbs, from Alexandria, came up and brought his force. We were glad to have them. In the afternoon the Rev. Robinson and his members from Cherry Valley came, and he preached a wonderful sermon. The Cherry Valley choir furnished music, with Miss Ione Alexander at the piano. The Lord's Supper was administered. The Rev. Moore has done a great work this year. He has raised World Service and all other assessments, and carried to the Conference a round report. May God bless him, and may he live long to preach the gospel of God unto salvation. Collection for the day, \$60.47.—Mrs. C. Hunter, Reporter.

Cynthiana, Ky.—Ebenezer Methodist Episcopal Church is on a steady march, going forward for Kingdom building, and is experiencing one of the best years in its history, meeting all debts and claims as they come due. At the last session of the District Conference this church had raised for all purposes, \$800. Our junior church has been organized and is doing fine work. The Epworth League, of which Mr. Geo. Black is president, had a Popularity Contest on October 7, at 5 P. M., raising \$33.20. The trustees have the parsonage debt well in hand, and are meeting the payments regularly. The following auxiliaries are much alive: Ladies' Aid, Sunday school, and junior church. The pastor and wife are untiring in their labors, continually looking after the interest of the church and welfare of all the people of Cynthiana, and we see only victory for this year.—The Rev. E. M. Flournoy, Pastor; Mrs. Jessie Crawford, Reporter.

Garlandville, Miss.—A great revival meeting was held at Pilgrim Methodist Episcopal Church. The Rev. A. Nelson was the evangelist, who rendered splendid service. Nine souls were added to the church and \$62 in cash was raised during the five nights' meeting. The Rev. Nelson is a fine and splendid young man. All who heard him enjoyed his messages. Seven jars of fruit were given him at the close of the meeting. The meeting held at our Mt. Zion Church was another great success, conducted by the Rev. T. H. Johnson, our pastor of Lake, Miss. The

Rev. Johnson has an old-fashioned method of doing things. He has a message to suit everybody; he is a good singer and preacher. During this revival eight souls were converted—six were added to the Methodist Church and two went to the Baptist Church. We raised \$68, and \$55 was collected for building purposes; total, \$118. The church is nearing its completion.—A. D. Wright, Pastor.

East Atlanta, Ga.—Wylie Street Methodist Episcopal Church: Under the leadership of the Rev. J. L. Wattley and his most efficient wife, we are making rapid strides. Coming to us in June after our other pastor, the Rev. L. L. Haynes, returned to Texas, to begin his pastorate of a church in the West Texas Conference at Yoakum, Texas, these good people are equal to the task. The church has been seated with fifty new chairs. We had a play on August 27, under the direction of Miss G. L. Calhoun; on September 24, a Tom Thumb wedding, under the direction of Mrs. Wattley. Both proved a great success. The first netted \$15.60; the second, \$11.80. The church raised for all causes during the month of September, \$88.66. We are having wonderful success. Our attendance at each service is now increasing. The Rev. Wattley is a good organizer and church worker. He is a student also in Gammon Theological Seminary. Watch our report at the Annual Conference.—Reporter.

Pleasant Grove, Fla.—October 7 was a high day at this place. We closed out one of the greatest revivals ever witnessed in the history of the church. Eight persons were converted. The Lord's Supper was administered by the pastor, assisted by Bro. Damon Dell. The first sermon during the revival was preached by the Rev. Fred Butler, of Jacksonville, Fla.; the second by Damon Dell, of Starke, Fla., who preached three nights. He preached on the following subjects: "Ye must be born again," and "Loose him and let him go." Other ministers who preached were the Revs. J. Robinson and M. C. McCloud. District Superintendent Welch was also with us. Among the many visitors were Sister Scott and Sister Jackson, with Miss B. H. Debose, of Jacksonville, Fla.; Sister Dell, and Sister Williams. We are always glad to have these visitors come to us. We thank the bishop for sending to us these great men: the Revs. B. H. Debose and W. E. Welch. We are trying to stand by them in the work of Kingdom building.—Reporter.

Coahoma, Miss.—A grand mock Annual Conference was held at Pleasant Valley Methodist Episcopal Church, Sister Jannie Harden, presiding bishop. The program was arranged with one bishop and five district superintendents, representing the three Baptist and two Methodist churches in Coahoma. Robinson Chapel District, Missionary Baptist Church, Sister B. Hadley, district superintendent, \$23.47; St. John District, S. Moss, district superintendent, \$50.05; Wilson Chapel District, Rosie Parker, district superintendent, \$43; New Star Light District, Annie Hall, district superintendent, \$23.13; Pleasant Valley District, S. Orsten, district superintendent, \$17.35; Sister Jannie Harden, bishop, \$12.30; roll call of delegates, \$24; Conference Claimants, \$21.50; area expense, \$8; Sunday school, \$1.30; raised for pastor, \$21.30; raised for all causes, \$245.30. The following ministers preached strong sermons: the Revs. J. W. Wright, S. Braxton, E. D. Sloan, H. A. Miller, A. L. Hickman, and the Rev. Watson. We are planning a successful District Conference which will convene here November 13-18.—The Rev. L. W. Washington, Pastor.

Mason, Tenn.—We, the members of Alexander Chapel, were proud to send our pastor, the Rev. A. D. Butler, to the Annual Conference with a round report. For some reason we fell behind with his salary, therefore the trustees and stewards appointed eight captains to bring up the deficiency. Having only a short time to work, they reported Sunday, October 14, as follows: No. 1, Mrs. M. E. Sandford, \$23.10; No. 2, Mrs. L. Dugger, \$29.50; No. 3, Mrs. M. McBride,

\$30.25; No. 4, the Rev. J. E. Godwin, \$37.10; No. 5, Mrs. Lizzie Taylor, \$36.16; No. 6, Mrs. R. Blackwell, \$38.50; No. 7, Mrs. A. Thomas, \$11.35; No. 8, Mrs. T. B. Maddox, \$10.70; amount reported from captains, \$216.66; amount reported from entertainments, \$17.80; Ladies' Aid, \$1.75; other sources, \$8.01; total amount reported for pastor, \$244.22; Episcopal Fund, \$5; Conference Claimants, \$4; grand total reported for the day, \$253.22. Just before leaving for Conference it was requested by both white and colored that the Rev. A. D. Butler return. Just after the rally the Rev. Butler preached his so-called farewell sermon, which was an able one.—Samuel G. C. Cobb, Reporter.

Shubuta, Miss.—Sunday, September 9, was a high day at Springhill Methodist Episcopal Church. Our district superintendent, Rev. E. A. Wilson, presided. The leaders and pastor had good reports. On Sunday the Rev. Wilson preached an able sermon, in the morning and again at night. Three persons were happily converted during the five-days' revival; fourteen were baptized, and \$65 was raised. September 16 was a high day at St. Paul Methodist Episcopal Church, and was the beginning of our revival at this church. The Rev. W. A. Wiggins, our pastor, preached an able sermon. The Rev. G. W. Hawkins, of Ellisville, Miss., conducted the revival and preached able sermons each night. Nine persons were baptized; raised \$82. Too much praise cannot be given to these good people of St. Paul. On September 23 the revival began at Silver Spring Methodist Episcopal Church, where the Rev. W. A. Wiggins, pastor, preached an inspiring sermon at night. The revival was conducted by the Rev. J. H. Hendrix. Six persons were baptized; raised \$33.40. Total number baptized, twenty-nine; total amount raised in the three revivals, \$170.40. We are doing all we can to stand by this good pastor. Pray for us.—Annie Adams, Reporter.

Nashville, Tenn.—Gordon Memorial: The H. P. G. Club, just recently organized, with Mrs. Emma Drake as its president, is planning great things to put over their program. They are looking forward to the building of the new church. All of the auxiliaries are especially interested in this great movement. The Sunday school was opened at the regular hour; all teachers were at their places. After the lesson had been discussed, the election of officers for the ensuing year was held. Mrs. Lizzie Smith, the present superintendent, has served successfully in every respect. The Sunday school has taken an active part in the various causes that ask for donations, and has a No. 1 report for this year. At 11 A. M. the young preachers had charge of the services. The fifth Sunday in every month is set aside for them by the pastor. In the afternoon the pastor, Rev. H. P. Gordon, and congregation went out to Old Hickory. The Rev. Grisham, one of the young preachers, was the speaker. He delivered a real sermon and the proceeds were to be used as a donation on our coal that has already been put in for the winter. The pastor urged all departments to hold their elections and get all business cleared, so that they would have clear reports for the district superintendent when he came to wind up the year's work.—Mrs. Georgia Williams, Reporter.

Starke, Fla.—Sunday, October 15, was a great day at Mt. Moriah Methodist Episcopal Church. Sunday school was held at 9:30 A. M. by the superintendent, Bro. S. F. McCoy, and at 11 A. M. love feast was conducted by Bro. S. F. McCoy and Sister S. E. Debose. At this time the Lord blessed us with the outpouring of the Holy Spirit. At 3 P. M. the pastor, Rev. R. H. Debose, took his text from 1 Cor. 2, 22, from which he preached as never before. After the sermon the Lord's Supper was administered by the pastor, assisted by the Revs. J. W. Robinson and W. M. McCloud. At 8:30 P. M. the Rev. J. W. Robinson preached an able sermon from 2 Tim. 1, 12. We are doing a great work at this point, under the leadership of the Rev. Debose. We ask your prayers for our continued success. Raised for the day, \$18.60. On October 7 a great time was witnessed at Pleasant Grove Methodist Epis-

copal Church. Love feast was conducted by Sister L. Tyson and Bro. D. Dell. Forty-four partook of the love feast, and at 12 P. M. seven persons were baptized. A delicious dinner was spread at the church by the Ladies' Aid, and at 8.30 P. M. the pastor, Rev. R. H. Debose, administered the Lord's Supper to sixty-nine persons. Bro. D. Dell preached at night from St. Mark 5. 28. Collection for the day at Pleasant Grove was \$13.65.—Reporter.

Brandon, Miss.—Brandon circuit: Under the leadership of our pastor and wife, the Rev. and Mrs. E. W. Middleton, our church is meeting with continued success. This is their first year with us, and it is indeed gratifying to say they have won the love and respect of the entire membership, and also the friends of the community. Almost every department of the church is organized and at work. It can truly be said of them, they know no failure, and in every way the pastor has proven equal to the task. On Easter Day we raised full quota of \$200, and up to present have raised district superintendent's claim, \$120; Area Council, \$16, and have raised nearly all the claims of the church. Under the leadership of our pastor we have held four revivals: Wesley Chapel, Taylorsville, St. James, and Evergreen, with great results. There were seventeen conversions and accessions, and the churches greatly revived. Our fourth Quarterly Conference convened Wednesday, October 10, at Wesley Chapel, Brandon, Miss., with Dr. J. S. Williams in the chair. All the officers were present with good reports. Collection during the Conference was \$40.15. Raised during the quarter, \$293. At the close of the business session of the Conference, Dr. J. S. Williams preached a soul-stirring sermon from the seventh chapter of Hosea, to the delight of all present.—Silas Spann, Reporter.

Meridian, Miss.—On Sunday, September 30, the Epworth League of the St. Elizabeth Methodist Episcopal Church, Southside charge, conducted a splendid rally. At 6 P. M. the League opened in its usual way, after which a short program was rendered. The welcome address was delivered by Mrs. E. L. Taylor; a paper by Mrs. W. M. Terrell; subject, "Unity"; response, Bro. W. M. Hardy; solo, Miss Lucile Thompson; paper, Miss N. A. Green; subject, "The Meaning of Rally Day"; response, Mr. H. Thomas, of the Colored Methodist Episcopal Church. Each member was asked to pay twenty-five cents. The following responded: N. A. Green, D. M. Pringle, E. L. Taylor, L. Thompson, T. McCain, M. McCain, W. M. Terrell, A. Richardson, E. Rancher, V. Hodges, W. M. Hardy, J. Frost, T. H. Dantzer, N. Hodges; those paying ten cents each were W. Watts, A. Griggs, B. Watts, W. N. Hinkle, N. M. Harris; Mrs. M. E. Gibbs, thirty cents; J. Blackshire, fifteen cents; L. Hinkle, five cents; total, \$4.70; public collection, forty cents; grand total, \$5.10. Thirty-two members were present. On October 2, the Epworth League donated to the new church \$18. The Willing Workers' Club donated \$10. Total raised that night, \$73. We are yet alive, and are now in our new church. Everyone has a new spirit to go forward. Pray for our success.—N. A. Green, Reporter.

DeKalb, Miss.—St. Mark Methodist Episcopal Church: This church and its membership are enjoying one of the best years in the history of the charge. On the fifth Sunday in September the pastor, Rev. A. L. Bohannon, gave a social at his home, known as the pastoral ice cream social, for the leaders. They were highly honored by having four visitors from the sister churches, namely, the ex-pastor, Rev. Williams; the Rev. N. Wallace, pastor of Maybelle Baptist Church; the Rev. Kelley, of Alabama; and Mr. A. L. Alexander. That night the Rev. Williams preached a soul-stirring sermon from the subject, "I have seen better days." On the first Sunday night, October 7, the Rev. G. R. Thomas preached a spiritual sermon from the subject, "Mote Finder." The leaders pulled off a rally for the pastor, known as the class leaders' rally. Class No. 1, J. Gully, \$12.05; No. 2, H. Jack, \$22.50; No. 3, O. Scott, \$11;

No. 4, M. Crawford, \$7.50; No. 5, A. Gully, \$8.25; No. 6, G. W. Fox, \$18.21; No. 7, J. Roberts, \$6.75; No. 8, L. McElroy, \$10.12; No. 9, C. Love, \$5.05; No. 10, M. Gradye, \$3.60; No. 11, E. Welsh, \$11.15; No. 12, W. Scott, \$10.45; No. 13, E. Scott, \$11.29; No. 14, B. Riley, \$6.50; No. 15, I. Love, \$4.80; No. 16, N. Harbour, \$5.17; No. 17, A. Gradye, \$11; total amount raised by leaders, \$165.70. Mrs. A. Gully gave to her leader \$3.45; Mr. A. Scott, \$2; and Miss M. Hampton, \$6. Too much praise cannot be given Mr. Joe Jones, one of the water-work men, who put on the table \$2.65 as a donation to the rally. Total amount raised, \$168.35. Prizes of \$2.50 each in gold were given to Bro. H. Jack and G. W. Fox for the largest amount raised. May God pour out his blessings on these faithful workers. Our church is on the upward march.—Miss M. E. Hampton, Reporter.

Rowland, N. C.—Cedar Grove Methodist Episcopal Church is still trying to carry on the good work, under the leadership of our good pastor, the Rev. C. L. Gidney, who is a hard worker and splendid preacher. Mr. Ed. Benton, the president of our Epworth League, is still faithful. The Sunday school has increased wonderfully this year, under the direction of L. R. McDougald, superintendent. The Rev. Gidney has proven that he is a man of God. He preached a strong sermon Sunday, September 9, from Deut. 22. 11; subject, "Unmixed Garments." Everyone present enjoyed the message. Taking under consideration the shortage of money and weather conditions, we are still struggling to complete our new church. The pastor asks that each member do his or her best. Sunday, September 23, was a great day for our church. The Rev. Gidney preached from the text, "Keep therefore the words of the covenant, that ye may prosper." Sunday, October 14, was Rally Day at Cedar Grove Church. Sunday school was conducted by L. R. McDougald at 9.45 A. M. At 3.30 P. M. the Rev. Williams preached a wonderful sermon. He stressed "The handwriting on the wall." The choir of Salem Methodist Episcopal Church came over to the city and rendered music to the delight of all. After the sermon a melodious solo was sung by Miss Easter Glaspie. The Lord's Supper was administered. All who were present partook of it. We were delighted to have with us Sunday night the Rev. McLaurin, the white Presbyterian minister, who preached a splendid sermon. He preached on the subject, "A Miracle of Grace." We certainly extend to the Rev. McLaurin a standing invitation to visit our church at any time. May God's blessing be upon our pastor. We ask the bishop for his return another year.—Mrs. S. C. McDougald, Reporter.

LaGrange, Ga.—Splendid services were held at Leete Hill Methodist Episcopal Church on September 16. Sunday school was well attended, under the leadership of Bro. Wm. Bankston, who is always on the job. At 11 A. M. we were favored with a very impressive sermon by our pastor, the Rev. A. H. Jamerson, who preached from Matt. 6. 33; subject, "The Principal Things." At 4 P. M. a literary program was rendered under the direction of Mr. N. Thomas. Many friends from the First Baptist, Warren Temple, and Central Baptist churches, participated. At 7.30 P. M. the Rev. Jamerson preached another inspiring sermon from Matt. 21. 22. The day was set apart for

raising the deficit on pastor's salary and World Service. Each member was to pay \$5. Those paying \$5 were: Mr. T. C. Cummings, H. B. Turner, W. Bowie, Mrs. L. Bowle; J. Thomas, \$7; M. Bankston, \$2.25; Mrs. T. C. Cummings, \$1.60; O. T. Thornton, \$1.50; Mrs. F. Truitt, 45 cents. The clubs of each auxiliary also reported: Woman's Home Missionary Society, Mrs. M. Bankston, president, \$5; Ladies' Aid, Mrs. L. Bowle, \$5; Epworth League, Mrs. N. Thomas, \$8.40; Mrs. A. Hay, First Baptist Church, \$1.75; Mrs. C. Beasley, \$1. The good white friends of the city, through our pastor, presented \$25. We wish to thank all who contributed toward this rally, which brought \$84.10 for the day. A spirited revival followed, conducted by the Rev. W. R. Dixon, of Greenville. He preached five nights, and left the church spiritually revived. On the following Wednesday the Ladies' Aid Society rendered a literary program, which has not yet been surpassed. The program was directed by the president, Mrs. Lillian Bowie, and Mrs. Vassie Burton. After some helpful remarks by the Rev. W. R. Dixon, we adjourned, to meet at the home of Mrs. Frances Thornton.—Mrs. Lillian Bowie, Reporter.

Brandywine, Md.—The annual home-coming of Gibbons Methodist Episcopal Church, of the Brandywine charge, was celebrated at the said place, from Tuesday, October 2, to Sunday, October 7, with the following as the order of services: Tuesday, October 2, 8 P. M., preaching service; sermon by the pastor, Rev. C. H. Toulson; subject, "Christian Living." Thursday, October 4, 8 P. M., an eloquent sermon of great power by the Rev. T. S. Tildon, pastor of Randall Memorial Methodist Episcopal Church, Deanwood, D. C., from Ezek. 37. 9. Sunday, October 7, 9 to 10 A. M., Sunday school; lesson taught by Mrs. M. S. Toulson; 10 to 11 A. M., class meeting, with Bros. J. E. Green and J. H. Diggs, leaders; 11 A. M., preaching service, during which a masterly sermon on "The Prodigal Son" was delivered by the Rev. R. S. Reid, the pastor of Woodville Methodist Episcopal charge, Maryland; 2 to 3 P. M., an old-fashioned prayer meeting, with Bro. J. H. Butler, conductor. At 3 P. M. a most instructive and edifying sermon was preached by the Rev. P. R. Vauls, pastor of Metropolitan Methodist Episcopal Church, Pomonkey, Md., from St. John's Gospel, 12. 32. The Rev. Vauls used a magnet and four different sized nails to illustrate the drawing power of Christ on the respective groups of mankind—childhood, youth, manhood, and womanhood to old age and old age—at different times, and also how He could, if He so desired, draw them all together to Himself at the same time. The choir of this church accompanied their pastor and rendered the music for this service. The closing sermon was delivered by the pastor at 8 P. M., from Josh. 1. 5. The following ministers were present at one or more services and rendered valuable assistance: the Rev. P. C. Butler, pastor of Damascus Methodist Episcopal Church, Maryland; the Rev. B. F. Hall, pastor of Nottingham and Croom Methodist Episcopal Churches, Maryland, and Bros. C. H. Sanford and John Stokes, local preachers of Mt. Vernon Methodist Episcopal Church, Ivy City, D. C., and Jones Methodist Episcopal Church, Bennings, D. C. The offering was in the form of a "family" rally and amounted to \$201.82.—M. S. Toulson, Reporter.

District Activities

District Rounds

ALEXANDRIA DISTRICT

First Round—Pleasant Hill Ct., October 30, November 1; Manly Ct., 2-4; Robeline, 6; Powhatan, 6; Shady Grove Ct., 9-11; Trenton Ct., 11, 12; Bayou Sci, 15; Marthaville Ct.; 14-16; Mt. Rose, 18; Bunkie, 22-25 (11 A. M.); Cheneyville, 25 (7.30 P. M.); Leecompte, 27; Allen, 30; Cane River Ct., December 2-4; Boyce and Rapides, 6, 7; Boyce and Village, 9; Boonville, 10-16; Campti Ct., 12, 13; Col-

fax, 14; Newman, 18-23; Pineville, 19-23; Wilton, 20-30; St. Paul, 21-30.

My dear Brother Ministers: We had a great Conference session in Lake Charles, and now we return to our various fields of labor. A great opportunity faces us to do constructive work more than ever before. We have before us the World Service, the building of a new Flint-Goodridge Hospital and Training School for Nurses, endowment of New Orleans University, and the other various benevolent causes of the church.

I am sure none of us are ashamed of the record made in Lake Charles, October 17-21, in the Conference, and I am sure were all inspired by the addresses of the several men, and especially of our beloved resident bishop, to do greater things in the year just beginning.

I am sure I feel that I owe the men of the Alexandria District a debt of gratitude for the success made on the district. Remember, we were seventy-two dollars ahead of last year's report on World Service giving. Now that we are facing a new year with a deficit in the general givings of the church, let each resolve that we on the Alexandria District shall play well our part in helping to wipe out the deficit by increasing our givings along all lines for this year. I am sure I can still depend upon you to put forth every effort to do a big, big job.—Your coworker, S. S. Earles, District Superintendent.

LAKE CHARLES DISTRICT

First Round—Jeanerette, November 18, 19; Oliver Ct., 20, 21; Patouville, 22; New Iberia, 23-25; Lafayette, 26, 27; St. Martinville, 30-December 2; Briggs, 3, 4; Crowley Ct., 7-9; Lake Arthur, 15, 16; Welsh, 22, 23; Melville Ct., 30, 31; Waxia Ct., January 3, 4; Washington, 5, 6; Opelousas, 6, 7; Eola, 9, 10; Oakdale Ct., 11; Spring Creek, 12; Leesville, 13, 14; Lake Charles, 18-20; Eunice, 27.

Dear Brothers: You put over a great program for 1928. Let us go in for a greater success in every way. Prepare your program for another twelve months. Let us go into our closet and pray that God will crown our efforts with success. I am, your brother, W. J. Hampton, Dist. Supt.

Quarterly Conferences

BEAUMONT, MISS.

Our fourth Quarterly Conference was a success. The Conference was held in Bolton Methodist Chapel Episcopal Church, October 6, 7, with Dr. A. L. Holland, our district superintendent, at his post. All officers were present with good reports. Sunday, at 11 A. M., Dr. Holland preached an able sermon that thrilled our hearts. At 7.30 P. M., the Rev. J. J. Ford preached to the delight of all. Raised \$75.10. All claims paid.—Hattie Lucas, Reporter.

KILMICHAEL, MISS.

Our fourth Quarterly Conference at Mt. Zion Methodist Episcopal Church, on the Kilmicheel Circuit, held October 6, was a success. The Rev. J. H. Wesley, district superintendent, presided. Lynn Pittman presided as secretary. A goodly number of the brethren read good reports, which showed the work to be on the upward grade. Paid pastor this quarter, \$75; district superintendent, \$25; raised for building and improvements, \$200; three revival meetings held in August; twenty-one precious souls added to the church. The Rev. Z. T. Powell, pastor of the Methodist Episcopal Church of Winona, Mississippi, rendered valuable service at Columbiana Methodist Episcopal Church, five miles from Winona. We shall be glad to have him come again.—W. S. Leake, Pastor.

MORO, ARK.

The fourth Quarterly Conference was held at Taylor's Chapel, with our district superintendent, Rev. J. H. Hatchett, in the chair. After a brief address on Christian faith and work, the business was taken up and every interest of the church was looked after. The Lord's Supper was administered to a large number of persons. One person joined the church and three children were baptized. The district superintendent was paid in full and a neat sum was given the pastor.—B. T. Tucker, Pastor.

WASKOM, TEXAS

The fourth Quarterly Conference of the Waskom charge was held September 27, with the Rev. A. J. Newton, district superintendent, presiding. All members of the Conference were present with good reports, which showed marked improvement. Paid the district superintendent in full. Mr. Garfield Dixon, a local preacher, was elected delegate to represent this charge in the Annual Conference. After the business session the district superintendent

preached acceptably to a full house. The Rev. R. Hillary, of the Lodi Circuit, was with us and rendered good service in song and prayer.—M. Q. A. Fuller, Reporter.

WEBB, MISS.

The fourth Quarterly Conference of the Webb Circuit was held at Vance, in Studivant Chapel, October 6, 7. The officers present had good reports. On Sunday, the district superintendent was at his best. At eleven o'clock he took for his text, Mark 10, 10, and preached to the delight of all who heard him. Dr. C. W. Butler is the worthy district superintendent. Raised this quarter for the superintendent, \$31.25. We have a new church here, built by Mr. Mike Studivant (white), and given to the Methodist people at a cost of \$2,200. The building is complete in every way. The church has taken on new life; twenty-nine persons communed.—D. D. Reid, Pastor.

District Conference and Convention

The Greenville District Convention, held at John Wesley Church, Easley, South Carolina, was a success from every point of view. The pastors were all present except one, the Rev. M. B. Eaddy. Those who preached were the Revs. S. V. Fowler; F. B. Henderson; B. S. Jackson; G. S. McMillen; J. E. Jenkins, district superintendent; J. A. Gary, and C. B. Lowery. All were at their best. The papers and discussions were on a high-class order. A specimen paper, "The Necessity of a Ladies' Aid Society in Each Church in the District," was read by Miss Beulah Lindsay. More than eighty delegates were in attendance. Those elected to the area council were the Revs. B. S. Jackson, W. S. Thompson, A. Knox; Mrs. Pearl Andrews, Bros. E. W. Brown, W. L. Williford, and Mrs. Lela Brown, reserve. The report of the ministers' wives was as follows: Mrs. O. F. Lawton, \$1; Mrs. L. F. Thompson, \$1; Mrs. L. M. Minus, Mrs. S. J. Jackson, Mrs. G. S. McMiller, Mrs. F. B. Henderson, the Rev. J. A. Gary, \$5 each; Mrs. F. R. Robinson, \$6; the Rev. A. Knox, Mrs. E. Fridie, Mrs. T. Smith, Mrs. R. L. Wright, Mrs. E. B. Jenkins, \$10 each; Mrs. Fannie Manning, \$15; total, \$100, with Mrs. Manning, of Pickens, taking first place. The Sunday schools reported more than \$300, with Fairfield School taking the banner. The Epworth Leagues reported more than \$90, with Liberty retaining the banner. The Ladies' Aid reported above \$140, with Liberty retaining the banner. The Pickens charge led in World Service; Easley, second place, and Williamstown third. All who rallied did well. A few of the leading churches lagged. The next convention was voted to Liberty.—Rev. J. E. C. Jenkins, district superintendent; Prof. J. W. Johnson, district Sunday-school superintendent; Mrs. W. L. Simpson, district Epworth League president; Mrs. Pearl V. Andrews, district Ladies' Aid president; Mrs. L. C. Parks, president ministers' wives; L. C. Parks, reporter.

Obituaries

COOPER—Mrs. Hester A. Cooper, of Kingstree, S. C., departed this life September 29, 1928, after an illness of several months. She was married to the late Rev. A. Cooper at an early age, who at that time was an effective pastor in South Carolina. To this union thirteen children were born. Though the grim reaper, death, upon six occasions clouded her happiness by taking her loved ones, she bore up bravely and fought on. Her Christian disposition and willingness to serve humanity caused her to be known by both races as an incomparable doer of service, in which she always found happiness. Sister Cooper kept faith with the Methodist Episcopal Church, of which she was a faithful member. She was a valuable asset to her family, community, and church. She died at the age of ninety-four years. The funeral was very largely attended. She leaves seven children, a number of grandchildren, and a host of friends to mourn their loss. Beautiful floral offerings were presented by friends, white and colored.—The Rev. M. C. Newman.

DUNBAR—Sister Julia Dunbar, one of the old members who was in the foundation of Methodism in Vicksburg, Miss., died in the early morn, Saturday, September 15. She was about eighty-five years old. She professed saving faith in Jesus Christ the second quarter after the Civil War and joined the church. She was a faithful member of Wesley Chapel through the many years of her life. Sister Dunbar took an active part with all the churches in the work of soul-saving. She was called a world Christian. Her funeral was one of the largest ever held at Wesley. Her life told the story of the cross of Jesus Christ, and she now rests from her labors and her works do follow her. Funeral services were conducted by Rev. J. C. Hibbler.—W. B. Barnes, Reporter.

JORDAN—Prof Bester A. Jordan, son of Ferd and Priscilla Jordan, of Shuqualak, Noxubee County, Miss., passed out of this life Wednesday, August 22, 1928. He was sixty-seven years and seven months of age at his death.

He professed a hope in Christ and joined the St. Peter's Methodist Episcopal Church in the autumn of 1882, during the pastorate of the Rev. C. W. Ivy, one of the pioneer ministers of the Upper Mississippi Conference.

Professor Jordan gave the greater portion of his life to educational and religious work in the county in which he was born, having taught his home community school for more than forty years. The Methodist Episcopal Church and the public school were established in that community about the same time. Shortly after the days of emancipation, after his father, Ferd Jordan, a respected citizen of the county, had purchased a farm, and when he himself became a Christian, he gave an acre of the land which he purchased for a site on which to build a Methodist church and a school. The elder Jordan was a trustee of the church and superintendent of the Sunday school until his death in 1908.

Professor Jordan was highly respected throughout his county by both races for his Christian integrity and his efforts for educational betterment for his race. Because of his keen intellect and industry and earnest application he was exempted from taking the examination of his county several years ago. Both white and colored teachers respected his scholarship.

His early school training was obtained from Quaker teachers who came South from the North immediately after slavery. After receiving the rudiments of an education, because of the demands for his time in those early days, he had to stop school. But because of his ambition to prepare for service, he continued to study and thoroughly qualified for his chosen profession. His worth in that regard is better known by those among whom he lived and whom he served.

His faith in the God whom he served was attested by what he did for His cause. Having taught consistently in the Sunday school of the church which he joined some fifty years ago, laboring earnestly Sunday after Sunday to interpret the word of God to men and women, boys and girls. Not only did he give of his time and talent to this work, but he gave of his material substance to advance the cause of righteousness.

In the year of 1890 he was married to Miss Virginia Greer. To this union eight children were born, all of whom are living.

The community in which he lived, and those who knew him, will miss him. He was laid to rest in the family cemetery on the beautiful Saturday afternoon of August 25, in the presence of his family and relatives and a host of friends. Rev. W. C. Hilliard was in charge of the funeral.

He leaves to mourn their loss a wife, Mrs. Virginia Jordan; eight children: the Rev. L. E. Jordan, superintendent Cincinnati-Lexington District, Lexington Conference, of Lexington, Ky.; Mrs. L. W. Taylor; Mrs. Bessie Staunton; Messrs. Warren and Clark Jordan, of Chicago, Ill.; Mrs. Ruby Greene, of Meridian, Miss.; Mr. Rayford Jordan, Pine Bluff, Ark.; and Mr. Harry Jordan, Shuqualak, Miss.; three sisters: Mrs. Minnie McGee, Holly Springs, Miss.; Mrs. Susie Tate, Macon, Miss.; and Mrs. Winnie Thigpen, Chicago, Ill.; one brother: Dr. H. L. Jordan, Pine Bluff, Ark.; and other relatives and friends.

Schedule of Fall Conferences, 1928

Conference	Date	Place	Bishop
Central Alabama.....	Nov. 7.....	Birmingham, Ala.....	Jones
Little Rock.....	Nov. 28.....	McGehee, Ark.....	Clair
Savannah.....	Nov. 29.....	Savannah, Ga.....	Keeney
South Carolina.....	Dec. 5.....	Cheraw, S. C.....	Keeney
Upper Mississippi.....	Dec. 5.....	Kosciusko, Miss.....	Richardson
Atlanta.....	Dec. 12.....	Covington, Ga.....	Keeney
Mississippi.....	Dec. 12.....	Forest, Miss.....	Richardson

His going was unexpected. He was ill but one brief week. His work is finished on earth. We will miss him but will cherish his memory till we meet again.

WARNER—Sister Cordelia Warner was born near Yazoo City, Miss., in 1858. At an early age she was united in the bonds of holy wedlock to the Rev. Henderson Warner, in Clinton, Miss. To this union there were born eight children—five girls and three boys. She was converted at an early age and joined Lynch's Chapel, at Clinton, Miss. She moved to Jackson, Miss., in the year 1900, uniting with Pratt Memorial Methodist Episcopal Church, under the pastorate of the Rev. Chatman. From this time until her death she remained a faithful and consecrated member of the church, under the leadership of Bro. Randall Anderson. In 1926 she went to Memphis, Tenn., and from there to Chicago, where she remained until the first part of last June, at which time she decided to come home. She died Saturday, September 15, 1928, at the age of seventy years. She leaves one brother, Christopher Griffin; five daughters, one son, eighteen grandchildren, three great-grandchildren, many other relatives, and a host of friends and her church to mourn their loss. During her illness she constantly talked about the Lord. To her pastor she repeatedly said, "All is well with me and Jesus; I am trusting in the Lord." Wherever she went she sought out the church folk and let them know on which side she stood. Among her favorite songs was, "I've Started in Jesus and I'm Going Through." She was hurried Tuesday, September 18, from Pratt Memorial Methodist Episcopal Church. Her funeral was conducted by her pastor, the Rev. A. B. Keeling, assisted by the Rev. (Father) Henry Henderson and the Rev. Thomas Sanders, presiding elder of the Jackson District of the Colored Methodist Episcopal Church. Interment in Lynch Street Cemetery.—A. B. Keeling.

Cards of Thanks

To the good people of the Athens charge: We take this method to thank you for your kindness and the way you stood by us during our three months' illness, and for the storm that brought to our home forty pounds of choice groceries, led by Brother Howell, Sister Diggs, J. Butler, J. Dobes and wife, L. Hadley, W. Davis, Sister Dilworth, Sister Daniel, G. Kirk, E. Howell, M. Smith, Brother Ward, and others. We wish to thank also Bro. F. Burton, local preacher of Aberdeen, Second Church; the Rev. N. H. Cooperwood, pastor of the same church; and the Rev. R. B. Black, pastor of the Colored Methodist Episcopal Church, for their service in our meeting, at which time twenty-seven precious souls were added to the church. The Rev. and Mrs. B. W. Wynn did all they could to make us happy. Brother Wynn is the man for the district and we trust he will remain on the Tupelo District for many years to come.—W. F. Burton, Pastor, Aberdeen, Miss.

In appreciation of service rendered my dear wife, our devout and beloved mother, Mrs. Edyth Elliott Kemp, during her illness and death, with grateful hearts we wish to thank the many friends. Especially we make special mention of the visits and prayers in the home by the Revs. Culmar, Thos. H. Howitt, Fr. Moore, Fr. Maurice; faculty and student body of St. Francis Xavier School. We wish to thank the many friends for the floral offerings, especially from the Junior League, Ladies' Aid Society, Woman's Federation Club, White Rose Club, and all other persons, also active pallbearers: Messrs. I. Farrington, E. Edwards, Alfredo Sands, George Dean, F. A. Moss, Nathaniel Clarks; honorary pallbearers:

the Revs. Culmar, Tucker, Wilson, Mickens, and Fr. Moore. Again we wish to thank the Rev. W. O. Bartley, superintendent of this district, and the Rev. D. W. Demps, of West Palm Beach, ex-pastor of Newman, for responding to long distance and telegram in order to be present and officiate at the funeral; also the following persons for donating their cars: Mr. and Mrs. Walter Smith, Mrs. Blanch Sawyer, Mrs. Joseph Wake, Mr. Manuel Salinero (white), Mr. and Mrs. Albert Flake, and Mr. and Mrs. Stephen Dames. And most graciously do we wish to thank Mrs. Ethel Cleare, whose service has not yet ceased, but continues to remember the three motherless. Mrs. Cleare has proven a true and tried Christian friend.—E. V. Kemp (husband), E. Elliott Kemp, Lester A. Kemp, Helen L. Kemp.

Marriages

JOHNSON—GODWIN. Mr. Ernest L. Johnson and Miss Willie L. Godwin were happily married at the home of the bride's parents, Mr. and Mrs. W. L. Godwin, West Point, Ga., October 7, 1928. Mr. Ernest L. Johnson is secretary of the Cannon Chapel Methodist Episcopal Church of West Point, Sunday-school teacher, trustee, and second vice-president of the Epworth League. Mrs. Johnson is Sunday-school teacher, fourth vice-president of the Epworth League, and pianist of Cannon Chapel Methodist Episcopal Church of the same place. We wish for them a happy and pleasant sail over life's sea. Rev. R. R. Oneal, pastor, officiated.—B. J. Billingslea, Reporter.

RUSSELLS—SINGLETERRY. Mr. J. T. Russell and Miss Bessie Singleterry were united in the bonds of matrimony, September 23, 1928, at the home of the bride's parents, Mr. and Mrs. A. G. Singleterry. The ceremony was performed by the pastor, Rev. R. Berry. Both are members of the Methodist Episcopal Church of the Florence (Miss.) Circuit. Mr. Russell is the son of L. W. Russell, who is a steward and district steward of this circuit. We wish for them a smooth sail over life's sea.—Reporter.

Woman's Column

The forty-fifth annual meeting of Des Moines Branch, Woman's Foreign Missionary Society, was held at First Methodist Episcopal Church, Joplin, Mo., October 4-7. After devotions and a beautiful address by Mrs. O. S. Dow, first vice-president, Mrs. F. S. Dudley, president, opened the meeting. Each delegate was requested to give her name and the office she was holding. Reports from the following committees were received: Publication, Mrs. J. E. Higdon; Library Service, Mrs. D. Smith; Literature, Miss N. Henkle; Hospital Supplies, Mrs. A. W. Harned; Christmas Boxes, Mrs. R. S. Beall; Interdenominational Work, Miss M. V. Patten; Reference, Mrs. J. D. Bragg; By-laws, Mrs. J. B. Thompson; Supplies, Mrs. H. E. Wright. On Thursday afternoon Dr. J. B. Magee preached from the 107th Psalm. Returned missionaries were introduced and greetings were received from Topeka Branch Meeting, brought by Mrs. E. L. Waldorf. Thursday evening Mrs. Waldorf presided. Devotions and greetings by Dr. B. F. Crissman, pastor of First Church. The treasurer, Mrs. W. H. Arnold, made her report, and a wonderful address on "Where Twisting Trails of Ignorance Abound" was made by Dr. Stella Dodd, of India.

Friday morning devotions were led by Mrs. B. F. Crissman. Mrs. Dow urged the "Patron's Gifts"; Mrs. J. D. Bragg, "Progress and Promise Along the King's Highway." The roll was

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called and the report of the Conferences by the corresponding secretaries was given. There was an increase in "Children's" reports; decrease in "Women's" reports. Dr. J. B. McGee preached from Mark 15. 30, "The Empty Cross," which will long be remembered by all who heard this wonderful message. On Friday afternoon a banquet for Junior leaders was held and wonderful messages were delivered from the foreign fields by the missionaries: Dr. Eula Eno, Peking, China; Grace Bates, Sitapur, India; Miss Alice Cheney, Hakodate, Japan; and Miss S. Rose, of Jubbulpore, India. A banquet for young people and their leaders was held Friday night. Addresses were made by Miss Mabel Newlin, of Changli, China, and Miss Ethel Ruggles, of Burhampur, India.

On Saturday morning the president, Mrs. Flora Dudley, beautifully addressed to society, after which Mrs. J. D. Bragg, home base secretary, presented the Clara Swain Auxiliary certificates. All officers were re-elected. Mrs. Dow was elected field secretary. Messages from Korea were given by Miss Maud Trissell, Miss Edith Gaylord, and Miss J. Oldfather. Branch pledge for the ensuing year, \$200,000. Other messages were received from the missionaries on Saturday. Sunday morning, October 7, Sunday school was held. Public services were held by pastor; address by Dr. Ida Bell Lewis, Foochow, China. In the afternoon Mrs. Jessie Louise Wolcott, Foochow China, addressed us on the subject, "Why I Go to China." Sunday evening services were led by Mrs. J. E. Higdon; address, Miss Ruth Partridge.—Mrs. E. W. Hannah, Reporter.

Inquiries

I wish to inquire for my father, whose name is Will Vaughner, last heard of in Montgomery, Ala. His wife's name was Mary Vaughner. Any information concerning him will be greatly appreciated.—Walter Vaughner, Reporter.

Rev. John and Dina Rutlege, of Gainesville, Fla., wish to inquire of the whereabouts of their son, Willie Rutlege. When last heard from, in 1917, he was in Boston, Mass. He was once a member of Tindley Methodist Episcopal Church, Philadelphia, Pa. He is a graduate from a medical college and perhaps is following his profession. He has one living sister, Lillie Rutlege. We will thank anyone for his address. Send information to the Rev. John or Dina Rutlege, North 5th St., Gainesville, Fla.

Americans Face Duty at Polls

(Continued from page 850)

regardless of their own past party affiliations. This has brought about a situation in which the fate of neither party is of importance compared with the consequences which may result from the program to nullify the Federal Constitution.

In this campaign of misrepresentation on the part of the wets they have succeeded in drawing into their program some of the Roman Catholic publications. Sectarian appeals are being made to the Roman Catholic voters. For instance, the Missionary, official organ of the Catholic Missionary Union, published in Washington, D. C., carries such an appeal based on the grounds that "warfare is being waged in this presidential campaign on the mystical body of Christ, rather than on the man, Alfred Emanuel Smith." "Watch and see!" they say, "America is going to become pro-Catholic all at once. . . . This change may take place early in the administration of Governor Smith as President—Democratic President—of the United States."

The defenders of the Eighteenth Amendment are not waging a warfare against a man, a church, or a religious group, but rather against an attempt to nullify the Eighteenth Amendment.

THE NEGROES BEING DECEIVED

The wets are also making an effort to use the Negro voters to serve their ends. We have heard some of the wet politicians declare that they are working a scheme to gain the Negro vote of the North, which runs into the hundreds of thousands, and at the same time to hold the white vote of the South. "We tell the Negroes who want liquor that if they will elect our candidate they can have all the whisky and gin they want. Then we go to the white voters of the South and tell them they can vote for their party's nominee without fear of the return of the liquor traffic because the Constitution will not be changed." These politicians seem to feel no compunctions in thus attempting to deceive the voters. Whatever the result of the election, this kind of tactics means increased crime, for the expectations of the voters who desire liquor are aroused, and they will be led to seek the fulfillment of their hopes by legal or illegal methods. What effect this will have upon the great group of Negroes in the big cities is problematical. The alert Negroes and those under the moral training of Christian leaders who advocate prohibition will not be caught by this effort on the part of the liquor interests, but the uninformed masses may be led into voting against prohibition.

These are but some of the deplorable methods which are being resorted to in the campaign. Prohibition is not a political issue. It should be settled upon the grounds of clear thinking and in the light of the greatest interest of mankind, but the voters are compelled to meet a situation that has been created by the opponents of a dry nation.

A NEW PARTY MAY RESULT

During the past few years there has been an agitation to form new parties in the United States, making moral issues rather than geographical or historical divisions the distinguishing characteristics of the parties. This condition may come as a result of this election. Former members of both the old parties are shifting on moral grounds, and the old lines are surely broken.

Senator Simmons, of North Carolina, has declared only recently that the seizing of the nomination by Tammany and the tactics being used might mean the disintegration of the Democratic party. A year ago last May another stalwart Democrat, Senator Glass, of Virginia, declared in an article: "I may not be a prophet, but I confess to having common sense enough to foresee that if the Democratic party in 1928 assumes to make a political issue of prohibition, or to nominate a candidate because he favors the repeal

of the Eighteenth Amendment, it will be swamped. . . . Should the Democratic party attempt anything of the kind, it will be so completely disrupted as to leave scarcely a vestige of it outside two or three great cities of the country. . . ."

In view of the situation as it has developed in the past six months, the possibility of new party alignments seems greater than in years. Those familiar with the political history of Europe have wondered if the result might not be the formation of a Roman Catholic or clerical party such as those existing in the countries of Europe. The possibility of new party formations may come to more definite form following the election.

NEW VOTERS IN THE 1928 ELECTION

Two new factors enter the national election of 1928 which give hope to every well-wisher of this country. There are 7,000,000

young men and women who, since 1924, have come into the right of franchise. In addition to these youth who will enjoy the blessings of this nation longer than any other voters, there are millions of women who have never availed themselves of the right to vote. With a great moral question involved, these defenders of the homes of America are facing the polls with a unity and purpose which is one of the most hopeful signs of the contest. The two groups make an army sufficiently large to determine the result of the vote in the various States. All citizens who are twenty-one years of age are given the privilege of voting in one of the most significant national elections ever held in America. The record and fitness of each candidate is well known. Each informed voter is able to determine without confusion which candidate will best represent his attitude upon the moral issues before the nation.

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CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, NOVEMBER 8, 1928



BISHOP MATTHEW W. CLAIR, DD., LL.D.

COVINGTON AREA

BESIDES the Tennessee Conference, which was recently put into his Area by the General Conference, Bishop Clair has held also the Lincoln Conference at Kansas City, Kansas, October 31, and will preside over the Little Rock Conference at McGehee, Arkansas, November 28-December 2, 1928. This is the Bishop's second quadrennium as Resident Bishop of the Covington Area, and he has begun the round of Conferences and his general administrative activities with unusual promise of success. Not called upon now to divide his time with the Liberian field, his concentrated interest on the home field will yield every anticipated result for good at home.

Armistice Day and World Peace

Ratification of Pact Renouncing War

By Harry Earl Woolever

Editor of The National Methodist Press

NONE who passed through the experience of the wild rejoicings and the deep thankfulness of November 11, 1918, will ever forget that day. It stands out as one of the most signal world dates since the Reformation. In city, village, and country hamlet, pandemonium was let loose; whistles were blown, business was neglected, locomotives were deserted by their engineers, plows were left in their furrows by rejoicing farmers, looms were left unattended by the spinners, the schools were closed. Everywhere over the land where word could be carried, there was high jubilation and a great thanksgiving because the fighting of the nations of the world had ceased. It was as the glow of the morning sun after a terrible and frightful nightmare. Hundreds of thousands of homes were the scenes of rejoicing and prayer, for out of them had gone sons who were in the fighting uniforms of the nation. That was only ten short years ago, a decade, a third of a generation, but events have made this period a wide span in the life of the world.

On that day of days the great War President, Woodrow Wilson, journeyed from the White House to the Capitol to bring to a joint session of the United States Congress a message quite different from the one he had brought on the second of April in 1917.

PRESIDENT WILSON ANNOUNCES ARMISTICE

"It was one o'clock and two minutes, post meridian," says the official Congressional Journal, when President Wilson mounted the rostrum and announced that on that morning, November 11, at 5 o'clock Paris time (midnight in Washington) the leaders of the opposing forces had signed an armistice, to become effective six hours after such signing. As he read the terms of that agreement, what a burden was lifted from the minds and hearts of those five hundred and more legislators assembled before him. For twenty-one months they had been wrestling with their responsibilities properly to sustain that long line of American troops which, by land and sea, was pushing from every county and village to the battle fronts of the world. Those legislators had been earnestly seeking to meet in every particular the demands incident to a state of war which they had been compelled to recognize when there was naught else a free people could do in justice to themselves and their world responsibilities.

It was slightly after eight-thirty on the evening of the second of April, 1917, when

President Wilson appeared before a joint session of Congress and declared the war situation wherein American lives were being taken and ships sunk in defiance of international law, had become so critical that he felt compelled to place the matter before Congress for its decision. He said: "The German warfare against commerce is a war-

"October 31st closed without any decrease in the giving of the Church for World Service. Detailed report will be published after the records are fully tabulated.

Methodist folks have again revealed their world vision and their happy devotion to the work of making Jesus known.

Each who did his share in October rejoices in what others have done to make this glad day possible." — Orrin W. Auman, Treas., Ralph A. Ward, Secretary.

fare against mankind." Announcing his conviction that the time for America to take action had come, he ended his address with these words: "God helping her, she can do no less." He made clear his belief that the United States must enter the war in behalf of democracy, self-government, the rights of small nations, the hopes of free peoples, and world peace.

At eleven minutes past eleven on the night of April 4, the Senate, by a vote of eighty-two to six, passed a joint resolution "declaring that a state of war exists between the Imperial German Government and the Government and people of the United States, and making preparations to prosecute the same." It is noted in the record that at all times care was taken to differentiate between the German people and the monarchial and military chiefs of Germany. A few hours after the Senate vote there began a tense session of the House of Representatives, which lasted from 10 A. M., April 5, until 3 o'clock the following morning, when the House concurred in the action of the Senate by a vote of 373 to 50.

The United States was now officially and actually in the world conflict. There was no turning back until victory was accomplished.

AMERICA FOUGHT FOR PRINCIPLES

For those who now join in this celebration of the tenth anniversary of the Armistice, but who were too young when the armed forces of Europe broke leash to know the circumstances upon which we entered the conflict, some facts may well be recalled.

The United States was in no wise a party to the opening events of the conflict which rapidly developed into a world-wide conflagration. The President had tendered without success the good offices of this nation to the

contending nations in an effort to bring about a cessation of hostilities. The hesitation of this country to enter the conflict is seen in the fact that forty-two declarations of war between various nations had been made during the period between the outbreak of the conflict and the action of this Government severing relations with the Imperial German Government. When the United States joined the allied nations, the struggle had been raging for thirty-two months, and already the casualties in dead, wounded, imprisoned, and missing had reached 22,853,800. The very foundations of freedom and democracy were threatened by the forces of Imperialism and autocracy.

A WAR TO END WARS

The American youth were asked to enter the conflict to save democracy and to bring about the end of all wars. They went forth consecrated to that task. The tides of battle were turned as their strength was added to that of their allies. In the fall of 1918 the great drive was on; excitement prevailed everywhere. As we entered into the early part of November, each day was born with hope that the end of fighting had come, only to be followed by a night of disappointment. Each day brought its long cables of the American boys sacrificed upon the fields of

(Concluded on page 888)

Personal and General

—The sad news has reached us of the death of the Rev. J. L. Wilson, our pastor at Mobile, Ala., which occurred on Thursday, November 5. Funeral services were held Saturday afternoon, November 3. A detailed report will be given later.

—Dr. J. W. Jefferson, district superintendent of the Easton District, Delaware Conference, has just sent in to the office fifty-seven cash annual subscriptions, taken at the recent session of his District Conference. We are grateful to Dr. Jefferson and all concerned for the splendid effort put forth in the interest of the Southwestern Christian Advocate.

—Bishop Frederick T. Keeney inaugurated his administration of the Atlanta Area in a truly businesslike way by calling representatives from five Conferences to meet in an Area Council at Claflin College, Orangeburg, S. C. Special prominence was given to the outlining of a program for organized and systematic work during the quadrennium. The major causes to be stressed include evangelism, stewardship, teaching the Bible, Methodist doctrines and Discipline, World Service and Christian education in Clark University, Claflin College, and Bethune-Cookman College, the three colleges within the bounds of the area. There was a full attendance and much enthusiasm was awakened.

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Building the Nation's Manhood

THAT is what is being done by the Young Men's Christian Association movement in the United States to a greater extent and in a manner more substantial than most people are aware of. It is our opinion that modern society has within its rank and file of social institutions no one type or series of institutions that justify their existence, support, and perpetuation more than the Young Men's Christian Associations by the character of the appeal made and the evident results in character assets revealed in the manhood fiber of the nation.

In striking conformity to its unique concept of the symmetrical development of the threefold aspect of the individual person, the association, by its finely constructed organizational machinery and its scientific program of activities, has proceeded in the business of manhood-making until to-day, after just a few decades from its small beginnings, it has made itself felt and won its permanent place as one of the most constructive and vital of social forces in our modern life.

The idea of bodily development is not new. Other periods of civilization and other peoples than the present generation have made much of the stalwart physique, 'tis true. But it remained for the association to give to the idea an ethical and moral content. It finds its warrant in the Christian concept of values. The ancient idea was that of a strong body for war; to bear arms, for the sake of prowess in battle; to deify brute force. That was a sort of worship of material power, a species of materialism even before the day of our monumental modern materialism. Such a view was a necessary part of the concept of the state and the citizen's relationship to the state. It was the current idea that the body must be made vigorous in order that it might be valiant in defense of the state. The ancient Greek mother was typical of the loyal citizen, who, tendering to her son his shield as he set out to battle, thus admonished him, "With it, or upon it."

The Christian concept is radically different. The body is to be made healthy and strong, not that it may be sacrificed to feed the vanity of the state or, even primarily, as cannon-fodder in defense of the state. But the Christian idea as the associations teach is that the body, being the temple of the Spirit of God, should be kept vigorous and robust as, in itself, an act of worship and thus a part of the normal religious experience. This justification will more and more find place in modern thinking and attitudes in proportion as we are able to divest our thought of the war and militaristic complexes which are a leftover of the pagan concepts of centuries gone. In its wise program of building and conserving the body at its best, the association relates the process to manhood development rather than to any mere glorification of brute force. The Christian ideal is manhood—not to fight and die, but to live and achieve with, for God and home and native land.

Pursuing this ideal of the religious social value of

body conservation, the annual report shows that the Young Men's Christian Associations of the country sent to summer camps this year some 97,699 boys. That this number is more than four times as many as were in similar camps ten years ago shows how eager is the average American boy to live in tents with an upstanding leader and to join with his comrades in open-air athletics, learning nature's secrets from her own open book rather than from what men may say in their books. Besides there have increased organized boys' groups in the Young Men's Christian Associations to the number of 12,289. Gymnasium class enrollments have jumped to the astonishing number of 489,383 during 1928. All told, the association membership has gone beyond the million-dollar mark. Though there is a slight decrease in membership among men, there is the encouraging offset of a substantial increase of 4.3 per cent in the boy membership.

With the schools of the country, the associations sustain a fortunate relationship. They carry into these their program of threefold development. In this yoke-up are the organizations in 700 colleges and universities, 200 preparatory schools, and 100 theological seminaries. To note how the program of manhood development works here, the annual report of the general board relates how it faces the factors to be met in modern student life. These are listed as nine in number. Concerning these the following list and comments are made:

"1. Growth of Individualism and the Breakdown of College Spirit. As usual, this new trend is having its birth in the older Eastern universities, but is already making itself felt elsewhere. No longer is any campus-wide student activity or organization receiving general support. The import of this fact for associations which have sought to build a campus-wide religious program is apparent.

"2. Genuine Interest in Religion. It is probable that seldom, except in time of great spiritual vitality, has there been greater general interest in religion among college students than to-day.

"3. Interest in Religion as 'Philosophy' and 'Experience,' not as 'Challenge.' Students are approaching religion through their minds and their feelings, but not through their will. The attractive words are 'interpretation,' 'explanation,' 'self-realization,' 'unity,' but not 'duty,' 'obedience,' 'conscience,' 'sacrifice,' or 'the will of God.' This will seem all the more significant to those to whom religion has made its approach through the moral conscience and an appeal to the will.

"4. Revival of Worship. A particular feature of the type of current interest is the reawakening of a spirit of devotion.

"5. Impatience with Ecclesiasticism in All Forms.

"6. Discussion of Religion, as such, rather than Christianity.

"7. Relativity of Moral Standards: Confusion in Life Philosophy.

"8. A Spirit of Relentless Realism.

"9. Search for a Fuller Experience of Life. There is present to-day a strangely unsatisfied hankering after some deeper and steadier experience of life which it is believed religion may be discovered to provide."

As the report points out, there is a growing, genuine interest on part of students toward the religious fact of human experience and an "unsatisfied hankering" after deeper life experiences. Elsewhere the report points out that there "is a steadily growing concern among college administrators and faculties for the religious life of their student bodies. Probably this is the most significant single development of the past academic year", and "there is hardly one important privately endowed college in the country which has not taken some important steps" to meet this student urge.

Relating itself with the churches, the association maintains contact through a "general counselling commission of the churches, appointed in 1922, composed of representatives of twenty-one denominations having more than 7,000,000 persons in their male membership. The Federal Council of the Churches of Christ in America is represented on the commission. During 1927 the Department of Relations to Church and Interchurch Bodies represented the association movement in nineteen church or interchurch conferences. The 'Y's' policies and program were explained in nine theological seminaries; lecture courses were given in four church summer schools. Studies of church-association co-operation over a wide area have been made, including helpful comments by the clergy."

In its moral purpose and high ideals as in its remarkable range of activity and scope of achievement, the Young Men's Christian Association must bulk large in the appreciation of society, and the general public must give to it unstinted support, moral and material. The following résumé is a record worthy of the best of our social institutions. By its work of building the manhood of the nation the national council highly commends itself to the good will and most generous support of the American public. During the past year the Architectural Bureau of the council collaborated on thirty-one buildings, the cost of structure and furnishing of which amounted to \$10,252,493. The bureau is now at work on fifty-five active contracts, valued at \$28,779,375. Surveys and field studies have been made for or with local organizations, in connection with their educational programs, with their service to industrial groups and to Negro men and boys. Co-operation has been given on the initial membership plans and enrollment in six new association buildings. Members of the staff have co-operated in conducting five campaigns of evangelism in local communities.

Five new buildings for Negro men and boys have been opened during the past ten months. Members of the staff co-operated in securing the money and in planning both the buildings and the programs.

During the year, 102 financial campaigns were conducted, involving an amount actually raised of over \$12,500,000. Of these campaigns, fifty-eight were conducted for current expenses, twenty-four for new buildings, ten for membership, and ten for other purposes.

The wide contacts of the association movement in the country in its work are demonstrated by the fact that members of the home division staff during the year maintained relationships with twenty-five important religious, ecclesiastical, and interdenominational bodies, in addition to individual denominations; sixteen national

athletic, sport, and health organizations; sixteen important national educational bodies; thirty or more national welfare and sociological organizations; more than fifty national, commercial, financial, and labor organizations; numerous fraternal organizations; more than a dozen major departments and bureaus of the United States Government.

Samuel Huston College Gets Big Boost from High Churchmen

IN THE West Texas Annual Conference of the Methodist Episcopal Church, which recently closed a very enthusiastic six days' session in Dallas, Texas, one of the dominant notes sounded throughout the sessions was Samuel Huston College, one of the eleven colleges operated by the well-known Methodist Board of Education, with headquarters in Chicago, and the institution supported by the fifteen thousand people making up the constituency of the Conference whose annual session has just closed.

Unprecedented indications of joy and inspiration were in evidence when Bishop Robert E. Jones, of the New Orleans Area, and president of the committee on educational institutions for colored people, spoke in no uncertain terms of the high standards and glowing achievements of the institution and of the implicit confidence which the college has won throughout the general church. Bishop Jones gave words of commendation to Dr. Robert N. Brooks, former president, who directed the winning of the "A" class recognition for the school, and praised the present administration for the rapid progress of the last three years. The bishop wished it known, now and forever, that he was squarely back of the finest and largest program possible for Samuel Huston College.

Another significant boost was given the institution when Dr. I. Garland Penn, veteran churchman, educator, and officer of the Methodist Board of Education, spoke of Samuel Huston, according to members of the Conference, as he has never spoken before. Dr. Penn held up to the Conference as an outstanding victory the fact that the United States Government practically placed its stamp of approval upon Samuel Huston in the very favorable report made on the school by the Government Bureau of Education in its recently published survey of Negro colleges and universities. Dr. Penn, with the Government report in hand, read from it a number of complimentary statements on the school.

The president of the Austin College, T. R. Davis, was present and spoke on the place of the Christian college in the education of the youth of the nation. He maintained that the Christian college or church school was the guiding star, the leavening power, the bulwark of the nation.

The directress of the college conservatory of music and students rendered appropriate music. The Annual Conference went on record as approving Founders' Day as the initial step in the financial campaign for the school, when each of the fifteen thousand members of the Conference will be asked to give one dollar extra. The usual system of giving, through assignment of quotas, was also approved, and continuation of the Ways and Means Committee on the development plan of the institution were endorsed. All in all, Samuel Huston College received, in the meeting of the Annual Conference in Dallas, a boost which will mean much to the progress of the school.

The Contributing Editor's Page

Is It a Religious Act to Give Funds to Strikers?

UNDER the guidance of Professor JAMES HARVEY ROBINSON, "Religion Faces a New World" in the September Harper's. Some things in that world are not quite so new as the writer seems to think, and many of them are readily accepted by those who have the present-day viewpoint without the loss of any of their deepest evangelical convictions.

Professor Robinson suggests that we consider religion as "a label which we attach to one division of our beliefs, emotions, and deeds." Following his own suggestion he finds that it is a religious act to attend a service of worship Sunday morning. Then he raises the question as to whether it is a religious performance to go to the office on Tuesday and draw a check to the order of the Charity Organization Society. "If so, would it be a religious act to write a check to replenish the funds of Paterson strikers?"

IT IS somewhat surprising to discover that highly intelligent and discriminating students of religion, in particular the Christian religion, fail to do justice to its moral content. It is not only a relationship with God, it is equally a life lived in fellowship with men. Apart from its ethical code, the Christian religion can never be understood, much less practiced. True, Jesus Christ reveals God as does no other. In this respect He is altogether unique. But against the background of His revelation of the Father He elevates moral ideals which are not at all optional among His followers. They must be accepted and carried out as far as possible in daily life. To point to human failure in this respect is not to alter the demand and command of Jesus Christ in the least degree.

It all depends upon the strikers, Professor Robinson. To replenish their funds might be a religious act of the finest sort. Again it might not be. Who are the strikers, and what are they trying to do? Answer those questions and we can say whether or not an active religion is concerned with them. If they are the misled victims of violent agitators, waging a class war, and opposed to the highest interests of society as a whole, they deserve no help from Christians or from any others who genuinely love their kind and believe in the possibility of a truly human order of society. But if the strikers are the oppressed victims of an industrial system against which they must contend for the sake of a fair share in the blessings of life, then it is entirely in harmony with the Christian code of morality to give aid and succor to them. Indeed, it becomes a definitely religious act to replenish their funds.

OF JESUS it is recorded that on one occasion He made a whip of small cords and drove the traders out of the temple. In the Gospel according to Luke, Jesus tells the story of what happened to a man who fell among thieves. He was performing a religious act when he cleansed the temple. He was teaching us what our religion requires of us when He told His matchless story. Religion is not a label to be attached to a specific number of so-called sacred acts, but a spirit that pervades all life and brings it into harmony with ethical ends which

secure the highest and fullest good for mankind. That spirit leaps into action against wrong, against injustice and unfairness wherever found. It places itself on the side of men wherever they may be struggling towards an order of society which measurably realizes the Christian ideal.

The Way of Peace

NOW that the campaign and the presidential election are over we again turn our attention to great questions which for the time were obscured by political issues. World peace comes first. What is the next step to be taken toward a warless world? Many nations have solemnly bound themselves to renounce war as a measure and method of international policy. But the application of the principle in the Kellogg treaty is yet to be made.

The first step for us in the United States is to find the way of peace among ourselves. In some respects the presidential election was bitter beyond anything of recent years. Primitive traits of human nature slipped the leash of rational restraint. Words were spoken which have left deep scars. Passions were aroused which will not be quickly allayed. There is a price to be paid for the excess of sectional and sectarian strife in which all too many engaged. We may as well face this situation without delay and at once set ourselves to the task of repairing the damage done to some of our highest social ideals.

We must find the way of peace among ourselves. The will to find this way will lead to its discovery. We are one people, one nation, and we shall be quick to return to those loyalties in common action which will draw us back toward sanity and right relations. We differ and we must differ in our views of public questions. We let ourselves go in the defense of our convictions and beliefs. In our excitement we are almost willing to do evil if we think that good is likely to result from it. For we have not yet established rational control of the processes of our social action. But we always pass out of a period of bitter controversy into a condition of good will and better understanding, and therein lies our salvation. Let us seek peace and pursue it among ourselves. By word and deed let us do our utmost to create a condition of mutual respect and appreciation which will go beyond anything we have yet reached in this country. Here is a task in which all must unite. A healing religion will give us inspiration and guidance.

Then to help find the way of peace for the nations of the earth. The very magnitude of the task rebukes all that is parochial and sectarian in our education, our journalism, our religion. Bishop OLDHAM, of the Episcopal Church, is reported to have said that there is no greater danger to the peace of the world than "a strident patriotism of the 100 per cent American variety, scorning other races, looking condescendingly on other nations, touchy about its own rights and prating about absolute sovereignty."

On Armistice Day we are in full agreement with Secretary KELLOGG when he says: "We are all determined that the curse of war shall not again devastate the nations. The most certain insurance against this is the training of the thoughts of men in the ways of peace."

D. D.



RIO DE JANEIRO

The First South American City in Which Dr. Jones Stopped

A GOOD many discouragements were thrown in my way when the trip to South America was proposed. I was told by those who knew the land that I could not reach the people in whom I had been especially interested in India—the intellectuals. And this for about four reasons: That I did not know the intellectual and spiritual background of the people among whom I was to work; that I would have to use interpreters; that the intellectuals were indifferent to religion, and they would pass by on the other side and let one severely alone; and that, finally, I was from North America, and that this would be a serious handicap, for North Americans are not popular in South America (Peru and Brazil are possible exceptions) due to our Caribbean policy. Several times the question of my going was very doubtful. In all of these things there was some truth, but it turned out not to be the truth.

The Problem: How to Get Out of the Shell

The Evangelical Movement in Latin America is stronger than I had realized. Through almost insuperable obstacles the missionaries and the nationals have built up schools and churches that have to be reckoned with. Many churches are self-supporting, and there are some able men in charge of them. Nothing that I shall say in the rest of this article must be construed as detracting from the splendid and solid work that has been done. Not only have these institutions been built up, but there has been the by-product of stimulating the Roman Catholic Church to cleanse its household and to provide priests that could compete in fine living with the Protestant missionaries and pastors. But I found that what had happened in India was happening in South America, the movement was getting into a shell, it was becoming self-contained, an end in itself instead of a means; men were busy

Evangelizing in Latin America

By E. Stanley Jones

in keeping the machine of their own creation going, and in the meantime the great outside world was sweeping by and the Evangelical Movement wasn't in it. Theosophy and spiritism and materialism were taking possession of the house of Man—soul empty and swept of the traditional faith. The problem was how to get out of the churches into the stream of the intellectual, social, and spiritual currents that were going through the soul of these great growing republics.

In Rio de Janeiro I did not get out. It was my first place, and I did not know how to get out, nor did the local people know how to get me out. We had fairly good meetings in the evangelical churches, but I longed to get out in touch with this great outside, throbbing life. I did have one group of prominent intellectuals to tea, and these splendid men were cordial, even warm in their response as I put up Christ to them. But one isolated meeting with them was not enough. I was disappointed in the meetings at Rio, though a few outsiders of the middle class made decisions the last night.

But I had learned not to fall between stools in this way, and I insisted on getting out. At Juiz de Fora the meetings were better. The Southern Methodists had a standing in the city through the magnificent work of their college there. The public meeting in the Municipal Hall was well attended with representative men. A great many of the boys—nearly all, in fact—made decisions to follow Christ. They were practically all from Roman Catholic homes. But my three days here were too short.

San Paulo, a city of 800,000, the center of the coffee trade, found us getting out a bit among the intellectuals. The two meetings in the Labor Union Hall were well attended and the crowds were responsive, some of the more interested ones following us to the beautiful Southern Methodist Church. The single meeting in the Ferguson College was packed with fine students, and they were most cordial in giving a real hearing. The best meeting was in the Y. M. C. A., where we had an after-meeting in which quite a number stayed for personal surrender to Christ. This meeting had the grip of a real battle on it. Here I was at grips with the tossed, doubting soul of Latin America. The feeling was tense.

I haven't time nor space to tell of the morning meeting with the Christian workers, where we studied the method of approach in evangelism, nor can I tell of the night meetings in the Evangelical Church, meetings packed with eager listeners, responsive to invitations to find what they needed.

"Looking for a Place to Be Converted"

My first meeting in Montevideo was a luncheon at the Y. M. C. A. with leading skeptics and others. I sat between the leading lady doctor of Uruguay, representative on the League of Nations' regarding the white slave traffic, and a prominent lady who informed me that she was a Roman Catholic, but "I do not practice it," she concluded.

Then she went around the circle and pointed out practically all the other women who were in the same position. At the close of my address the lady doctor said, "Well, if that is religion, how can we speak against it?" They had been rejecting a caricature. One of the prominent lawyers, a brilliant lady, said to a friend, "Since attending these addresses I have been so impressed that I have been looking for a place to be converted." A place to be converted! I wonder if she has found it? Can the evangelical churches provide her a spiritual home?

The meetings in the Crandon School for Girls were very fruitful. These girls had not escaped the general skepticism that seems to infect the very atmosphere. But they were responsive when they saw that I was not shocked when they opened their skeptical young hearts and told me of the doubts and problems brooding there. And many made decisions to follow Christ. The meetings in the Y. M. C. A. and the Y. W. C. A. were crowded—the latter to overflowing, and it was the type of people I was longing to get hold of, the skeptical-minded and those over whom the Great Sadness has come. The meeting in the Atheneo and the university were well attended and responsive.

The Uruguayans are a lovable people, and when they presented me with their national flag and sang in Spanish at the dock as the ship went out, "God Be With You Till We Meet Again," it was not easy to keep back the rising regrets at leaving so delightful a people.

In Buenos Aires we had a luncheon with fifteen of the outstanding men of the country—two rectors of universities, a dean of philosophy, the editor of the leading daily, the head of the department of education, several lawyers, and others of that standing. I could feel the iciness of their skepticism for the first few moments I was addressing them, but things changed when they saw that the faith that I held was not blindfolded. This attitude toward religion came to them as a surprise, and the surprise led to deep appreciation, and in the case of one at least to a complete transformation. Some days later I saw him and he said: "That day was the happiest day of my life. Since then I have been in a new world. I had been brought up in the Roman Catholic Church, lost my faith through wide reading, have been trying to regain it, but that day I opened my heart to Christ and He has come in, and I have been a happy man ever since. A new world has opened up to me." He occupies one of the places of greatest influence in Latin America.

This group in the inmost depths were not essentially different from a group of fifty American business men who met at luncheon in the hotel. As we sat down the chairman implied—more than implied—he spoke out and said that this group would not be interested in religion, but might be interested in the economic condition of India. At the close he said with deep feeling: "I take it all back. I am glad you talked to us in this way. This is what we need."

Evangelism Filled the Buildings

The public meetings for outsiders were held in the Y. M. C. A., and they were crowded and we were able to hold after-meetings for those who wanted to find Christ. These after-meetings seemed a natural sequel to the meetings, for it would have been wrong to those passion-tossed youth not to express their emotion in seeking. There was a feeling in some quarters that if a definite and aggressive evangelism were carried on in the Y. M. C. A. it would

empty the buildings. We found, on the contrary, that it filled them, for men want nothing so much as they want God, if they only knew it!

I spoke to several hundred of the teachers of the Morris schools—schools run by a Mr. Morris, an Englishman, now become an Argentine, who has lost himself in the life of the poor children of the city. He has 6,000 children in his schools, and the whole of this splendid work is supported locally. The minister of education arose at the close and before these teachers and government inspectors whole-heartedly backed my Christian plea. "This was your greatest moment in Latin America," said Dr. Brown, the efficient pastor of the American Church, "for this will echo through the whole of the educational system of Argentina."

I broke into this series in Buenos Aires long enough to go to Rosario for a day and a half. Here in this day and a half I gave nine addresses, one of them in the University Hall to a fine crowd. It was the first time an evangelical address had been given here, and some of the pastors exclaimed, "Wonderful that you could speak to those people in such a place, and there was no disturbance of any kind, only breathless attention." But why not? Are not men made for this?

Crowded After-Meetings

I haven't space to tell of the series of meetings in the American Church for both Spanish and English-speaking people. These meetings were crowded—sometimes to overflowing—and hundreds expressed their intention to lead a new life. "I have never seen people respond so easily and without urging," said an experienced worker. We also had a series in the Anglican Cathedral at noontime for men. All these and the morning meetings for workers must be passed over, for Chile awaits, and here I had the best meetings of the whole trip.

Santiago is a beautiful city surrounded by snow-capped peaks. Our first meeting was in the University Hall. There was only one condition attached to my speaking here: that I must not preach Bolshevism! It was the first time an evangelical address had been given there. The beautiful hall was packed with the finest people of the city, and the high priestess of theosophy had to go to the third balcony for a seat! They were wonderful in their courteous, respectful attention. This was a good beginning for the meetings in Santiago, and this beginning was followed up by having the rest of the public meetings in a neutral public hall—the Swiss Hall. This neutral ground made it possible for people who would not have come to either the Y. M. C. A. or the evangelical churches. This series in the Swiss Hall proved to be the best I had had so far, both in numbers and response. Several hundred extra chairs had to be put in, and yet hundreds stood. My audience in India were not more responsive than these, and yet the audience was largely made up of skeptics, theosophists, and Roman Catholics.

Each night I had an after-meeting for questions and for personal decision. Sometimes we went on for nearly three hours, and yet they stayed on! The last night was one of the greatest meetings I was ever in, for that night when I asked for those to stay for personal surrender to Christ, about five hundred stayed. I quite realize that the Latin American is very polite and courteous, so that this after-meeting, with five hundred in it, must not be taken at its face value; but it certainly meant that here was heart-hunger of a very deep kind. They asked me

to pray for and with them. My Chilean interpreter, as surprised as I was, remarked to me: "It has never been seen this way in Chile before—not among this class. This is a new day." One leading theosophist said, "Well, if I had known the gospel meant this I should never have become a theosophist." When a Chilean of German extraction mounted the platform and proposed that they give me the Chilean hug, and did so, I knew that it was their way of saying, "Hallelujah," and of showing their gratitude for the gospel. I took it as such and passed it on to Christ, the Author of that gospel! A good many of these signed up to join study groups on the life of Christ.

The girls of the Santiago College, nearly all of whom made a decision, showed their gratitude by presenting me with a Chilean flag (how wonderfully patriotic these people are!) and by forming themselves into an "Ever-Serving Jesus Club." And yet they were nearly all from Roman Catholic or skeptical homes.

I addressed the School of Pedagogy, perhaps the first time an evangelical message had been given there. The question of a youth at the close revealed the ordinary mind about God: "What do you mean by God as a working fact?" God as a dogmatic assertion they knew about, but God as a working experimental fact they knew nothing about.

The meetings in Santiago were the best so far, but those in Valparaiso, in some respects, were to be better.

My first engagement on arrival was a luncheon with the editors of the daily papers. It was great to sit around the table and talk to these splendid men about Christ. Two other public luncheons were held—one with the educationalists and one with a mixed group. The leading educationalist said rather sadly, "I wish I could live what he is talking about, but I cannot." He felt the demand of the ideal, but had not tasted the power that lies at the heart of the gospel.

The opening public meeting in Valparaiso was in the Atheneo, and it was so packed that many were turned away. There was not the slightest sense of uneasiness when I passed on in my address to Christ and His claims. The fact is that the attention became breathless as Christ began to grow luminous before them. This meeting had the best people of the city in it, including representatives of the educational and the military departments of the government.

"Standing Between Two Altars"

At the close of this meeting three Chilean ladies—one an atheist, another a theosophist, and the third a Roman Catholic—asked me if I would address the upper class of each of the public high schools as they were prepared to bring the group together in one place. This

was interesting in view of the fact that Roman Catholicism is the state religion of Chile. These students were so responsive that they did most of the speaking by their eager listening. Then it was proposed by the teachers themselves that I talk to all the public school teachers of the city. They filled the Atheneo, and no one could have asked for a more intelligent and responsive crowd than these teachers. They requested that my address, in which I pleaded for Christian character in the teacher, be published in their educational journal. And yet they were supposed to be skeptics. They were just empty-souled folks, "standing between two altars—one dead, the other not yet born."

It was arranged that I have a conference with some of the Roman Catholic priests of the city. But the bishop put his foot on it. His clergy must not be corrupted!

The meetings in the Y. M. C. A. were quite as good as those in the Swiss Hall at Santiago. The question time was illuminating. It revealed the interest—and problem—spots. They usually centered around three things: Roman Catholicism, theosophy, and God.

Some have taken to all sorts of cults that seem to offer them something. There are cults of Neoplatonism worshipping Psyche and Cupid. Spiritism lures many to its quackery and its quagmires. The confusion is as bad as when the mystery cults made their way into Rome when the old was dying.

In the last meeting at the Y. M. C. A. several hundred stayed for the after-meeting. It is true that some of them did not grasp the full significance of what it meant (one said that I had held "mass" after the meeting), but the sense of Divine power was upon these after-meetings and many found new lives.

When we came to that last service my interpreter and I were both worn. We had talked for six solid hours that day, and all the way along I had taken about four meetings on the average, but our resources never failed.

As the boat pulled out from Valparaiso, at the dock to wave good-bye were Methodists, Presbyterians, Salvationists, theosophists, and a group of Roman Catholic school girls brought by a theosophist teacher. They waved me to come back. I would like to! I feel as though I had just learned to approach these lovable folks of Latin America. I wish I could begin all over again.



BUENOS AIRES

Here Dr. Jones Made One of His Deepest Impressions

MEN speak of living in one world at a time, as if one world had nothing to do with another, whereas I cannot move a single hoof of earth in my garden without it affecting stars so distant that their light requires millions of years to reach us.—JOHN ANDREW HOLMES.

Military Training in Civil Schools

By Ernest Fremont Tittle

THE deliverance of the General Conference of the Methodist Episcopal Church on the subject of peace was not unanimous, but it was so nearly unanimous as to occasion astonished comment, not only at Kansas City, but in the press of the country.

The Conference voted overwhelmingly a resolution commending Secretary Kellogg for his attempt to secure with other governments a treaty binding the nations of the world to "renounce war as an instrument of national policy," and to settle all disputes by arbitration.

It voted overwhelmingly a resolution which declares: "The agencies of our church shall not be used in preparation for war; they shall be used in preparation for peace."

It insisted that Methodism must do its full share to mold the present youth of all nations into a peace-loving generation, and to that end ordered the appointment of a Commission on Peace and World Fellowship, empowered to employ an executive secretary and to secure a sufficient sum to finance its educational program.

It urged Methodists throughout the world to do their utmost to secure the participation of their respective governments in a World Court which shall have affirmative jurisdiction over all international disputes and shall develop and administer international law on the basic principle that war is a crime.

It likewise urged Methodists throughout the world to secure the participation of their respective governments in an effective association of nations which shall undertake to remove the causes of war and to lead the world into the ways of peace.

Shall We Educate Our Youth for War or Peace?

It not infrequently happens that persons who are ready to deplore war are not ready to deplore specific causes of war—partly, no doubt, because they fail to see what the causes of war really are. But again by an overwhelming vote, not only of ministers but of laymen—a vote of about eight hundred to forty—the Conference endorsed a resolution which states, "We are opposed to all military training in high schools and to compulsory military training in colleges and universities."

It was pointed out that there has been since the war an astonishing increase in military training in the high schools and colleges of America.

Now, it is frankly admitted by our military authorities that the objective of military training in civil schools is not solely the development of embryonic officers. In the *Infantry Journal* of October, 1924, occurs this significant statement by Major William M. Edwards: "The Defense Act has two distinct functions: The first is so obvious as to need no comment; that of training officers and men for the reserve force; its second function, while not less important, is less apparent, and, therefore, sometimes overlooked entirely, that of *training the popular mind to the necessities and needs of defense*. The Junior R. O. T. C. fulfills the first mission indirectly, and for the second, I believe, there is no greater or better agency at our command. The high-school boy in his sophomore year is in his most plastic and enthusiastic stage." (Italics

mine.) Only indirectly, according to this officer, does military training in high schools have any military value; its chief value is the production of enthusiastic advocates of military preparedness. Would our military authorities refuse to acknowledge the hope that America's next generation will approve the idea which this and every preceding generation of Americans has rejected, namely, that there should be universal compulsory military service in time of peace?

Military Discipline Not Self-Discipline

Sponsors of the Reserve Officers' Training Corps earnestly and sincerely insist that there is absolutely no danger to the *mind* of youth in the sort of military training that is now being given in American high schools and colleges. Such training, they claim, has, on the contrary, great value as a builder of character. But the majority of our educators appear to agree with Professor William H. Kilpatrick, of Columbia University, who says: "Military training in our schools and colleges, if it is to be defended at all, . . . must be defended from considerations strictly of military preparation for war. Claims for moral training, or for citizenship, or for health training, have little or no validity. . . . As for morals and citizenship, these, in order to be learned at all, have to be learned by practice in situations much like those in which they have to be applied. . . . The conditions of such practice the training ground supplies most inadequately, and the drill ground practically not at all."

Many observers of military training have noted the fact that the discipline acquired on the drill ground does not carry over into the normal fields of civilian life. It is not, after all, self-discipline. It is discipline under restraint, and when the restraint is removed, moral laxity often follows. Military training, moreover, fosters a type of obedience that is wholly uncritical. In the Junior R. O. T. C. Manual, a patriotic parent is made to say: "I want my boy to do his bit. I want him to willingly submit to all sacrifices. I don't limit them. I expect him to become efficient. I expect him to obey orders. That means all orders. Wrong orders as well as right orders." An unquestioning obedience to orders, "wrong orders as well as right orders," is, of course, absolutely essential in an army, but it is hardly a desirable preparation for an intelligent discharge of the duties of civil life. Of soldiers it may properly be said,

"Theirs not to make reply,
Theirs not to reason why,
Theirs but to do and die;

but when civilians do not "reason why" there is the devil to pay in corrupt municipal politics and dangerous national policies. At least one army officer has had the honesty and courage to say: "Good citizenship is an excellent thing, and so are religion, filial affection, and brotherly love. But they are not the ends of an army. An army exists to kill men, when ordered, in the nation's quarrel, irrespective of its justice. It should train its men to that single end. If we object to any of our citizens thus specializing on murderous and unchristian

activities, we should abolish the army. If we want an army, we should recognize it for what it is. We should not tell lies about its being a school for citizenship."

Fostering the Belief That War Is Inevitable

There is this, also, to be said about the sort of military training that is now being given in our schools and colleges. It fosters the belief that war is inevitable, and that all attempts to abolish it are senseless and futile. The commandant of the R. O. T. C. in one of our universities wrote in the college paper, "If a pacifist is one who believes that war is unnecessary and preventable, then pacifism becomes a menace." In a pamphlet entitled "Our Military Policy," by P. S. Bond, Lieutenant-Colonel, Corps of Engineers, United States Army, occur such statements as these:

"In the interval between the Mexican War and the Great Rebellion, our army performed its peace-time duties, but it fell far short of making necessary preparation for the great war that was coming—that is always coming.

"As to human nature, it is as God ordained it, and it does not change. . . . The mainsprings of human nature are self-preservation and self-interest—in a word, selfishness—the touch of human nature that makes the whole world kin.

"In this world of ours, force is the ultimate power."

This pamphlet, owing to many protests against the philosophy which it expounds, is no longer "official," but it is nevertheless still widely used in schools and colleges which have Reserve Officers' Training Corps. Another publication which student soldiers are urged to read is the Army and Navy Journal, which contains, in the issue of July 2, 1927, the following pronouncement concerning M. Briand's suggestion that war between France and the United States should be outlawed forever:

"The proposal to outlaw war is one of those projects which appeal specially to a nation seeking an object not revealed on first presentation. To the pacifist and the unthinking, it has a pleasant tinkling sound foreannouncing the fruition of that wonderful idea of the brotherhood of man of which Tennyson sang so sweetly half a century ago. But to the hard-headed practical statesman who is unwilling to jeopardize the vital interest of America, who is confronted by the specific declaration of the Constitution, reserving the war-making power to Congress, and who is indisposed to permit the United States to be drawn into foreign entanglements, it has a harsh raucous note which cries 'Danger'! We doubt if the administration will negotiate any such pacts, and if it does—well, the Senate will dispose of them as it did of the League of Nations."

False Interpretation of History

What we are witnessing to-day in the education system of the United States is not merely an attempt to in-

troduce military training, but an attempt to introduce an interpretation of history which says that war is inevitable and a philosophy of life which is cynical through and through. This is the reason why the extraordinary advance of military influence into our schools and colleges is viewed with alarm by many thoughtful persons. They agree with Professor Harry Allen Overstreet, head of the Department of Philosophy in the College of the City of New York, when he says: "To lure our children and our young men with the glitter and the glory of military life; to tickle them with military titles, is dangerous enough. But to make them skeptical of the great effort that is at last being made throughout the world to find a more decent way of international life; to lead them to join in the sneers at those who work for a peace that shall be permanent; to fill their minds with base fears of their neighbor peoples; to bring them up suspicious of every concerted effort after social, political, and industrial betterment—this is, profoundly and tragically to

change the mind of America." In twentyhigh schools military training is now compulsory. In eighty-six colleges and universities it is required for at least the first two years. It should be said, however, that for compulsory military training the Federal Government is not responsible. Land grant institutions, which include some of our great State universities, are required by their charters to offer military training along with courses in agriculture and the mechanic arts. But according to a decision rendered in

At the Cenotaph

"Here are twelve roses. Let me count them over,"
Before I lay them on the rock-washed stone. . . .
One for my wounded batman, drowned off Dover,
Who got me out of No Man's Land alone;
These three for Matthews, and his mad twin brothers,
Missing at Ypres . . . their names are on the Gate;
And this for John. . . . No, I'll not name the others,
They only shared the common, gallant fate.
Let the names go; they let life go so lightly,
Why drag them down with clumsy words let fall
By one particular grief? An end so knightly
Bids us keep silence. Unknown warriors all,
They strove and passed, and these few scarlet roses
Show that a new faith springs where dead hope closes.

—From the Saturday Review, London.

1923 by the Commissioner of the Interior, not even land grant institutions are required to make military training compulsory. Nor is any institution which is now offering military training in accordance with the National Defense Act of 1920 required to make it compulsory. The Secretary of War has said that "so far as the War Department is concerned, it is optional with the authorities of the school, college, or university whether military training shall be an elective or a compulsory course in the curriculum."

It is, therefore, altogether right and proper for citizens to protest to local educational authorities against compulsory military training in those high schools and colleges where it now exists. Such protest has been made by the American Federation of Labor, the Federal Council of Churches of Christ in America, the General Assembly of the Presbyterian Church, the General Conference of the Methodist Episcopal Church, the National Council of the Congregational Church, the National Council of Jewish Women, the National Education Association, the Northern Baptist Convention, the Rabbinical Assembly of the Jewish Theological Seminary of America, and many other organizations. If the rising generation of Americans should become convinced that peace is possible, there is hope for the world. But if the rising generation, even in America, becomes impregnated with the idea that war is inevitable, God help the race.

The Louisiana Annual Conference

By the Rev. George W. Carter

THE sixty-first session of the Louisiana Annual Conference was held October 17-22 in the spacious auditorium of Warren Methodist Episcopal Church in the beautiful city of Lake Charles, La., America's newest port, with the Rev. J. E. Rolax as host, and our honored resident bishop, Robert E. Jones, D.D., LL.D., presiding.

On Wednesday morning the Conference opened with a great spiritual awakening. The sacrament of the Lord's Supper was administered to an enormous gathering by the bishop, assisted by our six district superintendents. After roll call, the following officers were elected: the Rev. W. Scott Chinn, re-elected secretary; the Rev. W. J. M. Price, treasurer; the Rev. J. A. Lindsay, statistician. With all business well in hand, the Conference moved on smoothly from one degree to another.

The Conference expressed its thanks and appreciation of the return of Bishop Jones through a lovely basket of flowers, presented in very unique style by Dr. Calvin S. Stanley.

Everyone sat with an anxious heart to hear the reports of the six district superintendents, as called for by the president. Each report showed marked material and spiritual improvement.

Every courtesy was extended the Conference. Addresses of welcome were given in glowing terms by Miss Jessie Davis, of Warren Methodist Church; the Revs. M. F. Foust and M. T. Jackson, of the Congregational and Baptist Churches, respectively. The fitting response to these addresses was delivered by the Rev. J. A. Lindsay. Dr. M. S. Davage delivered a stirring address, touching high points in individual life. He is president of Clark University.

Representatives from the various boards were as follows: Dr. E. M. Jones, Board of Pensions and Relief; Prof. R. H. McAllister, Southwestern Christian Advocate; Dr. A. R. Howard, Board of Temperance, Prohibition, and Public Morals; Dr. W. C. Price, Methodist Book Concern; the Rev. H. C. Seidel, Sager-Brown Or-

phanage; and the Rev. Elbert M. Conover, director Bureau of Architecture. Other visitors present were: Dr. R. N. Brooks, of Gammon Theological Seminary; Dr. R. B. Hayes, dean New Orleans University; Dr. J. S. Scott, superintendent of Houston District; Dr. and Mrs. Wynn, district superintendent Methodist Episcopal Church, South; the Revs. C. H. Pemilton, G. E. D. Belcher, F. D. Mayes, W. D. Lewis, and others.

Splendid sermons were preached by the Revs. A. W. M. Obee, Arthur Booker, and G. W. Carter. Educational night was observed, which was quite an inspiration to all who were present. Fine addresses were delivered by Deaconess Pugh, Mrs. Geo. W. Carter, Dr. M. S. Davage, and our eminent Dr. Walter S. Chinn. Bishop Jones encouraged the men, and they pledged unstinted support.

A great ovation was tendered Bishop Jones, our great leader. Amidst loud shouting and singing and glowing terms of oratory, men and women declared their esteem for our valiant religious leader. "Long live Bishop Jones."

On Sunday morning, after the model Sunday school had been conducted, the Revs. J. A. Landry and J. L. Augustus held love feast service with a great waiting congregation, with piety and loyalty to God, after which "our chief pastor," Bishop R. E. Jones, preached from Heb. 12. 1—a spiritual feast to all who were present. So great was the message that several souls were added to the fold of Christ.

Four elders and one deacon were ordained, after which a memorial service was held for the deceased. Three from the ranks had passed: the Revs. W. L. Arno, H. J. Wright, and Cornelius Johnson.

In the closing session Dr. A. R. Howard delivered his famous address on "Temperance and Prohibition." It was a great, instructive, and inspiring message, after which the resolutions were presented, and prayer offered by the Rev. J. W. Wells. The bishop then read the appointments. This ended a great session of the Louisiana Conference.

Bishop Clair in Tennessee

WITH his characteristic poise of personality and grasp of the administrative details of his work, Bishop Matthew W. Clair, D.D., LL.D., presided over the sixty-third session of Tennessee Conference at Shelbyville, October 17-21, with great gratification to the members of the Conference and to the hundreds of people from the charges far and near, who had come to witness the Conference sessions and to see the bishop in action.

While the church structure, none too elaborate, had been put in readiness for entertaining the Conference, the attractive physical feature of the entire setting of the Conference was the beautiful, commodious new parsonage on the adjacent lot, built by the pastor, the Rev. D. T. Burch, within one brief year of his ministry in the city. It was both the center of hospitality during the sessions, and its erection was an earnest of the pos-

sibilities of future development of the forces of Methodism in that community. Its presence provoked admiration and set up a challenge for endeavor in the direction of an improved church building.

Bishop Clair's leadership of the forces radiated the spirit of progress which will, beyond a doubt, touch every section of the Conference during the current year. He summoned the membership of the Conference to such heroism as would lift it out of the rank of an almost entirely missionary Conference. Rightly did the bishop urge that instead of contentment with a condition in which there are only about six self-supporting charges in the entire Conference, there should be determined effort by the Conference to lift the level to self-support for all the charges. By his revelation of the facts of the local situation, many predicted and affirmed that the bishop had stirred the Conference as it had not been aroused

before to constructive endeavor for a greater Conference and larger achievements. World Service had its inning also at this time because of the nearness of this session to the close of the fiscal year of the several church boards. Nevertheless, the stringency of the times registered materially upon the income for this cause during the year.

No feature of the Conference was more admirable, or quite so, as was the superb effort put forth by that Conference to succor its only educational institution—Walden College. That effort surpassed heroism and ascended to the heights of sacrifice. How the Walden constituency love Walden—first established and oldest of Freedmen's Aid schools! And how they rally to give to it—some few giving out of easy ability—Dr. S. M. Utley had already given more than a thousand dollars, and declared his readiness to contribute another thousand—but the masses, pouring out of their evident lack, in the spirit of sacrifice, that Walden may live and prosper and serve. In a separate session of the Conference Laymen's Association, ringing resolutions were offered by Banker Hawkins and enthusiastically adopted by that body, pledging every layman of the Conference to the payment of at least one dollar for this cause during the year. And they will pay it, for a fine beginning in the collections was made at the Conference.

Bright prospects loom up for this Conference, with its membership seeing now through the eyes of their bishop, who believes in erecting the standards high and in lifting the masses up to the most worthy standards of character and achievement. Herein is a happy augury for the Tennessee Conference's future. We predict that during the current year World Service will advance, the cause of self-support on part of the Conference will be enhanced, Walden will be adequately maintained, and the borders of the Kingdom will be enlarged by reason of the recruiting of many thereto who have been born into the Kingdom during the year.

For attainment of these objectives, Bishop Clair made the following distribution of the men of the Conference for the ensuing year:

MEMPHIS DISTRICT

REV. L. A. ARMSTRONG, *District Superintendent*
Memphis, Tenn.

Alamo, E. F. Douglas. Capleville, J. E. Ford. Clifton, S. P. McDonald. Dyersburg, I. R. Sumner. Callaway, Frank Teele. Howard Ct., W. H. Jackson. Hudson Grove Ct., L. P. M. Robinson. Jackson, to be supplied. Kenton and Sherron, (E. D. Flack). Lawrenceburg, W. M. Neal. Lexington, A. Ransom. Lucy, D. E. Simmons. Mansfield, Wm. Harries. Martin, T. W. Davis. Mason, A. D. Butler. Memphis: Bethel, S. P. Walker; Centenary, E. J. Cox; Orange Mound, J. D. Moore; Warren, J. O. Dixon. Mt. Pleasant, B. J. Hudson. Paris, Monzell Smith. Pleasant Grove, D. L. Garrett. Selma, J. H. Walker. Springville, (L. T. Teague).

MURFREESBORO DISTRICT

REV. J. T. PATILLO, *District Superintendent*
419 East Main Street, McMinnville, Tenn.

Cherry Valley, R. M. Robinson. Cookeville, to be supplied. Deckerd, J. S. Nance. Dilton, L. K. Hawkins. Gallatin, J. H. Houston. Gordansville, to be supplied. Hartsville, J. H. Johnson. Lancaster and Rock Springs, to be supplied. Lebanon, J. W. Satterfield. Lebanon Ct., S. M. Carmichael. Liberty and Alexandria, J. A. W. Moore. Livingston, to be supplied. North Lebanon, J. F. Neal. McMinnville, J. R. Gray. McMinnville Ct., E. H. Carter. Manchester, L. C. Maple. Mitchellville, P. B. Tyree. Murfreesboro, J. S. Hughlett. Murfreesboro Ct., Nathaniel Smith. Shelbyville, D. T. Burch. Smyrna Ct., W. D. Frierson. Sparta, D. L. Edwards. Sparta Ct., J. H. Devlin. Tullahoma, R. D. Granville.

NASHVILLE DISTRICT

REV. W. B. CRENSHAW, *District Superintendent*
142 Hermitage Avenue, Nashville, Tenn.

Brentwood, T. B. Blackman. Brierville, Samuel Redmond. Columbia, B. J. Meredith. Cumberland Furnace, A. B. Thompson. Dickson, H. E. Erwin. Dover, H. J. Johnson. Farmington, R. A. Dowell. Franklin, D. J. Mitchell. Lewisburg, J. A. Burnley. Mt. Pisgah, J. W. Wade. Nashville: Braden Memorial, F. N. Collier; Clark Memorial, G. W. Lewis; Gordan Memorial, H. P. Gordan; Gordan Mission, G. W. Martin; Hubbard, S. W. Cathron; John Wesley, H. H. Jones; Patterson Memorial, W. E. Mitchell; Seay Chapel, to be supplied. Nolensville, S. T. Miller. Springfield, W. T. C. Travis. Springfield Ct., M. S. Johnson. Spring Hill, Andrew Springer.

S. M. Utley, professor in Meharry Medical College, member of John Wesley Quarterly Conference.

It will be observed that the districts have been reduced in number from four to three in interest of greater efficiency and for advantages in other ways, proven by the experience in other Conferences.

District Superintendent Crenshaw, for the Nashville District, was awarded the *Southwestern 1928 District Banner* for excellence in promoting *Southwestern* circulation on his district far above that of any district within that Conference.

Philadelphia District Conference Meets in Merchantville, N. J.

ON OCTOBER 3, 4, and 5, 1928, the Philadelphia District Conference held its seventh annual session in Asbury Methodist Episcopal Church, Merchantville, N. J. It was the most successful Conference in the history of its organization. Every pastor in the district made a report of his work, and paid his assessment for Conference report. Devotional services for Wednesday were led by the Rev. J. L. Davis, Dr. W. C. Thompson, district superintendent, presiding. After roll call and organization, committees were appointed; reports of local preachers and exhorters followed.

Discussion, "Local Preachers and Exhorters as Collaborers With Pastors," the Revs. R. N. Davis, J. E. Dunn; "With Congregation," Mr. W. F. Simmons and the Rev. J. A. Hubbard. A very lively discussion by the Conference followed.

Dr. D. W. Henry presided at the evening session. Devotions, Rev. F. F. Johnson. At this time the Con-

ference was welcomed on behalf of the clergy by Rev. J. H. Holland; on behalf of the church, Mrs. Laura Washington. Response to these addresses was delivered by Dr. W. B. Perry, pastor of Asbury Church, Atlantic City. The annual sermon by Rev. L. S. Moore was uplifting and inspirational. Music for the service by the junior choir of Ferry Ave. Church, Camden, N. J.

On Thursday, 7.30 A. M., morning watch was observed, with Mr. F. O. Barton directing. This was a spiritual feast which everyone enjoyed.

The regular morning session was called to order by the district superintendent, Dr. W. C. Thompson, who, following the preliminaries, administered the sacrament of the Lord's Supper, assisted by other ministers. The district superintendent read his report, as did also the several pastors. These reports showed increases or improvements along all lines. In order at this time was a discussion; subject, "Is There Any Substitute for Our Class

Meetings?" Upon this subject the Rev. W. Scott King read an able paper. This was followed by a paper upon the same subject by Jolley F. Harris. An enthusiastic open discussion was had, which gave the unmistakable impression that the time for a substitute for Methodist class meetings has not yet come.

Dr. John F. Fletcher, who was programmed to open the subject, "Is the Unit System In Our Church a Success?" was called away to attend an important meeting. The subject was passed over, and the morning session adjourned for dinner.

Promptly at 2 P. M. the district superintendent called the afternoon session to order, and the Rev. E. E. Parker led the devotions. Reports from district stewards and class leaders were heard, following which the Conference was thrilled by an address by Miss Juanita Gorham. Reports from Sunday-school superintendents, Epworth League presidents, directors of religious education, and secretaries of good literature. A "Young People's Questionnaire and Conference on Social and Religious Topics" was conducted by Miss M. W. Loveland, of the office of the Philadelphia Missionary and Church Extension Society, which was indeed inspirational. "Conference Benevolences" was ably presented by the Rev. G. F. Fields. An open discussion followed, at the close of which the session adjourned for supper.

At 7.30 P. M. the Rev. S. J. Horsey called the evening session to order, and devotions were led by the Rev. S. G. Dix. Addresses were delivered by the Rev. E. H. Crampton and Dr. Thomas H. Kiah, principal of Princess Anne Academy, each of whom presented the cause of education. Dr. Lorenzo H. King, editor of the Southwestern Christian Advocate, excelled all previous efforts in a passionate appeal for larger support of the Southwestern, and at the same time proved by convincing argument that the Southwestern Christian Advocate is the most indispensable and helpful enterprise operating in the interest of the race. His appeal was fruitful of several renewed subscriptions. Music at this service was furnished by the Asbury Methodist Episcopal Church choir.

On Friday the early watch was conducted by Miss

Grace Watts. The business session opened with Dr. W. C. Thompson, district superintendent, presiding. Devotions led by the Rev. R. H. Coleman; morning message by the Rev. J. H. Stevenson. Reports from board of examiners, and recommendations for renewals of license to preach. Our hearts were made glad by the fraternal greetings brought to us from other districts by the following delegates: the Rev. R. Cheers, New York District; the Rev. C. B. Miles, Easton District; the Rev. J. H. Scott, Salisbury District. The Rev. L. S. Moore made the response in his usual able manner. The subject of "Stewardship" now engaged our attention. Dr. D. H. Hargis spoke on "Stewardship of Passion." Dr. M. A. Thompson, "Stewardship Personality." It was now our great privilege to have Dr. C. A. Tindley address us on "Evangelism." His speech was a fitting climax to a session filled with the spirit of praise and worship. The Rev. J. W. Bond addressed us on "Why Stress World Service?" After which we were dismissed for dinner.

At 2 P. M., devotions were led by Mrs. A. B. Clark. The first hours of this service were given over to The Woman's Home Missionary and Woman's Foreign Missionary Societies. Mrs. Lillie B. Bundy, district president, presided over The Woman's Home Missionary Society anniversary, and called on their representative workers to speak, among whom was Mrs. Hattie Hargis, the Delaware Conference president. Mrs. Bessie Harris presided at the anniversary of The Woman's Foreign Missionary Society, and had a mother and daughter, who were native Africans, to address us. At the close of this service reports from Ladies' Aid Societies were called for. A special boys' conference was conducted by the Rev. L. S. Perry, Rev. J. H. Stevenson, and Mr. Oliver O'Terrell. Boys from all parts of the district attended.

At the evening session the Rev. C. W. Pullett presided. Devotions conducted by the Rev. W. H. Johns. The closing sermon was preached by the Rev. A. L. Martin, of John Wesley Church, Philadelphia, and his junior choir sang. Thus ended a Conference long to be remembered by those who were present.—Publicity Committee: Mrs. Clarice Walker, Chairman; Mrs. Anna Townsend, Mr. Jolley Harris.

Executive Committee of Commission on Men's Work Holds Significant Meeting

A SIGNIFICANT meeting of the executive committee of the Commission on Men's Work was held in the Chicago Temple the last week of September. Present were the president of the commission and chairman of the committee, Edgar T. Welch, of the Welch Grape Juice Co., president of the Laymen's Association of the Troy Conference; Lieutenant-Governor Luren D. Dickinson, of Michigan, one of the vice-presidents of the commission and president of the General Conference Laymen's Association; Branch Riekey, business manager of the St. Louis Cardinals and vice-president of the commission; Judge H. R. Snavely, of Marshall, Ill., secretary of the commission; C. Ray Gates, of Grand Island, Neb., where he is superintendent of schools; and the executive staff, Dr. Bert E. Smith, secretary; and his assistants: E. Dow Bancroft, Edwin T. Randall, and Herbert H. Parish.

Three full days were spent in council and staff meeting, and some very important decisions made.

Seven major divisions of men's activities are recognized in the organization: 1. Evangelism; 2. Boys' Work; 3. Stewardship and World Service; 4. Men's Bible Classes; 5. Community and Social Service; 6. Lay Speakers; 7. World Peace and Race Relationships. Leaders for these are to be sought among the laymen of each local church and in sub-district, district, and Conference organizations. Men are organizing in local chapters of the Brotherhood, district Brotherhoods, Conference Brotherhoods, with a president, a vice-president in charge of memberships, a secretary, a treasurer in charge of promotion of Methodist men.

Boys' work is placed second on the list, and is to be recognized with special programs, particularly the project of a father and son week during February, the

cultivation of fellowship between and among men and boys, and the fostering of present helpful organizations for boys.

A reading course for laymen was adopted by the committee to provide six books each year to be read by the laymen of the church who wish to be awake to the religious world and life of the day. Announcement of the course is to be made soon. Certificates will be granted each year for the completion of the course for that year.

Ten districts of Methodism are to be selected for a demonstration of the effectiveness of the men's work program throughout the year. These districts will be widely scattered, and will represent every type of approach from the fully urban to the strictly rural. The staff will co-

operate with superintendents on these districts in setting up and promoting the work throughout the entire year with special attention to the welfare of each local church and the seven activities of the Brotherhood.

Support is still on the basis of memberships. Sustaining memberships are still on the basis of five to one hundred dollars. Regular memberships of one to five dollars are now also recognized. Both regular and sustaining memberships receive full World Service credit.

New leaflet and manual material was ordered by the commission, and is now in process of preparation.

The meeting of the committee ended with a season of prayer and left in the hearts of everyone the feeling that a program is now presented which will fire the imagination and inspire the loyalty of every man in Methodism.

Atlanta District Retreat

By the Rev. J. H. Bridges

FOR Clark University, in the Atlanta District, under the leadership of Dr. J. W. Queen, the resourceful district superintendent of the Atlanta District, a bright star of prosperity now shines. It was seen shining at Newnan Chapel Methodist Episcopal Church, October 3, in a great educational mass meeting, the first of its kind ever held in the history of the Atlanta District.

The first session of the meeting begun at 3 P. M., was called to order by the master of ceremonies, Professor J. C. Arnold. In presenting the cause, he opened our blinded eyes and kindled within us the fire of enthusiasm which will continue to burn.

The following subjects were discussed: "The Possibilities of a Greater Clark"; "Benefits Derived from Colleges Supported by the Church," and "The Proper Co-operative Relationship Between Clark University and the Youth."

These subjects were discussed by the following ministers: Dr. C. L. Johnson, Rev. H. E. Burns, and Dr. J. W. Queen. Excellent papers on the subjects were read by Miss Mary Pearl Mobley, Miss Ellen Sherly, Miss Pauline Greer, and Miss Sadie Westbrooks.

As we listened to the sweet music rendered by the famous quartet from Clark University, we thought angels with golden harps had graced our meeting by their presence.

The climax of the evening session was reached when the master of ceremonies, Professor J. C. Arnold, introduced the speaker for whose message our souls were hungry, the president of Clark University, Dr. M. S. Davage. After hearing this most wonderful address, those who passed by could hear us saying, "Did not our hearts burn within us as he talked to us by the way?"

Dr. Hammond was introduced by the master of ceremonies and brought us words of greeting.

At 6 P. M., while standing around the church talking about the evening feast that we had enjoyed, we heard the sound of a bell whose music was sweeter than the sweetest, for the good sisters of Newnan Chapel were then calling us to the welcome table heavy-laden with the finest kind of food prepared for our bodies.

After an intermission following supper, the evening session was called to order at 7:30 p. m., by Miss Sarah Kellogg, District President of the Sunday School and

Epworth League Convention. We then listened to excellent music rendered by the Newnan Chapel choir. We were led in prayer by Dr. Hammond.

The welcome address to our new bishop was delivered by the Rev. John J. Seabrook, Jr. It was delivered in a very fine and scholarly way. Truly no stone was left unturned.

The mistress of ceremonies then presented the district superintendent, Dr. J. W. Queen, who with choice words carefully selected, introduced Bishop F. T. Keeney, who was greeted by the audience with hearty applause. When the good bishop had delivered his wonderful address, one of the greatest that ever fell from the lips of man, Clark's famous quartet sang. Like Jacob, we said deep down in our souls, "Surely the Lord is in this place."

Last but not least was the roll call of charges. Every charge in the district gladly responded to the call. Great was the response for they left on the table \$918.

With this crown of victory with many stars placed upon the head of the Atlanta District, we can boldly say: "We came. We saw. We conquered."

The three prizes were awarded to the following charges: Central Avenue, Warren Memorial, and Hogansville and Corinth.

To close the report of this great meeting, mention must be made of the pastor, Rev. Joseph Griffith, and wife, and the members of Newnan Chapel Methodist Episcopal Church, who spared no pains in making it very comfortable for all of those who attended this session.

—Mind your own mind.

—Integrity is gold in the soul.

—Work will make many a man healthy.

—Get busy and you will forget your troubles.

—Goodness always has the golden glow of purity.

—A skinny man may be an optimist; a fat man always is.

—Forgiveness is like sunshine; it changes the entire aspect of nature.

—When you fail to count your blessings they lose their effect on your life.

—Long prayers in a church which fails to pay the salary of the preacher are a farce.

Sunday School Lesson

INTERNATIONAL SERIES

By the Rev. Edward R. Lewis, A.M.

RELIGIOUS PREJUDICE AND FANATICISM

FOURTH QUARTER. LESSON VII. NOVEMBER 18

General Lesson Title—Paul's Experiences in Jerusalem.

Lesson Material—Acts 21. 17 to 23. 35.

Golden Text—Be strong in the Lord, and in the strength of his might. (Eph. 6. 10.)

Devotional Reading—Mic. 8. 1-4.

LIFE OF PAUL

A Reception in Jerusalem. We are glad that Paul was the guest of honor at one of the world's notable receptions. At the close of his third missionary journey Paul was gladly welcomed by the brethren in Jerusalem. The friends of this world traveler, pastor, preacher, and writer knew now the quality of the man. Among them it was no longer necessary to plead his cause nor prove his worth.

Paul had accomplished a magnificent task. He had suffered countless dangers and difficulties for the glory of the cross. He had carried Christianity to distant lands and had loved and nourished the churches with tender and effective devotion. He had now come to the end of an epoch in his life. New and greater trials awaited him. It was fitting that he should receive this generous expression of trust and affection at the hands of the assembled elders. No doubt the memory of this scene comforted Paul in the following years.

Strategy. Paul was a proud man. His characteristic pride (together with a beautiful humility) is seen in his rehearsing to the elders, on the occasion of the reception, "one by one the things which God had wrought among the Gentiles through his ministry." Likewise he was a man of fundamental sincerity. And yet he readily assented to the elders' plan to convince the Jews that he walked orderly, "keeping the law."

To be sure, Paul did respect the Jewish law, and he was true to its inner spirit. Nevertheless Paul's attitude was not that of the Jews. The plan proposed was in the nature of a pious strategy, and involved some deception. We cannot suppose that Paul consented to this scheme in order to insure his own safety. Of course, this was involved and was a legitimate motive. But his main reason must have been the desire to assure the Jews that he really did "walk orderly, observing the law." Since they could not comprehend his true thought, they would come nearest to understanding him by being persuaded that he was loyal to the law. To declare the literal truth would cause the greater misunderstanding.

A Fanatical Mob. One might almost be pardoned for believing that out-and-out strategy would be justified as a defense against a blind, cruel, raging mob, such as set upon Paul. It seems absurd that such a wise and good friend of humanity should be permitted to suffer at the hands of an ignorant rabble. Paul's only fault was his generous spirit and selfless devotion.

Piety and Fanaticism. The fanatic has been one of the cruellest and most dangerous of the foes of religion. The fact that he has been moved by pious motives, and in his narrow fashion is sincere, has made him all the more intolerable. Piety has by no means been disassociated from intolerance and bloody persecution. An old historian gives this as his considered judgment: "Fanaticism is the most likely to prevail where the public mind is brought under any powerful excitement. But, far from real piety not being found in any sort of connection with enthusiasm, the fact is that fanaticism rarely enters except where piety abounds. It is the strong and full habit of body which

has the strongest tendency to fever. It is the full river which overflows its banks. It is the lofty genius which is commonly lashed on to madness." If this be true, it is all the more necessary that the light of intelligence should play on religious experience, to redeem it from its unlovely extravagances.

We must supplement the above statement, however, with the reflection that enthusiasm, strength of conviction, and genius do not have any necessary connection with fanaticism, nor need they have the least tendency in that direction. It is true also (as the Jerusalem mob demonstrates) that intolerant persecution is much more the result of ignorance, superstition, and selfishness than it is associated with piety as the emotional phase of religious experience.

Removing the Extinguisher. Perhaps Paul connected his ancient fanatical persecution of the followers of Christ with his present predicament. Certainly he recalled the occurrences vividly and related them frankly. He himself had been a fanatic; perhaps he regarded this as part of the punishment for his former sin. At any rate, he knew well the psychological processes connected with prejudice. He had had lifelong experience of the difficulty of dealing with religious prejudices.

John Newton once wrote: "A certain minister of Norwich one day said to me, 'Sir, I have collated every word in the Hebrew Scriptures seventeen times, and it is very strange if the doctrine of the atonement that you hold should not have been found by me.' I am not surprised at this. I once went to light my candle with the extinguisher on it. Now, prejudice from education, learning, and so forth, often proves to be an extinguisher. It is not enough that you bring the candle: you must remove the extinguisher." In this particular case the reader will have to judge on which side the prejudice lay. It is easy to be prejudiced in refutation, and perhaps still easier in attributing the vice to another.

Prejudice is a well-nigh universal human fault. "What will not prejudice do? It was that which made the Jews call Christ a Samaritan, a wine-bibber, a friend of publicans and sinners. It was that which made them hale the apostles to their governors and cry out, 'Away with them; it is not fit that they should live!' It was this that made Ahab hate the upright Micaiah, and the Athenian condemn the just Aristides, although he had never seen him. It was this that made the poor man, who knew not what John Huss's doctrine was, so industrious in carrying wood for his funeral pile, that the martyr could not but cry out, 'O holy simplicity!'"

GROUP COURSES

Primary—Building the City Wall.

Biblical Material—Neh. 2. 11-20; 4. 1-23.

Junior—Carrying the Gospel Into Britain.

Biblical Material—Isa. 41. 5, 6; 42. 10-12.

Intermediate—Diligence in Work.

Senior—Protestant Reformers: John Calvin and John Knox.

Missionary Interpretation

LESSON FOR SUNDAY, NOVEMBER 18, 1928

"He spoke unto them in the Hebrew language"

(By D. D. Martin, D.D.)

Paul was a Hebrew and knew the language. It served his purpose in putting the message over. An interpreter is found by every missionary a hindrance. It is better by far to know the language of the people. Even this in Paul's case did not save from the bitterness of religious prejudice which is always hard to overcome. However, he did succeed in getting a hearing, which always helps and usually some are reached. It is hard for a missionary to tell in a constantly shifting congregation who is being reached by his message, but God's Word does not return void.

Paul had another asset, and that was he was a Roman citizen. This fact compelled respect and saved him from abject humiliation. It does matter what is the background and citizenship of a missionary. The respect held by the natives for the land from which he has come has much to do with his influence with those in authority where he goes, and determines largely the measure of his influence. His language and citizenship secured him a hearing, as it will all who are thus fortified in the work. It is always best to know the language of the people with whom you are to work and make them acquainted with your life.

Paul put his message over. He had quite finished when the uproar began. He knew how to take advantage of the situation. A missionary must have diplomacy and know how to use it for the sake of his own safety and those under his lead. Much of the opposition was of a type of fanaticism which may be found most anywhere. No Christian land is free from prejudice which is usually much worse in non-Christian countries. It was this which crucified our Lord and has filled history with the stories of martyrs slain, and which ultimately took the life of Paul.

Something of this type of trouble is met by our missionaries to-day in every Mohammedan land. It requires patience to work where you are not permitted even to speak as was Paul. Only the silent influence of Christian living can be used to win to Christ and His church. There is no place now in all the world where the message may not be given in the language of the people and the missionary find safety in those friendly to him and his work. Let us answer the call for more missionaries who know the language of the people.

OAMMON SEMINARY.

Epworth League Topic

NOVEMBER 18

By the Rev. J. W. Haywood, D.D.

WHAT IT MEANS TO BE A CHRISTIAN

(Phil. 2. 5; John 12. 20-22)

This week begins our "Win-My-Chum" campaign. Your chapter ought to plan several meetings for the mid-week; in these meetings there ought to be some searching discussions of personal religion.

Winning By Our Religion. The noted agnostic, Robert G. Ingersoll, used to say, "If there were a God, He was not a good God; otherwise, He would have made goodness

catching rather than badness." Well, the truth is, goodness would be catching if we could ever get enough of the genuine article around us. If we had in us and around us as much genuine goodness as we have genuine badness, it would be as easy and common to catch goodness as badness. Our religion fails to be contagious because our cases are so mild. We are so superficial, insincere, wishy-

washy in our religion. Our religion has been so badly diluted; it is such a milk-and-water affair that it has no "kick" in it at all. I have often wondered what would happen in our churches if we had half as much zeal about being really Christian as we have about having better church houses than the other folks. It has often occurred to me that the

big problem is not winning the other fellow to religion, but having it ourselves. Once one gets the genuine article, he will find that other folks can't resist him. The salesman must be sold to the article himself if he wants to sell it to others.

MORGAN COLLEGE.

Little Stories of Achievement

What the Churches Are Doing

Toomaha, Miss.—Splendid services were held at Pleasant Grove Methodist Episcopal Church on October 14. At 11 A. M. the Rev. B. F. Whitehead preached a wonderful sermon. The rally was divided into clubs. No. 1, Sister Lessie Horn, captain for Pleasant Grove, raised \$65.65; Sister Dellie Ramsey, No. 2, captain for Little Hope, \$45.05. The Rev. H. G. Roberts preached at 3 P. M. Total raised, \$110.70.—Mackie V. Parker, Reporter.

Holly Bluff, Miss.—The Ladies' Aid Society of Jerusalem Methodist Episcopal Church put over a very successful entertainment, in the form of a "Feast in the Wilderness." Saturday night, October 13, 1928. Every member of this department worked faithfully and earnestly, and the result was shown in the collection, which amounted to \$70. We hope to make a 100 per cent report at the Conference in December.—A. Campbell, Reporter.

New Edinburg, Ark.—The Rev. J. H. Oliver, our pastor, began his revival at St. Francis Methodist Episcopal Church on Monday night after the first Sunday in September. Twenty souls were added to the church. Total collection, \$30. On the third Sunday in September the Rev. J. H. Oliver began his revival at Elbethel Methodist Episcopal Church, the Rev. Tolbert assisting. Ten souls were happily converted and added to the church. The revival was a blessing to our community. Our prayers shall ever be that our dear pastor and his wife may live long to do service for the Master.—Mrs. M. L. Dupre, Reporter.

Lineville, Ala.—The Rev. and Mrs. J. R. Burney entertained at their home Tuesday night, October 16, the pastor, Rev. G. W. Washington, and family; the Rev. Toney and wife, of Ashland, Ala., and the district superintendent, Rev. J. C. Chuman, of Alexander City, Ala. Mrs. Burney was a very pleasing hostess; a delicious supper was served. Mrs. Burney is a faithful member and worker of Lineville Church, and is very hospitable to all ministers with whom she comes in contact. This was really a Conference supper among these preachers. We all went away happy, and are anxious to know when we shall again be invited to Sister Burney's home.—Mrs. G. W. Washington, Reporter.

Tupelo, Miss.—St. Paul Methodist Episcopal Church: October 21 was a high day among our membership. A rally was given in behalf of the pastor, Rev. W. H. Golden, which was a success. Service was conducted by the pastor. The Rev. R. E. Roberts, a splendid young man, who has finished the college course at Rust College, en route to Gammon Seminary, delivered a heartfelt sermon at the 11 o'clock hour and again at night. Total amount raised in the rally was \$125.05. We trust that our pastor will be paid in full by the time he leaves for Annual Conference, which convenes December 5, at Kosciusko, Miss. We pray God's blessing on the Rev. Roberts.—Mrs. Mary M. Bradford, Reporter.

Cartersville, Ga.—The Aragon Methodist Episcopal Church, on the Cartersville charge, gave a small rally on the pastor's salary on Sunday, October 28. The following captains reported: Bro. Nathaniel Davis, \$1.55; Sister L. Davis, \$1.36; the Rev. S. F. Davis, \$2; Sisters Stella Browder, \$2.50; Hattie Wood,

\$3.37; Dora Burge, \$4.90; Octavia Hutchins, \$6; Bros. W. M. Wood, \$6.80; Stephen Hudson, \$8.55; Sister Mary Washington, \$9.55; public collection, \$1.54; total, \$48.12. Sister Mary Washington received the banner. She is the daughter of the Rev. R. D. Davis, one of the founders of this church. She is a great church worker, and is a member of the Ladies' Aid Society here, which is doing great work in the church. Mrs. Octavia Hutchins is the excellent president.—The Rev. Z. K. Gowen, Acting Pastor.

Richmond, Ky.—The revival of the East End Methodist Episcopal Church of Richmond, Ky., began October 14, with the Rev. W. L. Darius, of the Methodist Episcopal Church, Milford, Ohio, as evangelist. Good attendance manifests the fact that much interest is being put forth in the meetings and great good accomplished. The second quarterly meeting was held at the East End Church October 31. On the second Sunday in September the annual basket rally was held at the College Hill Methodist Episcopal Church. A large bus full of people from Richmond attended and carried baskets, as well as several people from the neighboring towns and cities in private cars. There was a splendid crowd on the grounds all during the day, and very excellent sermons were preached by the Rev. D. T. Wood and the Rev. Harris. The pastor, Rev. E. E. Hamblen, and members are very grateful to all who in any way helped and assisted in making this a banner day for the church and community.—Mrs. Christine Mebane Hamblen, Reporter.

Bellefontaine, Miss.—Dumas Chapel Methodist Episcopal Church has just closed its mock Annual Conference rally which began October 3 and closed October 7. On October 3, at 7 P. M., devotional service was held. Tupelo District, Mrs. C. Jennings, reported \$4.75; Holly Springs, Mrs. C. Dumas, \$4.95. Sermon at 8 P. M. by the Rev. H. G. Montgomery. Public collection, \$2.15. October 4, after devotional service, Starksville District, Mrs. Mollis Dumas, reported \$6.80; Clarksdale District, Mrs. E. L. Dumas, \$5.60. Sermon by the Rev. W. A. Mathis; subject, "Prove Yourself to Be a Man." Public collection, \$2.50. October 5 the Durant District, Mrs. Emma Jimerson, reported \$2; Greenwood, Mrs. L. Marshall, \$4.85. Sermon by the Rev. W. M. McCaskill; subject, "You Must Be Born Again." Public collection, \$1.05. October 6, at 3 P. M., "Feast in the Wilderness"; collection, \$5.79. October 7, devotional service at 10.30 A. M. Soul-stirring sermon by the Rev. A. G. Taylor; collection, \$13.70. The Rev. J. W. Sanders preached at 3 P. M. from the subject, "Love." Collection, \$4.86; total amount raised, \$59. We ask God to ever bless our dear pastor, who is laboring so faithfully with us.—The Rev. W. M. McCaskill, Pastor; Lucy A. Jennings, Reporter.

Potts Camp, Miss.—Calvin Chapel Methodist Episcopal Church: Sunday, October 7, was a grand day at our church. There were visitors from three churches, and our district superintendent, Dr. A. G. Cole, was also with us. The pastor, Rev. S. J. Mack, preached a soul-stirring sermon from Gen. 3. 9. There were two rallies—one for the Sunday school and one for the pastor. The reports for the pastor were as follows: Group No. 1, Mr. C. W. Pegues, \$7; No. 2, Mrs. Dora Ford, \$2.50; No. 3, Mrs. A. Brown, \$9.15; No. 4, Mr. Walter Dunlap, \$4.75; No. 5, Mr. Hosie Mitchell, \$1; No. 6, Mr. B. J. Sills, \$16.25; No. 7, Mr. Floyd Cooper, \$10; No. 8, Mr. Steve Coleman, \$16.90; No. 9,

Mr. Walter Ford, \$11.50; No. 10, Mrs. Lucile Mitchell, \$4.50; No. 11, Mr. Winfield Pegues, \$3.75; No. 12, Mr. Austin Jenkins, \$1.85; public collection, \$4; total pastor's collection, \$90.25. Little folks: Ella Boxie, 40 cents; Clinton Smith, 45 cents; Lillian Mitchell, \$1.21; Fannie M. Pegues, \$1.26; W. J. Pegues, \$1.35; E. Anderson, \$1.53; J. F. Davis, \$1.60; W. B. Coleman, \$1.60; Grace Pettie, \$1.65; Annie Heath, \$1.67; Bernice Pegues, \$2.15; Grazel Guyton, \$4.90; Ruby McGown, \$5.25; Whitley Brown, \$7.08; total, \$31.60. Master Whitley Brown received the first prize of \$1, and Ruby McGown received the second prize of 50 cents. Mrs. Lillie B. Hubbard, of the Colored Methodist Episcopal Church, awarded the prizes.—Ruth O. Parker, Reporter.

Paris, Ky.—The revival held at St. Paul Methodist Episcopal Church, October 7-22, for the pastor, Rev. R. F. Broadus, by Evangelist Mrs. Elizabeth Wilson Dudley, was one of the best in its history. No such crowds, including all denominations, have attended a revival here since the days of the sainted Sister Dolly Lewis. Floor space and gallery were taxed to capacity several nights. Her forceful, practical messages resulted in many converted and reclaimed—fifty-eight in number—while more than 800 claimed the victory over special burdens; \$487.53 was taken in as voluntary collections during the two weeks, proving the fact that if you can get the people interested the money will come. On Monday night, October 22, Mrs. Dudley conducted a special service for the converts and reclaimed ones in which all of them were enabled to take part in prayers, testimonies, and songs. It was a valuable service to them. The pastor afterwards assigned them to classes, thus assuring them proper oversight to prevent backsliding. On Tuesday night a grand reception was given at the church in honor of the evangelist. Many earnest words of commendation, appreciation, and love were spoken for her, and numerous tokens of good will were presented her. She responded in her usual charming manner, expressing her deep appreciation of all that had been done to make her stay in Paris both pleasant and successful. A special delegation came down from Gunn Tabernacle, Lexington, to secure her presence on the following Thursday night, but previous arrangements made it necessary for her to return to her home at 128 Mound Street, Dayton, Ohio, on Wednesday morning, October 24, followed by the blessings and prayers of the church.—Mrs. C. D. C. Mebane, Reporter.

Butler, Mo.—The vacation church school was held at Mt. Zion Methodist Episcopal Church from July 16-30. The Rev. W. H. Huston was leader of this great event. The boys and girls were instructed in religious education, sewing, and handwork. The work that was done was put on display and met the approval of both white and colored. This school was the first that was held in this community. The white citizens visited our school every day and spoke words of encouragement to the pastor and his coworkers. He was ably assisted by Mrs. W. H. Huston; Mrs. Ollie Grear, Neosho, Mo.; Miss Grace Steward, DeSoto, and Miss Eufretta Gravette. Fifty-three persons were reached through this effort. The work done had its effect and will long be remembered. Our quarterly meeting was held August 18-20 and proved a great success. The district superintendent, Rev. E. F. Pate, was present and brought a wonderful message; subject, "The Scarecrows in Life." Total for the circuit was \$40. The auxiliaries of our church are being inspired to work. The Ladies' Aid, with Mrs. Belle Crouch, president, has just closed a splendid affair. September 23-28 was Ladies' Aid Week. On the night of the 23d the Aid met in the auditorium and rendered a short but interesting program. Sermon by the pastor. On the 26th the members of the Aid met and put the beautiful garments, fancy work, and quilts on display. This was the beginning of the bazaar. The Junior League rendered a short program. The cracker contest was held on the 27th. Elliott Willard won the prize. On the 28th Prof. M. T. Preston, of Douglass School,

gave a program at the church, which was enjoyed by all. The two quilts that were made were given away—the first to a white lady who held the lucky ticket, and the second to Mrs. Frank Crouch, who turned in the largest amount in the envelope. Total raised, \$28.26. Much credit is to be given Sister Belle Crouch and her coworkers for such a wonderful success. Our Sunday school is progressing. Five scholars attended the full thirteen Sundays in the last quarter and were given a cash prize of twenty-five cents each.—E. L. Huston, Reporter.

Knoxville, Tenn.—East Vine Avenue Methodist Episcopal Church: Too much commendation cannot be given to the choirs of Logan Temple and the Mount Zion Baptist Churches for the rendition of such inspiring music at the sessions of the Conference. Many, by the mission of song and praise of these noble musical organizations, were lifted to higher grounds of spiritual endeavor and were ready to receive the uplifting influences of the meetings. Bishop H. Lester Smith excelled himself in dignity and demeanor in his able presiding and unbiased rulings. The prayer of all was that God may spare him to many more years of service for the Master in this vineyard. The pastor, Dr. Sherrill, extends thanks to the pastors and members of the Second Congregational Church and East Vine Avenue Presbyterian Church for the use of the churches during the Conference. The members and friends are loud in their praises of the dignified and able way

in which the pastor marshaled all forces in caring for 275 delegates and visitors who were here during the Conference. Mrs. Sarah Taylor, chairman of the home committee, was agreeably surprised when visiting pastors presented her with a year's subscription to the Southwestern Christian Advocate, the official church paper, for the excellent and valuable services she rendered during the sojourn of the Conference. Mrs. Ella Brownlow, of Middlesboro, Ky., responded to an invitation of the Relief Workers' Club, to entertain the Conference with voice and instrumental solos at the noon hour lunch, the second day of the Conference, which was enjoyed by all. A large and enthusiastic audience greeted the pastor, Dr. Sherrill, in two very able sermons Sunday, it being the first Sunday in the new Conference year. Determination on the part of the fast-growing membership of the church and all other departments to accomplish more this year than any previous year is evident. Clubs have taken on new interest, and their programs are being enlarged. The pastor is elated over the fine spirit the membership is exhibiting along all lines relative to the progress of the church. Mrs. E. B. Beck, the secretary of Good Literature, is anxious that all members subscribe for the Southwestern Christian Advocate, or see her for any other literature that they may need. Mr. Hugh Parker's name has been added to the ever-increasing list of Southwestern Christian Advocate readers. We are expecting your subscription next.—Reporter.

District Activities

District Rounds

BEAUMONT DISTRICT

First Round—Port Arthur, November 11, 12; McCabe, 11-13; North Beaumont and Silsbee, 15, 16; Salem-Orange, 18, 19; St. James, 18-20; Liberty-Menard, 24, 25; Conroe-Montgomery Ct., December 1, 2; Willis, 8, 9; Huntsville Ct., 15, 16; Huntsville and Ty, 15, 16; Camp Ground and Dodge, 15-17; Hemphill, 22, 23; Jasper and Newton, January 5, 6; Camilla, 12, 13; Onalaska, 19, 20; Livingston, 26, 27; Corrigan and Lufkin, February 2, 3.

Dear Brethren: The Beaumont District must be redeemed from the shameful record of 1928, when we suffered a tremendous fall-off in all of our benevolent askings. Pray hard, plan well, and work with all your main and might to go over in a large way for our Christ and His kingdom.—J. W. Gilder, Dist. Supt.

LA TECHE DISTRICT

First Round—Napoleonville, November 9-11; Woodlawn, 10, 11; Donaldsonville, 17-19; Viron, 17, 18; Bayou Soula, 22; Plaquemine, 23-25; Rosedale, 24, 25; Lutch, 30-December 2; White Hall, 1, 2; Hahnville, 8, 9; Camparapet-Kenner, 9, 10; Baldwin, 14-16; Glencoe, 15, 16; Godman, 17; St. Peter, 18; Thibodaux, 22, 23; Schriever, 23; Beattleville, 29, 30; Houma, 30, 31.

Dear Brethren: Please meet me at Woodlawn, November 21.—Hubbard Daniels, Dist. Supt.

MONROE DISTRICT

First Round—Washington, November 9-11; Mt. Nebo, 16-18; Mt. Sinai, 24, 25; Bonita and Galion, 30 to December 1, 2; Bastrop and Anderson, 7-9; Lake Providence, 14-16; St. James, 21-23; St. Paul, 28-30; Jones Ct., January 5, 6; Clayton Ct., 12, 13; Tallulah and Transylvania, 19, 20; Bosco and Columbia, 22, 23; Winsboro and Rayville, 26, 27; Roosevelt and Fafriday, 29, 30.

Dear Brethren: The Conference year of 1928 has passed with much success, with an increase from every church, which speaks well for all of the pastors of the Monroe District. The Lord blessed us; not a link was broken by death. We all should be thankful to God for His wonderful blessing upon this district. I am asking all the churches to have a prayer service on December 25 for God's continued blessing, for we did not only lead the Conference, but we led

the area. Go in at once to raise your World Service and your Conference collection and area expense. Get all the money out of the way, then start your revivals, for God is depending on you to save the souls of men. Whatever help I can be to you, I am at your service. Yours in Christ, C. Spears, Dist. Supt.

NEW ORLEANS DISTRICT

First Round—People's Church, November 11-13; Mallalieu, 11-14; Slidell, 17, 18; Gretna, 20; Haven, 25-27; Grace, 25, 26; Angie, December 1, 2; Bogalusa, 1-3; Thompson, 9-12; St. Matthew, 9-11; Asbury, 9-13; Franklinton, 15, 16; Mt. Zion, 23, 24; Peck, 23-27; Trinity, 30-January 2; Phillip Memorial, December 30-January 1; Williams, 6-8; LaHarpe, 6-9; First Street, 13-15; Hartzell, 20, 21; Wesley, 27-29; Mandeville, 10.

My dear Brothers: As you all know, the Conference is over and we have been assigned to our work for another year. Now let us go in with a determination to make this the greatest year of our entire ministry. Let us double our efforts for a greater task. Now some of you fell down on some of our claims, and it does not speak well at all. I certainly hope this will not be the case this year. Start now on your World Service, evangelistic efforts, Area Council expense, and other pressing obligations. Remember, I am at your service at any time you may see fit to call me.—Jesse D. David, Dist. Supt.

Quarterly Conferences

CALIFORNIA, MO.

This has indeed been a great quarter for Mt. Zion Methodist Episcopal Church, both spiritually and financially. We have been successful in raising all of our claims. The total monies raised this quarter amounted to \$363, setting a new record for this place. The spiritual condition of the church is good. Our beloved district superintendent, the Rev. E. F. Pate, was with us Sunday, and as usual was master of the situation with his wonderful sermons. The Rev. Pate is a great man and is making a great record as district superintendent of the Sedalia District. Conversions this quarter, five.—The Rev. E. Scott, Pastor; Sophia Kennedy, Reporter.

CRYSTAL SPRINGS, MISS.

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Conference was held at Little Rock Methodist Episcopal Church, October 13 and 14, with our beloved superintendent, the Rev. G. W. Coleman, presiding. The pastor and officers were present with good reports, after which the district superintendent gave a lecture to officers on being more punctual to their duties. On Sunday, Sunday school was held at the usual hour with the Sunday-school superintendent and officers present. At 11.30 A. M. the Rev. Coleman entered the pulpit and chose for his text, "Behold, the bridegroom cometh; go ye out to meet him"; subject, "Prepare to meet your God." He preached a very inspiring sermon. The superintendent was paid in full, \$33.75. Too much praise cannot be given this good man.—The Rev. B. J. Cooper, Pastor; Mrs. S. E. Rice, Reporter.

DELAND, FLA.

Our fourth and last Quarterly Conference was held at St. Joseph Methodist Episcopal Church, October 18, with the Rev. W. O. Bartley, district superintendent, presiding. The officers were present on Saturday night with good reports, and the superintendent made some wholesome remarks on the duty of officers. Sunday morning, Sunday school was opened at 9.30 o'clock, by Bro. Willie Smith; 11 A. M., love feast was conducted by the superintendent. At 3.30 P. M., Dr. Carr, pastor of Union Baptist Church, delivered a wonderful sermon on "Unity"; at 7.30 P. M., Dr. Bartley was at his best and preached on "The Crucifixion of Christ." Holy Communion was administered to a large crowd. We paid our superintendent in full for the year, and we wish for his return to the Atlantic District for another year.—Mrs. Irene Smith, Reporter.

DREW, MISS.

Ruleville charge: The fourth quarter was held at Beasley Chapel, October 13 and 14, with the district superintendent, Dr. C. W. Butler, in the chair. Officers were present with good reports. On Sunday the superintendent preached a soul-stirring sermon, after which the Lord's Supper was administered. Amount raised during the quarter was \$118. Pray for our continued success.—Nola Thlgpen, Reporter.

PALMETTO, GA.

Our fourth Quarterly Conference was held at Harris Chapel Methodist Episcopal Church, October 6 and 7, with the district superintendent, Rev. J. F. Demery, presiding. After devotional service the Conference was opened for business. The officers were present with good reports. Some were in arrears of 1927. Our district superintendent gave us a wonderful talk in Sunday school and preached two able sermons. At 11 A. M. he held a large audience spellbound as he brought the message of Esau, Jacob, Isaac, and Rebecca to us. We had a glorious meeting. At 7.30 P. M. he preached another able sermon from 2 Kings 5. 8. The Conference was spiritually alive. We raised during the session, \$63.—Alice H. Jackson, Reporter.

RULEVILLE, MISS.

Our fourth Quarterly Conference was held at New Hope Methodist Episcopal Church, October 20 and 21, with our beloved district superintendent, Dr. C. W. Butler, presiding. He conducted the devotional service with much spiritual fervor, after which he gave a most inspiring address on the needs of the church. Bro. J. C. Cochran was elected secretary. Most of the officers were present with good reports. On Sunday, Dr. Butler was at his best and preached a wonderful sermon to an appreciative congregation. Thirty-five partook of the Lord's Supper. Raised for all purposes, \$40.30. Paid district superintendent in full.—The Rev. D. Hunt, Pastor.

District Conference and Convention

SALISBURY

The Salisbury District Conference of the Delaware Conference convened at St. Paul Methodist Episcopal Church, Berlin, Md., October 9-11, the Rev. J. S. Colbourne, pastor; Dr. J. E. A. Johns, district superintendent, and the Rev. E. G. Richardson, D.D., LL.D., bishop. Tuesday, October 9, at 2.30 P. M., the Conference opened with a soul-stirring sermon by the Rev. C. D. Gerald, pastor at Keller, Va. At 4 P. M. the Board of Examiners met, under the direction of Dr. J. H. Scott, chairman, and examined the local preachers in the courses of study. Members of the board present were: the Revs. M. W. Clark, L. H. McArthur, G. S. Jacobs, J. L. Nicholas, and Alexander Reid. Devotion was conducted at 7.30 P. M. by the Rev. I. D. Pitts. The Rev. W. N. King, of Stockton, Md., preached an excellent sermon, followed by the communion service, conducted by the Rev. J. E. A. Johns, district superintendent. The Conference was organized on Wednesday morning. The Rev. M. W. Clark was elected secretary and various committees were appointed. We listened with interest to the reports from the charges. At 11 A. M. Mr. W. H. Harrison, of Berlin, represented the mayor with words of welcome on the part of the town, to which fitting words of response were made by the Rev. Alexander Reid. After devotions in the afternoon, Dr. C. A. Tindley, pastor of Tindley Temple, Philadelphia, Pa., was introduced, and spoke in his usual way to the delight of all. The following district superintendents were introduced and gave short addresses: Drs. T. H. Woodley, Wilmington District; J. W. Jefferson, Easton District; and W. C. Thompson, Philadelphia District.

The boys' and girls' demonstration was conducted by Mr. C. T. Ward and Mrs. Clara Criffen. Devotion was conducted by the Rev. J. R. Purnell, followed by the educational program, Dr. J. H. Reid, presiding. Dr. L. H. King, editor of the Southwestern Christian Advocate, spoke in the interest of the paper, and as a result of his inspiring message he received sixty subscriptions for the paper. Dr. T. H. Klah, principal of Princess Anne Academy, spoke in the interest of the school. Dr. A. J. Mitchell, in his own way, put before the Conference the Morgan College crusade. The Rev. F. H. Quinn brought fraternal greetings from the Easton District.

The following persons read papers of vital importance to the delegates on Thursday

morning: the Revs. M. W. Clark, L. H. McArthur, and J. H. Scott. The visiting ministers and friends were introduced to the Conference. At 2.30 P. M. devotions were conducted by the Rev. A. W. McBride, followed by a business session, Dr. J. E. A. Johns presiding. The fraternal delegates were introduced, and brought words of greetings, as follows: the Rev. D. W. Henry, of the Philadelphia District; and the Rev. W. J. Helm, of the New York District. Response by the Rev. M. C. Anderson, of the Salisbury District. At 4 P. M. The Woman's Home Missionary Society convened, Mrs. J. Steward, presiding, which was followed by a short session of the Laymen's Association. Mr. C. T. Ward presided. The Rev. D. S. Quillian conducted the devotional service at 7.30 P. M., and Dr. M. A. Thompson, of the New York District, delivered the closing sermon, which was a spiritual treat to all who heard him. The Rev. J. S. Colbourne and his committee did their best in making it pleasant for the delegates and visitors, for which words of appreciation were spoken by Dr. J. H. Reid. The Conference adjourned, to meet at Crisfield, Md., 1929.—L. H. McArthur, Reporter.

Obituaries

BROWN—Bro. T. M. Brown, of Seagrove, N. C., departed this life, October 12, 1928, in full triumph of faith, age seventy-three years. He was a faithful member of Pine Ridge Methodist Episcopal Church, and was also a loyal member of Pine Ridge Knights of Pythias Lodge, No. 178. He lived such a spotless life that friends, colored and white, attended the funeral in large numbers. It was the largest funeral ever held at this church. The floral offerings were many. The remains were laid to rest in the Piney Ridge cemetery with Pythian honors. He leaves a wife, two daughters, four sons, a number of grandchildren, and a host of friends to mourn their loss. The service was conducted by the Revs. C. G. Bynum and Black.—R. L. Green, Reporter.

CARPENTER—Mrs. Mildred Jackson Carpenter, who was born in Vicksburg, Miss., May 16, 1899, died Wednesday, October 4, 1928, at Collins Chapel Hospital, Memphis, Tenn. Her body was brought to Vicksburg for burial. The funeral was conducted at Wesley Chapel Methodist Episcopal Church, Sunday, October 7, 1928. Her parents, who preceded her to the grave many years ago, were Mr. and Mrs. William Jackson. The early part of her childhood was spent in Vicksburg. About thirteen years ago she, with her two sisters, moved to Helena, Ark. Three years ago she was married to Mr. Leonard Carpenter of Hughes, Ark., where she spent her married life until her final illness. She was brought up in the Catholic faith, but later became a member of the Methodist Episcopal Church. She leaves to mourn their loss her husband, two sisters, one brother, an uncle and aunt, and a host of other relatives. The funeral was conducted by Rev. J. C. Hibbler.—W. B. Barnes, Reporter.

ESTES—Andrew Estes, one of the oldest members and founders on Union Grove Methodist Episcopal Church, Inverness, Miss., died August 27, 1928, in full triumph of faith. His place is hard to fill. "Servant of God, well done."—Nellie Coleman, Reporter.

GLASSINGAME—Bro. Wesley Glassingame departed this life September 16, 1928, at Warrior, Ala. He was born in South Carolina in the early fifties. Bro. Glassingame had been ill since March, and died in full triumph of faith. He was a faithful member of the trustee board of St. James Methodist Episcopal Church. The funeral was preached by his pastor, the Rev. O. Porter, and the Rev. Henry Sledge, of Warrior, Ala. He leaves a wife and a host of friends to mourn his passing. The remains were laid to rest in Warrior Cemetery.—H. E. Perkins, Reporter.

HAMILTON—Sister Calle Hamilton, daughter of William and Mamie Hamilton, died September 21, 1928. She was a faithful member of Mt. Pisgah Methodist Episcopal

Church, on the Tupelo (Miss.) charge. She was nineteen years of age at her death, having professed faith in Christ some years ago under the pastorate of the Rev. H. Y. Saulter. She was the granddaughter of the Rev. O. W. Crump. Many relatives and friends mourn her departed life. All who knew Sister Hamilton loved her. She lived a consistent Christian life until death.—Rachel Hadley, Reporter.

JACKSON—Miss Mary Ethel Jackson, of Canal Point, Fla., departed this life, September 16, 1928, in the great storm that swept Florida. While trying to make her way to a place of safety, on entering the building, she was blown through the building by a strong wind. She fell against an electric wire and was struck on the head by a piece of falling timber. Ethel was found at 9 P. M. by Mr. Charlie Smith, and was claimed by death while on her way to the hospital. She was born November 19, 1912, and was a member of Goodhope Methodist Episcopal Church, having been converted under the Rev. W. O. Bartley, on April 6, 1928, and was baptized by the pastor, the Rev. J. B. Habishion. She leaves mother, father, five sisters, seven brothers, and a host of friends to mourn their loss.—Elnora Smith, Reporter.

JENKINS—The entire community was shocked when the news came that Mr. Elijah Jenkins was killed while hauling logs. The chain broke and two logs rolled over his body. He died on the way to the hospital in Jackson, Miss. He was the son of George Jenkins, who is a member of Jerusalem Methodist Episcopal Church, of the Florence Circuit, and the leading steward of the church. Mr. Jenkins died September 27, 1928. He leaves to mourn a wife, mother, father, two brothers, eight sisters, and a host of friends.—R. Berry, Pastor.

JOHNSON—Bro. Dewitt Johnson, one of our leaders of Samuel Methodist Episcopal Church, Itta Bena, Miss., died August 29, 1928, in full triumph of faith. He attended church on the fourth Sunday and passed away the following Wednesday at 3.30 P. M. He leaves a wife, two sons, and one daughter to mourn his passing. Our church has lost one of its best members.—O. W. Crump, Pastor.

KEMP—Mrs. Edyth Elliott Kemp died at her home, Wednesday, September 26. Mrs. Kemp is the daughter of the late Rev. J. F. Elliott, ex-pastor of Newman Methodist Episcopal Church. She was born in Jacksonville, Fla., and at a very early age she entered and graduated from the Boylan Home School, Jacksonville, Fla. She later graduated from Thayer Home, Atlanta, and for several years was a member of the faculty of Clark University. In the year 1908, on August 8, she was wedded to E. V. Kemp, of this city, the Rev. W. T. Collier and her father, the late Rev. J. F. Elliott, officiating. To this union were born two sons and one daughter: Eugene Elliott, sixteen; Helen Louise, fifteen; Lester Abbott, twelve. Having a great love for Methodism and education, they began this great work in their home. Because of a desire to see Methodism and education grow, she took hold the reins, and through her church, Junior League, and community school, of which she dearly loved and connected herself for more than twenty years, wielded a great influence into hundreds of homes in Key West and abroad. She possessed a great love for religious work (especially that of Methodism), also for civic organizations and social work. Her life work, both religious and otherwise, was nothing more than "lifting as we climb." While it is true that Mrs. Kemp had the greatest respect for all religions, yet it can be said, being born and reared in Methodism, she died triumphant in the faith of same. Funeral services were held Friday evening at 3.30 in Newman Methodist Episcopal Church. She leaves to survive her: E. V. Kemp, husband; two sons: Eugene Elliot, Lester Abbott; one daughter, Helen Louise, and a host of friends. May she rest in peace.

LAMB—Mrs. Beulah Lamb, wife of the Rev. L. S. Lamb, our pastor of the Marshall (Texas)

Schedule of Fall Conferences, 1928

Conference	Date	Place	Bishop
Central Alabama.....	Nov. 7.....	Birmingham, Ala.....	Jones
Little Rock.....	Nov. 28.....	McGehee, Ark.....	Clair
Savannah.....	Nov. 29.....	Savannah, Ga.....	Keeney
South Carolina.....	Dec. 5.....	Cheraw, S. C.....	Keeney
Upper Mississippi.....	Dec. 5.....	Kosciusko, Miss.....	Richardson
Atlanta.....	Dec. 12.....	Covington, Ga.....	Keeney
Mississippi.....	Dec. 12.....	Forest, Miss.....	Richardson

Circuit, died on the night of September 7, 1928, after a short illness, at the age of twenty-nine years. She was married to the Rev. Lamb on February 25, 1915. To this union seven sons and daughters were born, one of whom preceded her to the Great Beyond. Six survive. She was the daughter of Mr. and Mrs. Freneher, of Eutaw, Ala. The Rev. Lamb was away from home, assisting the Rev. K. S. E. Henry in a revival meeting at Queen City, and returned home five hours after the death of Mrs. Lamb. He did not know of her death until he reached the house. Funeral services were held on September 10, at Ebenezer Church, of which she was a member, and after the reading of telegrams and condolences, the eulogy was delivered by the Rev. M. Q. A. Fuller. Dr. M. W. Dogan prayed for Brother and Sister Freneher, who were not able to be at the funeral of their loved one. Only one brother of the deceased was present. The Rev. J. B. Barnes made remarks; condolences were read by the Rev. K. S. E. Henry; paper by the Ladies' Aid Society.—Reporter.

MARTIN.—One of the best members of our church, Georgia Martin, withdrew her membership from Macedonia, Saturday, October 5, 1928, and joined the church on high. The Rev. S. L. Brown, and others, had been her pastors for forty years. She was faithful to her church, society, and family obligations. Her son, John Q. A. Martin, is a student at Drew Theological Seminary, Madison, N. J. All the other children are here in the State and belong to the Methodist Episcopal Church. Mr. Geo. Martin, her devoted husband, is on the sick list, expecting the grim Reaper at any time.—Hattie Strong, Reporter.

MAYES.—Mary Mayes died September 1, 1928. She was sick for only one day. Sister Mayes was a faithful member of the Jerusalem Methodist Episcopal Church, on the Florence (Miss.) Circuit. She leaves to mourn their loss two children, father, step-mother, brothers, and sisters. The Rev. R. Berry, pastor, conducted the funeral service.—Reporter.

MILLER.—Our dear little Miss Martha Miller departed this life June 19, 1928. She was a real devoted Christian girl. We regret so much that she could not stay longer here with us, but we know our loss was heaven's gain. She leaves a worthy father and mother, the Rev. and Sister A. S. Miller; five sisters, three brothers, and a host of friends. Her seat is vacant in the home and her place is too hard to fill.

"We parted in silence, we parted in tears,
In the little town, Marvell;
But the dear sweet memories of those by-gone years,
Shall hang o'er our lives forever."
—Mrs. C. A. Lampkin.

NEAL.—A great hero has fallen. The Rev. Frank Neal, who departed this life, September 22, 1928, was born in South Carolina about sixty-three years ago. He was converted and joined the Libertyhill Methodist Episcopal Church in the year 1884. Several years afterward, he felt the call to the ministry but refused to join the traveling ranks. He served as a local preacher in his church until January, 1926, when he was called by the district superintendent, Dr. D. S. Selmore, to supply our great mission church at La Crosse, Fla. For 1927-28 he was sent as supply to Texas, and it was there where he was called from labor and reward. Bishop Berry ordained him a deacon January, 1927. He was a faithful servant in his Master's vineyard. Eleven children, thirty-three grandchildren, a host of relatives and friends survive.—E. Jonas, Reporter.

RODGERS.—Sister Mariah Rodgers departed this life October 12, 1928, at her home in Bryan, Texas. Sister Rodgers was one of the best members of Lee Chapel Methodist Episcopal Church; she has been true to the cause of Christ all of her life and an officer of the truest type. She was president of the Ladies' Aid Society for many years and did not know any faltering. She was active to the last. She came to church on Sunday, October 7, and was seized with a stroke on Wednesday while making preparations to visit her son. This was followed by another stroke on Thursday night, which brought the end a few hours later. She leaves a devoted family, two sisters, two daughters, a husband, five sons, and a host of friends. We have lost only two out of our flock this year; Sister Lessie Tilory passed to the beyond on August 24. We hope to meet them both again when the Lord shall call us all home.—The Rev. J. L. Blue, Pastor.

SEALS.—Brother Asberry Seals was born March 25, 1859, and died October 15, 1928, aged sixty-five years. He was converted on May 11. Brother Seals was ill for more than a year. He joined Wesley Chapel Church, Vicksburg, Miss., with his wife, and was baptized, but he was never able to get to his church until he was brought there in death. He leaves a wife, Sister Emma Seals, a member of Wesley Chapel; three daughters; one sister; one brother; three nephews, all belonging to the kingdom of God. The funeral services were conducted by the Rev. J. C. Hibbler, pastor.—W. B. Barnes, Reporter.

SIMS.—Sister Nora Sims, of Lynch Chapel Methodist Episcopal Church, Clinton, Miss., passed away October 22, 1928, in full triumph of faith. She was faithful to herself, family, home, community, church, and pastor. She leaves two Christian daughters, several grandchildren, and a host of friends to mourn their loss.—The Rev. L. W. Price, Pastor.

SMITH.—On Wednesday morning, October 3, 1928, Brother Nick Smith, aged sixty-seven years, after an illness of three weeks, departed this life in full triumph of faith. He was a faithful member of Bethany Chapel Methodist Episcopal Church, Hattiesburg, Miss., about twenty-three years. Brother Smith was one of the old founders of Bentley Chapel. He lived a consistent Christian life until death. He was loved by all who knew him. He joined the church under the Rev. D. D. Armstrong. Appropriate eulogies and sermons by Dr. W. H. Smith; the Rev. D. F. Dudley; the Rev. J. D. Wheaton; Dr. E. A. Wilson, district superintendent; solos by Mrs. M. Zayers and Mrs. D. McManus; and paper by Mrs. M. D. Brown. Bro. Smith will be greatly missed. The funeral was conducted by the Rev. W. H. Smith. His remains were laid to rest in Mount Olive Cemetery.—C. H. Hill, Pastor; A. McGrue, Reporter.

STEVENS.—J. H. Stevens, of Wesley Church, Los Angeles, passed out of this life Saturday morning, October 6, 1928. He was an active Sunday-school teacher, and had the largest class in the school. He was a son of an active Methodist minister who passed out of this life in April, 1924, who also was an active Sunday-school teacher when he departed this life. J. H. Stevens was a subscriber to the Southwestern, which is still coming to his home at 1371 East Washington Street, Los Angeles, Calif. To mourn their loss, he left a wife, his mother, eight brothers, and one sister.—W. H. Stevens.

STEWART.—On October 15, 1928, death claimed Bro. Felix Stewart. He joined Holly Grove Methodist Episcopal Church in

Yazoo County, Miss., in 1880, under the pastorate of the Rev. I. B. Griffin. He moved to Clarksdale, Miss., a few years ago and joined Haven Memorial during the administration of the Rev. D. D. Shelly. The deceased leaves a devoted wife, one daughter, several grandchildren, and a host of friends to mourn their loss. Peace be to his ashes.—Reporter.

WILKES.—Sister Bettie R. Wilkes, of Louisville, Mississippi, passed from labor to reward, October 4, 1928, having suffered for more than two years. She was a true, faithful Christian, willing and ready to do what she could for the upbuilding of the church. She was a devoted Christian wife, loving mother, and step-mother. She leaves to mourn her passing two sons, one sister, two brothers, seventeen grandchildren, two great-grandchildren, several step-children, and a host of friends. We feel that she will be greatly missed in the church. Sister Wilkes was a devoted member of Hopewell Methodist Episcopal Church, of which Rev. A. A. Wright is pastor. The funeral was conducted by Rev. W. A. Triplett in the absence of the pastor.—Reporter.

WILSON.—Mrs. Loelonia Wilson fell asleep in Jesus, October 14, 1928. She united with Bethlehem Methodist Episcopal Church, Lineville, Ala., very early in life. Mrs. Wilson showed that she was a true Christian by working in the church and by having a kind word and a loving smile for everyone. During her single life she served as a Sunday-school teacher of the senior class and went to Barber Memorial Seminary for her school training. Mrs. Wilson was taken ill a few years after her marriage. During her illness she always trusted in God. She is now gone but not forgotten. Her funeral was largely attended and the floral offerings were beautiful. The Rev. G. W. Washington, her pastor, delivered the funeral sermon from Ezek. 18. 5. Mrs. Wilson leaves behind a little nine-months-old daughter, her husband, mother, sister and four brothers.—Artis G. Burnery, Reporter.

Marriage

COLE—YOUNG. The marriage of Miss Brady B. Young and Mr. Wm. B. Cole was solemnized at St. Matthew's Methodist Episcopal Church by the Rev. R. E. Skelton, pastor, at the close of the evening service, October 14, 1928. The bride was given away in marriage by her brother, Mr. Curtis Young; J. A. Washington and Mrs. Cora Hancock acted as witnesses. Mr. Cole is a resident of Chicago, Ill., and a member of St. Matthew's Methodist Episcopal Church, and for years one of its officials. Miss Young, a resident of Shannon, Miss., is a teacher in the Okolona Industrial School, Okolona, Miss. Immediately following the ceremony an informal reception was held at the home of Mr. and Mrs. Cole, where many friends repaired to wish them God's blessings and a happy sail over life's sea.—J. A. Washington, Reporter.

Woman's Column

SPECIAL NOTICE

To the Members and Officers of The Woman's Foreign Missionary Society, Central Missouri Conference—Dear Sisters: We have just closed out the year's work. We did not reach our goal, as we desired, so we are taking the same pledge over. Let us work, pray, and march forward. Victory will be ours next September. There have been some changes in officers. We elected a new treasurer, Mrs. S. M. Jackson, 4119 Enright Ave., St. Louis, Mo. Sisters, remember, December is mailing month. All dues paid first quarter. Remember Founders' Day. Please hold your service, and all money to be sent to Conference treasurer, to address given above.—Mrs. E. W. Berry, Secretary.

Special Notice

The Greenwood District Conference will convene at Inverness, Miss., November 13-18, the Rev. J. H. Wesley, district superintendent.

Armistice Day and World Peace

(Continued from page 870)

battle. Every hour the end of fighting was expected. In the midst of this excitement Congress stood ready to do whatever the next issue demanded; but for a week each House did scarcely more than assemble, hear a prayer by the chaplain, and adjourn.

On the morning of November 10 it was announced that the German kaiser, the dominating figure in the councils of the Central Powers, had abdicated his throne and fled into a neutral land. The next morning, at the break of dawn, the Armistice was signed, and at 11 o'clock (Paris time) the cannons ceased their firing, and the fighting forces rested on their arms.

THE COST OF THE WAR

No one is competent to measure the costs of war. Not until one can walk through acres of white crosses row on row, can stand in veterans' hospitals, where still breathe men with bodies broken and minds shattered on some battle line, can measure the pain and lonesomeness of fathers and mothers, widows and children of those who never came back and never will come back; not until then can one measure the costs of the World War. The dead, the suffering, and the unborn cry out for the abolition of human warfare.

The statisticians, however, help our faculties to grasp something of the cost of that war, the anniversary of the close of which we now celebrate. The cost in soldiers' lives was 6,938,519 for the Allies, and 3,060,252 for the Central Powers, or a total of 9,998,771; while the loss of life in decline of birth rate and increase of death rate places the civilian loss at nearly twice that of the armies.

AMERICA LEADS TO PEACE

In the archives of the State Department here in Washington is a brief declaration written in French and English, and bearing the signatures of the representatives of the great nations of the earth. Upon its significance may depend the future of civilization and the world. The signing of the Kellogg Pact for the renunciation of war as an instrument of national policy is one of the most hopeful and outstanding events in history. No gesture for the elimination of war between nations has raised such interest among the peoples of the earth since the founding of the League of Nations. The treaty includes no clause of force; its strength is the sincerity and faithfulness with which nations enter into solemn covenants. Its implications touch every fireside in the land, affect every business enterprise, and promise a lighter burden to every individual. If this pact becomes the forerunner of peace between nations, a new age has dawned. If it is but a "scrap of paper," and the forces of war are ever again to rumble over the world, civilization is doomed.

It will be recalled that Lloyd George, who was the Premier of Great Britain throughout the war, declared: "If this war is not the last, the next will leave civilization in ashes." All who are familiar with the development of plans for the use of gases, disease germs, and poisons, which will be used in the next war to suffocate and blot out the life of city and town and countryside, know that civilization must find the way to eliminate war, or suffer annihilation.

A PERPETUAL ARMISTICE

The pact renouncing war as an instrument of policy among the nations of the earth grew out of the "draft of a pact of perpetual friendship between France and the United States" submitted by M. Briand, Minister of Foreign Affairs for France. Secretary of State Kellogg, in his reply, suggested that such a pact should be extended in its scope into a multilateral treaty including all nations willing to join in renouncing war.

Out of these negotiations developed that scene which was witnessed in Paris on August 27, when the representatives of fifteen nations affixed their signatures and seals to the pact. Other nations immediately declared their desire to sign the same. Up to this

writing, fifty-seven nations of the world have adhered to the pact or have informed the State Department of their intention to do so. All the nations of Europe and Asia have so declared, with the exception of Iceland and Afghanistan. All the nations of the Western

THE NATION'S RENUNCIATION OF WAR

"Art. I. The high contracting parties solemnly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in their relations with one another."

"Art. II. The high contracting parties agree that the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means."

The above articles are the heart of the treaty renouncing war, which has been approved by fifty-seven nations.

Hemisphere, with the exception of six Latin-American nations—Argentina, Brazil, Chile, Colombia, Ecuador, and Paraguay—have declared their purpose to adhere to the treaty.

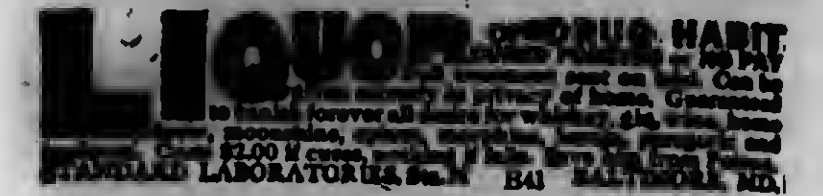
No more simple yet significant treaty could have been drawn up than this to which the nations of the world have subscribed. It is signed by the nations, according to the statement found in the preamble, "to the end that the peaceful and friendly relations now existing between their peoples may be perpetuated."

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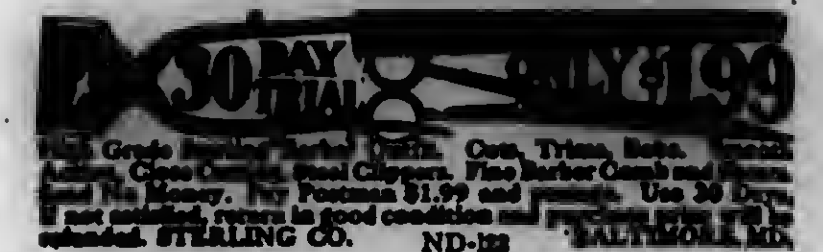


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CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, NOVEMBER 15, 1928

A NEW CITY

I saw a new city, and in its streets little children with happy faces played, and they were well clad.

The rulers of the city also were not chasers of gold, but sought the well-being of their people.

Within the courts of the city justice was meted out; wrongdoers were punished, and honest men were protected.

Shops and factories were run to develop men, and together the workers planned, and it came to pass that they turned out much goods.

The homes also of the people were good. Comfort abounded. Men and women loved each other, and laughter, together with singing, marked their homes as happy places. Moreover, the children of these homes were well fed, and their parents sought to help them grow in doing whatsoever they did in a Christian way, every one according to his own ability.

There was no drunkenness in the city, and the glory of that city shone afar, for it had come to pass that the people in that city, together with those who lived in the nation of which that city was a part, had learned to be just and trustworthy. Likewise it had happened that the other nations had learned to be just and trustworthy. So there was no more war anywhere.

Behold, this was a goodly city without sin, whose people controlled their tempers and appetites. Self-control had been learned.

Breadth of sympathy and helpfulness was apparent on every hand, for the inhabitants of that land undertook to do all of the good which was in their power to do.

Largeness of educational opportunity also was the birthright of everyone, and they used it well. And whithersoever they went they solved all of their problems from the standpoint of the man who asks, "What would Jesus have me to do?" The virtue of the city was no greater than that of the country.

Verily, verily, it was a land which flowed with milk and honey.

This special evangelism effort has as its purpose the keeping and setting of the feet of men on the highway that leads to this city.

Electing the Next President

The Why and How of the Electoral College

The Rev. Harry Earl Woolever

Editor of The National Methodist Press

THE citizens of the United States have expressed their desires as to the next President, and now the matter of electing that President rests, as provided by the Constitution, in the hands of the presidential electors or the Electoral College. The final outcome of the popular vote in the national election is not clear at the time these lines are being written in Washington, but will be well known by the time they reach the Advocate readers. However, the next President of the United States has not been, as yet, constitutionally elected. That election is to take place, according to the plan provided for in the Constitution, on Monday, January 14, 1929, and the result of the 531 electoral votes cast at that time is to be canvassed and counted by a joint session of the United States Congress on Wednesday, February 13. What we really did when we went to the polls on November 6 was to vote for the Presidential electors of our respective States, who in turn are entrusted with the responsibility of electing the President who is to succeed Calvin Coolidge. Whereas there is no doubt in our minds as to who that President is to be, there is considerable interest as to why we, as enfranchised citizens, were not permitted to vote directly for the candidate of our choice when at the polls. There is an interesting history behind the fact that when we marked the official ballot it was to elect a number of distinguished citizens whose task it is to meet next January in forty-eight distinct groups—one in each State—and to cast their ballots in behalf of the candidates for whom they stand.

THE ELECTORAL COLLEGE

Here in the National Capital is found a store of interesting documents having to do with Presidential elections. These tell us why we do not vote directly for a candidate for the presidency. The fact that we do not has caused a great deal of confusion in other years. It may confuse the nation again. The reason we do not express directly our choice for President is of concern to each one, and will become increasingly so with our complex and changing population.

In the Confederation of States which preceded our present government, there was no single executive power. In the federal convention of 1787, long discussion was held to determine how and by whom the executive authority of the nation should be administered. Some suggested a plurality of executives, but the final decision was written in these words: "The executive power shall be vested in a President of the United States of America." Having come to this decision, much time was given to a debate upon the qualifications and the term of office. Some suggested a term of three years, some ten, and some twenty, and others would have had it made an indefinite period "during good behavior." It was once voted to make the term seven years, but this was reconsidered, and it was finally decided at four.

The consideration, however, which interests us at this time is that which had to do and still has to do with the method of choosing the Chief Executive of this nation. What was to be the manner of selecting the individual to fill the Presidency was the subject of long and vigorous debate.

Among the proposals was one that the governors of the States should elect the national executive. This was rejected. Likewise a proposal that the State legislatures should choose the President, was defeated. Considerable strength was back of the idea that Congress should choose the national executive. This proposal, however, failed to stand, as it might make the executive subject to the legislative branch of the Government and also subservient to it in case he sought reelection, as he would doubtless seek to favor the majority group in Congress. Election by

popular vote, that is, directly by the people, was given consideration; but the Constitutional Convention questioned whether a body so large and scattered as that of the whole electorate would be best able to judge of a candidate's qualifications. For a period of weeks the debate continued, and method after method was adopted and then rescinded. Finally, those who were writing the Constitution decided that the best method was election by the States of a select group of well-known men who could in turn elect the individual whom they thought best suited for the presidency. These individuals were to be known as presidential electors, and later the groups were called electoral colleges.

The Constitution, when adopted, provided that each State should choose, in whatever manner it saw fit, a number of electors equal to the number of its congressional representatives—plus its two senators—thus basing the number of electors upon the population, as in the House of Representatives, and at the same time recognizing the equal sovereignty of all the States. (The number of Representatives and Senators had already been determined.) These electors were to meet in their respective States, and each was to cast a ballot bearing two names for the presidency. These ballots were to be properly certified and sent to the president of the Senate, who was to open them for counting before a joint session of Congress.

This plan did not contemplate nominations for the presidency nor foresee the coming of great political parties. Each elector was free to vote for whom he pleased. The one receiving the highest number of votes, providing it be a majority, was to be President; the second highest, Vice-President. However, as each elector was to write two names on his ballot for the presidency, it was possible that two might receive a majority, or that no one would receive a majority, in which latter case the election would go to the House of Representatives. The electors, having cast their ballots, have no further power. The plan was far from perfect, but worked during the first two presidential terms owing to the personal popularity of George Washington. He received the full vote of the electors.

EARLY ELECTIONS AND POLITICAL PARTIES

Imperfections in the plan were soon realized, and efforts made to correct them. There being no nominations, as many as thirteen men were voted upon for the presidency in 1796. The plan was working great strain upon the stability of the young nation. It will be recalled that when the electoral vote was cast in 1800, Thomas Jefferson and Aaron Burr had the same number of votes, seventy-three, and each a majority. Here was a case of two men of opposing political faiths, one likely to be President and the other Vice-President. But under the circumstances there was no election. This threw the decision into the House, and revolution threatened. On the thirty-sixth ballot, Jefferson, through the patriotic efforts of Hamilton, was elected. Burr later killed Hamilton in a duel.

The Jefferson-Burr controversy threatened the dissolution of the Government, hence steps were taken at once to remedy the plan of presidential elections. Congress took legislative action, and the electors in the various States commenced to center their votes upon the same individuals. This latter process led to the convention system of choosing candidates and was the forerunner of our present system of party nominations and elections. The Constitution makes no provision for party conventions nor for candidates for the presidency. The present Electoral College in each State is the nearest approach to a political convention sanctioned by the fundamental law of the land.

THE TWELFTH AMENDMENT

The Twelfth Amendment was passed in 1804 for the purpose of simplifying the election of the President and providing more definitely for the election of a Vice-President, also stating that the qualifications of the latter should be the same as those of the presidential candidate. This amendment

(Concluded on page 908)

Personal and General

—Passing through the city en route from the session of the West Texas Conference, which he represented at the Kansas City General Conference, Prof. R. N. Brooks, of Gammon Theological Seminary, visited the Southwestern office, and was most enthusiastic as to the future of the seminary under the new administration, with its faculty enlarged and strengthened.

—Dr. August C. Terrence, of New Orleans, La., was recently married to Miss Eureka Minta Fraction, of Washington, D. C. The marriage took place at Tabor, N. C. Dr. Terrence is an interne in St. Agnes Hospital, Raleigh, N. C., being a graduate of Howard University Medical School, class of 1928. He is a member of Williams Methodist Episcopal Church, New Orleans.

—The Rev. N. J. Johnson, A.B., D.D., area evangelist of Covington Area, conducted successful evangelistic meetings during October in the city of Buffalo, N. Y. Because he is so successful in the field of evangelism, he was invited by the city pastors of Buffalo. During the month of June he conducted similar meetings in Arizona and southern California, organizing in the latter State a vital nucleus for a Methodist Episcopal Church in San Diego.

—Bishop W. F. McDowell was the main preacher for the services of the one hundred and twelfth anniversary of Mt. Zion Methodist Episcopal Church, Washington, D. C., which was observed during the period of October 14-21. Co-operating in every way to make the occasion one never to be forgotten, the district superintendent, Dr. Robert F. Coates, was present and preached one night also. Other participants in the exercises were Dr. A. J. Mitchell and the aged and beloved Father N. M. Carroll. The fine results of the anniversary occasion were due to wise planning by the following committee, of which Miss H. H. Beason was the resourceful chairman: Miss Emma P. Williams, Mesdames Sarah Goins, Jennie Locke, Alberta Smackum, Nettie Fisher, Messrs. Hilliary Campbell, Clarence Brasel, Wm. N. Watts, John Reed, and George T. Beason. Throughout, the entire occasion showed the wisdom and guiding hand of the pastor, the Rev. Julius S. Carroll, D.D., who is giving to Mt. Zion such a satisfactory and successful administration.

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"A New City"—How Build It?

WHAT could be more profitable for our Methodism than the experience of being instrumental in a large way in setting the feet of tens of thousands of fresh recruits on the highway that leads to the New City set forth in beautiful outline on our cover page? We reproduce that appealing design through courtesy of the Division of Religious Education of the church, Dr. M. N. English, secretary.

Regarding the ideal of the New City, example of the righteous social order Jesus came to set up as a challenge of the church, the Department of Religious Education is launching a new evangelistic campaign and sending out a fresh evangelistic appeal which grips interest and moves to co-operative endeavor all those who know through experience the values of the Christian way of life. To this end there is being mobilized the full spiritual machinery of the church, comprising the bishops' Committee on Evangelism, the Department of Evangelism of the Board of Home Missions, together with all units of the local church—the pastor, church school superintendents, and Epworth League presidents.

Purpose and method of the undertaking are clearly set forth in one of the department's pamphlets. It recognizes frankly the collapse of the old revivalistic evangelism. This consisted chiefly of a reaction in an emotional crisis, producing a decision and surrender to the will of God, often without knowledge of what that will was; and in an emotional reaction frequently unrelated to conduct. Such an experience contains in itself little, if any, challenge for the present day. We must stress the more ethical type of religious experience, known by the following characteristics: A clear and definite decision to accept the will of Jesus as sovereign; but also a clear knowledge of what that will is; a commitment of ourselves to that will in all of our relationships and conduct; accompanying which, the other element of joy and buoyancy in our lives will appear duly.

The best method to lead men into this experience is the educational method. That the Department of Religious Education is thoroughly convinced of this, is clear from its statement which follows here:

"We believe in every method of evangelism that is in accord with sound educational principles, spiritual law and processes. Judged by results, the most effective method to-day is the educational method. There is a

large place for the preaching ministry, for the special series of meetings, for home visitation—yet even in these, education has a large and important place. The educational method is sound because it follows in the unfolding of the Spirit and the development of right relations with God, the processes that experience has proved correct. It assures the knowledge of the human soul—the Bible, Christian ethics, and social obligations which make decision intelligent, and which, when this commitment takes place, produces a person who is rightly related both to God and mankind."

The new evangelistic method by education would not displace the emotional element in experience, but would seek to strengthen the emotional reaction by giving it a basis of knowledge content. Jesus' "Ye shall *know* the truth," would be given its place in the scheme of values in religious experience. Knowledge of religious values would thus be brought by us into play as an aid to self-control in our conduct; it would assist us in right choices as professing Christians, and would stimulate us to intelligent search for courses of action in keeping with our decision and commitment as followers of Him.

Such a conception of the Christian life, and such a method of leading men therein, is needed at the present time. The deadly lull in vital spirituality within the churches must be counteracted. And the best method of doing this must be invoked. Besides the present inertia on part of professing Christians and the natural hostility of unbelievers to be encountered, there is the traditional prejudice against the educational method due to the hold of the old familiar process upon the mind of many. But since, like most of the old methods of approach and achievement in other fields, that of revivalistic evangelism has shown clear signs of failure, it is certainly time now that the church try this method of evangelism and recruiting by means of religious education.

Both the urgency of the salvation of souls as an end in itself and for the sake of recruits to the church's dwindling numbers, there should be fullest co-operation on all sides in this campaign of evangelism by religious education. The New City needs its habitations filled, and more men need the shelter and fostering care of this New City, whose builder and maker is God. Thus let us lead the new generation into the New City.

The Rev. H. J. Wright Passes On

THE Rev. H. J. Wright was born in Alton, Ill., July 12, 1852, one of two children of Virginia and Henry Wright. He attended school in Alton, and at an early age he and his sister Virginia came to Alexandria, La., for the purpose of teaching. There he met Miss Laura Celeste Ariel, to whom he was married on March 13, 1873. To this union seven children were born: Jane, Thomas, George, Mitchell, Gertrude, Olivia, and Mayme.

Seeing the great need of his people, he felt called to preach as well as teach, and was ordained in the Methodist Episcopal Church in 1885 by Bishop Mallalieu. Because he was an inveterate reader and interested in everything which affected his race, he soon became a power in the church of his State, and was known throughout Methodism.

It was not an easy task to rear and educate a family on the meager salary of a teacher or preacher, but the

devotion and oneness of purpose of husband and wife overcame every obstacle, and as each child became old enough, Wiley University or New Orleans University enrolled a new student.

For thirty-five years Bro. Wright either pastored or presided as district superintendent, filling practically every important pulpit in the State of Louisiana, his family occupying the parsonage wherever he went. As the years passed, the children grown and scattered, the devotion of this couple seemed to reach perfection, but on March 23, 1926, in the same month in which they were married, stepping into the house from her flower garden, the beloved wife sank to the floor and thus passed away, leaving him alone. The home was broken, and after straightening his business affairs in the State where he had lived and served for so many years, he went to New York to make his home with his daughter, visiting back and forth among his children, going wherever he desired, for his frugality had left him independent in his old age. His life for the past two years has been spent in scattering sunshine wherever he went; and so as he lived, he went to join that innumerable host. Tuesday, September 25, he spent the day straightening his closets, trunks, and books, for his school records as far back as

1881 were perfectly kept. Wednesday morning, September 26, leaving everything in perfect order, he started out, as was his wont, to visit among his friends. His daily diary posted, pockets filled with sweets, he mounted the stairs at 110 West 129th Street, there greeting the children of Rev. Williams, whom he had brought into the church, ordained into the ministry, and seen pass on to the great beyond. He felt very close to this family, and they to him. Seating himself in his jovial manner, before anyone could realize what was happening, he let his head rest on the back of the chair, linked his hand in the invisible hand of her who had been his life's companion, and was gone to the reward so richly deserved.

Funeral services were held at St. Mark's Methodist Episcopal Church, New York, the Rev. J. W. Robinson, pastor. The body was shipped to Alexandria, La., where services were held October 31, at 3 P. M. The principal eulogy was given by the Rev. W. J. M. Price, of Bunkie, La. Other ministers participating in the services were the Revs. J. O. Brown, Arthur Booker, E. S. Johnson, L. H. Smith, A. W. M. Obee, Geo. Davis, C. W. Reeves, and Prof. J. B. Lafargue. A special selection was rendered by Mrs. S. S. Earles. The Revs. I. Thomas and T. C. Raymond were also present.

Slavery and Early Methodism

By William Burdette Mathews

VERY early in her history the Methodist Episcopal Church became greatly interested in the colored race, and that race became largely identified with that church. The white and colored members were not separately reported at the very beginning of Methodism or from 1773 to 1786. In the last named year 18,791 white, and 1,890 colored members were reported. The colored members numbered about 10 per cent of the white. In 1801, the first year of the nineteenth century, there were 57,186 white Methodists and 15,688 colored Methodists, all in the same church organization. The latter had increased to over 27 per cent of the former.

The church's interest in her colored constituency in its period of organization and early development is clearly shown by the official minutes.

The following questions and answers contained in the Minutes of the Conference of the Methodist Episcopal Church, held on April 24, 1780, constitute the church's first official pronouncement on slavery:

"Q. Ought not this Conference to require those traveling preachers who hold slaves to give promise to set them free?"

"A. Yes.

"Q. Does this Conference acknowledge that slavery is contrary to the laws of God, man, and nature, and hurtful to society; contrary to the dictates of conscience and pure religion, and doing that which we would not others should do to us and ours? Do we pass our disapprobation on all our friends who keep slaves, and advise their freedom?"

"A. Yes."

From the Minutes of 1784, the year the Methodist Episcopal Church was organized, the following is quoted:

"Q. What can be done with those places we have long tried, and appear to grow worse every year?"

"A. If you are obliged to make use of such places to get to more valuable ones, appoint no public preaching,

but only meet society in the evening, or speak to the black people.

"Q. What shall we do with our friends that will buy and sell slaves?"

"A. If they buy with no other design than to hold them as slaves, and have been previously warned, they shall be expelled, and permitted to sell on no consideration.

"Q. What shall we do with our local preachers who will not emancipate their slaves in the States where the laws admit it?"

"A. Try those in Virginia another year, and suspend the preachers in Maryland, Delaware, Pennsylvania, and New Jersey.

"Q. What shall be done with our traveling preachers that now are, or hereafter shall be, possessed of slaves, and refuse to manumit them where the law permits?"

"A. Employ them no more."

More directly to the point is the following from the Minutes of 1787:

"Q. What directions shall we give for the promotion of the spiritual welfare of the colored people?"

"A. We conjure all our ministers and preachers, by the love of God, and the salvation of souls, and do require them, by all the authority that is invested in us, to leave nothing undone for the spiritual benefit and salvation of them, within their respective circuits or districts; and for this purpose to embrace every opportunity of inquiring into the state of their souls, and to unite in society those who appear to have a real desire of fleeing from the wrath to come; to meet such in class, and to exercise the whole Methodist discipline among them."

Slavery caused the church to divide in 1844, but down to the present the colored members constitute a large proportion of the Methodist Episcopal Church, and two of her bishops, R. E. Jones and M. W. Clair, belong to that race.

The Contributing Editor's Page

Curing An Echo

I RECENTLY saw a note to the effect that the famous Central Hall, Westminster, has lost its echo. For a long time a voice seemed to answer back from the audience to the discomfiture of the speaker. Now the echo is cured.

It is one of the most difficult things imaginable to get rid of an echo. It is almost as difficult for many persons to avoid being mere echoes. The easiest thing in the world is to be nothing but a sounding board for the opinions and ideas of other persons. Thinking is always hard, and when it is possible to catch up truths and half-truths from other persons, why take the trouble to do any real thinking for ourselves?

In the Church conformity and orthodoxy are highly valued, and rightly so. Yet it is possible to overvalue them. If we over-emphasize regularity of belief and utterance, and so make out of our teachers and preachers nothing but echoes of the past, the crown of spiritual leadership will pass to others. There is a Church whose leaders do all the thinking for their people. They are not supposed to make any independent inquiries for themselves. Their beliefs are ready-made. Their faith in so far as its intellectual content is concerned is definitely prescribed. We do not expect anything new, anything adventurous and daring in the realm of religious thought to come from that Church. One generation is but the echo of the last.

BUT we may so stress conformity and orthodoxy as to produce men who are afraid to do any pioneering in the realm of creative ideas. When we consider how easy it is for the average thinker to be little else than an echo, how carefully we should guard against mass thinking and mass feeling and mass attitudes in our religion. We need voices to-day, not mere echoes. We need prophets, not sounding boards.

Professor WHITEHEAD "points out that while a new discovery in science, however revolutionary a change it necessitates in accepted systems of thought, is regarded as an advance and a triumph, in religion the abandonment of a traditional outlook is almost always looked on as a defeat—a battle lost; and to this more than any other single cause he traces the loss of influence and prestige which the organized religion of the Christian churches laments to-day."

THE future is with the voices—not with the echoes. In science, education, religion and politics men are thinking to-day and are refusing to listen to and accept the opinions of other men unless they too are thinking and are not merely repeating what someone else has said.

Spiritual power, moral leadership will increasingly go with the group most hospitable to inquiry in every realm of human interest. Every preacher, teacher, lay worker within the Church who wants to count as an influence to-day and to-morrow will proceed to find out whether he is a person with ideas, convictions, faith which he has made his own by honest thought and faithful living, or whether he is but a sounding board. An echo may be cured. It is a difficult job, but it can be done. A man may stand forth among his fellows as a herald of good tidings, he may be a voice uttering in his own right the vision of

truth which God working in and through life has given him to see.

THERE are voices—not echoes—sounding forth the message and challenge of the Church to-day. They are not always uttering that which is new, often quite the reverse. But the word comes as the expression of individual faith and conviction, the result of patient thought working upon the material cast up by the experience of life. The accent of reality is present.

There are prophetic voices speaking in our pulpits to-day. They have a constructive message which builds men up in faith and in the practice of the moral requirements of the gospel. Frequently they proclaim unacceptable truths. Often they discern visions which the most of us do not see. Time and again they call us to leave behind childish ideas and even more childish emotional reactions to such ideas and catch up with newer developments of God's evergrowing truth.

"The Tumult and the Shouting Dies"

WITH the permission of Mr. ROGER W. BABSON, I quote from one of his recent letters: "It would be unfair for me to speak for others, but for myself let me say that all my creative ideas have come to me when in solitude. They have not been executed or marketed in solitude. One may plan his work in solitude, but he cannot work out his plans under such conditions. Hence I say that all features of life from the monastery to the mill have their economic uses. However, it is very apparent that to-day the mill is receiving too much attention and the monastery too little. Sunday observance is not simply a religious rite but an economic need as well. A successful nation requires that its people give a proper proportion of their time to meditation and quiet.

"The great creative plans that have made the world progress have been born in solitude. Very few new, worth-while ideas have come to you or anyone else while in an office. Crowds have their use, but they are useless for creative and original work. The thoughts and inspirations which have built America have been born in garrets, in the woods and on streams away from people.

"Hence my appeal for solitude, which offers the greatest source of power, the greatest mine of wealth, and the greatest opportunity for spiritual growth—within the reach of all."

Add to this an observation of Professor A. N. WHITEHEAD, who in recent years has made such a deep impression upon thinking people by his contributions to our better understanding of religion: "If you are never solitary you are never religious. Collective enthusiasms, revivals, institutions, rituals are the trappings of religion, its passing forms. They may be useful or harmful; they may be authoritatively ordained, or merely temporary expedients. But the end of religion is beyond all this."

When overburdened, overbusy men and women hear and heed such voices, they will find their way into that fuller life of the Spirit which our rushing, tumultuous age misses. They will come forth from their solitude, as Mr. Babson suggests, with new creative ideas which will have within them the power of producing nobler character and a civilization to match.

D. D.

Past and Future in Athens

By Evelyn Riley Nicholson



A DAY in Athens! How we had looked forward to it! Yet the day dawned drizzly, cold, cloudy. In vain we strained our eyes, as we steamed into Phaleron Bay, for a sight of the Acropolis, on which our mind's eye has rested so many times. But only some ordinary, modern buildings on the hillsides nearby met our gaze. Soon we were on our way through the rain to this age-old capitol of the world's intellectual life, of its art, its philosophy, its poetry, its architecture. We spent the forenoon amid the remains of a great past, and then we rode into the presence of the future—into a scene vastly different, but more full of promise and of hope, although built upon a background of destruction, death, and despair, such as ancient Greece may have witnessed, though never on such a huge scale. Certainly, too, ancient Greece never knew the remedial efforts which a Christian civilization has made on behalf of the innocent sufferers from the tragedies of war.

We drove to the Near East Relief Orphanage. We were amazed to find the enclosure surrounded by a large number of soldiers, most of them youthful, from a nearby camp. "Something unusual must be taking place here," we said, as we noticed the eager efforts of the soldier boys to see what was going on within. As we were ushered into the gate, we found ourselves marching between lines of Armenian boys in Boy Scout attire, standing very stiffly and properly in their places, and saluting as we passed. Once inside, a gay sight met our eyes. A platform in front of the building was decorated with dolls, and more dolls. Two thousand of them, hung in various positions, but all smiling serenely, and apparently enjoying their strange experience. Across the front was a banner, indicating that these two thousand dolls were the gift of the children of St. Louis. How at home we felt immediately, and what a sense of international fellowship filled our hearts, as we thought of the happy children back in America who were thus sharing their joys with the Armenian orphans in far away Athens!

There they sat, four hundred of them, stolid, square, serious little

babies, the youngest ones being refugees from the recent Smyrna disaster, the older ones having lived through the awful days of Armenia's Golgotha. They cast longing eyes at the dolls, but sat patiently, facing an audience consisting of various dignitaries, missionaries, and interested friends, while speeches were made by Dr. Millar, of New York, by the wife of the United States Consul, and by the mayor of the city of Athens. During the interims the boys' band played vigorously.

Finally came the longed-for moment—and how it reminded me of the old-time Christmas tree and the time for distribution of the gifts! Mr. Thurber, Near East Relief director for Greece, stepped forward and, with his assistants, began to distribute the gaily-dressed dolls. At first a group of blind girls were led up to the platform, and each was presented with a talking doll. It was said that a workman, who was transporting these dolls in his truck, ran over a rough place in the road, and one of the dolls audibly protested by calling for her "Ma-Ma!" The superstitious driver fled precipitately. I have never seen anything more tragically beautiful than the expressions on the faces of those blind girls as they held the dolls in their arms and heard them speak. I was told that not one of them had ever owned a doll in her life.

The next recipients were deaf and dumb girls. They were given walking dolls. Can you imagine the delight on their faces, and can you think of anything kinder in the hearts of Christian children than this attempt to overcome the handicaps which would limit the enjoyment of the gifts they were sending to these children whom, having not seen, they loved?

Then began the fun of putting the dolls into the outstretched arms of the four hundred children. (The remaining dolls went to another station.) One cannot forget the happy, satisfied expression that came into baby faces as they hugged their treasures, some of them upside down, but all of them tenderly fondled. The ever-present photographers caught the scene in its various phases, but can illly portray the emotions which were so evident. One shadow only dimmed the picture. The boys received no dolls. They stood looking on, enjoying the scene vicariously. Doubtless somebody has remembered them 'ere this.

We went from the orphanage,



Near East Relief Children Beside an Ancient Column in Greece

after viewing its clean and comfortable quarters, to a refugee camp, where four thousand homeless Armenians began to build life anew within the sight of the ancient Acropolis. They had nothing when they streamed into Athens, and but for the hospitality of the Athenians, and the financial help of the Americans, they would not be living to-day. They made themselves homes out of mud, which they formed into bricks and dried in the sun. Some of them built homes out of the tin of Standard Oil cans. Here mothers who must remain at "home" with their children ply deft fingers in the making of beautiful needle lace or embroidery, or in tying to the warp the threads to form the intricate patterns of wonderful Oriental rugs. We found old women, little children, and men at work, hammering brass, selling provisions, carpentering. "This is a city run on a five cent basis," said Dr.



ATHENS WITH THE ACROPOLIS IN THE BACKGROUND

The Near East

BY FRANCES CROSBY HAMLET

*Open your heart! For still the need is great.
War, pestilence, and famine swept that land
Till stout men died, but here their orphans stand.
In pitiful and yet undaunted state,
Sharing their scanty blessings, hearts elate,
Eager to serve, whatever means at hand;
A childish army, waiting fate's command,
A storm tossed craft, with oh, such costly freight!
This wistful remnant of the stricken East,
This precious seed for future garnering
Waits on your aid, whose blessings are increased
From year to year in ways past numbering.
Give of your bounty! Say, with tears a-shine,
There but for God's dear grace, goes one of mine!*

Lockwood, of the American Women's Hospital. There was no begging. As we wandered about the little streets, commenting on the poverty, but also the cleanliness, the bravery, and industry of the camp, we were conscious of some excitement behind us. Looking back, we found that some of the children had returned from the orphanage with their precious dolls, and were displaying them to proud

mothers and fathers. What must have been their thoughts concerning the generous children in far away America? The future tense lives in these little world citizens. What effect will the attitudes now formed in their minds have upon future international relationships? What influence will Christian kindness towards "the least of these" have in the extension of the Kingdom?

We returned to our boat in a drizzling rain, but with heavenly sunshine in our hearts.

"ETERNAL life is not hereafter only, it is here and now. The vision of eternal life makes men see life as one. They only know one world, and that the eternal world; they only have one life, and that eternal life. Behind the material they discern the spiritual. All the earth becomes a sacrament. Every hill top speaks of heaven, and every flower flames with God. Men with the vision are not indifferent to this world, but are keen to make it perfect with a keenness that no world man could ever know. They detest slums because they poison eternal spirits.

"The men of the vision cannot think of privilege except as another name for responsibility; wealth to them means work for others, and position a chance of wider service. The man-made barriers 'twixt man and man that split us into sections, they look at with far-seeing eyes, and find to be absurd.

"The men of the vision are the only sort that can build the great democracy, where there shall be no waste of human souls; they see the Truth, that men are one, one family, and every child of equal value in God's sight."—G. A. STUDDERT-KENNEDY.

WHAT did Jesus bring? He brought us in His words of beauty, and still more in His life and death, a new idea of God, a new experience of God, and offered it as a joy to be shared by all, like a loaf of bread, as fraternal as it was ineffable; common in that all might have it, and ineffably precious because only God could grant it.

No God aloft, far away, cloud-robed, waiting for us to draw nigh, but a God intimately near, searching us out, striving to enter, trying all doors, and finally making Himself small as a child, and lying down on the doorstep of the world; until the world, moved by the cry of a Child, opened a door that had been barred to threats and thunders, and took the Child in; and so, unwittingly, let God in.

Only such as have the heart of a child can know a fact so fantastic, much less enter into a kingdom as strange as fairyland, in which the incredible is true, and the impossible is real. It is a paradox, as all deep truth must be, because God does not use our logic. Jesus came to make us see; and when we see, we are saved.

—JOSEPH FORT NEWTON.



How Can Mothers and Daughters Be Friends?

By Mrs. Christine Frederick

*Founder Applecroft Home Experiment Station, Greenlawn, Long Island.
Author "Household Efficiency," "The New Housekeeping," etc.*

SURELY this question is pertinent, in a day when a great many people complacently accept the idea that modern young people "no longer respect" their parents. How can one be friends with those one does not respect?

One does see, however, much evidence that many mothers and daughters are not friends! Neither respect nor reverence nor friendship exist between them, to say nothing of love. What is the matter?

My observation is that the fault began in childhood. It is a very grave error in bringing up a daughter to miss the opportunity to twine her confidence around you at an early age. Every mother has heard this advice, but how many have known how to do it? I know many mothers who wring their hands in grief at not being able to get their daughter's confidence and friendship, and I know a few who say that they could even write a book

or become famous more easily than win their daughter's confidence! And yet some very ordinary woman seems to do it with ease. I must also add that some mothers do it with far too much success, and make "sisters" and inseparable chums out of their daughters—which is almost as bad as not to be friends at all, as I shall presently explain.

To be successful at being a friend to your daughter you must begin in childhood by very definitely removing strangeness and fear. A child will just naturally love its mother and be friends if it is not driven away by a sense of mother's interests being alien to its own, or by actual fear of arbitrary rages and commands. My own pet recipe for making friends early with my daughters—I have three of them—is to have them share some of my work and enthusiasms as far as practicable. Children are very imitative, and there is no comradeship or

friendship equal to that of doing things together. So we garden together, do housework together, read together, talk together, play together, but always on as nearly a basis of equality as possible, rather than a basis of task-maker and a pupil.

When Daughter Begins to Be Critical

I am sure a great many mothers do this quite well with children of three to ten or twelve years of age; but they begin to lose their grip as their daughters' individuality begins to shape. As long as the relation is the easy one of a little child and mother, things go smoothly. The rough places appear to come when daughters meet other daughters and get much more contact outside the home; in other words, when the home is no longer the whole world, and when daughter begins to be *critical*. Mothers so often "dramatize" themselves in the rôle of a home queen, before whom her children-subjects are supposed to bow their knee in the most worshipful, uncritical, tender obeisance. When a daughter turns hoydenish and drops her childish, affectionate ways, and affects—school-girl fashion—a "hard" surface and swagger; when she criticizes mother and home; disagrees with mother and tells about how wonderful other girls' mothers are—then so many mothers weep or become resentful and unfriendly. They believe they have "lost" their daughter, because she isn't the sweet, clinging, affectionate, respectful daughter she once was when a child. They begin to fight their daughters.

This is sheer nonsense. Daughters do grow up, and it is a very good sign indeed if they become a little critical, and if they want to stop the more childlike demonstrations of affection. It is the feminine "mode" of to-day to be a little "hard" and "sophisticated"—yes, even the high-school girls, the dears! It is little more than a gesture of self-assertion—a whistling in the dark passageway between girlhood and womanhood—to uphold courage for the great change. Forgive them very wisely for their exaggerated shunning of sentimentality. Boys have always been like that; and it is very wise that girls follow the same path, for girls so frequently, in decades past, *never* broke the cord of emotional reliance on mother, and became home-satellites all their lives instead of tipping out of their nest early, like boys.

Thus at twelve to sixteen years the true test of how to be friends with daughter arrives. Don't whine sentimentally over the changes that show in your daughter at this time. Jolly her a bit in return; be tolerant, and she will love you for it, will be genuinely glad that she has a mother who understands and doesn't fret at her sudden leap forward into adulthood; glad that she can talk with her the new, more self-reliant language of a "sophisticated" modern girl (as they are apt to put it, with their young new-found egotism). Mothers who at this period want to keep their daughters "sheltered" according to ideas which are quite too old-fashioned and severe do either one or the other regrettable thing—they either make sneaks and hypocrites out of their daughters by driving them to do things "behind mother's back," or

else they keep their daughters infantile and unadult, which is most dangerous, and at best will create a lifelong resentment later when daughter realizes that she has been kept from her proper development. It makes my heart ache sometimes when I see the effects on girls of too much suppression and sheltering and hear the mothers lay the blame on the girls.

When a Girl Is in Greatest Danger

There is no real occasion for alarm over present-day standards if a mother has her daughter's friendship. A girl is in the most danger when there is not the understanding of friendship between her mother and herself; when she knows that her mother would be shocked, angry, hysterical, and upset at the things she may do—innocent things, according to present-day standards of young people, but judged by mothers on the basis of the standards of long ago. It is up to us as mothers to realize that *social ideas* change, but to be wise enough to realize—and impart to daughters in friendly fashion—that basic human nature and the deep-rooted principles of morality do not change.

I lay much store by *having fun* with my daughters. Laughter is the great solvent and leveller, for to laugh together it is actually necessary to think or feel together. I have no worry over whether my daughters *think* differently from me, or *do* differently from me, or even *feel* differently from me; indeed, I take pride in the fact that they are individual enough to do so. But I would be much alarmed if I discovered that they could no longer *laugh* with me, or I with them. To accomplish this I find it interesting, if not actually necessary, to play at least some of the games they play; work at some of the things they work at; read some of the things they read; go to some of the places they go to; meet some of the people they meet, and talk some of the things they talk about.

Note that I say *some*; for the most pathetic and impossible creature in the world is the mother who is deluded by the belief that she can be *everything* to her daughters, and be absolutely "one with them." That mother is nothing short of a "pest" who simperingly boasts that she and her daughter are "just like sisters," and go about everywhere as "chums." It is humanly impossible, and even when attempted with apparent success is a danger and a nuisance. Other girls and young men who *ought* to be your daughter's chums will tell you what they really think about these kittenish mothers, who often as not "crab the act" and steal the attentions belonging to daughter.

A mother can be a perfectly marvelous friend to a daughter, *but not a chum*. This is a distinction which ought to be more widely appreciated in these days of "flapper mothers," who are masters of the art of make-up to conceal their age, and whose highest compliment appears to be the remark that they were "taken for their daughter's sister." The mother who is fully aware of this distinction best keeps her daughter's love and friendship. It is both silly and unfair to compete with your own daughter.



Attracting Her Spirit

It seems trite, of course, but it is also vital that a mother show full confidence in her daughter, and that she refrain from nagging, worrying emotional outbursts and scenes over her conduct, no matter how deserving of criticism her daughter may be. Daughters are much better led than driven, and to lead a daughter, the best recipe in the world is to have her feel that she can tell you *anything* without danger of calling a storm upon her head. A tempestuous, fussy, hypercritical, nagging, intolerant mother has little hope of being a friend to any daughter. Friendship must always be deserved, even a daughter's

friendship, and deserved not by bringing her into the world or by nursing and feeding and clothing her body, but by *attracting her spirit*. As a matter of fact, a girl likes to have her mother a little more conservative, a little more steady, a little wiser than herself, and it isn't at all necessary to subscribe to all the latest novelties of beliefs and theories about the conduct of the younger generation, in order to make a hit with daughter. She will be just as good a friend if you disagree somewhat, but disagree like friends—pleasantly and helpfully. I believe that mother-daughter friendship is as fine a thing as mother love. It is certainly more rare!

General Executive Committee, Woman's Foreign Missionary Society, Holds Annual Session

By Mrs. N. L. Wright

THE fifty-ninth annual session of the General Executive Committee of The Woman's Foreign Missionary Society was held in the First Methodist Episcopal Church of Los Angeles, California, October 23-28. The women of Pacific Branch and the local women left nothing undone for the comfort and convenience of those present. First Church is a magnificent structure, costing one and a half million dollars, and its beauty was enhanced by banks of beautiful flowers everywhere. It was not necessary to remind one that it was the land of sunshine and of flowers.

Preliminary meetings were held in First Church, Pasadena, by both Home and Foreign Departments. Another interesting and worth-while feature of these preliminary meetings was the conference with missionaries and delegates. The findings of the Jerusalem Conference, and other matters vital to successful missionary work, such as health of missionaries, how to secure new candidates, etc., were frankly discussed.

The programs of the public meetings were packed full of fine inspirational messages, from the memorial service on Tuesday afternoon to the commission service for the outgoing missionaries on Sunday afternoon. After a short service in memory of those "blessed dead" who had passed on to glory during the year, the sacrament of the Lord's Supper was administered to a multitude by Dr. Elmer Ellsworth Helms and assisting district superintendents. In a special manner it brought the spirit of Him who said, "Do this in remembrance of me."

The great auditorium was filled for the first public service of Tuesday evening. Mrs. Charles Spaeth, in her charming manner, presented the "Mountains and Miracles" of the year's work in her splendid report as national secretary. Women and children to the number of 571,737 are enlisted in 19,113 organizations, to whom are linked, in bands of loving co-operation, 19,000 Methodist women in other lands. Miss Florence Hooper, national treasurer, quite as delightfully presented "the things financial" of the national organization. The total receipts for the year are \$2,415,693.77—an amount which is 358 per cent of the receipts of 1908, and 179 per cent of those of 1918. Another sidelight is that 3½ per cent of the receipts take

care of all "overhead" expense so that ninety-four and one-half cents from each dollar reaches the field.

One of the high lights of interest of the whole program was the introduction of the missionaries—ninety-three in active service, with a total of eleven hundred years of service to their credit; and twenty new missionaries ready to carry the glad news to the uttermost parts of the earth. As they sang, massed in the choir loft, "I Love to Tell the Story," the audience thrilled at the sight and the song.

Bishop Francis W. Warne led the quiet hour each day, and left a kindly benediction on his hearers as he expressed his faith in "Christ's ability to complete His own program." Bishop Titus Lowe told of his enchanting isles in Malaysia and preached a powerful sermon on Sunday morning. Bishop Charles Edward Locke was welcomed back to Los Angeles by a multitude of previous parishioners.

The Wednesday afternoon session was held at Bovard Auditorium, University of Southern California, and Dr. Ida Belle Lewis, former president of Hwa Nan College, China, and Miss Mary Shannon, president of Isabella Thoburn College, India, brought college life of the Orient to our minds and hearts.

The surveys of the field by the missionaries, just home and with the needs and desires of their particular station on their hearts, were worthy of great publicity. Space forbids mention of many who brought vital, uplifting messages, but the program was thoroughly successful, due partly to the splendid co-operation of the local workers and partly to the gracious presiding and careful planning of our national officers, headed by the capable but always unassuming and winsome president, Mrs. Evelyn Riley Nicholson. The officary remains the same for another year to lead us on to the brilliant sixtieth anniversary celebration at Columbus, Ohio, next year. Mrs. F. I. Johnson, chairman of the sixtieth anniversary celebration, made it all live before our eyes as she went on from glory to glory in depicting the details of those magic days, October 27, 28, 29, and 30.

It is the task of every auxiliary member to seek to attain all the goals sought for by the society, and with renewed strength and increased faith "build me with joyous song, the King's Highway."

Little Rock Conference Convenes

Bishop Matthew W. Clair, Resident Bishop, Holds Session at
Scott's Chapel Church, McGehee, Arkansas

The Rev. W. D. Lester, *Entertaining Pastor*



The Rev. W. D. Lester

FOR the first time in the history of the Little Rock Conference the southeastern section of the State will have the distinct privilege and esteemed honor of being graced with the presence of a Methodist Episcopal bishop.

The Little Rock Conference will convene November 28 at Scott's Chapel, located at McGehee, the most progressive little city in the State. A railroad center where the Missouri-Pacific division office of the State's capitol is located. Here con-

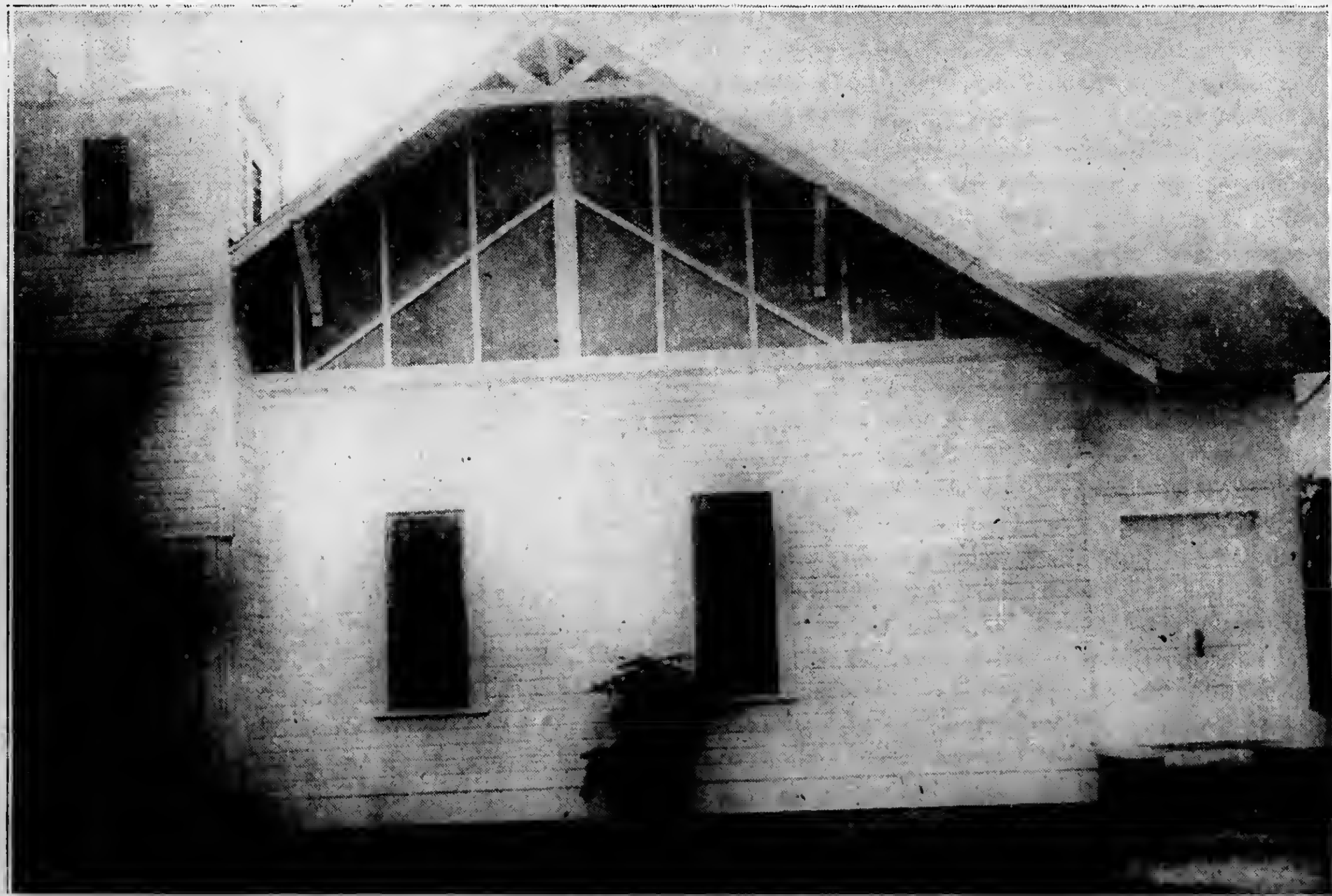
verge all the major interests of the southeastern section of the State, including industrial and religious. All trains stop here and all roads lead to McGehee. Here, therefore, is offered an almost limitless opportunity to touch every aspect of the life of the large population of this section. Scott's Chapel Church, with an ambitious, idealizing program of religious social service, may make

itself during all these years to come a channel of marvelous blessing as a service agency for the kingdom of God.

Nothing could be quite as appropriate for such a strategic station as to have a Methodist Annual Conference meet here. It will be a transforming and uplifting influence in the lives of hundreds, many of whom do not know what the Methodist Conference is like or what it does. To say that the beloved Bishop Matthew W. Clair is to be the presiding genius of the session is at once to give assurance that the prevailing note of the Conference will be profoundly spiritual. His rich experience in spiritual adventure guarantees that this Conference, like his others, will be a veritable mount of vision.

Thanksgiving Day will be one of high note; ample preparation is being made through a well-planned program to assure that every phase of Christian life will be fully emphasized. Afternoon sessions will be given over to special addresses, open discussions on vital topics of church-wide interest; provision, of course, being made for the usual popular anniversaries of several church enterprises and boards.

The Rev. W. D. Lester, the most efficient and progressive young pastor, has given the Conference a constructive program. He is well acquainted with Methodist requirements and doings. Happily he is fulfilling the rightful expectation of his brethren as pastor of this station. They are proud that at this strategic point of our Methodism we have a leader equal to the exacting task of this field.



SCOTT'S CHAPEL METHODIST EPISCOPAL CHURCH

He was schooled at Howes Institute, Philander Smith College, and his theological preparation was taken at Gammon Theological Seminary. He is now a student of Chicago University. As a teacher he successfully served one year as the principal of Fargo Agricultural School, Fargo, Ark. He was successful as a supply. His first church—St. Mark, Pine Bluff—was remodeled, papered, painted, and covered; most of the work done by his own hands, and entertained the District Conference on a high order the same year. He entered Gammon in '24, and supplied Wylie Street Methodist Church, Atlanta, Ga., for two years. The church was destroyed by fire the first year of his pastorate. He very ably held his flock together, purchased materials for the new church, laid the stone foundation, and perfected plans for the modern church. He was ordained elder on the eve of his graduation from

Gammon by Bishops E. G. Richardson and R. E. Jones, and returned to his home Conference May 19 for service. The tug of the pulpit and the peculiar needs of Scott's Chapel drew him to this important pastorate. He at once began to beautify the present edifice, painting inside and out, installing new pews, perfecting light fixtures and rest rooms. Purchased two lots with buildings for a parsonage site, and is erecting a modern five-room parsonage. When finished the whole project, land and buildings, will value \$4,000.

He and his good people are anxiously awaiting the arrival of the bishop and brethren. This will likely be the greatest session in the history of the Conference.

Dr. W. S. Sherrill, the able district superintendent, is well pleased with the progress being made, and feels quite safe in having the Conference to meet here.

National Convention of The Woman's Home Missionary Society

By Mrs. R. B. Scott

THE forty-seventh annual meeting of the Board of Managers of The Woman's Home Missionary Society, Methodist Episcopal Church, convened at the First Methodist Episcopal Church, Wichita, Kansas, Wednesday, October 10, 1928. We found a committee waiting to direct us to the church, where we readily found that the women of the Northwest Kansas Conference had spared no pains to make everything convenient and comfortable for the entertainment of the national meeting. All felt at home when we had received our bags and sun-flower badges—the latter symbolizing the favorite flower of Kansas.

This meeting called to the minds of some a similar gathering in Wichita, seventeen years ago. We were glad to have present with us this year some of those who were present then. As we assembled in the auditorium for the first devotional service, we all realized that something important was "missing." The person who has been the spiritual power for a number of years of the convention was not there. That person is Mrs. A. C. Peck, our former evangelistic secretary, who was prevented from attending this year's session by the illness of her husband. Mrs. I. D. Jones, of Cincinnati, one of our vice-presidents, held the first morning's devotions. We were grateful for being favored with the presence of Dr. John B. McGhee, of Kansas City, Mo. He never spoke without bringing to us a spiritual blessing of sterling worth. We were also helped spiritually by the messages brought to us in song by Miss Palmer and Miss Thomas, two of our field workers.

Our memorial and holy communion services were most impressive. As has so fittingly been said in one of our annual meeting dailies, "A hush of spirit comes to all at the memorial hour when recognition is given to the devoted ones who have ended their labors." Mrs. J. Luther Taylor conducted the program. The names of Mrs. Boswell, Bishop Hartzell, and Bishop Wilson were called, and followed by names of deaconesses, missionaries, and district workers. Mrs. Taylor read "Crossing the Bar," and Mrs. A. B. Gresham sang "No Night There." Rev. J. M. McClellan, superintendent of the Wichita District, administered communion, assisted by Dr. J. B. Kenna

(pastor), the Rev. J. R. MacFadden, and Dr. Coe, of the Kingman District.

Mrs. May Leonard Woodruff, our corresponding secretary, in her report, called to our minds the increased responsibility placed upon the women of the Methodist Episcopal Church in the last quadrennium because of their large representation on various boards of the church. There is coupled with the continuous building program an increase in upkeep, repairs, and current expenses, necessitated by increases in facilities, student bodies, faculties, etc. Mrs. Freeman, our treasurer, pleaded with us that we raise money sufficient to meet our needs, that we tithe—thereby giving God what is due Him. But, while we are stressing money, we must also attend to the spiritual side of our lives. The following passage from Henry van Dyke, and given by Mrs. Freeman in her address, illustrates this point:

"They tell me thou art rich, my country,
Gold in glittering flood has poured into thy chest;
Thou art enriched in all things—bought and sold,
But dost thou prosper? Better news I crave,
Oh, dearest country. Is it well with thee indeed,
And is thy soul in health?
A nobler people, hearts more wisely brave,
And thoughts that lift men up and make them free—
They are prosperity and vital wealth."

Department and bureau secretaries, missionaries and Deaconesses' reports were inspiring and impellent. Mrs. Dan Brummitt brought to our attention the importance of actively getting behind the Jubilee project and helping to put it over by 1930.

The Jubilee pageant and banquet at the City Forum on Friday evening comprised an event that none who witnessed shall soon forget. The same may be said of the sight-seeing tour on Saturday afternoon, and the pageant "America, the Beautiful," directed by Mrs. Ruth M. Worrell, Sunday evening. Bishop Frederick D. Leete, of the Omaha Area, delivered the convention sermon Sunday morning. He also conducted the deaconesses' consecration service. We were very glad to have with us

Bishop Waldorf and his wife. Last, but not least, we want to mention the address of our president, Mrs. W. H. C. Goode. To say the least, it was inspiring from beginning to end. We want to close this article with an extract from her message, because it is so fine that we should like for all to read it:

"I know a better law than the Volstead to enforce the Eighteenth Amendment; I know a finer plan than the multilateral treaty for world-wide peace; I know a better way to bring about improved industrial relations than any labor union has proposed; I know a remedy for all the troubles and sadnesses which we are trying to relieve. It is the grace of God. This is love and joy and peace and brotherhood and food and raiment and health and happiness. This is eternal life to-day and forever, for there is no

death. May this be the message given by us to the world this fiscal year of 1928-29.

"The Woman's Home Missionary Society has only one aim, but it is the highest aim which mortals can have. It is not to win heaven for ourselves, but to win the world for Jesus. In the center of our emblem is the cross. By this sign we conquer. This was the inspiration of the founders. 'The love of Christ constraineth me,' said Paul. Will that be the inner urge which will keep you and me busy 'in season and out of season' to save the soul of America? Shall we go forward—love-inspired women?"

The address by Col. Raymond Robins on Good Citizens' Night will long be remembered by all who heard him.

LOUISVILLE, KY.

Is There Any Substitute for Our Class Meetings?—I.

By Mr. W. Scott King

OUR fathers may have given too much attention to the inward side of religion. It is certain that we give too little attention to that side.

All our organizations and institutional methods have relation only to externals. Ours is a heart need. We must experience religion. For religious training no means of grace compares with the class meeting. Give us the spiritual drill which the "class meeting" may supply and we will produce an army of Carvessos who can handle the Word of God like a veteran handles his sword.

I suppose we are agreed that personal testimony is desirable. See, then, what opportunity is here presented. The class meeting has been the cradle of leaders, exhorters, local preachers, and traveling ministers. When the young man was converted he was assigned to a class. A stammering sentence was his first testimony, but practice gave confidence and experience gave ability, and the leader said to the pastor, "That young man ought to be used for the church," and so our leaders and ministers were discovered. But for the class meeting many of us would never have found our way to spiritual usefulness. Dr. C. L. Goodell said, in conversation with six of our leading preachers in New York, it was found that five of them had been converted in the classroom and through it had entered the ministry.

The class has been the mightiest aid in the development of the laymen of the church, the utilizing of whose talents has made our church first in numbers among the Lord's hosts. Permit a little testimony from outside our fold to the value of this means of grace.

Henry Ward Beecher once said, "The greatest thing John Wesley ever gave to the world is the 'Methodist class meeting.'" Mr. Moody testified that the Methodist class meetings are the best institutions for training young converts the world ever saw. Says Dr. R. S. Storrs: "The class meeting plan is essential to Methodism. It alone can counteract the evils of a changing and transient pastorate. I hope it will never be allowed to suffer decline." But further than these personal testimonies, other denominations are showing their opinions of our class by adopting its principle. Presbyterians, Baptists, Congregationalists, and many others have their covenant or fellowship meetings which are little else than our class meeting, and

the Society of Christian Endeavor has become through its pledge the mightiest class meeting the church ever saw.

What is the present attitude of the Methodist Church toward the class meeting? While the church maintains that it has been the best means of grace to instruct the ignorant, to guide the inexperienced, to comfort the despondent, to restore the fallen, and promote the fellowship of believers, still very many do not attend it. Is the trouble in the institution itself? If so, in what of its features? Is the trouble with the people? Have they lost spirituality, or is there some change in their outward condition which makes the class less needful to their spiritual comfort and profit than in former times?

So far as the people are concerned, it is doubtless true that some have lost their first love and no longer delight to talk of spiritual things. They are ill at ease with godly men and women, for their own hearts condemn them, and memory in the hands of conscience is a fearful scourge. Some object that people of refined tastes and thoughtful habits are averse to speaking of their inner life. It is too sacred to be discussed save with the closest friend. Such people have the mistaken notion that the class meeting is a "confessional," and therefore these stay away. Others object, "I cannot speak in meeting." Many who say this have a wrong idea of the purpose of such speaking. They think of it as a set address and measure it by logical and rhetorical rules; whereas, it should be regarded as the simple testimony of a witness. For such testimony in our courts no education or culture is required; knowledge of the facts only. Gideon Ousley tells how he was called to preach: "The Voice said, 'Go, preach My gospel!' 'How can I go? I cannot speak; I am only a child!'"

"'Do you not know the disease, Gideon?"

"'Oh, yes, I do!"

"'And do you know the cure?"

"'Indeed, I do, Lord! Glory be to Thy holy name!"

"'Go, then, Gideon, and tell these two things—the disease and the cure. All the rest is nothing but 'talk'!"

Everyone should know that speaking in class is not compulsory, but we might find it a joy to speak if we remember Jesus' words, "Ye are my witnesses."

We do not say that all who absent themselves from the class meeting or who refuse to testify in any of our services are "backsliders" in heart; but we wish to remind them that it was John's testimony that won Andrew, and Andrew's testimony which won Peter. It was the testimony of witnesses which established Christ's resurrection and which will bring the ultimate triumph of His kingdom.

The critics who assail the class meeting as an institution tell us that times have changed. In the multiplication of social functions and humanitarian schemes there is no place for the class meeting. They are especially severe on the leaders. They say we are dry and stereotyped, and we are treated to editorials on "Why doesn't he get a new story?" It is true that there are incompetent leaders, but the dearth of good leaders is quite as much the effect as the cause of the decline of the class meeting. We have largely ceased to train them. The old class leaders, men of wide knowledge of character and

deep religious experience, have passed away, and we have not filled their places with trained young men and women. Laymen think that most preachers tell them all they know in five years, and often ask a change in less time, but here are leaders who have been in the same class for twenty-five years and giving instructions every week. Is it any wonder that the leader goes over the same ground again and again, especially when we remember that he is absorbed ten hours a day in business matters? It is the pastor's duty to select proper class leaders. If he cannot find them, let him train them. A class leader is surely as important a person as a Sunday-school teacher. There are Sunday-school conventions and teachers' meetings without number to fit the teacher to do his work intelligently. Let us have class leaders' conventions to discuss methods and plans, and, better still, to cry for spiritual anointing. If methods need to be changed, let us change them; but let us bring back the old spiritual power of the class meeting. *(To be continued)*

Washington District, Washington Conference Activities

THE installation of the officers of the Washington District Epworth League was held at Rockville, Md., October 19, 1928, and a very interesting program was rendered.

The Epworth League Board has arranged an extensive and constructive program for the League chapters on the district. Mrs. Cora E. Day is president; Mrs. S. E. Addelle, secretary.

The church at Chapel Hill, Md., the Rev. T. A. Thomas, pastor, was dedicated Sunday, October 7, 1928, by Bishop W. F. McDowell.

The Rev. R. F. Coates, district superintendent, assisted by the Revs. J. H. Jenkins, C. E. Hodges, and J. S. Tilden, have been conducting group evangelistic services in the rural sections of the district. These meetings have been largely attended and a great benefit to the churches.

Sunday, November 4, 1928, evangelistic services were held in Mount Zion Church at 3 P. M., and each evening during the week. The Rev. R. F. Coates, district superintendent, assisted by the pastors in the city, conducted these services. November 11 and following week services were held at Ebenezer Methodist Episcopal Church; and November 18 and the following week at Asbury Methodist Episcopal Church. The district superintendent, pastors, and laymen are desirous that these services will be a great spiritual awakening in Washington, D. C.

The Rev. William Brown, pastor of Haven Methodist Episcopal Church, who has been ill for several months, is slowly improving.

Mount Zion Methodist Episcopal Church, Washington, D. C., the first church organized for our race in the District of Columbia, celebrated its 112th anniversary October 14-21, 1928.

The celebration opened with morning watch at 6 A. M., October 14; church school at 9.30 A. M. At 11 A. M., the Rev. N. M. Carroll, the only survivor of the organizers of the Washington Conference and who was pastor of Mount Zion in 1866 to 1869, after giving a vivid sketch of the early history of the church, preached to the delight of all his hearers the anniversary sermon from Luke 14. 22.

The Epworth League has a special program at 5.30 P. M., and the Rev. A. J. Mitchell, field agent of Morgan College and an ex-pastor, preached at 8 P. M. on "Sacrifice."

On Monday night a pageant in three acts was presented, portraying the organization of the church in 1816, the organization of the Sunday school in 1823, and the dissensions when John Wesley African Methodist Episcopal Zion Church, Union Wesley African Methodist Episcopal Zion Church, and Ebenezer African Methodist Episcopal Church withdrew in 1849 and establish their own churches. The participants wore costumes of that early period, thus showing the young people how the early Methodist dressed.

This pageant was greatly enjoyed by all. As this was founders' night, a number of grandchildren and great-grandchildren of the founders were present.

The young people of the church, assisted by the Community Center Band, rendered a musical and literary program on Tuesday night.

Wednesday night was pastors' night, and Rev. R. F. Coates, district superintendent, preached the sermon; text, Matt. 24. 24.

The choir of the church rendered a very unique and enjoyable program Thursday night.

Friday night was church union night, and different churches in the city were represented by laymen, in quartets, solos, and recitations.

Sunday, October 21, was the closing day of the anniversary services. At 11 A. M. the pastor, Rev. J. S. Carroll, encouraged the membership in his excellent sermon from 2 Kings 2. 9; theme, "The Spirit of the Fathers."

Bishop W. F. McDowell, at 8 P. M., gave the closing message in his earnest, pleading manner, and urged the church for the future to covet earnestly the best gifts, using 1 Cor. 12. 31 as a text.

The church choir rendered excellent music at both morning and evening services each Sunday. The services were well attended and a large number of visitors from other cities were present during the week.

The amount contributed during the week was \$1,049.01.

Sunday School Lesson

INTERNATIONAL SERIES

By the Rev. Edward R. Lewis, A.M.

THE PLACE OF PRAYER IN PAUL'S LIFE

FOURTH QUARTER. LESSON VIII. NOVEMBER 25

General Lesson Title—The Prayers of Paul (Thanksgiving Lesson).

Lesson Material—Acts 20. 36-38; Rom. 1. 8-10; Eph. 1. 15-23; 3. 14-21; 1 Thess. 1. 2-5.

Golden Text—Rejoice always; pray without ceasing; in everything give thanks. (1 Thess. 5. 16-18.)

Devotional Reading—Deut. 24. 10-15, 19-21.

LIFE OF PAUL

On the Milesian Shore. To the sympathetic imagination, an affecting picture is presented by the brief travel note at the end of the twentieth chapter of Acts. On the hurried voyage to Jerusalem Paul touches at Miletus. He cannot spare the time to stop in Ephesus. Hence he must content himself with summoning the Ephesian elders to meet him at the Milesian port, where perhaps the ship is compelled to lie for a day or two. With tender frankness the apostle talks with his friends. It is one of the most beautiful of Paul's many encounters.

Before the elders bring him on his way unto the ship they all kneel down together, and Paul prays with them all. The emotions are deeply stirred. Grown men weep unashamed, sorrowing most because they have learned that they shall not again see their old friend among them. But their grief is dignified by prayer. Their sorrow is taken up and glorified in the mood of reverence. In the exaltation of that hour they achieve a plane of spiritual insight which shall, in the years to come, redeem many a common hour from its pettiness and sense of futility. They live greatly now, for they are in the presence of God together. This is the supreme beatitude of friendship.

Prayer and Friendship. Paul was accustomed to mingle friendship and his prayer life. In writing to the Ephesians he declared, "I cease not to give thanks for you, making mention of you in my prayers." This is a good combination for us all. Human friendship is a poor and broken thing, unless it is rounded out through faith in the Friend Eternal. The broken curves and segments of earthly association are disappointing and tragic things apart from the love of God. This gathers up and completes our human longing; it saves it from frustration.

Without the completing of that circle of friendship in God, the line remains fragmentary. It may be lovely in its partial manifestations, but remains a thing of pathetic beauty at last. For earthly friendship is subject to disaster, and is closed at last by death. Only by infusing friendship with the spirit of prayer can it be made to share in the everlastings, and be redeemed from ultimate futility. Friendships born of prayer and fostered by it, are not likely ever to be broken.

The Faith of Friends. Paul thanked God "first" for the faith of his friends. Here is another instance of Paul's linking religious faith with human friendship. Surely in this way faith becomes warmer and more meaningful, and friendship more divinely precious. Both grow together into the most celestial of experiences.

Prayer is indeed a harbinger of things divine. Its blessed promise is not fulfilled at once. Prayer has its foreshadowing and fine development. As Spurgeon once wrote: "Prayer is the rustling of the wings of the angels that are on their way bringing us the boons of heaven. Have you heard prayer in your heart? You shall see the angel in your your house. When the chariots that bring us blessings rumble, their wheels sound with prayer. We hear the prayer in our own spirits, and that prayer becomes the token of the coming blessings. Even as the cloud foreshadoweth rain, so prayer foreshadoweth the Spirit's coming. Even as the green blade

is the beginning of the harvest, so is prayer the prophecy of the blessing that is about to come."

THE RULE OF CHRIST

The Place of Prayer in Life. Prayer had a central and absorbing place in Paul's life. Jesus Christ will not rule in the world until more men and women make of prayer the thing of power that it was in Paul's experience. In fact, prayer does not precisely have a "place." It is, rather, a practice which permeates all phases of experiences, purifying, strengthening, and ennobling. It takes many forms, and operates in various fashions. For it is all things to all men, and all things to our manifold needs, appreciations, and abilities.

Someone has said: "Prayer is helplessness casting itself upon power. It is infirmity leaning on strength, and misery wooing bliss. It is unholiness embracing purity, and hatred desiring love. It is corruption panting for immortality, and earth-borns claiming kindred in the skies. It is the flight of the soul to the bosom of God, the spirit soaring upward, claiming nativity beyond the stars. It is the restless dove on drooping wing, turned to its loved repose. It is the soaring eagle mounting upward in its flight, and with steady gaze pursuing its track till lost to all below."

"It is the roving wanderer looking toward his abiding-place, where are all his treasures and his gold. It is the prisoner pleading for his release. It is the mariner of a dangerous sea, on a reeling topmast, desiring the broad and quiet haven of repose. It is the soul, oppressed by earthly flights, escaping to a broader and purer sphere, and bathing its plumes in the ethereal and eternal."

The Voice of Praise. It is interesting to note what a large place praise had in the prayer life of Paul. He ceased not to "give thanks" for his friends. And he continually thanked God for all His mercies. A preacher has recorded that a certain man, being cast upon a desolate island, spent a day in fasting and prayer for his deliverance; but no help came. It occurred to him, then, to keep a day of thanksgiving and praise; and he had no sooner done this than relief was brought to him. "You see, as soon as he began to sing of mercy exercised, the exercise of mercy was renewed to him. The Lord heard the voice of his praise."

GROUP COURSES

Primary—All the People Thanking God.

Biblical Material—Neh. 8. 1-3, 5, 6, 8-18.

Junior—How the Gospel Was Brought to America.

Biblical Material—Psa. 107.

Intermediate—Respect for Property.

Biblical Material—Exod. 20. 15, 17; Eph. 4. 28; Luke 20. 21-26.

Senior—An Ambassador of Christ: John Wesley.

Missionary Interpretation

LESSON FOR SUNDAY, NOVEMBER 25, 1928

"From whom every family in heaven and on earth is named"

(By D. D. Martin, D.D.)

We have in this lesson the secret of Paul's wonderful life. His life was hidden deeply in God. He was constant in prayer, and prayed for all the church, making mention of each whom his life had touched. The converts on his missionary journey were special subjects of prayer. They were on his heart. All his labor and sacrifice was but the outer evidence of a deep spiritual life within, such as must characterize every true missionary of the cross in every age. Paul lived in heart fellowship with God, which made him the greatest missionary of the ages.

No phase of the missionary's life is more essential than the prayer habit. The first word concerning the converted Saul was, "Behold, he prayeth." He never ceased praying. It is a most touching and inspiring scene that our lesson brings: Paul kneeling down and praying with the elders of the Ephesian church after the farewell words had been spoken. A few days since we visited and prayed with an aged missionary from India. Forty years he had labored with the people of that land, and as he lay on his couch his whole thought was with the people of India, for whom he asked us to pray. Such is the missionary's love and devotion.

It was Paul's conception of God, the Father, that gave real meaning to his prayers. They were all of one family, whether Jew or Gentile, bond or free; they had one Father. There is a family likeness, for the Father has left His impress on all His children, and we are one in Him. This is the source of the Christian's power. In every land darkened with sin, light comes with the gospel brought by the faithful missionary, whose life has been imaged after God, and who is the voice of God to a people who have never seen or known Him. Paul knew the sources of power.

The great need in missionary work to-day is more of God. The church is but the window shedding more of God's light into the world. Heathen lands are but dark prison houses until God is made known by those who have found Him. That soul is dead to whom the light of life through Christ has not come. Not one of us but can be real light bearers to those in darkness in every land if, like Paul, we live the life of prayer in fellowship with the Father, from whom every family in heaven and earth is named.

GAMMON SEMINARY.

Epworth League Topic

NOVEMBER 25

By the Rev. J. W. Haywood, D.D.

THE NEVER-ENDING ADVENTURE

(Mark 2. 4)

Christianity in our day is interesting, for the most part, to old people only. Go to almost any church in Baltimore to-night (I am writing this on Sunday), and you can count the teen-age folks in the congregation on the fingers of your hands. Talk to any of the pastors, and they will tell you that the religious interest of the young people is practically nil.

Is There a Reason? The situation to-day is remarkable, especially when one remembers that the men that forsook all and followed Jesus were young fellows for the most

part. The program of Jesus had an irresistible appeal to young men like James and John. Why can't we capture the youth of to-day? I think the answer is, We have taken the adventure out of religion. Christianity with us is no longer an adventure in living a new and different way; it is just saying yes to a system of doctrinal pronouncements and giving a nickel or a dime for the coal rally or the missionary cause. Someone has said that Christianity has not been tried and found wanting; rather, it has been found difficult and not tried at all.

That's about the truth. If Christianity meant to-day the kind of adventurous thing that it meant to Jesus and His followers, youth would find its thrills in living the Jesus way rather than in kidnapping and butchering like Hickman did. We are getting to the point in America where we celebrate all sorts of weeks. We have Health Week, Education Week, Good Speech Week, and what not. I would like to see those who call themselves Christians have a Religion Week. I'd like to see everybody in America who calls himself a Christian try living an honest-to-goodness Christian for one week. The late Sam Jones said he spent the night in a home once that was presumably a Christian home. The next morning

he was asked by the man of the house to lead the family devotions. Jones says that when they kneeled for the prayer the cat and the dog both jumped out of the window. They had never before seen such a thing in that home. I suppose if the professing Christians of America should really live up to their professions one week all the cats, dogs, snakes, and rats would jump into the Atlantic and Pacific Oceans.

To-day ends our Win-My-Chum campaign. I wonder how many have been won? This I am sure of: if we made our religion the kind of adventurous thing that Jesus and the disciples made theirs, every week would be a Win-My-Chum Week.

MOBOAN COLLEGE.

inson. Mt. Nebo and Fairbanks, W. R. London. Mt. Sinai and Beulah, A. B. Harris. Washington, J. L. Jackson.

NEW ORLEANS DISTRICT

J. D. DAVID, *Dist. Supt.*

Asbury, D. G. Taylor. Angie, R. J. Johnson. Bogalusa, J. E. Brown. Mandeville, to be supplied. New Orleans: First Street, C. S. Stanley; Grace, G. C. Hayward; Gretna, Theodore Albert; Haven, B. J. Reddix; Hartzell, W. D. Martin; Mallalieu, C. W. Reeves; Mt. Zion, F. W. Brown; Peck, Arthur Robinson; People's, W. T. Handy; Phillips's Memorial, T. B. Cooper; St. Matthew, Allen Robinson; St. Philip, to be supplied; Scott Chinn, H. B. F. Charles; Thompson, T. R. W. Harris; Trinity, W. G. Alston; Wesley, W. S. Chinn; Williams, J. W. Turner. Slidell, Isaiah Catherine.

SHREVEPORT DISTRICT

J. C. CALVIN, *Dist. Supt.*

Asbury, to be supplied. Bayou Lachute, R. H. White. Belcher, I. B. Henderson. Bonchest, John McKee. Curtis, S. A. Robins. Grand Bayou, S. C. Williams. Grand Cane, to be supplied. Keithville, F. J. Thomas. Lake End, to be supplied. Logansport, O. J. Harvey. Longstreet, Ephriam Freeman. Mansfield, M. L. Baldwin. New Light, W. A. Hilton. Shreveport: Daniel, H. W. Gray; Fairfield, T. A. Hampton; Jewell, L. L. Green; Johnson, W. H. Jones; St. James, H. J. Williams; St. Paul, J. W. Wells. Thomas, L. H. Smith. Vanceville, T. A. Brown. Cedar Grove circuit, W. L. Dyas.

Louisiana Conference Appointments

ALEXANDRIA DISTRICT

S. S. EARLES, *Dist. Supt.*

Alexandria: Newman, A. W. M. Obee; St. Paul, I. C. Dougherty; Wilton, W. L. Baptiste. Bayou Sea, to be supplied. Boonville, J. A. Lindsay. Boyce and Rapides, D. L. Davidson. Boyce and Village, A. P. Robinson. Bunkle, W. J. M. Price. Campti, S. M. Garner. Cane River circuit, W. A. Tyus. Cheneyville, H. D. Lewis. Colfax, to be supplied. Cottonport, J. C. Clark. Lecompte, R. F. Long. Many circuit, Zachariah Smalley. Marthaville, to be supplied. Natchitoches, J. O. Brown. Newton, to be supplied. Pineville, E. S. Johnson. Pleasanthill, M. C. Harrison. Powhattan, to be supplied. Robeline, William Emmett. Shady Grove circuit, William Jarrell. South Mansfield and Trenton, Peter Gaskin.

BATON ROUGE DISTRICT

CHAS. ANDERSON, *Dist. Supt.*

Asbury, to be supplied. Batchelor, H. J. Robinson. Baker and Jordan, J. S. Dickson. Baton Rouge: Neely, Wm. Harrell; St. Mark's, M. R. Walker; Wesley, J. B. Johnson. Clinton, W. H. Davis. Conrad and Jones Creek, to be supplied. Deerford and Highland, to be supplied. Denham Springs and St. Luke, J. H. Thompson. Dutchtown and Prairieville, R. A. Taylor. Jackson and Vincent, to be supplied. Lettsworth and Island, C. C. Smith. Lobdell and Winter, to be supplied. Lottie and Blanks, John Wise. Macedonia and Pine Grove, to be supplied. Maringouin, to be supplied. Mason, to be supplied. Rylander, to be supplied. Mount Carmel, S. M. G. Taylor. Natalbanny, to be supplied. New Roads and Morganza, J. D. H. Frazier. Oak Grove, to be supplied. Port Allen, A. C. Mitchell. Hughes, D. S. Sloans. St. Peter, G. W. Sanders. Scotlandville, G. W. Carter.

LAKE CHARLES DISTRICT

W. J. HAMPTON, *Dist. Supt.*

Briggs, J. W. Johnson. Crowley, to be supplied. Eola, R. E. White. Jeanerette, T. A. Baily. Lake Arthur, P. M. Jones. Lafayette, B. R. Jackson. Lake Charles, J. E. Rolax. Leesville, Garfield Robinson. New Iberia, J. L. Kirwin. Oakdale and Glenmore, E. J. Harrison. Oliver circuit, H. L. Clark. Opelousas, J. A. Williams. Patoutville and Emu, to be supplied. St. Martinville, W. M. Caldwell. Spring Creek, J. C. Williams. Washington, J. D. McCain. Waxia and Teche, J. D. Wilson. Welch, W. S. Robinson. Melville circuit, D. A. Landry.

LA TECHE DISTRICT

HUBBARD DANIELS, *Dist. Supt.*

Baldwin, A. B. Taylor. Bayou Goula, to be supplied. Beattieville, F. W. Thomas. Camparapet, T. R. Wallace. Centerville, to be supplied. Crawford, I. E. Badie. Donaldsonville and Darrow, O. C. Daigle. Franklin, W. H. Lang. Godman, I. J. Bridgett. Hahnville, H. A. Mitchell. Houma, Isaiah Cotten. Lutchter, H. R. Bernard. Morgan City, R. A. Walmsley. Napoleonville, John

McCullum. Plaquemine Parish, J. C. Coleman. Rosedale circuit, T. H. Hayes. St. Peter, Jarrett Green. Schriever and Raceland, to be supplied. Thibodeaux, J. C. Richards. Viron, D. L. Riley. Whitehall, Peter Leban. Woodlawn, E. C. Gouin.

MONROE DISTRICT

CORNELIUS SPEARS, *Dist. Supt.*

Bastrop and Anderson, I. H. Lange. Bonita and Gallion, Anthony Taylor. Clayton and Fafriday, to be supplied. Lake Providence, Richmond Brown. Monroe: St. James, Arthur Booker; St. Paul, Silas Rob-

Texas Conference Appointments

BEAUMONT DISTRICT

C. H. PEMILTON, *Dist. Supt.*

729 Poplar Street, Beaumont

Beaumont: McCabe, F. D. Mayes; St. James, J. W. Gilder. Camp Ground and Dodge circuit, M. B. Evans. Camilla circuit, E. W. Adkins. Corrigan and Lufkin circuit, A. Batiste. Conroe circuit, N. W. White. Hemphill circuit, supply: W. L. Sonier. Huntsville circuit, D. A. Runnells. Huntsville, Trinity, James Hants. Jasper and Newton circuit, Tenola Edwards. Keefer-Japan-Menard circuit, supply: B. S. McGowan. Liberty circuit, C. G. Curtis. Livingston circuit, N. N. Sawyer. North Beaumont and Silsbee circuit, R. R. Bailey. Onalaska circuit, W. M. White. Orange, Salem, T. M. Jackson. Port Arthur, St. Paul, W. D. Lewis. Willis circuit, B. F. Jackson.

HOUSTON DISTRICT

J. S. SCOTT, *Dist. Supt.*

2414 St. Charles Street, Houston

Anahuac circuit, Carey Davenport. Angleton circuit, R. H. Warren. Dickson, T. H. Edwards. Freeport, supply: Timothy Steward. Galveston: St. Paul, W. H. Hightower; Wesley Tabernacle, R. M. Davis. Goose Creek, W. A. Fortson. Houston: Asbury, G. W. Carter; Boynton, L. V. Harrison; Ebenezer, Ellis Micheaux; Grace, F. T. Lee; Mallalieu, L. Balleu; Mt. Vernon, A. W. Carr; St. Andrew, supply: Amos Mays; St. James, E. H. Holden; St. Mark's, E. W. Summers, Sloan Memorial, R. B. Reid; Trinity, J. H. Lovell; Trinity, East, A. W. Harley. Quincy Chapel, supply: L. R. Andrews. Richmond-Kendleton, J. E. Wilson. Rosenberg, E. W. Hayes. Spring and Humble, J. A. Daniels. Sweeney, A. M. Harris. Thompson, Monroe Cole. Texas City-Laporte, supply: L. M. McGowan.

MARSHALL DISTRICT

A. J. NEWTON, *Dist. Supt.*

201 Moore Street, Marshall

Casing circuit, supply: J. A. Johnson. Daingerfield, supply: R. C. Collins. Harleton, J. P. Patrick. Hawkins, supply: A. W. Lanford. Jefferson, R. H. White. Lasater, V. T. Hickman. Longview, G. L. Land. Lodi circuit, Riley Hillary. Marshall: Con-

cordia; L. S. Lamb; Ebenezer, G. E. D. Belcher; Edwards, to be supplied; Mallalieu, J. H. Anthony. Marshall circuit, A. C. Crawford. Mineola circuit, C. C. Smith. Ore City, J. H. Mann. Pittsburg, J. P. Belcher. Queen City, Charles Piegon. St. James, N. T. Mitchell. Smithland, C. L. Hill. Texarkana, D. D. Dyer. Texarkana circuit, supply: W. S. Chavers. Waskom, K. S. E. Henry. Woodlawn, W. D. Washington. Tyler, Wm. Brisby.

NAVASOTA DISTRICT

T. S. PRYOR, *Dist. Supt.*

Box 832, Marshall, Texas

Anderson, J. E. Beal. Bedie, M. M. Muldrew. Bellville circuit, A. D. Phelps. Brenham, S. M. Adams. Brenham circuit, J. L. White. Caldwell, W. M. Mack. East Hempstead, O. C. Tolbert. Hempstead, H. J. Johnson. Hufsmith circuit, Chas. Wofford. Madisonville circuit, J. L. Blue. Milligan circuit, S. D. Hackett. Navasota, J. C. Stripling. Navasota circuit, supply: J. C. Beal. Sealey circuit, A. A. Frank. Stoneham circuit, Plenty Edwards. Richard circuit, supply: C. H. Moore.

PALESTINE DISTRICT

J. F. BARNES, *Dist. Supt.*

Box 40, Palestine, Texas

Bethlehem, Green Sneed. Bryan, L. A. Greenwood. Bryan circuit, E. C. Ransome. Buffalo circuit, J. H. Marshall. East Calvary circuit, C. C. Sapp. East Mexia, A. L. Gabriel. Fairfield, M. O. A. Fuller. Hearne and Sutton, M. C. Gillispie. Jacksonville circuit, supply: Henry Young. Jewett circuit, supply: R. Middleton. Leona circuit, to be supplied. Lovelady circuit, A. R. Luster. Normangee circuit, James Clark. Oakwood, G. M. Stewart. Palestine, L. A. Thigpen. Streetman, Albert Collins. San Augustin circuit, supply: W. A. Moor. Teague circuit, G. H. Baker. Thornton circuit, supply: E. Hunter.

PARIS DISTRICT

W. L. McDONALD, *Dist. Supt.*

Bagwell circuit, E. D. Hobbs. Cedar Hill, supply: Matt Lee. Clarksville, J. E. Carraway. Free Hope circuit, B. E. Williams.

Greenville, supply: Louis Wilson. Honey Grove, D. C. Battle. Medill and Arthur City, A. F. Johnson. Paris, Mt. Zion, E. F. Jackson. Paris circuit, W. A. Wells. Sulphur Springs, supply: T. R. Rose. Terrell and Rosser, J. H. Doaks.

SPECIAL APPOINTMENTS

M. W. Dogan, president Wiley College.

W. J. King, professor Gammon Theological Seminary; member of Trinity (Houston) Quarterly Conference.

J. L. Farmer, professor in Samuel Huston College; member of Ebenezer (Marshall) Quarterly Conference.

E. W. Dean, professor Wiley College; member of Ebenezer (Marshall) Quarterly Conference.

West Texas Conference Appointments

AUSTIN DISTRICT

C. E. WHITTAKER, *Dist. Supt.*

Simpson, A. D. Jacques. Wesley, W. L. Turner. Austin circuit, Zan Holmes. Cedar Creek circuit, to be supplied. Fayetteville, E. T. Allen. Georgetown, S. E. Blacknell. Hutto and Granger, E. A. Apling. Liberty Hill, to be supplied. Littig circuit, to be supplied. Lockhart, A. M. Mason. Luling circuit, R. S. Mosby. Samuel Huston College, T. B. Echols. San Marcos, J. S. Jordan. Smithville, Marcus Freeman. Winchester, Clinton Schuler.

CORPUS CHRISTI DISTRICT

C. W. FRANKLIN, *Dist. Supt.*

1109 Ramerez Street, Corpus Christi, Texas Beeville, to be supplied. Bishop and Robstown, Zebra King. Bloomington circuit, J. H. Brown. Brownsville, to be supplied. Corpus Christi, W. M. White. Edinburg circuit, to be supplied. Falfuras circuit, to be supplied. Fordem circuit, to be supplied. Goliad, R. W. Allen. Harlingen, to be supplied. Kingsville, H. O. McCutcheon. Mathis and Alice, to be supplied. Sinton and Taft, to be supplied. Raymondville, to be supplied. Weslaco and Mescidos, to be supplied.

DALLAS DISTRICT

J. H. CHILDS, *Dist. Supt.*

Corsicana and Angus, P. H. Jenkins. Dallas, to be supplied. Dallas: Trinity, J. H. Strait; Warren, Wesley, J. D. Rice. Denison, C. R. Green. Ennis and Ferris, J. W. Stone, Jr. Fort Worth: Cowen Chapel, J. A. Wills; St. Andrew's, K. W. McMillan; Thompson, M. W. Stephens. Hillsboro, to be supplied. Hubbard and Dawson, P. H. Phillips. Mexia circuit, H. A. Jones. Milford, Italy, Maypearl, to be supplied. Pelham, R. W. Roberts. Pilot Point, to be supplied. Sherman circuit, C. A. Wardah. Waxahachie circuit, Frank Blair. Wichita Falls, L. E. Muse.

SAN ANGELO DISTRICT

S. D. MOSLEY, *Dist. Supt.*

Abilene and Ballinger, G. V. Cavett. Bartlett circuit, M. Majors. Belton and Kelly Branch, B. A. Byars. Brownwood and Brady, J. E. Brown. Cleburne, to be supplied. El Paso, F. J. Hutchinson. Knox City, to be supplied. Llano, C. H. Hamilton. Lubbock circuit, to be supplied. Moody circuit, T. H. Foy. San Angelo, M. L. Wyatt. San Saba and Lampasas, I. H. Pierce. Temple, D. B. Baker. Valley Mills circuit, P. H. Moore. Winters, to be supplied. Cook's Chapel, to be supplied. Memphis circuit, to be supplied.

SAN ANTONIO DISTRICT

G. A. DESLANDES, *Dist. Supt.*

Belmont circuit, J. W. Stone, Sr. Cuero, W. B. Lott. Gonzales and Elm, M. C. Ellison. Gonzales circuit, J. D. Mackey. Hondo and Uvalde, D. R. Mosby. Kerrville, A. G. Russell. Lavernia circuit and Floresville, J. H. Napier. Nixon circuit, J. B. Eggleston. Olmus, to be supplied. Pearsall circuit, N. W. Stephens. Pleasanton, H. L. McKinney. San Antonio: East St. Paul, J. L. S. Edmondson; Jacobs, J. W. Weakley; Jones Chapel, J. J. Hardeman; Lincoln Heights, Obie Coe; St. Paul, J. W. Warren; Sanford, J. B. Phoenix. San Antonio Heights, H. C. Willis. Seguin, J. F. Muse. Yorktown, E. C. Henderson.

VICTORIA DISTRICT

WILLIAM ELLISON, *Dist. Supt.*

Alleyton circuit, to be supplied. Cologne circuit, Wm. Mosley. Columbus, George Waters. Columbus circuit, D. F. Vance. Edna circuit, J. T. Carper. Garwood circuit, T. H. Bryant. Hallettsville circuit, G. M. Mallory. Oakland circuit, J. N. Hooley. Schulenburg, J. H. Marshall. Sublime circuit, G. F. Alexander. Victoria, S. E. Jones. Weimer circuit, to be supplied. Wharton circuit, Henry Harrison. Yoakum circuit, L. L. Hayes. Sweet Home (Sublime, Texas), Marshall Mitchell. Luther L. Strait left without appointment to attend Gammon Theological Seminary.

WACO DISTRICT

J. W. DOWNS, *Dist. Supt.*

Aquilla circuit, to be supplied. Bowman circuit, John Coe. Bremond circuit, to be supplied. Calvert, W. W. Baker. Cameron circuit, to be supplied. Chilton circuit, Esau Smith. Frosie and Springfield, H. E. Kuykendall. Groesbeck circuit, N. J. Moore. Kosse, Dee Tucker. Lott circuit, to be supplied. Marlin, J. G. Brown. Mart circuit, M. B. Burkley. Mayesfield circuit, R. L. Palmer. Rockey circuit, I. G. Graham. Satin and Majors, A. D. Holden. Waco:



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Little Stories of Achievement

What the Churches Are Doing

Bellefontaine, Miss.—Pleasant Ridge Methodist Episcopal Church: Sunday, October 14, was a great day at this grand old church. The pastor, Rev. W. M. McCaskill, brought to us a spiritual message both day and night. Raised during the day, \$18.06.—Reporter.

Evansville, Ind.—St. John's Methodist Episcopal Church and pastor were asked by our beloved Bishop M. W. Clair to make an earnest effort on October 21 for World Service. Goal, \$100. With the co-operation of Liberty Baptist Church choir and congregation, the Rev. L. Smith, pastor and speaker of the day, \$66 were raised. This was the best effort ever put forth by this church.—I. F. White, Pastor.

De Soto, Miss.—The second Sunday in September was a high day at St. John Methodist Episcopal Church. It was the beginning of our revival. The Rev. A. Nelson preached for us during the week. Our third Quarterly Conference was held on Wednesday with the district superintendent, Rev. E. A. Wilson, in the chair. He preached two soul-stirring sermons. One precious soul was saved during the week's meeting, and \$102 was raised.—Mrs. Wm. Hough, Reporter.

Nashville, Tenn.—Patterson Memorial: We are rejoicing because Bishop M. W. Clair and cabinet granted our petition and sent to us our own Rev. W. E. Mitchell, a man with a vision, who served us eight consecutive years in the past. After two years' absence he has come to serve us as pastor again. We have organized our forces to lead the Tennessee Conference in everything according to our numerical strength. Over the top is our slogan.—M. E. B., Reporter.

De Soto, Miss.—The meeting at Little Zion Methodist Episcopal Church was conducted by the Rev. T. H. Johnson with great success. There were seventeen conversions and accessions. Raised in the meeting, \$63. At the close of the service, a great storm came through, and left everything eatable, led by members and friends. The Rev. Johnson preached able sermons, which were enjoyed by all. The fire is yet burning. This was the greatest revival ever held at this place. Pray for our success.—Rev. R. Houze, Pastor; Idalla Haynes, Reporter.

Burnside, Miss.—Shilo Methodist Episcopal Church: The spiritual tide ran high on the second Sunday in September. This was the beginning of our revival. We had with us the Rev. G. W. Hawkins, of Ellisville, Miss. He is a wonderful preacher, and brought us some strong messages, which will be long remembered. His first text was "The Holy Bible." This was indeed a great sermon. Our pastor is a live wire, and this was one of the best meetings ever held in Burnside. Collection amounted to \$36.75.—Rev. G. W. Johnson, Pastor; Mamie Brown, Reporter.

Dixon, Miss.—Union Circuit Methodist Episcopal Church greatly distinguished herself on the second Saturday night in October. This little chapel, twelve miles from the city of Philadelphia, Miss., raised \$10.75 for the pastor on that night. Prairie is always doing nice things for her pastor because she appreciates his ability and unselfish, intelligent service. A soul-stirring sermon was preached by the Rev. Johnson on the third Sunday in October. Total collection, \$40, and \$6 for World Service. The Rev. Johnson is a wonderful pastor, and we trust he will be returned to us for another year. May he live long to carry on the good work.—Lucille Parker, Reporter.

Kelona, Miss.—On September 16, our revival began at Leonla Methodist Episcopal Church under the pastorate of the Rev. W. H. Nicholson, conducted by the Rev. E. W. Rogers, of Enterprise. Eight were added to the church, and twelve infants were baptized. Collection for the revival was \$126. On September 21, our beloved pastor, the Rev. Nicholson, and wife, became the proud parents of a fine eleven-pound daughter. This is the first child to be born at the parsonage on the Paulding charge. The Rev. E. W. Rogers named her Rogermae Nicholson.—Cora Jones, Reporter.

Anniston, Ala.—St. John Methodist Episcopal Church: On the fourth Sunday in October, the pastor preached soul-stirring sermons at the morning and evening services. At 3 P. M. the Rev. W. E. Ramsey, of Mt. Olive Baptist Church, preached a wonderful sermon. We wish to thank our many friends of Mt. Olive Baptist Church, Gaines Chapel African Methodist Episcopal Church, and Smith Tabernacle for their co-operation. No. 1, S. T. Traylor, captain, raised \$43; No. 2, F. Franklin, captain, \$118.25; total raised, \$161.25. We take this method to thank all our friends and members of St. John Methodist Episcopal Church.—Rev. N. H. Redrick, Pastor; Lulu L. Cutright, Reporter.

Stringer, Miss.—Stringer is a small town with a small church—Oak Grove Methodist Episcopal Church. A month ago this church did not have a roof on it. A baby rally was conducted by Sisters E. G. Brown and E. McCullum on August 19. Sermons were preached by the Revs. L. E. Pierce, K. M. McCullum, F. K. Page, and S. McDonald. Collection, \$15. A scrap party was given by Bro. Jerry McDonald, which was enjoyed by all present. Collection, \$8.25. Prizes were won at baby rally by little Cal Hardy, \$1. Our revival began October 21. We had a wonderful meeting, in which the Rev. H. Grangett rendered valuable service. Six members were added to our little Christian band. Many useful presents were given to the Rev. Grangett on Friday night, and he went away happy. A collection of \$52.72 was raised. A collection of \$28 was raised for the church. Oak Grove is now covered and paid for. May God bless these good people for their splendid service. We trust our pastor will be returned to us.—Rev. J. H. Hendrix, Pastor; Argel Preston, Reporter.

Newington, Ga.—Lee's Chapel Methodist Episcopal Church has recently closed a World Service revival meeting, which was an inspiration to all who attended. Tuesday night the Rev. A. L. Thomas, of the Baptist Church, preached a wonderful sermon. Wednesday night, October 10, our district superintendent, the Rev. W. H. Odum, came to us with a burning message from 1 Cor. 2:4. Thursday night, devotions were led by E. Scott and L. Lanier. The Rev. Thomas preached from Mark 5:28. New Robin Branch Baptist choir rendered excellent music. Sisters Julia Gadson, Binnah Hendrix, Lelia Williams, Bros. S. W. White, J. A. Hendrix, and others, are some of the leading members in New Robin Branch Church. Friday night's devotion was led by Bro. C. Brown and Sister A. Ponder; preaching by the Rev. D. H. Martin, our pastor. Ditch Pond Baptist choir rendered excellent service. Minnie Ponder, Georgia White, Bro. Eugene Williams are among the leading members of Ditch Pond Baptist Church. The music was in charge of Mrs. O. M. Robinson and Miss H. Moore. The Rev. R. R. Lanier delivered an able message. The meeting closed with fine results, spiritually and financially.—Laura Lanier, Reporter.

Ackerman, Miss.—The fifty-ninth anniversary of Rockport Methodist Episcopal Church was celebrated October 18-21. Services were conducted on Thursday night by the chairman, Mr. E. G. Eiland. Papers were read by Miss Ruby Turner and Miss Velma Ashford; subject, "Why Should We Love Our Church?" Response, Mrs. Nannie Ashford. The Rev. Rogers preached an able sermon. Amount raised, \$5.31. On Friday night Miss Earnestine Austin read a paper on "Obedience"; response, Mr. E. G. Micou. Service on Saturday night was conducted by Mr.

Eiland, chairman. Miss Channie Littles read a paper on "What Benefit the Sunday School Is to the Church"; response by Mr. T. P. Brown and Mrs. D. Brown. Duet by Miss C. Littles and Miss E. Littles. Other persons appearing on the program were Miss M. Ashford and Miss R. Bridges. The Rev. R. B. Adams, pastor, made encouraging remarks. Collection, \$10.80. Sunday morning a model Sunday school was conducted, after which we entered into the 11 o'clock service. The Rev. J. H. McKinney gave the history of the pastors who had been here, and the Rev. Eiland gave the history of the deceased members of the church. Collection during the entire session was \$100. We trust our next anniversary will be a greater success.—Bessie Brown, Reporter.

Welsh, La.—Sunday, October 28, was a high day at Jones Chapel Methodist Episcopal Church. The good people met the pastor cheerfully, and made him welcome. The house was packed to see the new pastor, Rev. W. S. Robinson. Just as we began our service, the Rev. W. J. Hampton, D.D., district superintendent of the Lake Charles District, came in, and we had a real service. He gave us some very timely remarks, which were enjoyed by all. Bro. Trent, our local preacher, delivered a good sermon. At night we went over the top. Our pastor was presented by the district superintendent. He chose for his text, "Take ye away the stone." Our souls were revived. The people of Welsh will ever remember this great sermon. Collection amounted to \$25.90. Tuesday night, in class meeting, we raised \$6. Just as the pastor was about to dismiss, the members and friends gave him a surprise, led by the Sunday school and League. Seven dollars in groceries and twenty-five cents in cash were given him. He and his good wife were full of smiles. When the storm had passed, the pastor said he had been lifted off his feet, and prayed much for the success of the church. Since Conference we have built a brick flue. The Rev. Robinson is a good pastor and a great preacher, and is loved by all.—Wm. Jones, Reporter.

Gallatin, Tenn.—Key Memorial sent its pastor, the Rev. J. H. Houston, to Annual Conference with a round report. World Service quota, superintendent, pastor, Pension and Relief, Episcopal Fund, Area Council assessment, and all claims were paid in full. In addition to this, we raised \$945 for the trustees, \$600 of which will remain in the bank on time deposit. We also rejoice for our spiritual achievement. We had as our lot twenty who were converted and baptized. We also responded financially to

many local and distant appeals for charity. The total amount of finance raised for the Conference year was a little better than \$2,200. Our membership seems to have been actuated at all times and in all things by the Holy Spirit. Too much by way of commendation cannot be said for our loyal membership and our splendid leader, the Rev. J. H. Houston. He has been successful in greatly increasing the activity of the different organizations of the church; the most noticeable is found in the Ladies' Aid Society. In recognition of the Rev. J. H. Houston's constructive service to the church and leadership in advancing the community standard in general, we wish to express our deep and sincere appreciation to him and his good wife, who loyally stood by his side. Their hard labor with us was prompted by a motive of love, and begot in us a love for them that is not temporary, but shall endure to the end.—W. E. McKissack, Reporter.

Marion, Ala.—The mock Conference, given at Zion Methodist Episcopal Church, was an overwhelming success in every respect. Immediately at the hour appointed, the various ministers came in and took their respective places. Mrs. I. B. Points, who impersonated Bishop R. E. Jones, came in dressed to suit the occasion, with all the dignity she could command. After devotion and organization of the Conference, the bishop proceeded with the business. The characters of the district superintendents and pastors were passed, and they made their reports. The audience was greatly amused with the reports. Dr. E. M. Jones, Mrs. E. Sawyer, sang a solo; the Rev. F. L. Dawkins, Mrs. K. Quixy, led in singing several selections; Dr. I. G. Penn, Mrs. A. N. Lewis, ably represented the Board of Education for Negroes; Dr. L. H. King, Miss Velma Young, literally swayed the audience with her address. She represented the Southwestern Christian Advocate. The Rev. L. H. Zeigler, Mrs. W. M. Thomas, moved her audience to tears of laughter while she preached with so much fervor and vim the text, "He that sitteth on a red-hot stove shall rise again quickly." Other pastors were represented, as follows: F. W. Williams, Mrs. G. Massey; P. P. Wright, Mrs. E. Sims; S. Tyree, Mrs. J. Foster; S. C. Walker, Mrs. W. T. Underwood; J. W. Martin, Mrs. K. Oliver; Rev. Thomas, Mrs. A. Evans; S. K. Jackson, Mrs. A. White; B. F. Mosely, A. M. E., Mrs. E. Evans; W. M. Jones, Mrs. J. Leverett; R. Jones, Mrs. P. Smyler. The audience was highly entertained. Quite a sum of money was raised at the close of the session; Mrs. I. B. Points, director. All departments of the church are doing splendidly.—Rev. I. B. Points, Pastor; Miss Velma Young, Reporter.

District Activities

District Rounds

AUSTIN DISTRICT

First Round—Simpson Tabernacle, November 18, 19; Lockhart, 24, 25; Luling, December 1, 2; Hutto and Granger, 8, 9; Lagrange Ct., 16, 17; Austin Ct., 22, 23; Cedar Creek Ct., 29, 30; Winchester Ct., January 5, 6; Smithville Ct., 13, 14; San Marcos, 19, 20; Giddings Ct., 27, 28; Fayetteville Ct., February 2, 3.

Brethren: Let's do our best. The group meeting will be held November 27, 28, 1928, at Wesley Chapel, Austin, Texas, Dr. W. L. Turner, pastor. In this meeting we shall write the program of the Austin District for this Conference year. Each pastor is expected to be present. Do not inconvenience us by being absent. Your presence will mean much to the meeting. Yours for Kingdom building, C. E. Whitaker, Dist. Supt.

BEAUMONT DISTRICT

First Round—North Beaumont and Silsbee, November 15, 16; Orange, 18, 19; Liberty Ct., 24, 25; Conroe, December 1, 2; Willis Ct., 8, 9; Huntsville Ct., 15, 16; Huntsville and Ty, 15, 16; Camp Ground, 15-17; Hemp Hill, 22, 23; Jasper Ct., January 5, 6; Camilla Ct., 12, 13; Onalaska Ct., 19, 20; Livingston, 26, 27; Corrigan Ct., February 2, 3.

Brethren: The church has us on trial. We have been given a task to put across in the Master's name, and to do this task properly and on time I would suggest that now is the time to begin. Organize now and stress the causes, and if this be done I am sure the task will be completed before Easter. No man who visited Wiley College the other day can show any reason why he should not major for its endowment, and this endowment, we ask you, to major in. As superintendent of the district, I have even now what is before me, and I am expecting every man of you to carry your portion of the load. Remember I am at your service, for our work is common. May God bless you and give you the vision to perform your task pleasingly and well.—C. H. Pemilton, Dist. Supt.

Quarterly Conferences

CARTHAGE, MISS.

Our fourth Quarterly Conference was held at Greenwood Chapel, October 20, 21. The district superintendent was on time and the business of the Conference was dispatched with ease. Sunday the superintendent preached to a packed house with open hearts. His great sermon will live in our hearts for

Schedule of Fall Conferences, 1928

Conference	Date	Place	Bishop
Little Rock.....	Nov. 28.....	McGehee, Ark.....	Clair
Savannah.....	Nov. 29.....	Savannah, Ga.....	Keeney
South Carolina.....	Dec. 5.....	Cheraw, S. C.....	Keeney
Upper Mississippi.....	Dec. 5.....	Koselusko, Miss.....	Richardson
Atlanta.....	Dec. 12.....	Covington, Ga.....	Keeney
Mississippi.....	Dec. 12.....	Forest, Miss.....	Richardson

a long time. Forty persons partook of the Lord's Supper. The district superintendent came to Wesley Chapel at night and preached another wonderful sermon to the delight of all present. The superintendent was paid in full. Raised during the Conference, \$51.10. The pastor and members are working side by side, and we ask the Conference for his return.—The Rev. F. L. Wood, Pastor; E. Jackson, Reporter.

DURANT, MISS.

The fourth and last Quarterly Conference of the Ebenezer Methodist Episcopal Church was held October 11, with the district superintendent, Dr. C. V. Heffner, presiding. The pastor and officers were present with very good reports. At 11 A. M., Sunday, the Rev. Heffner preached a soul-stirring sermon, which was enjoyed by all who heard him. We are always glad when Dr. Heffner comes to us. We hope for him a long administration on the Durant District. Collection for the morning, \$10.—Miss Mary E. Green, Reporter.

KANSAS CITY, KANS.

Grace Methodist Episcopal Church: Recently, Dr. D. G. Franklin held our fourth Quarterly Conference. The request of the community and church was for the return of our great evangelistic pastor, the Rev. T. B. Oville. Facts and figures showed the greatest year's work for our Methodism in the history of our venture here. Besides holding revivals on the field with glowing success at Wichita, Bonner Springs, Colorado Springs, and assisting at other points, the quarterly report showed a net gain of eighteen members in our church. The trustees' report showed that with sixty-five members, \$2,000 had been raised; a nice brick church has been completed and beautified, costing \$4,000; that the debts on all improvements were less than \$800. The Ladies' Aid, Epworth League, Junior League, trustees, stewards, Sunday school, and people of the community all labored and donated to the success of this great year's program. Closing out for Conference, the Ladies' Aid presented a lovely set of dishes to Mrs. Oville, who has been a faithful worker among us. The church and community made the following donation to our pastor, Dr. Oville: Mrs. Janie Brooks, \$5; Mrs. A. J. Nance, \$3.15; W. Boykin, \$2; J. Mitchem, \$1.50; O. Williams, Mrs. O. Williams, Maggie Clark, W. Jones, J. Parker, I. Mitchem, the Rev. L. Woolridge, Mr. Bryson, W. Jenkins, Mrs. R. Murphy, \$1 each; A. Boykin, \$1.50; L. S. Steen, I. Warren, M. Martin, Mrs. Thompson, S. McGill, C. McGill, Baby Alice Boykin, E. Lawrence, the Rev. Hayden, 50 cents each; M. Mitchem, B. Mitchem, S. Tripp, C. A. Williams, 25 cents each; Baby Travis Thompson, J. Davis, Mr. Boone, 10 cents each; B. Winslow, 15 cents. We wish to thank the members and friends for these and other gifts for our pastor. We sent him to Conference, hoping for his return to us.—Mrs. I. Mitchem, Reporter.

McCOMB, MISS.

St. Paul Methodist Episcopal Church held its fourth Quarterly Conference October 26. District Superintendent Rev. G. W. Coleman presided. He was pleased with the year's work. The majority of officers were present with fine reports. The Rev. Coleman delivered a strong address at the close of the Conference. We paid the superintendent up in full for the year, and we are glad to say that the McComb and Fernwood charge is still on the upward go. We are looking forward to the convention of the Sunday school, Epworth League, Woman's Home Missionary Society, Ladies' Aid, and the Brotherhood, that will be held November 16-18.—Reporter.

SMITHVILLE, MISS.

Amory circuit: Our fourth Quarterly Conference was held in Spruilles Chapel Methodist Episcopal Church, October 6, with the district superintendent, Dr. B. W. Wynn, presiding. After devotional service, the Rev. L. Z. White preached a wonderful sermon at 11 A. M.; subject, "In the Creation of Man." Bro. White is a fine local preacher; may he continue to preach God's Word. The Conference business was then taken up. All leaders were present, except two, with good reports. Paid superintendent in full. Raised Saturday and Sunday, \$70. We are doing fine under the leadership of the Rev. Houston. The Rev. A. Marsh, of Amory, was with us and gave a fine talk on education.—P. H. Sartor, Reporter.

SWEET SPRINGS, MO.

The third Quarterly Conference was held October 27, 28. The Rev. E. F. Pate, district superintendent, was on time and preached in the afternoon at Salt Pond Church to a fine congregation; dinner was served on the grounds. We motored back to Sweet Springs, where he preached another great sermon. A large number partook of the Lord's Supper at both places. Collection, \$29. The superintendent was paid in full, and the remaining sum was paid to pastor. The superintendent left feeling good, because the charge was in a splendid condition and things were moving upward. Tuesday night, October 30, was World Service Night. The Rev. Ernest Scott, our pastor of California, Mo., promised to be with us on this date, and, according to promise, he and his wife came. The Rev. Scott preached a splendid sermon. Out of six clubs, three reported \$36.40 for World Service. We presented the Rev. Scott \$1.25, and at 9:05 A. M. we left for Kansas City, Kans., to visit the session of the Lincoln Annual Conference. Up to this writing we are \$12 over last year's report, with four more clubs to report. Watch out for us. We are on the map; pray for us. Salt Pond and St. Paul Churches are moving upward.—J. W. Terrell, Pastor.

WEST POINT, GA.

Whitesville charge: Our fourth and last Quarterly Conference for this Conference year was held October 27 and 28 at Smith Chapel Methodist Episcopal Church. Saturday, at 11:30 A. M., the district superintendent preached a great sermon; subject, "Make Peace," after which some remarks were made by the pastor, Rev. J. S. Shuman. The good sisters served a delicious dinner. At 2:30 P. M. we reassembled for business. The Rev. J. B. Maddux, district superintendent, presided. Bro. G. W. Ransome was elected secretary. The business of the Conference was conducted in a delightful manner. Quite a few of the Quarterly Conference members were present with splendid reports. Collection on Saturday, \$24.25. Sunday, the Rev. Maddux preached a strong sermon; subject, "Bridle the Tongue." This message will not be forgotten soon. Collection, \$5.75. Sunday night we ended the Conference at Whitesville. The Rev. Maddux preached another great sermon; subject, "Be Christlike." Collection, \$5. Total collection, \$35.25.—Gussie Mae Shuman.

Obituaries

JACKSON—Mrs. Ellen Jackson, wife of the late Rev. General Jackson, born in Yazoo City, Miss., August 10, 1855, departed this life on October 10, 1928, at McCloud, Calif., burial being in Evergreen Cemetery, Oakland, Calif. Services were conducted by the Rev. John W. Thomas, pastor of Taylor's Memorial Methodist Episcopal Church. Mrs.

Jackson joined the Methodist Episcopal Church early in youth, never allowing anything to interfere with her devotion to her Lord and the church. She is survived by a sister, brother, son, daughter-in-law, and three grandchildren.—Reporter.

JEFFERSON—Sister Elizabeth Jefferson, who departed this life Sunday, October 14, 1928, at 11:55 A. M., was born in Madison County, Richmond, Ky., June 24, 1894. She was married to Mr. Clay Jefferson, December 20, 1917, and to this union six children were born—five boys and one girl. She professed a hope in Christ when quite young, became a member of St. Paul African Methodist Episcopal Church, under the pastorate of the Rev. Crossland, and continued her membership there until four years ago, when she moved her membership to the East End Methodist Episcopal Church that she might be near her church in order to render more efficient service. Here she remained a consistent Christian until death. She was one of the beacon lights of the Methodist Episcopal Church, never failing to render whatever service was in her power to accomplish. She was very patient during her long illness and bore her pains without a murmur, clinging to the hope that her life might be prolonged so that she might rear her little ones; but when she began to realize that the end was near, and knew that she must leave the children in God's care, she calmly said, "Jesus will be done." It was her request also that if her sister-in-law, Mrs. Laura Wade, should take any of the children, that she be sure to rear them to attend church. She is survived by her husband, six children, her mother, stepfather, two brothers, and a host of friends. We all shall miss her in the home, in the church, and in the community, but we hope to meet her in the great beyond. She was also a subscriber to the Southwestern Christian Advocate. The Rev. E. E. Hamblen officiated.—Mrs. E. E. Hamblen, Reporter.

THIGPEN—Bro. Garfield Thigpen, who was called from labor to reward, October 7, 1928, was twenty-four years of age, and a member of Mallalieu Methodist Episcopal Church, Ruleville, Miss. He was a faithful member and a brave Sunday-school scholar. The funeral service was conducted by his pastor, Rev. P. H. Jackson, and the district superintendent, Dr. C. W. Butler. He leaves a wife, father, two sisters, and three brothers to mourn their loss.—Nola Thigpen, Reporter.

WILLIAMS—Sister Ora Williams, of Dixon, Miss., a member of Prairie Chapel, fell asleep in Jesus, August 27, 1928, at the age of forty years. She was a member of the Methodist Episcopal Church, and was indeed a faithful member and a good woman. She was loyal to its cause. She leaves to mourn her passing, one daughter, three sons, two grandchildren, and many friends. The funeral was conducted by the Rev. G. W. Gates, of the Baptist Church, assisted by the Rev. C. C. Willis. The remains were laid to rest in Carolina Cemetery, in the presence of many sorrowing friends.—Lucile Parker, Reporter.

Card of Thanks

The pastor and wife of St. John Methodist Episcopal Church, Lawrenceburg, Tenn., wish to thank the following friends for the presents presented them on their departure for Conference: Messrs. W. Frierson, E. Parker, Martin Parker, Jack Bumper, Mrs. Maggie Simington, Mrs. Mary Haynes, Miss Fanny Welch, and little Willie May Bumper. They presented a pair of shoes, shirt, collar, pair of socks, and \$2.25 in cash. May the richest blessings of God rest and remain upon the good people.—Rev. and Mrs. W. M. Neal.

Crescent City Note

St. Matthew Church, Algiers—We closed out with an excellent year's work under the leadership of our efficient pastor, the Rev. A. L. Robinson, who has labored with us untiringly. He is a noble man and a born leader. Our church now stands in the front ranks of all churches. Sunday, M. P. But-

ler, the energetic superintendent of the Sunday school, with the official staff, gave the pastor a wonderful repast. We all were made to rejoice during the last hours spent with our pastor for the outgoing Conference year. We were pleased to have with us at 11 o'clock, the Rev. P. B. Welch and the Rev. Willie M. C. Willis, who preached an inspiring sermon. At 7.30 P. M. our pastor filled the pulpit, and his many friends crowded the edifice to hear him. He preached from Acts 18, 20, 21. The sermon was soul-stirring and eloquent. A large number met in class meeting Monday night. The meeting was uplifting and the reports were good. The secretary read the report for money collected and spent for two years. Total raised for 1927, \$4,844; paid pastor, \$1,545.95; 1928: raised \$3,275.17; paid pastor, \$1,646.12; for indebtedness and improvement, \$3,875. The Rev. G. McPherson spoke some encouraging words, expressing his wish for the return of the pastor, as did many of the friends. The pastor was presented a purse by Sister Ellen Jones and a lovely bouquet by the vice-president of the Busy Bee Club, Sister T. Williams; a purse from the Ladies' Aid; also one from the Sunday school by A. Beevers; from Epworth League by Mrs. V. Williams. Words are inadequate for the pastor to thank his many friends for their kindness towards him these two years.—Reporter.

Marriages

POOL—MOORE. On October 28, 1928, at Military Chapel, Columbus, Miss., Mr. Miles Pool and Miss Willie May Moore were happily united in matrimony. Mr. Pool is a member of the Colored Methodist Episcopal Church, and Mrs. Pool is a member of Military Chapel Methodist Episcopal Church. Both are members of fine families, and we wish them long life and happiness. The Rev. C. A. George officiated.—Reporter.

WILLS—RINGO. Mr. James Wills, of Brookville, La., and Miss Bertrice Ringo, of St. John Parish, were united in holy wedlock on October 25, 1928, at St. James Methodist Episcopal Church. The Rev. Peter Leban, their pastor, who had just arrived from the Annual Conference, officiated. The church was beautifully decorated with ferns and American Beauty roses. The entire community wishes them long life and happiness. An enjoyable reception was held following the ceremony.—Allen Johnson, Reporter.

Woman's Column

Vaughans, Miss.—The Ladies' Aid Society of the Benton circuit is alive and busy at work in the interest of the church. In March we gave what was known as the Old Folks' concert and bought one lamp for the church. We have also donated to the district steward for the district superintendent, and on the 12th of October we gave "A Feast in the Wilderness," turning over to the stewards, on October 14, \$25, and on October 28, \$85.14 for pastor. The Ladies' Aid, of which Mrs. Millie B. Tibbs is president, and the parsonage committee, of which Mrs. Mollie Walker is chairman, are working hand in hand in the interest of the church and parsonage. Pray that we may ever be faithful to the working and guiding of our dear president.—Sophronia C. Moton, Reporter.

Special Notices

To the Min'isters of the Mississippi Annual Conference: Forest, Miss., is a small town. I will not be able to take care of your wives, so please do not bring them to the Annual Conference.—Giles W. Adams.

Dear Brethren of the Baton Rouge District: Let each pastor plan now to raise his World Service. Begin with Thanksgiving and watch meeting and Lincoln's Day. By using these holidays it will be helpful in raising our World Service. Let each pastor report over the top by Easter. Let us put the district over the top 100 per cent. It has been done; it can be done again.—Chas. Anderson, Dist. Supt.

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NEW ORLEANS, LA.

Inquiries

I desire to inquire for my sister, Eliza Beales, and my brothers, Sam and Jack Lares. When last heard from they were living in Baton Rouge, La., with my uncles and aunt, Jerry and Henry Harts and Margaret Richardson. Kindly send any information to Sallie Middleton, Bude, Miss., or the Rev. J. W. James, Box 227, Bude, Miss.

I wish to inquire for my aunt, Mrs. Vicie Bland, or her daughter, Miss Virginia Bland. When last heard of they were living in New Orleans, La. My father's name was Archie Webb and my uncle was Dave Webb. Both are now dead. I will appreciate any information concerning their whereabouts. Please write Mrs. L. A. Noble, P. O. Box 153, Meridian, Miss.

Electing the Next President

(Continued from page 890)

states that the electors shall cast distinct and separate ballots for their choice for Vice-President.

It also states the plan whereby the Senate may elect a Vice-President should the electors have failed to elect either a President or Vice-President, and the House of Representatives have failed to elect a President.

OBSERVATIONS UPON ELECTORAL COLLEGES

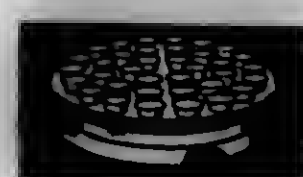
Now that the elections are over and those chosen to be electors know of their selection, they will meet in their various States the second Monday in January and cast their ballots. Their certified votes will be sent from each State direct to the president of the Senate, Vice-President Dawes. He will open these ballots on February 13 before a joint session of Congress. A count will be made, and the result declared to the world.

The multiplied means of communication, the widely-read press of the day, and the radio, have completely changed the conditions under which the electoral plan was devised for selecting a President. The voter now knows men and issues, and desires to express himself directly. In increasing numbers the citizens are indicating their choice through the polls on election day. However, the electoral method of selecting a President does not permit the individual's vote to carry the same weight in all States. Voters in States having great groups of unnaturalized aliens have an advantage over States without great cities. To-day the President is elected by the votes of States rather than by the votes of the nation's citizens as a whole. The citizens of any State whose total ballots are in the minority, although they may be but a few hundred less than the majority, have no voice in the selection of the President, whereas if minority votes in one State were combined with similar majority votes in other States, each ballot would have a direct effect upon the choice.

A CONFLICT OF VOTES

Inasmuch as neither the popular nor electoral vote in the 1928 election is known as these lines are written, the effect the electoral system has upon elections may be cited from past contests. Usually it happens that the electoral majority is cast for that candidate who receives the greatest popular vote.

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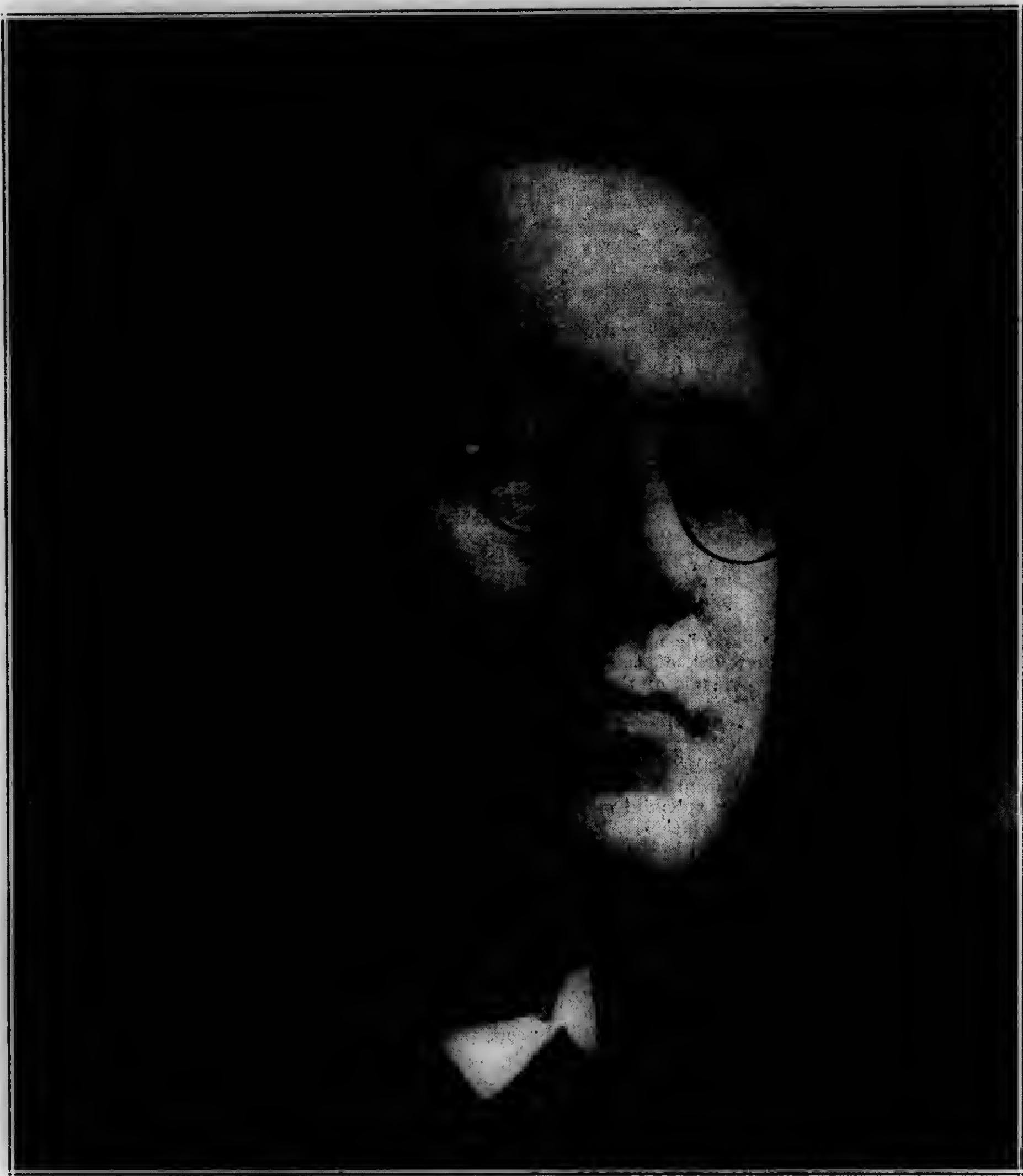
There have been only two exceptions since 1824, when for the first time an extensive number of popular votes was recorded. Such reversal of the popular vote might occur in any presidential election.

The politicians in the larger States found it was more advantageous to them to have the whole bloc of State electors chosen by a State-wide vote rather than to have congressional districts choose individual electors and the State choose only two electors at large. This would permit the major party in each district to be represented as is the case in Congress. Such was the practice for a time in some States. If, instead of casting our ballots for electors, we were to elect the President by popular vote, the combined ballots of those believing alike or taking similar stands upon national issues would have a collective effect and place greater value upon the individual ballot. This would greatly increase the value of the minority votes in States which are overwhelmingly one-sided, and it would stimulate all those of the dominant party in each State to participate in the elections. Such a method of voting in a presidential campaign would not permit the great wet cities in any State to blot out entirely the dry districts and throw the whole weight of the commonwealth in support of a wet presidential candidate.

"A Government of the people, by the people, and for the people" will eventually perfect the system wherein every vote in every State, whether cast in city or countryside, will be of equal force in expressing a choice for the head of this great Republic.

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, NOVEMBER 22, 1928



BISHOP F. T. KEENEY, D.D., LL.D., formerly Resident Bishop in China, also of the Omaha Area, U. S. A., now Resident Bishop of Atlanta Area, comprising five Colored Conferences and two White Conferences within the States of Georgia, Florida, and South Carolina. He will preside for the first time over Savannah Conference, November 29, at Savannah, Georgia; over South Carolina Conference, December 5, at Cheraw, South Carolina; over Atlanta Conference, December 12, at Grace Church, Covington, Georgia. See article on page 916.

Personal and General

—The Rev. Robert M. Williams, A.B., B.D., pastor Leigh Street Church, Richmond, Va., delivered the annual address at the State Boys' Conference at Virginia State College, Petersburg, Sunday, October 21.

—Persons renewing their subscriptions to the Southwestern Christian Advocate are reminded herein that money accepted for renewals is credited from the date of expiration of the subscription rather than from the date of payment.

—Mr. Bolton C. Price, B.S., a recent graduate of Clark University, was elected assistant manager of city schools of Jackson, Miss. He is the only son of the Rev. L. J. Price, one of the leading pastors of Mississippi Conference.

—Mrs. Blanche Brookins, who some months ago was ejected from a Pullman at Palatka, Fla., was recently awarded damages to the amount of \$2,750 against the Atlantic Coast Line Railroad because of the un-American humiliation caused her by the conduct of the railroad authorities.

—At the recent session of Genesee Conference, of which he has been a leading figure for years, Dr. Ray Allen, known around the Methodist world, accepted the retired relation. His friends hope this means a period of relaxation that will insure the conservation of his strength for many years to come.

—The Rev. T. A. Thomas, doctor of chiropractic, and pastor of Grace Methodist Episcopal Church, Fort Washington charge, Washington District, Washington Conference, recently passed the qualifying examination held by the District of Columbia school board, as a substitute teacher in the elementary schools of the district.

—The daughter of the Rev. and Mrs. W. E. Rucker, our pastor at Edwards, Miss., is rejoicing over the recent arrival of a nine-pound baby boy, Kermit, Jr., named for his father, who met the sad accident of death by drowning just six weeks before Kermit, Jr., was born. Happily, Mrs. K. R. Smith, mother of the babe, is doing well.

—Dr. J. M. M. Gray was transferred at the session of Wyoming Conference, just concluded, from Scranton, Pa., to our great Central Methodist Episcopal Church, Detroit. This is a great accession to the leadership of Central Church, insuring a continuance of this church's progressive and substantial ministry to the community on behalf of our Methodism for the future.

—Miss Jeanette O. Davis, charming daughter of Mr. and Mrs. Milton W. Davis, of New Orleans, was married on Tuesday, October 16, 1928, to Mr. Julian R. Davis, of California. Miss Jeanette was at one time a very efficient member of the Southwestern family. The marriage occurred at the First Methodist Episcopal Church, San Rafael, Calif. The new couple are at home at 1958 Vallejo Street, San Francisco, Calif.

—The passing on November 15, in Des Moines, Iowa, of Mrs. Mary J. Williams, beloved wife of the Rev. Dr. Ernest S. Williams, pastor of our Metropolitan Methodist Episcopal Church, Baltimore, Md., will be universally lamented throughout our section of the church and among thousands of other friends. Details of the funeral, which was held at the church, at 2 o'clock P. M., Monday, November 19, will appear later in these columns.

—The church school building of the Crawford Memorial Church, Williamsburg, New York City, was dedicated with an inspiring program, Sunday, October 21, the Rev. Dr. Ralph Welles Keeler, pastor. Several months ago an unfortunate fire destroyed completely the church, and this substantial beginning toward rebuilding has been made. Dr. Harry H. Beattys, the district superintendent,

preached the dedicatory sermon and conducted the dedication.

—At St. Michaels, Md., one of the most creditable business establishments operated by our race group anywhere is that of Messrs. Coulbourne and Jewett. They are shippers and planters of oysters, fish, crabs, and herring. Caterers to the most discriminating buyers, this firm has a market covering not only the eastern section of the States, but extending as far west as Colorado and Nebraska. We were shown through the plant through the courtesy of the Rev. F. H. Guinn, our popular pastor in that city.

—Dr. E. Guy Cutshall, president of Iliff School of Theology, Denver, Colo., announces that Iliff is now a strictly graduate school. A program of four quarters of eleven weeks each has been adopted, and the policy of awarding the "S.T.D." degree instead of the "S.T.B." "When a student has completed work for a degree at Iliff," Dr. Cutshall pointed out, "he has done work equivalent to that of the leading theological schools of the country. He has spent four years in high school, four in undergraduate work, and four in graduate work."

—President Ezra S. Tipple, of Drew Theological Seminary, now Drew University, has tendered his resignation as president of the university, and his successor is to be selected prior to December 5. Dr. Tipple has been president of Drew since 1912, and has given to the institution one of the ablest administrations of any of our schools in Methodism. To every position he has held in the church during his long career he has brought fine executive ability, consecration, and high moral purpose. Only increasingly heavy burdens at an advancing age must have been the consideration underlying his resignation.

—In the Atlanta Area the interest of the young people in their own education registered itself recently in the returns from a financial effort of district young people's groups, headed up by their respective district superintendents. The rally was for Clark University, and was staged by the several district groups with the following results: Atlanta, the Rev. J. W. Queen, superintendent, \$950; Griffin, the Rev. D. H. Stanton, superintendent, \$760. The other districts will follow. President Davage is highly elated over this splendid Conference co-operation, and he may well be, for the enthusiasm and spirit of self-denial is high throughout the bounds of the Conference.

—The Board of Education is doing no finer bit of work than sponsoring the Methodist Men's Movement under the guiding hand of Executive Secretary Bert Edward Smith, and the splendid commission associated with him, of which Mr. Edgar T. Welch, of grape-juice fame, is the resourceful president. The commission is composed of some of the most outstanding ministers and laymen in the church, which guarantees a large harvest in Kingdom values. That highly spiritual and practical layman, Dow Bancroft, known all over Methodism for his consecrated zeal, and the able, untiring Edwin T. Randall, assistant secretaries of the movement, are bringing to the task of its promotion rare courage and constructive talent.

—Twenty thousand dollars has been proposed by Nathan Strauss as a suitable fund in testimony of appreciation for the remarkable heroism of Lionel Licorish, Negro seaman, who rescued at least sixteen and perhaps twenty persons from the wreckage of the ill-fated steamer Vestris, which sank off the Virginia coast with a total loss of 111 lives, mostly women and children. Survivors of the wreck ungrudgingly tell "how the little man from the Barbados rowed about, picking up survivors. He had been swimming about in the water for some time when he sighted lifeboat No. 14. One person was in the boat, an injured fireman, but there were no oars. The Negro quartermaster clambered aboard and then dived back amid the wreckage and found two serviceable oars. Licorish then rowed about picking up vic-

tims." Observes Mr. Strauss, noted philanthropist, "I have read of the remarkable bravery displayed by Lionel Licorish, quartermaster of the 'Vestris', who rescued sixteen persons at the risk of his own life in the recent disaster. I believe a lasting testimonial should be presented to this man to signify the gratitude of the public. I suggest that a fund of \$20,000 be raised for this purpose, and am pleased to head the list with \$250 as my share. Whenever a policeman or fireman distinguishes himself for extraordinary bravery in lifesaving, I believe he should be amply rewarded. This hero certainly deserves this form of recognition."

—Roland Hayes, returning recently from successful debuts in Russia, Italy, and Holland, has entered upon a fifth tour of his own United States. His present itinerary will carry him from Canada to Florida and the Pacific Coast. At a recent recital in New York he is said to have sung to the largest audience that Carnegie Hall has had during the present season. The New York Times' comment on his appearance there is expressed in these paragraphs: "A world-wide acclaim long since had left untouched the slight, urbane figure, the deferential dignity, the absorption and deep spirituality of an art of song that now again, as so often before, clutched at the throats of enthralled hearers and drew their tears. In the poetic perfection of Milton's English, he sang among his early Italian airs and encores one of Handels from 'L'Allegro', unfamiliar to many. There followed a whole Schubert group, sung as the composer's countrymen have heard their Lieder rarely from their own artists, in limpid tone and crystal diction, by a descendant of Afro-American slaves. The rare 'Nebensonnen' had the note of wonder, 'Die Post' the breathless speed, 'Wohin' the transparency of his own brook. It was, however, in the 'Dream' from Massenet's French 'Mignon,' as encore to the German group, that Roland Hayes gave his most remarkable interpretation, the tone drawn to a whisper, the words to a caress. Of such stuff are dreams, indeed, and not operatic shoutings made. Brief English bits, followed by Rachmaninoff, Storey-Smith, Avery Robinson's 'Shadow,' after Heine, and Gerald Tyler's 'Ships That Pass,' from a lyric of Paul Laurence Dunbar. A short program kept the house and stage crowded for the final Negro 'spirituals,' in which Percival Parham as accompanist, shared recalls. The songs chosen were those beginning, 'You Better Mind', 'Ezekiel Saw de Wheel', 'In-a-dat Mornin'', and 'My God is So High.' It was late before the singer, who added 'Bye and Bye' and 'The Crucifixion,' could refuse the demand for more such eloquent and solemn voicing of the devotional aspirations of humble folk, while an applauding cosmopolitan throng of every complexion and degree of connoisseurship slowly left the hall."

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DORR DIEFENDORF, Contributing Editor

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THE METHODIST BOOK CONCERN

Sectionalism Challenged By Hoover

THAT the nation as a whole, and the South in particular, are approaching more nearly the realization of the ideals of our cherished Americanism in inter-group and sectional relationships, is the conviction of President-elect Herbert Hoover. At least that is the conclusion to be drawn from his first post-election utterance to the people of the South through a letter from him to Mr. Richard H. Edmonds, of the Manufacturers' Record, an industrial publication of Baltimore.

Careful reading of Mr. Hoover's letter will lead one to conclude that from its contents a certain type of Southern mind will get little satisfaction and much food for sober thought. For the letter contains the minimum amount of sentiment indulging the traditional position and mind of the old reactionary South in matters of national concern. Mr. Hoover believes tremendously in the South and its possibilities of every kind, but evidently is at variance with the fundamental psychology of the South, deriving its motives and challenge, as it does, from a weird past background rather than from the stirring events and progressive ideals of the present period of our national history.

In his pre-election speeches he came into the very heart of this section, expressing the same opinions as to the potentialities of the section and challenging the South's progressive-minded citizenship to an alliance with the liberal and forward-looking citizenship of the entire country in defiance of the handicaps of tradition and sectional bias. He reminds the South that with a third of the nation's land area, and three fifths of its sea frontage, with vast resources in soil, climate, and minerals, no limit can be set to the continued progress and ever-increasing prosperity of the whole South. "There are great water powers awaiting development and, as I have said before, every drop of water that unutilized runs its course idly to the sea, is an economic loss. There are great potentialities in the extension of the intercoastal canal system, which eventually should extend all the way from Boston to the end of Texas. And to the furtherance of the development of these waterways and the possibilities for hydroelectric power not yet utilized for the fullest upbuilding of the Mississippi River Valley country by adequate flood protection, I can promise to the South my heartiest co-operation."

It is not, however, the development of the material resources of the section merely, but of the sublimation of the sectional spirit of the South into a democratic idealism that transcends the provincial mind and becomes a profound practical Americanism, which Mr. Hoover visions. He reaches the highest levels of constructive statesmanship as spokesman for the fortunes and ideals of the nation, when he says courageously, "It is well said that the development of the South means the enrichment of the nation, and this is true not only in the material sense, but also in the broader sense of the development of the spirit of Americanism which will permeate the lives of the people of the entire country, rounding out to a greater extent than we have ever known

before a genuine Americanism instead of a certain degree of sectionalism."

The high soul of the man cannot brook sectionalism and its hideous consequences within the confines of what was destined to be a great political solidarity—a national unit conceived in liberty and dedicated to the well-being of a free humanity. He interprets his victory at the polls as "an expression of a developing sentiment throughout the South in behalf of the things for which the Republican Party has stood." With Mr. Hoover, the nation at large dares to share the same hope. Though there be many reactionaries, blind leaders yet in the South, who would desperately disavow any such transformation of ideas in this section. We believe Mr. Hoover's interpretation of the South's vote. There is in this section a developing sentiment toward sanity and progressiveness. His unprecedented vote from this section he regards as a challenge to foster this growing sentiment. It is a mandate to build this into a virile nationalism; to mobilize the moral resources of the nation so as to integrate the hitherto isolated solid South into the vital stream of national affairs.

Out of the cemetery of dead ideas of its past sectional history, the President-elect calls the South with no uncertain challenge. Capitalizing, as is its custom, the old reconstruction days as a background for its unreasonable sectionalism, is at cross-purposes with, and unworthy of, the American sense of fair play and justice in playing the rôle of American citizens. This calling of the South out of the mirages and spectres of six dead decades past is one of the boldest strokes made in two generations in the interest of practical Americanism. This is a really great utterance: "I am not at all unmindful of the conditions which for years brought about the political solidarity of the South. I firmly believe that the time has come when in all sections men and women should vote from their convictions as to conditions at the present time and not based on things of former generations."

Evidently the Hoover creed of Americanism is that it is a forward-moving rather than a backward-looking spirit. If they ever had any basis in fact, those conditions that drove the South frenziedly into isolated solidarity have forever gone by. There can never more be conjured up in the imagination the tiniest shadow of fear of "Negro domination" in public political life. Nevertheless, as it should be, present conditions have brought about the necessity for the Negro's participation in the political life of his country, as do all other American citizens. And to this change in conditions Mr. Hoover wisely calls attention: "The safety of this country and its continued progress towards this exalted position for which Providence seems to have destined it, can, in my opinion, be best served by a diversity of thought and action which will cause all of the voters of this country to recognize their individual responsibility to take part in every political campaign. In every community and every State, as well as in national elections, all the people should recognize this duty to express their views on local, State,

and national affairs through the ballot box; and in such contests all bitterness of spirit should be wiped out. However strong may be convictions on issues before the public, these political contests should be waged in a spirit of friendly, active rivalry, but not in a spirit of bitter denunciation."

As a man and public official, Mr. Hoover's record reveals him not as an idle dreamer and theorist, but a practical doer of what he conceives is his task. Not since Daniel Webster uttered his impassioned plea for national unity has there been heard in the public life of the nation such a challenge and high resolve for the death of sectionalism and the exaltation of the broad spirit of Americanism to its rightful place in the nation. May the President's ringing, courageous challenge be met by the new spirit of the old South.

Industrial School in Liberia

By the Rev. George W. Harley, M.D.

WE ARE making a sledgehammer for the blacksmith shop to-day. The shop is a native building—a cone-shaped roof set on six poles. It is the beginning of our industrial school plant at Ganta, Liberia. They called me just now to come out and see the iron. I found the small pit in the center of the clay floor full of blue fire, which changed to the color of white gold, roaring fitfully to the tuneful puffing of three pairs of bellows. Each pair is manned in relays by a sweating man, naked to the waist, black of skin, and jubilant of rhythm. One is better than the rest. He jerks the skin of the bellows to the amazing rhythm of "Bikki-yuccayikki-too," while his less accomplished mates work hard on a "Wuff-woo, wuff-woo," or pound out the air in short puffs. The fire gets white around the edges and begins to sparkle. Then the iron is ready, and the master blacksmith digs it out, white, sizzling, spitting fire—a rough mass six inches long and half as thick.

He scrambles it across the floor and onto the anvil stone—a great piece of granite, already split and crumbling from the heat and the pounding. The big man yells his delight as he directs the work. Two helpers hold the iron with long poles tied so as to form a kind of tongs, flaming with heat. I grab the two-handled sledge, for I am an apprentice. It is hot work, with the hot embers behind me, and the flaming tongs in my face, but one must strike while the iron is hot. The boss shows me where to hit with a cat-like motion of his naked hand, and I hit with all my might again and again, till I am wringing wet, another apprentice alternating blows with me from the other side. The big man squats close by, yelling his encouragement and turning the iron when ready. Another shift takes the hammers before the iron gets too cold to forge. Then it goes back into the fire. More charcoal is piled on, and the bellows roar again, "Futt, futt, wuff-woo."

The hammer we are making is a two-handled sledge that will weigh twenty pounds. Smithing is a passing art in America, as it is here, but some of you may remember that the big sledgehammer, weighing eight or ten pounds, seemed about as heavy as a man can swing. And so it is. These people do not swing the big hammer; they simply lift it and let it fall. The big hammer in turn becomes the anvil for lighter work. There are two lighter hammers, the smallest of which is about as heavy as an ordinary carpenter's hammer. It has a queer wooden handle, shaped like a duck's neck and head, with

the iron part stuck on where the duck's bill would be. It is not a bad hammer at all; the best part of it is that the handle never comes off. The native blacksmith carries this hammer hooked over his shoulder wherever he goes.

I am learning the blacksmith's trade from a native smith. By so doing, I become a member of the community. I encourage a trade that is in danger of dying out, and I establish a nucleus from which will grow our industrial school. If I go to school to them, they will in turn come to school to me.

Bishop Keeney

Visits Haven Memorial and Asbury Churches
At Waynesboro, Ga.

ON OCTOBER 6, 7, Bishop F. T. Keeney honored these charges by his presence. "He came, he saw, and conquered." We hailed his coming as that of Bishop Francis Asbury here 144 years ago when that bishop planted the Asbury Church and secured deeds for fifty acres of land and authority from the crown of England for perpetual service of this property for Almighty God.

The present pastor, Rev. E. D. Giddens, has unearthed the records showing that, since the white Methodists abandoned worship herein, the property legitimately reverts to our colored congregation. Its value is \$100 per acre.

As part of his good-will tour, Bishop Keeney preached to a union congregation of all the white churches of the city and made friends among all the people for our cause. His sermons were the greatest ever heard here before. Responses of good will were made by His Honor Mayor E. E. Chance, Captain W. M. Fulcher, Colonel H. J. Fulbright, Prof. C. J. Lance, and Dr. Acra for the white citizens, and Mrs. E. P. Walker, Nina Davis, Clara Kimball, L. E. Bell, R. B. Owens, R. B. Davis, and the Revs. W. H. Odum and P. R. Dubose for the colored citizens.

Our good bishop also visited Millen, Ga., to see the plot of ground purchased there for erection of the proposed new Nannie Williams Memorial Church, the Rev. P. R. Dubose, pastor. Bishop Keeney was very highly pleased with his visit to these parts and sent back to the Rev. Giddens, our industrious pastor, the following letter:

"The Rev. E. D. Giddens,
Waynesboro, Ga.

"Dear Dr. Giddens: Yours of October 9 is received. I appreciate your kind words concerning the service I rendered at Waynesboro last Sunday. Let me improve this opportunity to express my great pleasure at seeing your beautiful city for the first time. I have seldom witnessed such cordiality as on the part of your esteemed citizens or found such pleasant relationship between the races. It was a great personal delight to preach in the First Methodist Episcopal Church, Sunday evening, of the city who courteously opened their church on the occasion.

"I can but feel that the leadership of the religious forces in Waynesboro is in wise hands. I shall be happy if it may be my privilege at some future time to make a second visit to the city. God bless your interracial good-will campaign.

"Sincerely,

"F. T. Keeney."

The Contributing Editor's Page

Are We Equal To Our Task?

WHAT kind of character are we producing? What kind are we trying to produce? Evidently this is our task as a religious agency. We serve many other purposes, but this is fundamental to them all.

The Church helps men and women to get right ideas about religion. It lifts up social ideals that point the way to a more Christian and therefore a more human way of living. It binds persons together in a fellowship unlike any other. It sends forth light and truth into all parts of the earth. The services of the Church to society cannot be numbered and catalogued. Only the very blind or the very ignorant question whether the Church is of any value in the world. Every living person in such a land as ours is blessed and benefited by what the Church has done in the past. We have all inherited spiritual possessions of great value for which we never shed a drop of blood or gave an ounce of sacrifice. Others have labored, and we have shared the harvest of their sowing.

WHAT would be the attitude of Jesus Christ toward His fellow men if He were here to-day? What would He have to say about acquiring and using wealth and leisure? If He were here among us, how would He regard men and women and children beyond the broad seas, in England, in Germany, in Africa, India, and China? What would He think of the frankly pagan ideas and ideals that are so widely accepted by those who call themselves by His name?

The fact is the Christian character is a perfectly definite type. While it does not reduce all persons to the same level of lifeless sameness, its outstanding marks, its dominating spirit are the same for all. Do we know enough about this character because of the way we are living to be able to reproduce it? This is our great business.

Our temptation is to depend too much on correct doctrines, on legislation, on organization and administration to secure results that never can be reached that way. It is not necessary to say that all these have their importance, but they are relatively unimportant when it comes to the fundamentally important task of creating the Christian character in our youth, and as far as it can be done, in older persons.

Nothing but the power of the Christian Church to create the Christian character will meet the test of the days that lie ahead. Many lesser services which it is performing to-day, valuable as they are, are likely to be taken over by other social agencies, but the task of creating character like that of Jesus Christ will remain its one unique and unparalleled obligation.

THE Church is the greatest character-building agency in existence. It is and it ought to be. But what kind of character? That is the question which should give us great concern to-day. We cannot answer it by repeating ancient platitudes. We cannot glibly reply with words that have little meaning even to those who use them. We must think this question through until we have an answer just as personal and definite as the individual who is to be influenced by what we are and by what we are doing as members of a Christian group engaged in the great business of producing character.

The ready-made answer, "We are producing men and women whose character is like that of Jesus Christ," is not specific enough. What does it mean to have a character like Jesus Christ's? What does it mean for a definite individual in business, in politics, to have such a character? How are we to describe and define the character of Jesus Christ in terms of present-day thinking and living?

Character is not like a coat, something to be put on and taken off, not something apart from the person whose it is. Character is the man. It is the sum-total of what he is and does, what he is very largely because of what he *does*. We must see a man in action before we know what his character is. His professions count for nothing if they are not backed up by what he actually does. Character is produced by action if we make that word large enough to include every forthputting of energy toward the things that satisfy our desires.

ONE of the greatest questions of our time is whether the Christian character can survive and perpetuate itself in such a civilization as ours. This is not necessarily to revile our civilization, but the issue is just as sharp as words can make it. Are we to become increasingly pagan in our view of life, our way of living, or are we to become sane with the sanity of Jesus Christ, generous and sacrificial because of the spread of His Spirit? Men love power and wealth. They shun self-sacrifice when its demands run beyond the little group of their own kith and kin. They do not give their money for the evangelization of the world, simply because they do not think it worth while to do so. They demand justice for themselves, but all too often fail utterly to hold themselves sternly to the requirement that they show justice to others, especially if the others are weak and cannot strike back. The cross is retained for ornamental purposes, but kept in the background of life.

The Christian Church is the only agency of society whose chief business it is to produce the Christian character. We are doing the world's most necessary work when we engage in that task. Paganism, however refined and cultured, cannot build the world that fulfills the redemptive purpose of God. Only Christianity filled with the mind of Christ can do that. What would happen in our churches if we all centered our interest and activity in that great project? Would that long-heralded, long-overdue spiritual revival be likely to follow? D. D.

Of interest to all our readers

November 29

Hymn Worship

By Bishop Wilbur P. Thirkield

December 6

The Return of the Elder Brother

By Annie Sills Brooks

Illustrations by Herman Giesen

December 13

Y. M. C. A. Town and Country Conference

(recently held in Chicago)

By Professor Edwin L. Earp

The Making of a Mystic

By Joseph Fort Newton

Pastor Memorial Church of St. Paul, Overbrook, Philadelphia

ONE great value of the Book of Job to troubled souls in all ages lies in its boldness, its terrifying frankness, and the fact that it enables a suffering soul to say the worst things about God which can enter into the minds of good men in their hour of agony. In this respect it is like "Grace Abounding," by John Bunyan, because it helps us to give vent to what else would be blasphemies, but are only cries of pain. Sorrow, pain, loss make men either cynics or mystics—happy are we if the Book of Job shows us the better way, melting our materialism into mysticism, and our cynicism into song.

No one knows who wrote the Book of Job, or when, or where, except that he was not only a supreme artist, but one of the master seers who uplifted this monolith on the fields of time, "towering up alone, far away above all the poetry of the world." It is an epic of the agony of faith, dateless, and therefore eternal, its scene the wide spaces of the desert, its background the strange ways of the Infinite, "His long looks, and His glances of a thousand years." Much has been written about it; nothing better, perhaps, than the essay by Froude and the exposition by Strahan, in which insight and art unite in exegesis at its best. There is nothing else in the Bible to match the majesty of this book, unless it be the second half of Isaiah, which has to do with the same mystery of undeserved suffering. If Job learns that suffering is not always the fruit of sin, but may be sent as a test of righteousness, the second Isaiah finds the key in the law of vicarious suffering whereby the righteous suffer, not with, but for the wicked. Insight can go no further; only Incarnation can solve it.

The epic opens with a lovely picture of poetry and prosperity; but suddenly, unaccountably, a noble, upright, kindly, God-fearing man is left on an ash-heap, his wealth gone, his children dead, his body hideous with loathsome disease, writhing in pain. It was shattering, confounding, appalling! No wonder his friends sat in dumb silence for seven days, listening to the railings of a man now angry in the insurrection of doubt, now bitter in defiance of the Divine. If only men were wise enough to sit in silence in the presence of woes so vast, engulfing the innocent and the wicked alike in one swift, wild, terrible calamity!

When We Seek a Larger Faith

When men did begin to speak, it was to reveal the collapse of conventional theology and its failure to measure up to the facts. The friends of Job had a neat and glib theory that all suffering was due to sin; therefore, the fact that Job was suffering inconceivably proved that his righteous life must have been a mask of hypocrisy hiding some nameless and horrible iniquity. Oddly enough, this glib logical dogma was still taught in the time of Jesus, but He repudiated it, knowing that the circuit that transmits the shock of remote sin is too deep for our tracing. "Who did sin that this man was born blind—he or his parents?" He was asked. "Neither," was His reply; and He affirms the same truth in His talk about the fall of the Tower of Siloam. Much of the woe

of the world is due to sin, but not all of it. Our little dogmas, whether liberal or orthodox, go to pieces under the pressure of inscrutable fact, like the theology of Job and his friends. It is good to have it so, because when our house of cards is blown down, we feel the chill wind of reality, and must needs seek a larger faith.

We also see the intense, creative, spiritual energy of a perplexed man, driving him into new realms of truth. There on the sands of Uz, tortured by filth and pain, his soul in agony, out of the treasures of the snow, the voices of the wind, the guidings of morning and the wanderings of night, Job, the lonely sufferer, learned the vast and awful care of the Infinite, and the awe and wonder and faith which make him one of the mighty memories of men. He lost everything, but he found God. He was the first to give God time and room; the first to learn the wideness of His ways and the wonder of His wisdom.

Religion As Vision

Such was the revelation of the Voice from the Cloud, at whose whisper a new and truer faith emerged to glorify the life of Job and bless our race. What did the Voice, speaking out of the storm, tell Job in answer to his questionings? Nothing, except that he did not know anything; and yet Job is subdued, satisfied, and healed! What does it mean? Did the genius of the author fail him where its light was most needed? No; only his words failed, as they always do, in the presence of unutterable reality; for what answered all the questions of Job was not a proposition, but a Presence! What he learns is that, though his suffering is neither removed nor explained, God is not a Foe, but a Friend. His doubts are dispelled, his wounds healed. He is at once awed and exalted. His old faith was unequal to the facts, not only because it was imperfect, but because it was faith at second-hand. Now his religion is no longer hearsay, but vision; it is an experience. Such is the process by which a mystic is made; for a mystic is not a mere dreamer, much less a dabbler in the occult, but one who, in the struggle and bloody sweat of the moral life, has learned to know God for himself.

There are two kinds of religion in the world, the mediate and the immediate; the religion we receive and the religion we achieve. Had the life of Job moved on in sunlight, he would have held his neat little dogma to the end, living usefully and uprightly like many another, never guessing what treasures lay in the windless heights and the waveless depths. Without this tragedy he would never have felt the need of a nobler faith, much less have won it. The brute facts bludgeoned his faith and broke it, forcing him to fight for his life, but he won from hard fact a higher, more revealing faith which, in turn, forced the dark reality of life to yield him light.

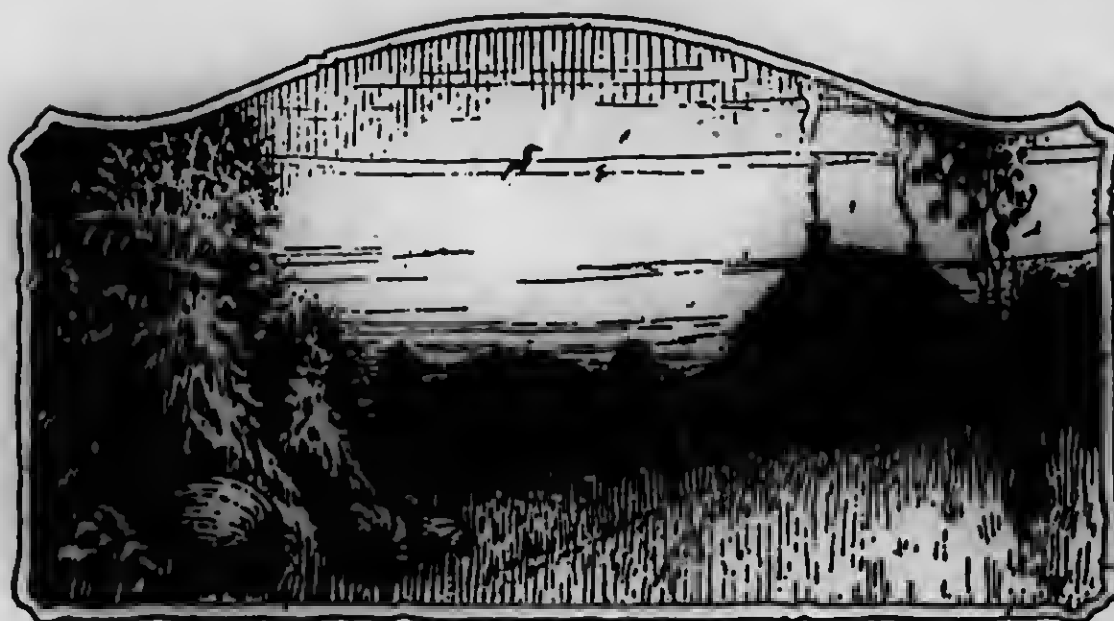
Wesley's Spiritual Pilgrimage

What this means to the man in the pulpit we may learn if we turn to the "Journal of Wesley," which, beginning as a religious time-table, broadened until it became, and remains, one of the most valuable records of England. From 1725 to 1738 ought to be carefully

studied by all who would know the secret power in the pulpit. In 1725 Wesley read *Holy Living and Dying*, by Jeremy Taylor; it impressed him profoundly, and he dedicated himself to God. Moreover, he became a Methodist—that is, he adopted a method of spiritual culture, and it is only the truth to say that he never gave it up as long as he lived. A year later he opened "The Imitation of Christ," and it opened up to him "the nature and extent of inward religion"—an insight deepened later by reading "Christian Perfection," by William Law. During this time Wesley was what the world would call a Christian. He was earnest; his good works abounded; his longing for holiness was a passion. But there was no joy in his life, no rapture of realization. Elsewhere he tells us that till 1738 he has "a great concern for religion, but no sense of it."

Meanwhile, he went as a missionary to Georgia, and while there he met a Moravian elder, who led him to take another step along the inward way. "Do you know Jesus Christ?" was the question put him simply and directly—and he a Christian missionary! Such a question was altogether a novel one, and Wesley was at a loss for an answer. "I know that He is the Saviour of the world," was his reply. "True; but do you know He has saved you?" Wesley was full of perplexity, not knowing what the Elder meant, but he answered, "I hope He has died to save me." Such was the mood of the missionary when he returned disappointed to England, and in January, 1738, he wrote in his Journal: "By the most infallible of proofs, inward feeling, I am convinced of unbelief, having no such faith in Christ as will prevent my heart from being troubled."

A month later, "a day much to be remembered," he met Peter Bohler, who led him yet another step in the mystic way. As they talked together, it became evident that one was talking from the outside of religion, and the other from the inside. At last Bohler cried, "My brother, my brother, that philosophy of yours must be purged away," and Wesley was astonished. He was ready to give up preaching, but Bohler told him to go on preaching faith until he had faith, and then he would preach faith because he had it—a saying easily misunderstood, unless we remember that Wesley had no intellectual difficulty with regard to the truths of faith.



A Thanksgiving Soliloquy

BY MAUDE WHITE HARDIE

*Reason for jubilation? Rather say
Reason to bow the head and scan the past years.
America, where lies thy boast to-day?
Clearer thy vision, were it dimmed by tears;
Triumph of steel and wire, reducing space
And time to phantoms? Then with equal ease
Melt twenty centuries before God's face,
And western lands are washed by eastern seas.
"What doth it profit?" Shore of Galilee,
America must learn this truth from thee.*

*Which way lies greatness? Billowed fields of grain
Ingathered by steel arms and blades that gleam?
Prowess of strength? Muscle outweighing brain,
Or brain that counts the soul a senseless dream?
Greatness of men; but whence this measure strange?
Why greatness spelled in terms of fame and gold?
Is flesh or spirit, measure of man's range?
By its own age, is greatness rightly told?
Hush the machines—there spoke a Voice inspired—
"This night, O man, thy soul shall be required."*

*"Those men of old," you say, "more strong than now,
Hewing this nation were themselves rock-hewn;
A simple life—the musket and the plow.
They viewed the cool dawn; we, the feverish noon."
Their toil-stained hands held freedom's torch erect;
Equality—life—happiness' pursuit.
Are present systems what they might expect?
The tree they planted has borne curious fruit,
"On the world's highway, do you heed the cry
Of human-kind's distress, or pass you by?"*

*Reason for jubilation? Yea, in truth,
Searching thy nation-heart upon thy knees!
A century and a half? A land of youth
That reckons history in terms like these!
Better beloved for very crack that mars—
O saving symbol!—that bronze bell, heart-whole,
May lift its music yet to listening stars,
Cry of a nation that has found its soul,
And on each human heart, the God you trust
Shall stamp His image which no time can rust.*



What followed on the evening of May 24, 1738, can only be described in his own words:

In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther's Preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation, and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death.

When the Veil is Lifted

Thereafter he was a free man, a new man, a man of power, and from that day began a ministry which must be reckoned one of the most miraculous forces in the history of England. In other words, God made Wesley a mystic, albeit he was slow to admit his affinity with mysticism, and at times was wont to be a keen critic of it. Yet we find him editing the writings of Guyon and à Kempis, and his movement on one side was lineally descended from that shining tradition; he became a fellow citizen with the saints. There are many ways of the soul, many ways, but one end. Some enter the place of vision through the valley of shadow, some quietly and naturally.

No matter how or when or where the veil is lifted, heart and flesh no longer cry out for the living God, for He is with us. One such moment means more, teaches more, reveals more than all the libraries in the world. At the end of his agony Job learned the Truth of Truths, the first

truth and the last, the truth that makes all other truth true, when he said, "I have heard of Thee by the hearing of the ear; but now mine eye seeth Thee." The silence which follows is a silence not of dumb submission, but of a wise humility mingled with awe. He repents for himself, he prays for his friends who, with the folly that was their only wisdom, sought to comfort him. Many years were given him to live, and riches and honors, but we may be sure he walked the earth with reverent feet, and that he was never again afraid of a storm. Happy is the man who, by whatever dim way, has arrived at the quiet assurance in which there is the peace to labor, the patience to wait, and the power to endure; the faith that

"Somewhere beyond the stars
Is a love that is better than fate;
When the night unlocks her bars
I shall see Him, and I will wait."

Bishop F. T. Keeney, D.D., LL.D., Inspires Atlanta Area

BISHOP KEENEY, new resident bishop of Atlanta Area, held a truly remarkable series of get-together meetings within his area during the period between October 23-29. There were four in number and, except one, which was held at Atlanta, the other three were held on the large campus of Claflin College, Orangeburg, S. C. Here is the place of Dunton fame. The very silence of these surroundings is permeated with lingering memories of the man, forty years of whose public life were built into this enduring institution.

In the situation here there was every facility for successful sessions, which were held morning, afternoon, and evening. Here were the ample grounds, level, shaded, attractive in themselves. Distributed thereabout in artistic design stood the stately buildings, grouped with a view to efficiency in academic work, offering to the visitors generous accommodation for every type of meeting projected by the gathering. There was ample dormitory space in the Mary Dunton Hall for boys; while the beautiful library building afforded the necessary quiet retreat for important committee meetings. The large dining hall, with its splendid cuisine, supplemented by the rare cafeteria service, afforded ample bodily sustenance. The general meetings were in the comfortable classic chapel, whose ceiling reverberates the rousing yells of the Claflin student body as they extend the customary Claflin hospitality to visitors who honor them with their presence and bestow upon the school the visitors' benediction.

To the visitors Claflin, through President Randolph, extended a most cordial welcome. From the early morning hour, when the president and his aides met the incoming trains on Tuesday, until Friday evening of our departure, President Randolph and the faculty made our stay among them the object of one sustained process of hospitality. And more was added to that by the lovely informal dinner tendered Bishop and Mrs. Keeney one evening at the president's home, when Mrs. Randolph proved a most charming hostess to their distinguished guests—the bishop and his beloved wife.

Bishop Keeney gathered about him in these meetings a personnel comprising all of the district superintendents of the area, a large number of the leading pastors and outstanding laymen also, and the presidents of our schools within the area. To give unusual emphasis to some of the major interests by way of repetition and reinforcement, Dr. Luther Lovejoy, of the Department of Stewardship, was present with a cogent appeal, as was also Dr. Mueller, of the Board of Home Missions and Church Extension, urging the claims of that board. Actively interested in fostering a finer relation between the constituency of the area and our area educational institutions, the following presidents were present, participating in every way for a successful program at the meetings: President and Mrs. Davage, of Clark University; President Mary McLeod Bethune, of Bethune-Cookman College; President Clapp, of Gammon Theological Seminary; and President Randolph and Dean Pearson, of Claflin. Each brought greetings from the several schools, and through discussion of proposed measures made valuable contribution to the success of the meetings. One of the great evening addresses was delivered by Mrs. Beth-

une, on request. Dynamic in personality, with an intelligent grasp and fund of fact, an experience and a monumental achievement in building a great school as her assets, she is easily one of the most forceful speakers on the platform to-day. Thousands hear her gladly.

The series of meetings consisted of an area educational council on Tuesday; the regular Atlanta Area Council on Wednesday; and the Claflin World Service rally for South Carolina Conference on Thursday. The fourth meeting, the Atlanta World Service rally, was held at Clark on Monday, 29th, of the following week. The procedure of the meeting provided for occasional inspirational and spiritual addresses by the Bishop, interspersed through the business discussions. By these the men were lifted, instructed, and persuaded to resolute devotion and activity in the business of the Kingdom. There was also the roll call of pastors by charges in every district of each Conference in the area. Every district in the Atlanta, Florida, Savannah, South Carolina, and South Florida Conference was represented and reported concerning probable World Service receipts to be counted on by the time of the Annual Conference; and was urged to report all monies, at that time in hand, to Chicago prior to the close of the World Service year, October 31.

Fine administrative skill was exercised by the bishop in calling only the district superintendents apart from the larger group meeting for a special quiet retreat to discuss with them and set forth his administrative policy for the area. He will expect the ministry of the area to be both examples and teachers to the younger men of the ministry and community; to endeavor to enlarge their constituency, thus multiplying both their forces in the local church and also their own opportunity for doing good beyond a too limited area; to get a worthwhile and working knowledge of World Service—experiencing themselves its deeper meaning and being able to adequately urge its claims upon those in our charge for instruction; to beware of developing into a migratory type of minister who must move every year of his ministry; to cultivate a deeper interest in evangelism, evincing in our ministry the genuine evangelistic passion for the salvation of men as well as for recruits to the numbers of the membership; and last, but of supreme importance, the bishop urged the obligation to keep up to the required level the educational standards of our Methodist ministry, to hold religiously to our established courses of study for candidates for admission into the Conferences, not being ourselves contented to get through by a "pull" or to let others do so.

The bishop's hopes are that at the sessions of his Conferences the brethren shall be found in spiritual mood, often talking and praying in rich and deepening religious experience. Formal expression was given to these ideals of the bishop by the Committee on Statement, whose report, unanimously adopted, set forth as objectives of the area for this quadrennium: education, stewardship, evangelism, World Service, and publishing interests, including the circulation of good literature—especially the Southwestern Christian Advocate. It was thought best, after careful discussion, to set as the time for stressing

World Service claims, the spring season of the year; and for the educational canvass and rallies, the fall season generally, with any minor adaptations that local conditions might disclose as necessary.

Get-to-gether meetings these truly were; not for loitering and levity. Here the leaders of the area, resolute and prayerful, assembled for study of the problems confronting their area and the congregations entrusted sacredly to their spiritual guidance; for understanding of the problems and a better understanding of each other; for magnifying certain outstanding area objectives; and for co-ordination of effort to attain these de-

sired ends. It was a remarkable series of obviously successful meetings. Bishop Keeney proved himself an experienced and wise helmsman. His sympathetic handling of the problems of the area, his close observation, taking in situations with easy grasp, stamped him on the minds of the men as an administrator to be depended upon and followed with unstinted confidence. Everywhere and in all things the men felt, all of us, that the spiritual life of the area during the quadrennium will be at flood-tide, rising to the level of its source, as revealed in the area's already beloved and trusted leader, Bishop F. T. Keeney.

The Rev. H. N. Brown Gone Home

By the Rev. J. W. Patillo



Rev. H. N. Brown

THE Rev. Handy N. Brown, D.D., a retired minister of Central Alabama Conference, died in his home at Opelika, Ala., September 30, 1928, in his seventy-first year. His death brought sadness and sorrow to the hearts of his many friends, while we feel that our loss is heaven's gain.

Services were held in St. Luke African Methodist Episcopal Church, Opelika, Ala., October 3, 1928, under the direction of the Rev. J. W. Patillo, pastor of St. Paul Methodist Episcopal Church, Opelika. The ministers who served as pallbearers were J. V. Upshaw, Holliday, Brown, Ward, Jackson, and Jones. These were preceded by four flower girls, who were in charge of one car laden with floral designs. The program consisted of a funeral march; Scripture reading by the Rev. G. W. Henderson; invocation by the Rev. J. C. Chuman; song; obituary reading by the Rev. J. V. Upshaw; "Dr. Brown as Husband, Father, and Neighbor," Mrs. P. J. Parish; "Dr. Brown As I Knew Him," Mr. Tom Jones, Mr. Jesse Higgins; "Dr. Brown, a Friend of Many Years," Dr. J. W. Darden; "Dr. Brown As a Citizen," Dr. W. F. Clark; "Dr. Brown As a Minister," the Rev. J. C. Carson; telegrams and condolences, Mrs. W. F. Clark; principal eulogy by Dr. A. W. McKinney. Dr. Brown was buried in Mansfield Cemetery, Opelika, Ala.

Dr. Brown was born April 13, 1858, at Cardiff, Tenn., as the twelfth child among thirteen children born to Mr. and Mrs. Clara Emory Brown. He was reared on a farm, though his father was a blacksmith. He and his elder brother, Dr. Sterling Nelson Brown, of Howard University, Washington, D. C., were called to preach while working on the farm as boys. Dr. Brown began his work of preaching as a boy in the community in which he lived, and was often called the "boy preacher," as he and his brother would collect the young people of the community and preach to them. Thus he early in life made his decision to labor for Christ, and chose as his life work the Christian ministry.

He was converted at the age of fifteen at Rockwood, Tenn., in 1873. For seven years he served as local preacher, but was ordained deacon by Bishop Haven, October 24, 1880, at Greenville, Tenn., in the East Tennessee Conference. October 14, 1883, he was ordained elder

by Bishop Bowman at Chattanooga, Tenn. He was married twice, and to the first union were born two girls and a boy: Mrs. Arra Brown Robinson, matron of Philander Smith College; Arta Brown Jones, wife of the Rev. W. M. Jones, field secretary Department of Church Schools; and Edgar G. Brown, deceased.

Feeling the need of better preparation in his chosen profession, Dr. Brown entered Gammon and Clark University, and was the first graduate of that institution. It was while attending Gammon that he met Miss Hattie E. Grier, and they were happily married on his graduation from Gammon Seminary, she entering the home as a devoted wife and mother for his motherless little girls. To this last union were born Clara E. Lindsay, wife of Dr. E. A. Lindsay, Opelika, Ala.; Nereus J. Brown, in the employment of the Canadian Government, and Lillian J. Parks, clerk in the postoffice, Atlanta, Ga.

After his graduation and marriage, Dr. Brown entered the Central Alabama Conference, and was appointed pastor of Lakeside Church, Huntsville, Ala. Here he served three years, and was then appointed presiding elder of the Marion District, Marion, Ala., where he presided creditably for six years. After which he was appointed to preside over the Opelika District, Opelika, Ala. He served in the capacity of presiding elder for eighteen years, twelve of them consecutively; the remaining years of his ministry, with the exception of the last four years, were served as pastor of the following charges: West Point, Ga.; Mobile, Lafayette, Alexander City, and Opelika. For a number of years Dr. Brown was State Grand Master of the F. & A. M. of the State of Alabama. He is also the author of three books, namely: "Secrets of Eternity," "Parents' Guide," and "Voo Doo Doctor." The books of his library were valued at \$1,000.

Dr. H. N. Brown was known all over the State as a great preacher, who truly lived the life he preached. On account of ill health, at the earnest solicitation of his dear wife and loving children, he reluctantly retired from the active ministry, having served the church for nearly forty-five years. Since his retirement he has resided at his home in Opelika, being surrounded with all the comforts a loving and faithful wife and devoted children could give. His son-in-law, Dr. E. A. Lindsay, being an efficient physician and living in the home, has had him under constant supervision, and gave him the very best attention. Indeed, all his sons-in-law had the highest regard for him.

He struggled hard to educate his children, who are

a credit to him, and of whom he was justly proud. He gave them an education, sending them to Clark University and New Orleans College, from which schools they have gone out into the world filling positions of honor and trust. Truly, his children have all risen up to call him blessed, and during his lifetime they vied with one another to contribute to his happiness and comfort. Through all of his affliction he bore up with the patience of Job, never complaining. He attended his church as often as he could, giving liberally to all causes. The family are strong supporters of their church here in Opelika.

The following ministers from other cities were present at the funeral: Dr. A. W. McKinney, of Huntsville, Ala.; the Rev. J. C. Carson, of Anniston; the Rev. G. W. Brown, of Alexander City; the Rev. J. C. Chuman, district superintendent, Alexander City; the Rev. W. P. Ward, of Lafayette; the Rev. P. Y. Woffard, of West Point, Ga.; the Rev. R. R. Oneil, of West Point, Ga.; the Rev. J. A. Holliday, of Lafayette; the Rev. Slaughter, of Auburn, Ala.; the Rev. Ragland, presiding elder of the African Methodist Episcopal Church; the Rev. McGreger, presiding elder of the Colored Methodist Episcopal Church, and a host of friends from Alexander City, Lafayette, and West Point, as also were the following pastors of this city: the Revs. J. Q. Upshaw, of the

African Methodist Episcopal Church; G. W. Henderson, of the African Methodist Episcopal Zion Church; P. J. Jones, of the Colored Methodist Episcopal Church; Davis, of the Baptist Church.

In the passing of Dr. Brown, his wife and children feel that they have lost a most devoted husband and father.

Servant of God, well done;
Rest from thy loved employ;
The battle's fought, the vict'ry won,
Enter thy Master's joy.

The voice at midnight came,
He started up to hear;
A mortal arrow pierced his frame,
He fell but felt no fear.

Arrayed in glorious grace,
Shall his vile body shine;
And every shape and every face
Look heavenly and divine.

He leaves to mourn their loss a loving wife, five children, six grandchildren, three sons-in-law, two brothers, numerous other relatives, and a host of friends. Yes, he laid aside his sword and shield and stepped into peace and rest.

He Died at His Post

By the Rev. J. W. Wimbush



Rev. B. F. Woolfolk

THE Rev. Buford F. Woolfolk, D.D., was born on Green Hill plantation, March 4, 1863; died September 29, 1928, at Clarksdale, Miss. He was converted and united with the Methodist Episcopal Church when a boy fifteen years of age, under the pastorate of the late Rev. Calvin Vaughns, and was granted local preacher's license during the pastorate of the late Rev. D. W. Calbert. He was ad-

mitted on trial into the Mississippi Annual Conference of the Methodist Episcopal Church at Oxford, Miss., February 4, 1886, under the presidency of the late Bishop Thomas Bowman; entered full Conference relation February 1, 1888, at Grenada, Miss., the late Bishop Warren presiding; he was ordained elder January 29, 1890, at Macon, Miss., the late Bishop J. N. FitzGerald presiding.

He served the following appointments with success and honor: Yazoo City circuit, one year; Vaiden circuit, three years, and when the Upper Mississippi Annual Conference was organized January 22, 1890, at Vicksburg, Miss., he held therein the following appointments: Abbeville circuit, two years; Oxford, two years; Greenwood, four years; Columbus, two years; district superintendent Greenwood District, four years; Clarksdale District, full term of six years; Holly Springs, three years; Aberdeen, three years; Grenada, two years; Lexington, three years; Itta Bena, two years; Tupelo, three years, and Clarksdale, nearing end of three years. In all these he proved to be a faithful, sympathetic, loving, honest, industrious, and discriminating minister of the gospel of

our Lord and Saviour Jesus Christ, and his ministry was indeed full of fruitage; souls were converted; men, women, and children were baptized; many were married; the sick were visited; sorrowing ones were comforted.

He was elected secretary of the Upper Mississippi Conference January 9, 1913, at Durant, Miss., Bishop W. P. Thirkield, D.D., LL.D., presiding, and served the Conference in this capacity for sixteen years, leading all other secretaries in point of service as to time.

He was a member of the following boards of his Conference: Conference Trustees; Board of Directors; "Old Folks' Home"; Board of Church Location, Clarksdale District; Board of Examiners; Committee on Conference Relation; chairman of committee which prepared the Rules of Order of the Conference. Because his brethren believed in him implicitly, he was elected delegate to three General Conferences of 1904 and 1920, and led his delegation in 1924. He was also reserve delegate in 1928. He served as a member of the General Deaconess Board four years. He staunchly supported education as a member of the board of trustees of Rust College, Holly Springs, Miss. This institution conferred the honorary degree of D.D. upon him, notwithstanding the fact he did not have college training. He went from plantation to the greatest ecclesiastical body on earth, although a "self-made man."

Dr. Woolfolk was married to Miss Elizabeth Ratcliff, December 16, 1882 (within a few days of forty-six years). She has been notably faithful in every particular during these years as they journeyed through life. She shared unselfishly the joys and sorrows with her husband. This union was blessed with five children: Oscar, Buford, Margaret, James, and Rosetta; his son James died in Greenwood, Miss., at five years of age.

Dr. Woolfolk was a kind, loving, and devoted father. He gave all his children a liberal education; his efforts were blessed in making those happy who were dependent upon him.

Death came Saturday, September 29, about 12.30 P. M. After a long, eventful career, being a weary and tired pilgrim, he lay down to rest.

"A precious one from us is gone;
A voice we love is stilled;
A place is vacant in the home
Which never can be filled.
God in His wisdom has recalled
The boon His love had given,
And though the body slumbers here,
The soul is safe in heaven."

His funeral was held at Clarksdale, Miss., Tuesday, October 2, at 2 P. M., in Haven Memorial Methodist Episcopal Church, the Rev. C. W. Butler, district superintendent, master of ceremonies. Following was the form of service: Song, "Saved By Grace," sung by the choir; prayer, Dr. E. F. Scarborough; song, "God Will Take Care of You"; Scripture readings: Old Testament, the Rev. J. H. Wesley, district superintendent Greenwood District; New Testament, the Rev. A. G. Cole, district superintendent Holly Springs District, and the Rev. E. R. Miller, D.D. The W. O. U. turned out and participated in the occasion.

Telegrams were received from bishops, physicians, presidents of colleges, ministers, and laymen. These were read by Mrs. Rosa Mae Moore. Singing of Hymn No. 577.- Brief eulogies of two minutes by Dr. Fullilove, representing the Ministerial Alliance; Messrs. Tom Cole and John Russell; the Revs. Mason and Peterson and Drs. Lenoir, J. W. Terrell, Missionary Baptist Church; Drs. Strong and Brown, African Methodist Episcopal Church; Dr. R. G. Morris, field secretary Board of Church Extension and Home Missions; the Revs. E. R. Miller, D.D., W. S. Leake, G. H. Harvey, G. M. Chisholm, J. W. Winbush, P. H. Jackson, and Mrs. A. S. Gray.

His remains lay in state in Haven Memorial Methodist Episcopal Church twenty-four hours, whence they were carried to Greenwood, Miss., for burial on Wednesday, October 3, from Wesley Memorial Methodist Episcopal Church, at 2 P. M., in Greenwood Cemetery. Floral offerings consisted of numerous designs, which were beautiful and lovely. Resolutions passed by the church which he served so faithfully a number of years were read, as follows:

"As the beautiful, bright sun comes up in the morning, shining forth in warmth and brilliancy, makes its way across the blue sky and at eventide hides its face behind the clear-cut horizon in the West," so our beloved pastor, the late Rev. B. F. Woolfolk, came to us in the year 1926 to shed his radiance of gospel fervor over the people of Clarksdale as a whole and over the congregation of Haven Memorial Methodist Episcopal Church in particular.

He discharged his duty as a pastor and leader, doing all that he could to make our church second to none in every way. He was faithful to every cause of the church; active in Sunday school each Sunday morning as long as he was able; he was also teacher of the adult Bible class.

He was interested in the young people's work. In the Epworth League he was always present and took an active part. He served his own congregation well, but

had a co-operative spirit, and rendered service in the other churches of the city whenever called upon.

He was a man of high Christian morals, and went before his people as a good shepherd, putting into practice the things that he preached. He believed in punctuality, and was ever at his post of duty to open and close services at the time appointed. Even in his feeble condition he was planning and working to put over the church program. When it came to the financial side of raising funds on our church debt, he always paid as much as any member.

He has done a great work since he came here almost three years ago. With his leadership as a pastor we have succeeded in completing our beautiful edifice, which was started by our sainted and beloved Rev. F. H. Henry. We were in the basement when the Rev. Woolfolk came to us. He resolved to complete this church. With the struggle of this membership and the co-operation of our friends, he had the pleasure of seeing it completed and lingered with us long enough to celebrate the second anniversary of our entrance into the finished structure ere his life's work was done.

Then, like the sun, he passed into the period of evening and sank below the horizon of this earthly life, and has gone into the unknown beyond. He leaves behind him the record of being a real pastor.

"How faithful he has served;
How patiently he has worked.
He did his best in life;
His duty he never shirked."

May Haven Memorial Methodist Episcopal Church ever cherish and hold in memory the work, teaching, and personality of our beloved and sainted pastor, the late Rev. B. F. Woolfolk.

Death Claims the Rev. H. L. Stewart

By the Rev. John C. Gibbes

WE PAUSE here to record the sickness and demise of the Rev. H. L. Stewart, a very forceful and strong minister of the South Carolina Conference, Methodist Episcopal Church.

Bro. Stewart was the son of the mighty pioneer and preacher, the Rev. M. Stewart, of yore, with a record of fifty faithful years of service in the above-named Conference, and a brother pastor, the Rev. M. O. Stewart, who is finishing twenty-five successful years in the same Conference. The Rev. H. L. Stewart pastored Dorchester seven years; Ridgeville, two years; St. Thomas, four years, his home Conference, and labored five years in the Florida Conference, making a total of eighteen worthy years. He was forty-nine years of age. This young preacher was of the evangelistic type, stout of frame, virile in strength, and big in sympathy and magnanimous in spirit. His ambition was to excel and satisfy his God, his church, his flock, his friends, and his people. How well he performed that exalted and consecrated task and service was only too well divulged and felicitously exposed by the Revs. O. Blasengame, who gave the major eulogy; C. C. Clark, Charleston District, superintendent of the deceased; M. M. Mouzon, T. J. Pendergrass, R. L. Hickson, W. J. Gupple, and J. C. Gibbes.

The Rev. Stewart died in Charleston, S. C., about twelve miles from his charge, on October 23, 1928, in full triumph of faith. His remains were carefully and tenderly borne to his parents' home town, Reeseville, S. C., for interment. His going is an irreparable loss at this time when there is such a demand for preachers, while the rank is constantly being depleted by death and fewer strong, able, worthy, and consecrated men are offering and responding to the call. While we, as the Charleston District, offer our profound sympathy and heartfelt consolation to the bereaved relatives and faithful flock, we, too, direct them to the "Hills" from whence cometh all solace and support. If we are bereaved, our satisfaction and comfort can be assured that the minister, the friend, and our brother is at home without shadows and clouds, and is an elect in the company of heaven-won denizens.

Atlanta Area World Service Council

By the Rev. W. S. Thompson

THE Atlanta Area World Service Council met in the chapel of Claflin College, Orangeburg, S. C., Wednesday morning, October 24, 1928, at 10 o'clock, with Bishop Frederick T. Keeney, D.D., LL.D., the new leader of the area, present and presiding. The delegates, with other ministers and laymen from the five Conferences in the area, had already received a thrill of delight from the gracious presence of this world bishop the afternoon and evening previous, when they saw this champion of righteousness in action, in the meeting of the district superintendents from the entire area covering the colored Conferences, and at the meeting of the superintendents, college presidents—Dr. M. S. Davage, of Clark University; Dr. J. B. Randolph, of Claflin College; Dr. F. H. Clapp, of Gammon, and Mrs. Mary McLeod Bethune, of Bethune-Cookman College—delegates, ministers, and laymen from the Atlanta, Florida, Savannah, South Carolina, and South Florida Conferences.

The bishop captured all hearts by the masterly and brotherly manner in which he took up the reins and laid his program before the council. His program is full and workable. He explained to us what he desired of us, and explained to us how to succeed in this work which the church has laid upon his shoulders and ours also. Every man knows just what is expected of him, for the good bishop held nothing in reserve that he desired us to know and to do. He spoke plainly and frankly to each and every one.

Every delegate caught the spirit of the bishop, took hold with a relish of that which he brought to us. Plans were outlined and laid for the quadrennium. Various committees were formed for carrying forward the work. We are bound to succeed with such leadership. Everyone present resolved to co-operate to the fullest with the work of soul saving and Kingdom building, which seems to be the burden of the heart of this consecrated man of God sent to us by the General Conference.

The addresses made by the bishop, college presidents, Dr. L. H. King, editor of the Southwestern Christian Advocate, and others were fraught with information, new ideas, and instructions as to how to make this a great and successful quadrennium materially, intellectually, and

spiritually. Every thought, word, and action pointed that way.

The council was doubly blest in that it had the wife of our resident bishop grace the occasion with her presence. The reception given the bishop and his wife cannot be described in words. Dr. L. M. Dunton, president emeritus of Claflin, outdid himself in that marvelous and wonderful address which he made upon the wonderful occasion. Indeed, the world is moving on, and the church is making wonderful progress as was brought out at this meeting.

The askings were brought before the council for consideration. Every detail was gone into and threshed out to the satisfaction of everyone present and adopted unanimously. Each Conference took its share graciously and with a determination to make every effort to put the entire program over. The motto is to advance beyond the last year's givings and to do our utmost to go far beyond the past quadrennium.

The idea of bringing all the superintendents of the area together in one place, to be advised and instructed by the bishop in one body, was a fine one, and we believe will be productive of much good. Already we see signs of increased interest in working the program handed us by our bishop. In fact, every session held is a forerunner of better things.

The council goes on record as having addressed itself to the task of full, complete, and unqualified support of the educational institutions in the area for whose support we accept responsibility. We feel that we must meet the challenge. We feel our responsibility for world redemption, for the reason that our knowledge of Christ as Christians brings us face to face with our task in every department of church activity. In the name of Christ we address ourselves to this task and go forward to victory.

Morgan College Notes

—President John O. Spencer received a communication recently from the American Medical Association informing him that Morgan is listed among its list of approved colleges of arts and sciences. This means that Morgan is now rated as "Class A" by the following agencies: State Department of Education in Maryland and other States; The Association of American Colleges in the Middle Atlantic States and Maryland; American Council on Education; University Senate; Board of Education of the Methodist Episcopal Church, and the American Medical Association. There was much rejoicing on the part of students and teachers when this announcement was made.

—The Dramatic Club is practicing a play—"Aaron Boggs, Freshman," a typical collegiate comedy with plenty of humor—to be presented early next month at a local theater. The debating teams are getting in trim and expect to challenge Lincoln University, Howard University, Virginia Union University, and other nearby colleges. The literary societies held a joint open forum on the day preceding the general election. They discussed the presidential candidates and the general political situation of the country. Students in political and social sciences led in the discussions. Unusual enthusiasm is being shown in the music department. The chorus, orchestra, and quartet are busy preparing for concerts to be given in Baltimore and Washington.—Edw. N. Wilson, Registrar.

The Moral Responsibility of a Great Victory

The Nation Aroused in Righteous Cause

The Rev. Harry Earl Woolever

Editor of The National Methodist Press

THE citizens of the United States rose in unprecedented numbers and spoke their will in no uncertain manner in the national election of 1928. No period in the history of democracy has presented such a splendid spectacle of public interest as did the march of over 34,000,000 voters to the polls. A great moral issue was to the fore, and the people, awakened to this fact, gathered like a mighty army to defend America, her homes and her youth, from the attempted return of the liquor traffic. The American churches, both ministry and laity, despite false charges, the hurling of calumny, and the attempt to browbeat them into silence, displayed a courage in defense of morality and truth which has won for them the respect and esteem of every informed and fair-minded citizen.

MOST SIGNIFICANT ELECTION OF GENERATION

Herbert Hoover was swept into the presidency with an unprecedented popular vote, and his percentage of the electoral votes has not been equaled since Grant's election in 1872. His popular vote was not only the most numerous ever received, but it exceeded that of his nearest competitor by over 6,000,000. Whereas the defeated candidate of the Democratic Party received a very high popular vote, he received a smaller percentage of the popular vote than did Tilden in 1876, Bryan in 1900 and 1908, and Hughes in 1920. As to the statement that Smith's popular vote was the largest ever received except by Hoover, there is an error. With a much smaller vote cast, Harding and Coolidge each received over a million more votes than did the defeated major candidate this year.

Despite the fact that a record vote was cast this year, it is well to remember that less than fifty-six per cent of the nation's voting strength was at the polls. There are at least 25,000,000 more voters who might be aroused to cast their ballots. Lines are already being laid to test again the nation in a fashion somewhat similar to that of this year, and then additions from this inactive reserve must be recruited for service at the polls.

The outstanding issue in the campaign had to do with prohibition and the Eighteenth Amendment. Politicians may figure as they will and declare that this or that issue accounts for the tremendous vote and overwhelming victory, but those in close touch with the moral forces of this hour know that the threatened attack upon national prohibition aroused the people as did nothing else. The women of the United States cast the deciding votes in this campaign. It is not yet possible to state how many women voted, but when the summary is made it will be found that the home-makers and home-keepers of this country furnished the bulk of that moral margin which sent the champion of the liquor traffic to an overpowering defeat.

WORLD'S GREATEST LIQUOR REFERENDUM

Ever since nation-wide prohibition became a constitutional principle, the wet governor of New York State has contended that the people would not support prohibition with their votes. In his own State he succeeded in holding a trick referendum in 1926, and the great mass of dry voters refused to recognize it or to participate in it. The two major national parties sought in their platforms to avert a referendum upon this issue, but Governor Smith and his chief backers, the wets and the Tammanyites, secured the nomination for the chief champion of the liquor cause, and he, with his wet national chairman, attempted to steal the Democratic Party and make it

back his program for nullification of the Eighteenth Amendment. The historic Democratic Party refused to be hoodwinked, tied, and delivered into the hands of the liquor interests.

The stand of lifelong Democrats, especially those of the South, when a great moral issue was at stake, was one of the finest exhibitions of moral courage and patriotic devotion to principle which has ever been witnessed. Democrats they were, and Democrats most of them will remain, unless a new party springs up; yet above all they were American citizens who would not surrender moral idealism to traditional partisanship.

The national election of 1928 was indeed the greatest referendum ever held upon the question of prohibition. The Association Against the Prohibition Amendment and the other allies of the liquor interests, had their worn-out arguments destroyed. They can no longer say that the vote on prohibition was taken "while the boys were in the trenches overseas." The boys were all here, and helped to entrench the nation against the most resourceful internal enemies of the welfare and happiness of the people, the enemies of prohibition.

THE NEW SOUTH

One of the notable outcomes of the election is the breaking away from traditionalism in the States of the "Old South." Bound by that traditionalism, this section of the country was made a football by both of the major parties. The Republicans paid no heed to it because it never supported the national ticket of their party. The Democrats of the North never gave it much consideration because they always felt that it could be counted upon to deliver 127 electoral votes to the Democratic nominee, no matter what the party stood for in its platform, or who were its nominees. By traditional adherence to the Democratic Party, it was made to tie up indirectly with Tammany Hall and the un-Americanized but naturalized groups in the great wet centers of the Northeast. Today, the citizens of the South stand in a new independence and freedom in which they are able to demand for their views a consideration never before given. Their allies of the North, of whatever political affiliations, will stand with them in demanding justice both at the hands of the victorious candidates, and in the organization of a party freed of Tammany domination. Indeed, there is a new South, which is now in a position to play a larger part in the national life than at any time during the past seventy years. The citizens of the South stand in a new light of freedom and independence as viewed by their fellow citizens of the North, irrespective of political attitudes.

THE CITIES NOT SO WET

The oft repeated assertion that the great cities could be counted upon always to support the wet issue, was proven false in this election. The forces which stand for prohibition, and those which stand for prosperity, of which the liquor traffic is an enemy, are found to be more numerous than those who would have the nation again go wet. In regard to the cities it may be noted that Mr. Hoover carried Chicago, Philadelphia, Detroit, Baltimore, Pittsburgh, Los Angeles, Buffalo, and Cincinnati. Mr. Smith carried New York City, Cleveland, St. Louis, San Francisco, Newark, and Boston. It was predicted that this last named city, with its seventy per cent Roman Catholic population, would go for Mr. Smith, and its majority was large enough to swing Massachusetts.

The rebuff which the wet organizations and their champions received cannot be appre-

ciated without considering the fact that Baltimore went dry as well as the rest of the State of Maryland, despite the fact that the governor of that State and its senior United States Senator were pleading for the wet presidential candidate.

The dry forces are to be congratulated that the two most vociferous and persistent denouncers of prohibition in the Upper House: Senator Bruce, of Maryland; and Senator Edwards, of New Jersey, were defeated. This fact, in connection with the defeat of Governor Smith in his own State, not only is cause for rejoicing on the part of the dries, but removes from outstanding leadership three of the most ardent enemies of the prohibition cause.

REPUBLICANS FACE GREAT RESPONSIBILITY

The national candidates of the Republican Party received a most decisive victory on November 6 because the great majority of the moral forces of this land believed in them. The people believed that they would not only right a great many wrongs in our national life, but would lead in a progressive program of moral and spiritual advance.

President-elect Hoover stated repeatedly in his campaign that the great issues involved were moral issues. The people, understanding that he had a keen appreciation of this fact, supported him as their candidate. They believed Secretary Hoover and Senator Curtis, who in his long career in Congress has ever been a champion of moral measures, would not use or permit the use of the advantages of a great victory for selfish or partisan purposes. The great majority of the moral agencies of the nation, led by the great American churches, because they appreciated that an attack was being made upon social and spiritual progress, rose almost unanimously to the support of these leaders. Although their support was essential to the success of the victors, these churches ask no favors and seek no denominational ends. They insist only that righteousness shall be made and ever held as the basis and objective of our national government. A vicious attack was being made against the principles for which the church stands, and if it had remained silent it would have been both unworthy of its Divine Leader and untrue to its noblest past.

The Christian people in an unprecedented number expressed themselves through the ballot boxes because they believed that in Secretary Hoover they have a champion who will hold high the banner for which they as citizens stand pledged. Their faith has been raised by the content of the declaration of Mr. Hoover following his election. It is a faith that he, like many of his greatest predecessors, from George Washington down, will depend upon Divine Guidance in the administration of the highest political office held by man. Speaking of the "great responsibility," he says:

"In this hour there can be for me no feeling of victory or exultation. Rather it imposes a sense of solemn responsibility of the future and of complete dependence upon Divine guidance for the task which the greatest office in the world imposes."

JUSTIFIED EXPECTATIONS

The citizens who, regardless of section or party, supported the successful Hoover-Curtis ticket, and gave to these candidates a Congress in accord with their fundamental principles, have a right to expect certain definite results. The accomplishment of these results is an inescapable moral responsibility resting upon the party leaders. Among other things, the platform upon which Messrs. Hoover and Curtis stood, and to which their own campaign declarations pledge them, were certain basic and major propositions.

Clean Government.—The severest handicap upon the Republican Party was that of the corruption practiced by high Government officials during the Harding administration, especially as evidenced in the oil-deal revelations. If similar disloyalty to public trust should recur, the victors of to-day would go down in lasting disgrace, to-morrow. The people have shown a confidence that a repetition of public wrong would not be possible under the President-elect's administration.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

PAUL BEFORE HIS JUDGES

FOURTH QUARTER. LESSON IX. DECEMBER 2

Scripture Lesson—Acts 24. 1 to 26. 32.

Retrospect. This lesson connects with that of two weeks ago. There it was seen that the troubles came upon Paul which he had anticipated in going to Jerusalem. Because of his liberal religious and social attitude toward the Gentiles, an unsuccessful attempt was made by a Jerusalem mob to lynch him; plans to draw out of him a false confession of guilt by putting him through the third degree had to be abandoned; trial by judges bent on condemning him ended in a pandemonium; another scheme by a Jerusalem mob to lynch him miscarried; and he was taken to Cæsarea for safe-keeping until he could have a fair trial by Roman law. In modern parlance, he was granted a change of venue. To-day we study his trials in a Roman court, and their postludes.

The Two Trials. There were two such trials, in both of which Paul pleaded his own cause; while in the first his enemies secured an attorney to push their case against him. The governor was the judge in each case. In the first trial Felix was governor. He refused a verdict in the case, hoping, it is said, that he might be offered a bribe by Paul for his release. And without a doubt he was partly actuated by this motive. The excuse which he gave is positively unsatisfactory. He claimed to be in doubt concerning the truth of the matter, as it appeared to be chiefly a question of veracity on both sides. He pretended it necessary for him to consult the authority who had sent Paul to him a prisoner. But that was all camouflage. In the first place, the enemy had proved nothing against Paul. In the second place, we have no evidence of Felix ever consulting Lysias concerning the affair; and, in the third place, Lysias had already testified to Felix his conviction that Paul should be freed (Acts 23. 29).

But Felix was actuated also by another motive in not issuing a verdict in the case. This is indicated by the fact that he never brought the case up again. He was playing shrewd politics. He wanted to satisfy the justice of Roman law and at the same time keep himself in favor with the Jews who might cause his administration serious embarrassments. It was not an easy thing to accommodate the justice of Roman law to the passions of the Jews. In certain parts of this country law is sometimes compromised with the passions of men, and an infant can see through the injustice of it all. Felix partly satisfied the passions of the Jews by keeping Paul a prisoner so that he could not continue his religious activities unhampered. He well knew that these activities of Paul were the real cause of his trouble with the Jews. And he partly satisfied the justice of Roman law by making Paul an honored prisoner with considerable freedom in his confinement. Besides, he frequently had Paul to preach to him and his wife. Personally I don't think that he had any thought of becoming a Christian, or was sincerely and genuinely interested in his preaching and teachings. He only showed Paul this pretended respect from time to time to flatter him, to make his confinement the more bearable, and to keep him from asserting too vigorously his rights of Roman citizenship in demanding fuller justice. In all this he was quite successful. He feared the Jews, and he entertained very friendly feelings toward Paul because of Paul's liberal religious attitude toward Gentiles. He had to compromise between his friendly feelings and his fearful feelings. And he kept on pretty good terms with both parties to the case.

After two years Felix died. When the new governor came into office Paul's case was

placed among the first things on the calendar. The results of this trial were even more unsatisfactory than those of the first trial. Like his predecessor, Festus had no grounds upon which to convict Paul; but he did not wish to incur the ill will of the Jews by freeing him. His suggestion that Paul consent to be retried where the supposed offense was committed caused Paul to appeal his case to the supreme court of the land. He saw that he could not get justice in the subordinate courts; and he did not care to submit himself to the mobbish passions of a Jewish court again.

The Grand Jury Trial. Strictly speaking, Agrippa and his company were not a grand jury. But the purpose for which they assembled was similar to that for which grand juries are usually summoned—to investigate to discover grounds of indictment against a person suspected of crime. In this case, however, the investigation took place after two formal trials of the accused. Agrippa and his company were to discover what charges, if any, were to be sent against Paul to Rome. Festus did not know so much about the religious beliefs and customs of the Jews as Agrippa knew. And his suggestion that Paul return to Jerusalem to be tried before him was for the purpose of getting a more intelligent grasp of the situation that he might decide in the case with greater confidence.

We have no evidence that Paul was a man of any remarkable oratorical ability. But we do have the best evidence that his words carried with them tremendous spiritual power to any hearer with an open and unprejudiced mind. His apology before Agrippa was a good case to the point. To be sure, he did not completely convert any one of the jurors to his religion; but he did convince them that the charges against him would have no standing at all before an unbiased court, and that they should never have been entertained against him. What Festus wrote the emperor about Paul we do not know. But we may be reasonably sure that he included some such statement as Lysias had sent to Felix (Acts 23. 29), or as had passed between himself and Agrippa (Acts 26. 31, 32). And we shall expect nothing else but that Paul will be freed in Rome as should have been done in Cæsarea, but which could not have been done in a Jewish court. Had Jesus been

a Roman citizen, and availed Himself of the privileges of his Roman citizenship as did Paul, the opposition of the Jews against Him would have had a different ending. Conversely, had Paul not been a Roman citizen, his physical end would have come in some such way as did that of Jesus or Stephen.

SAMUEL HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, DECEMBER 2, 1928

"The Heavenly Vision"

(By D. D. Martin, D.D.)

Paul's eventful career was with the "heavenly vision." Whether in chains or on the sea, preaching to the lost or appearing before kings and rulers, Paul had the heavenly vision by which he triumphed in spirit and won victories for the Kingdom. To the highest appeal of this vision he was ever obedient, and maintained himself in the higher altitudes of thought and spiritual consciousness. He could give a reason always for his conduct and his hope, and compelled others to tremble before the convincing power of the truth he preached.

Paul was not disobedient to the heavenly vision, and it served to help him in every emergency. He saw above the prison shadows and through the threatening storms. He knew what to say when asked to speak in his own defense, and ever made it a season of uplift from the gospel of the world's hope. King Agrippa sensed the divine in what he said, and before its power "Felix trembled." Festus thought him mad, but he was the wisest and most calm of any in that presence. Paul had a higher vision.

The largeness of the call and work of the Christian can only be realized by those of higher vision. Many are wasting their years in fruitless toil who might win trophies for the Kingdom if they only had vision for service. Our pulpits would be better filled with men of genius and power if as students in school they had had the higher vision. Every mission station would be manned by the best men and women, and this world would be soon won to Christ if our people had the higher vision of world service and the ultimate victory of the cross.

All may have the higher vision. If we ever follow the highest and best which we have we will soon have higher visions. We cannot penetrate the higher levels until we make good where we are. The student who makes good in the lower grades will have the vision for the higher. The man who succeeds in small undertakings will see possibilities in larger things. No one not doing his best where he is can hope for more than he now has. If we are real missionaries at home, we may have a vision of larger things in the foreign fields. Let us not be disobedient to the higher vision.

GAMMON SEMINARY.

Epworth League Topic

DECEMBER 2

By the Rev. J. W. Haywood, D.D.

A JOINT COMMUNION SERVICE WITH THE EPWORTH LEAGUE OF METHODIST EPISCOPAL CHURCH, SOUTH

(Mark 14. 22-26)

As I think of this topic, I am embarrassingly conscious of the situation in American so-called Christianity, which makes this topic a real hoax. Just suppose some of our colored chapters in Georgia, or in Baltimore for that matter, should propose to the white Leaguers of the community such a service as the subject contemplates! I can no more think of a joint communion service between these groups than I can think of myself swallowing the desk at which I sit as I write this. Nevertheless we all call ourselves children of the same Father. What a strange family! Once when I was in the New Or-

leans Centenary office, I went from New Orleans to Meridian, Miss. A few miles out of New Orleans a large crowd of Baptist people boarded the train en route to a convention. I remember their singing a song that said, "Somebody's wrong about this Bible, I believe." I want to reiterate the sentiment of that song far enough to say, "Somebody's wrong about this religion, I know." The editors of the League Quarterly who put this topic in, did not intend for us colored people to understand it as applying to us. They know full well that a joint meeting between a colored chapter and

a chapter of the Church South is unthinkable; they know it is unthinkable as between a colored chapter and almost any white chapter. There are not many white people whose religion can conquer their race prejudice.

SUPPOSE WE DO THIS:

Let's get all the young people's organizations of our community in a joint service of communion. Let's get the African Methodist

Episcopals, Colored Methodist Episcopals, and Baptists and have a joint communion service that will be remembered as a Pentecost in the community.

There is a place where Jesus sheds
The oil of gladness on our heads;
A place than all besides more sweet,
It is the blood-bought mercy seat.

MOROAN COLLEGE.

Little Stories of Achievement

What the Churches Are Doing

Clarksdale, Miss.—Our Epworth League president, Mrs. Beatrice Childress, is a live wire. Sunday evening, October 21, after the topic had been discussed about thirty minutes, the president introduced the Scriptural Baseball Game, played between the Reds and the Whites. The Whites were victorious.—Mrs. M. L. Cole, Reporter.

Bristol, Tenn.—John Wesley Methodist Episcopal Church: The Ladies' Aid Society witnessed recently one of the largest weeks of the year. On Thursday night a beautiful play was presented by the society. Sunday, at 11 A. M., a sermon was preached by the pastor, Rev. E. H. Forrest. Baritone solo, "His Eye Is On the Sparrow," by E. B. Brown.—E. B. Brown, Reporter.

Franklinton, La.—We, the members of Windon Chapel Methodist Episcopal Church, thank the bishop and his cabinet for sending the Rev. S. J. Jackson to us as pastor. Sunday, October 28, was a high day. A very touching sermon was delivered. The membership has taken on new life since the Rev. Jackson gave his motto to all departments: "Get on, or get off."—C. D. C. Bryant, Reporter.

Gary, W. Va.—We, the members and friends of Grace Methodist Episcopal Church, are grateful to Bishop Smith and the district superintendent, Rev. B. J. Martin, for returning to us our beloved pastor, the Rev. J. W. Manning. We are all glad to have him back with us, and we are going to do all we can to put Gary over the top this year. We ask the prayers of the various charges.—Lillie R. Gammon, Reporter.

North Carrollton, Miss.—We have had a successful year in our church work at the Mt. Olive Methodist Episcopal Church. A good revival was conducted, in which there were twenty-nine conversions and twenty-six accessions. On October 28 we had a class rally. Total money raised for the day, \$104.40. We are yet alive, with all debts paid at this writing. We are hoping to have this success again. Too much praise cannot be given the loyal members. May God bless them.—M. L. Ross, Pastor.

Carrollton, Miss.—Nero Methodist Episcopal Church: September 30 witnessed a closing contest between the Reds and the Blues, into which the Sunday school was divided. The Blues, directed by Mrs. L. K. Beamon, led by Miss Adeline Mitchell, reported \$35.25; the Reds, directed by Mr. Will Beamon, led by Miss Laura Choctaw, reported \$27.95. Total amount raised by the Sunday school was \$63.20. This effort was the greatest that has ever been put on by the Sunday school in the history of the church.—Reporter.

New Augusta, Miss.—The following is the result of the drive conducted at our West Chapel church for the repair of the church, led by Manorah Fairley and Mary Henry: Club No. 1, Elsie Tatum, \$15; No. 2, Rubie McCullim, \$22; No. 3, Rubie Henry, \$25; No. 4, Minnie Henry, \$5; No. 5, Irene Bradley, \$18; No. 6, Mary Henry, \$11.50; No. 7, Manorah Fairley, \$7.35; No. 8, M. V. Henry, \$5; No. 9, Emma Tatum, \$1; No. 10, Rena Fairley, \$4; balance paid by members, making a total of \$128.—Manorah Fairley, Reporter.

Edwards, Miss.—October 7 was a great rally day at Mt. Zion Methodist Episcopal

Church. The reports were as follows: Bros. W. S. Thompson, \$25; K. D. Thompson, \$25; H. C. Cole, \$25; Sisters S. A. Thompson, \$10; Lucy Thompson, \$10; C. A. Ward, \$10; H. C. Cole, \$10; B. Thompson, \$5; U. Thompson, Asbury Methodist Episcopal Church, \$12; Kingsley Methodist Episcopal Church, \$5. Clubs reported: Sisters S. A. Thompson, \$42; H. C. Cole, \$14; Lucy Thompson, \$20; Lucille Thompson, \$5; grand total, \$235.80.—Rev. W. E. Rucker, Pastor; L. B. Rucker, Reporter.

West Enterprise, Miss.—The revival during the month of September was a success both spiritually and financially. The membership was deeply inspired; several were added to the church. Raised during the revival as follows: Magnolia, \$101.12; New Hope, \$116.75; Mt. Jordan, \$113.75; Friendship, \$78; total, \$409.52. Our revival at Magnolia was conducted by the Rev. E. W. Rogers, of Enterprise, Miss., assisted by the pastor. At the other churches, the Rev. G. W. Williams, of Moss Point, Miss., conducted the meetings. The Rev. Williams will forever live in the hearts and minds of all who heard him.—C. M. Webb, Pastor.

Jackson, Miss.—Jackson Circuit: We had a Busy Bee Club rally at Mt. Pleasant Methodist Episcopal Church, October 14, at which time the following reports were made: Club No. 1, M. L. Coleman, \$8.75; No. 2, S. Littles, \$10.35; No. 3, K. Coleman, \$14.40; No. 4, Ida Scott, \$13; No. 5, F. Ballard, \$6.05; No. 6, M. Jackson, \$1.70; public collection, \$6.20; grand total, \$60.45. Each club is to be given much praise for its effort of loyalty, determination, eagerness, will power, and spirit to press onward. The Rev. Joe Greer, local preacher, delivered a stirring message at 11.30 A. M. Jackson circuit is on the upward grade. This is the writer's fifth year.—R. B. Anderson, Pastor.

Liberty, S. C.—November 4 was a high day at Robinson Chapel Methodist Episcopal Church, Pickens charge. Our pastor, the Rev. I. V. Manning, preached a soul-stirring sermon from Rev. 21. 10; text, "Be thou faithful unto death." Sunday school was conducted by the superintendent, with fifty-one scholars present. The amount raised was \$2.71. Paid pastor, \$20.86. The trustee rally resulted as follows: Mrs. P. Boggs, \$12; S. Byrd, \$22.20; W. L. Simpson, \$19.30; J. Lemons, \$31.25; L. Johnson, \$23.04; L. Rosemand, \$21.20; P. Andrews, \$23; Pearl V. Anderson, \$7; S. Donaldson, \$33.50; F. Manning, \$20.60; J. Chester, \$3; total, \$216.09.—Rev. I. V. Manning, Pastor; Frank Lemons, Reporter.

Abbeville, Miss.—Buford Chapel: Under the leadership of the Rev. L. Young as pastor, we conducted a group rally at this place. The reports were as follows: No. 1, A. Cannon, \$22.55; No. 2, Mrs. J. L. Buford, \$15.05; No. 3, J. W. Wilson, \$22.50; No. 4, Miss R. Buford, \$11; No. 5, Mrs. S. Hope, \$5; No. 6, Miss A. Webb, \$35.21; No. 7, M. Hope, \$26; No. 8, E. Thirkield, \$17.15; No. 9, S. Moore, \$24.50; No. 10, Miss W. Cannon, \$33.02; No. 11, J. Thomas, \$31.05; No. 12, Miss E. Wilson, \$36.55; No. 13, T. Lewis, \$16; No. 14, A. Brooks, \$23; No. 15, G. Buford, \$12; No. 16, G. Buford, \$12.25; No. 17, Miss M. Pitts, \$30.30; No. 18, R. Robinson, \$13.20; public collection, \$30.25; total raised, \$420.58.—Reporter.

Minter City, Miss.—The good women of Hope Well Methodist Episcopal Church, about twenty-five of them, linked up with

2 things

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Sister Mary Irving as general manager, and put on a "Feast in the Wilderness" to raise some much-needed money for the auxiliaries for the District Conference. Every sister tried to play her part without the least conflict or friction. On the night of October 26, these faithful sisters spread a great table with all kinds of delicious eatables to satisfy the appetite of a king. The guests, who had been previously invited, came in until standing room was at a premium. The amount of \$140 was raised; they cleared above all expenses, \$109. God bless these faithful sisters.—P. A. Lemon.

Bentonville, Ark.—The people of Bentonville are proud of their new church, which was built by the Rev. I. P. Parker, our pastor, this year. The old church was torn down in March, 1928, and we had the first sermon in the new church October 21. This speaks well for Bentonville, and any time the bishop wishes to visit our city, we will be glad to have him, or anyone else. The church and Sunday school are both making splendid progress. The members of St. Paul Methodist Episcopal Church are making great preparation for the fourth and last Quarterly Conference, which convenes on the 17th and 18th. The Rev. J. L. Bryant is district superintendent. Let us make a round report.—Wm. Levi, Reporter.

Houston, Miss.—Hopewell Methodist Episcopal Church and its membership are enjoying one of the best years in the history of the charge. On September 30, under the direction of the pastor, the Rev. W. B. Rogers, we pulled off a \$104.90 rally, known as a club rally. At the 11 o'clock service, devotion was conducted by the pastor; welcome address in behalf of the Colored Methodist Episcopal Church by Miss Dora Buchannon; in behalf of the Baptist Church, Miss Addella Davidson; Hopewell Methodist Episcopal Church, Miss Mary Mosley. Sermon by the Rev. E. D. King. At 3 P. M. the Rev. B. J. Marshall delivered an able sermon; at 7.30 P. M., praise service was led by Mrs. Francis Holliday; 8 P. M., sermon by the Rev. J. M. Crawford. At 9.30 the group leaders made their final reports. Too much praise cannot be given the Rev. Rogers.—Lorena Pulliam, Reporter.

State Line, Miss.—We have just closed two great revivals, winding up with our fourth Quarterly Conference. Our first revival was held at Pleasant Ridge Methodist Episcopal Church. It began October 8, conducted by the Rev. E. Vivans, of the African Methodist Episcopal Church. The Rev. Vivans preached many soul-stirring sermons, which revived the church to a great extent. Two souls were added to the Kingdom, and \$65.71 was raised during the meeting. On October 15, we came to Mt. Zion Methodist Episcopal Church, State Line, where the Rev. Vivans was at his best. One soul was added to the church here, and \$30 was raised. On November 1 and 2, the fourth Quarterly Conference convened at Mt. Zion, with the Rev. E. A. Wilson, district superintendent, presiding. Most of the officers were present with written reports, which showed marked improvement along all lines. They were almost unanimous in asking for the return of their pastor. The district superintendent was paid in full, \$20. After the business session was over, the Rev. Wilson preached a masterly sermon from Gen. 21. 17, using for his text, "What aileth thee?" On November 2, a "Feast in the Wilderness" was given by Mrs. G. Turner, Mrs. Iretta Massie, Mrs. Pearl Walker, V. Harris, and others. We had a grand time. Total amount raised during the quarter of two months, \$126.83; amount paid district superintendent for the year, \$80; pastor, Mt. Zion, \$125.98; Pleasant Ridge, \$150.07; Magnolia, \$32.85; total, \$308.90.—V. Harris, Reporter.

Nashville, Tenn.—Gordon Memorial: It was a joyful time for the members of this grand old church, Sunday, for the fact that the bishop did not send from us our beloved pastor, the Rev. H. P. Gordon, who has labored in the past side by side with the members, and put over all plans for each year. He came back to us, expressing himself as an humble servant, and not a king. Sunday school opened at 9.30 A. M., with the new superintendent, Mr. Wm. Laws, at his post. He is putting forth every effort to get his plans together for this Conference year. It was our pleasure to have the Rev. Gordon, from Chattanooga, to preach for us at 11 A. M. His discourse was taken from Acts 12. 5, "The Power of Prayer." He gave to the audience a great spiritual sermon. The auxiliaries are getting busy for the year. A number of them are putting on a harvest entertainment for the benefit of the building committee, which, we hope, will be a success. The World Service chairman, Mr. H. B. King, put on a whirlwind drive to raise \$100, which was to help the Tennessee Conference with its apportionment. This was raised, and sent immediately. There were twenty on the committee, and each was to raise \$5, with a notice of approximately five days. The members of the committee reported from \$1 to \$18 each. This made the pastor smile, to have the church meet its obligations, great or small. It is our motto to always be with those who are planning things and bringing them to pass. It was our pleasure to have our pastor go to Conference with a No. 1 report. We hope this year will be better for our success than the past.—Mrs. Georgia Williams, Reporter.

Smithville, Miss.—The members and friends of Smithville can begin to rejoice from two angles under the leadership of the Rev. S. Houston. They can vision the goal of having him paid out by December, and can vision the completion of a modern, three-teacher type Rosenwald school building at Smithville. When the Rev. Houston came to the Amory circuit in March, Smithville was in a great battle to build a Rosenwald school building. Now, the members, friends, and people of the nearby communities can almost vision the victory of the great struggle they have been in since January 1, 1928. Since Prof. W. R. White has recovered from a dangerous attack of illness in May, he has stolen into the hearts of his people to continue to move on towards the building of a Rosenwald school building. The plans were constructed in August by our county superintendent, Clarence L. Stoddard, the Rosenwald agent, and Prof. White. The contract was given to Mr. Ben Brassfield and his helpers by the day. The foundation was begun September 8, with a faithful few: E. D. Dean, the Rev. C. D. White, Frank Mead-

ers, P. H. Sartor, Joe Armstrong, John Jackson, Will Glenn, and others. Since the foundation was laid, we have raised every cent to pay the carpenters by the week, and paid our pastor his quota. Up to the present we have paid the carpenters \$725.25. Paid our pastor since March, up until November, on the Amory circuit, nearly \$425.85. We hope our friends will continue to help us over the top. We are looking forward to see that the Rev. Houston carries a better report to the Annual Conference than ever before in the history of the Amory circuit. God bless such leaders as the Rev. Houston and Prof. W. R. White.—P. H. Sartor, Reporter.

Canton, Miss.—The Canton circuit is still moving forward in Christ's name. We are still gaining ground along many lines: spiritually, intellectually, and financially. We are thankful to God first, and the Mississippi Conference, for the man we have here this year as our leader, the Rev. N. Poe. He has a firm grip on the helm of our ship, and seems to know so well the sea upon which we are sailing. We get a new vision out of every message he brings to us, and we feel ourselves being made strong as he talks to us as we march together in the Master's "way." The Rev. Poe says no people as churchmen can do good Kingdom building unless they stay close to God. Peace is God's way to victory, says our pastor, and we mean to try it out. This is another one of the Rev. Poe's sayings: We can meet nothing in this world's mad rage and go through unharmed unless God is with us. We may get scratched up in battle, but that will be all right; God will take care of our life if we only keep Him with us. Let's remember that a scratch is one thing, and "life" is another. But God knows best what to do with both. Sunday, October 28, was another high day at Hopewell Methodist Episcopal Church. Our pastor preached two strong sermons; they were rich in their meaning and worth. Four were added to the church. The Revs. J. Davis and W. Davis were present and assisted in the 11 o'clock services. Mrs. Fesby rendered two lovely solos. Collection for the day, \$109. May God bless our pastor and the Canton circuit. Last, but not least, our city undertaker, Prof. S. L. High, and many of his friends, were here with us also. We thank him for his wonderful lecture on "Education and Religion."—Jasper Sims, Reporter.

Hopewell, Md.—Hopewell Methodist Episcopal Church, from September 26-30, held a mock Annual Conference. The membership was divided into groups, the heads of which were called district superintendents, and each superintendent divided his group and set over them pastors. The following were appointed as superintendents: H. J. Ward, Salisbury; A. R. Ward, Easton; S. D. Holland, Boston; W. S. Johnson, Philadelphia; C. T. Ward, Pittsburgh; J. T. Cullen, Alexandria. The pastors were as follows: D. T. Ward, E. F. Horsey, G. Ward, S. Ward, D. J. Horsey, R. Johnson, A. Waters, W. A. Stevenson, M. Ward, G. C. Miles, B. Ward, H. H. Horsey, P. Mills, S. Johnson, T. Cullen, Jr., R. C. Johnson, A. Merrill, C. Jones, B. Wilkins, E. Johnson, H. Jones, G. Ward. The pastor acted as bishop. J. T. Cullen was elected secretary; M. Ward, statistician, and C. T. Ward, treasurer. M. Ward delivered the welcome address, and the response was given by G. C. Miles. Other officers were elected. The missionary sermon was preached by the Rev. A. R. Ward, a local preacher, who did credit to himself and the Conference. A. Waters presided during the missionary program, and W. Whittington brought fraternal greetings; response by C. T. Ward. On Sunday, the 30th, love feast was conducted by D. J. Waters; sermon by our pastor, the Rev. E. E. Rogers, who presided as bishop. At 11 A. M. the Rev. D. S. Quillen, pastor of Shiloh Church, at Crisfield, preached a splendid sermon at 8 P. M. A program was rendered by the World Service Committee, and at 7.30 P. M. the Board of Education and Epworth League held their meeting, R. C. Johnson presiding. Music was furnished by Hopewell choir. With all reports we realized \$100. After the appointments were read, we adjourned without date. Pray for our continued success.—The Rev. E. E. Rogers, Pastor; C. T. Ward, Reporter.

Pearlington, Miss.—Holmes Chapel Methodist Episcopal Church is progressing nicely. The officers and members put over a big home-coming day. The services were arranged by the pastor. First night, October 23, service was conducted by the Rev. J. H. Glider, pastor; collection, \$1. Wednesday night, the Rev. J. Y. Royston, pastor at Westonia, Miss., conducted the service and preached a wonderful sermon; collection, \$5. On Wednesday night the Recreation Club surprised the pastor by giving him a hat, presented by the vice-president, Miss Hattie S. Allen. Service conducted Thursday night by the pastor of the First Baptist Church, Pearlington, the Rev. Wm. J. Carter, and his congregation. His sermon was very inspiring; collection, \$7. Friday night the faculty of Pearlington graded school rendered an excellent program and raised in collection the amount of \$4. A large number attended during the entire week. The spiritual tide ran high. Saturday night a concert was given for the pastor by Bro. E. J. Peters, Sr., arranged by our three public school teachers: Misses I. T. Peters, R. M. Hail, and R. Bowens; Clara Richardson assisted Miss Petefs in the musical part of the program. The amount of \$12, proceeds from the concert, was presented to the pastor by Miss R. M. Hail. On October 28, Home-Coming Day, we had friends from many surrounding towns. The Rev. J. Monday represented Indian Village, La., and raised a collection of \$8; the Rev. E. B. Webb, Bay St. Louis, Miss., \$7; Prof. E. L. Chapman, Kiin, \$15.22. Interesting talks were made by Mrs. M. May and Mrs. E. B. Webb. We take this method of thanking our many friends, both Methodist and Baptist, for their loyal co-operation, liberal contribution, and most timely but brief remarks that were made. We also want to thank our former member of Holmes Chapel, Mrs. Rebecca Young, for the beautiful solo rendered during our Home-Coming Day. Holmes Chapel choir rendered music on Sunday. Grand total raised, \$85.24.—Miss Hattie S. Allen, Reporter.

Columbus, Miss.—Tuesday, October 23, was a great day for our Methodism in St. James Methodist Episcopal Church. The occasion was the close of the popularity contest launched by our beloved pastor, the Rev. C. H. Pierson, and participated in by the various churches of the city. The contest was unique in nature. Each church selected its representative, who bore its name, as "Miss Shiloh," "Miss St. James," etc. The one successful in securing the greatest number of votes was to be proclaimed "Miss Columbus." In this way each church was promoting its own financial program, at the same time joining in this project of friendly rivalry. The churches represented were: St. James Methodist Episcopal Church, M. U. Baptist Church, Sanders Chapel Colored Methodist Episcopal Church, Phillips Chapel Presbyterian Church, Glinn Chapel Colored Methodist Episcopal Church, Shiloh Baptist Church, the African Methodist Episcopal Church, and City Mission. Each church had its own campaign manager. Mrs. L. S. Griffin was the able manager for St. James, assisted by Mrs. S. M. Hughes. They lost no time, but worked heroically. Mrs. Griffin used for our motto: "Over the Top We Must Go," and the result was that St. James led with \$153.96; M. U. Baptist Church, \$91.50; Sanders Chapel Colored Methodist Episcopal Church, \$18; Glinn Chapel Colored Methodist Episcopal Church, \$25.25; Shiloh, \$14.10; Phillips Chapel Presbyterian Church, \$10. After the announcement of the winning contestant, Miss A. W. Alexander, "Miss St. James," Dr. D. C. Jackson performed the picturesque coronation ceremony, when with a beautifully appropriate speech he crowned "Miss St. James" "Miss Columbus." On Sunday, October 21, the trustees had a rally, from which they realized \$161, making a total for the week of \$314.96. Our pastor, the Rev. C. H. Pierson, has lined up with us to put St. James in class "A." He is one of our most able pastors, seeming always to know just what, when, and how to do. With his splendid leadership, with his dear wife by his side, a wonderful helpmate, and the church at the back, we see nothing but success before us.—Mrs. L. M. Haley, Reporter.

District Activities

District Rounds

CHARLESTON DISTRICT

Fourth Round—Keyser, December 11; Piedmont, 12; Frostburg, 13; Cumberland, 14; Moorefield, 15; Romney, 17; Grafton, 19; Kingwood, 20; Morgantown, 21; Fairmont, 22; Clarksburg, 28; Buckhannon, 29 (2 P. M.); Parkersburg, January 12; Paden City, 14; Wheeling, 15; Washington, 16; Verona, 17; McKeesport, 18; Uniontown, 20; Beaver Falls, 26; Woodlawn, 28; Johnston, 29; Somerset, 29; Northside, 30; Camphor, 31; Grace, February 1; Warren, 2; Seebert, 16 (2 P. M.); Covington, 18; Union, 19; Lewisburg, 20; Ronceverte, 21; Alderson, 22 (2 P. M.); Hinton, 23; Mt. Hope, 25; Montgomery, 26; Charleston, 27; Point Pleasant, March 1; Huntington, 4.

Dear Brother: The Annual Conference stares us in the face. Do not fail your promise to raise full minimum World Service quota; full Morgan College fifty cent per capita assessment. Remember Old Folks' Home, summer school of theology, Epworth League institute. Let each charge adopt this slogan, "It can be done and we will do it." We will then meet our presiding bishop at the seat of the Annual Conference in March with colors flying. May God abundantly bless you. Faithfully yours, E. Adolph Haynes, District Superintendent, 448 Water Street, Clarksburg, W. Va.

MONTGOMERY DISTRICT

First Round—Tensaw Ct., Fleming, Little Zion, November 23, 24; Mobile, St. John, 27; Mobile, Wesley Chapel, December 6-9; Mobile, Warren, 7-9; Theodore, November 30-December 2; District Council at Brewton, December 3, 4. All pastors, with Sunday-school superintendents and other Sunday-school workers, are urged to be present; Pensacola, Fla., December 14-16; Castleberry Ct., St. James, Sandbar, and Sparta Hill, 11-13; Evergreen and Brewton and Pollard, 21-23; Georgiana Mission, 20; Montgomery, January 10, 11; Troy and Aberfoil, 6, 7; Union Springs, St. Paul, Brown Grove, 12, 13; Booth Ct., Locust Bluff, St. Paul, St. Clair, R. E. Jones Chapel, 17-20; Eclectic Ct., St. Paul, Oak Valley, Eclectic, 26, 27; Wetumpka Ct., New Style, Mallie's Chapel, February 1-3.—P. P. Wright, Dist. Supt.

OPELIKA DISTRICT

First Round—Alexander City, November 23-25; Kelleyton Ct., 24, 25; Ashland Ct., 30-December 2; Llineville Ct., 1, 2; Sylacauga Ct., 7-9; Rockford Ct., 8, 9; Benson Ct., 15, 16; Apple Springs and Colera, 14-16; Goodsell Memorial, 21-23; Lanette Mission, 22, 23; Lafayette, 28-30; Lafayette Ct., 29, 30; Five Points, January 4, 5; Roanoke Ct., 11-13; Rocky Mountain Ct., 12, 13; Wedowee Ct., 19, 20; Steven Mission, 18-20; Talladega Ct., 26, 27; Talladega Mission, 25-27; Dadeville, February 1-3; Mt. Godfrey, 2, 3; Opelika, 8-10.

Dear Pastors and Laymen: I want to thank you for the way you stood by the program of the church last Conference year. Now the Conference year is gone and we want to begin the program of the new year now. Brethren, raise your World Service money and other claims. The Pastors' Council and District Stewards' meeting will be held in Alexander City, December 12, 13. I wish to have present the Sunday-school superintendents, Ladies' Aid, and Woman's Home Missionary presidents. I stand ready to serve you at any time.—J. C. Chuman, Dist. Supt.

SAN ANGELO DISTRICT

First Round—Bartlett, November 24, 25; Valley Mills Ct., December 1, 2; Llano, 8, 9; Abilene, 15, 16; Brownwood, 22, 23; Cleburn, to be supplied; Knox City, to be supplied; El Paso, 29, 30; Lubbock, to be supplied, January 5, 6; Moody Ct., 12, 13; San Sabo, 19, 20; San Angelo, 26, 27; Cook's Chapel, February 2, 3; Memphis, 9, 10.

My dear Brothers: As you return from

the Annual Conference to your places of assignment, go with this prayer in your minds: The world for Christ and His kingdom; second, to help answer this prayer will be 100 per cent report on Easter Sunday for World Service, including five per cent in full for Pension and Relief, two per cent for Episcopal Fund; one and one-half per cent for General Conference expense, and also take under consideration your Area Council expense, as heretofore; Southwestern Christian Advocate in every home; let each pastor consider his quota for Samuel Huston College. Make a full program for your church budget and you cannot fail. Yours for success, S. D. Mosely, Dist. Supt.

SHREVEPORT DISTRICT

First Round—Fairfield, October 28-30; Asbury, 28; Bonchest, November 4; Mansfield, 4-6; Grand Cane, 5; Frierson, 7; New Light, 10, 11; Johnson, 11-13; Jewella-Flournoy, 18; Keithville, 24, 25; Thomas, December 1, 2; Vanceville, 9; Belcher, 9; Dixie, 10; Daniel-Round Grove (November 27, 28); Curtis, 16; St. James, 16-18; St. Paul, 23-28; Hayes-Cedar Grove, 23; Grand Bayou, 29, 30; Lake End, 30, 31; Arcadia, January 2; Ada-Nelson, 3; Longstreet, 5, 6; Logansport, 6, 7; Minden, 9; Homer, 10, 11; Bayou La Chute, 12, 13; Haynesville, 15, 16; Mooringsport, 17, 18; Coushatta, 20, 21.

Dear Brethren: I congratulate you for the outstanding reports and the vanguard record you made at the Annual Conference. I rejoice with you over your achievements. May you let the words of our Saviour, as written in Matthew 5, 16, encourage you to continue letting your light shine. Our past record should give us more confidence in God, ourselves, and our members and friends, and our outlook should be "a more glorious future." We are glad to have all of the pastors back on the district, and we welcome the new pastors to our fellowship. May evangelism and stewardship be given the right of way throughout the year. Organize for the World Service, Area Council expenses, and Southwestern; also current expenses is timely. Please use Thanksgiving Day, Christmas, watch night, and January 1, 1929, to a great advantage. Wishing you and yours success, health, and peace. I hope to see you at the district officers' installation service, Wednesday, December 12, 1928 (10.30 A. M. preachers' meeting), at 7.30 P. M., Daniels Church, Shreveport, La.—J. C. Calvin, Superintendent.

TUSCALOOSA DISTRICT

First Round—Bessemer and Reeders, November 23-25; Marion, 30-Dec. 2; Selma and Simpson, 1, 2; Akron and Jackson Chapel, 7-9; Clinton and Mt. Moriah, 14-16; Mantua and Union Grove, 21-23; Oak Grove and Walthall, 28-30; Newburn Ct., 27-30; Tuscaloosa, January 6-10; Mt. Sterling Ct., 11-13; Taxie and Lismon, 9, 10; St. Paul, St. May, and Johnsonhill, 18-20; Eutaw and Springfield, 25-27; Gainesville, Gregor, and Springfield, February 1-3; Gordo Ct., 8-10.

Dear Brethren: I am very grateful to the Lord Jesus Christ for the success of the past Conference year, ending November 7, 1928, and as we stand here and face the task of the new Conference year, let us beseech the great and good Spirit to lead, guide, and direct us as we go to work. Let us see to it that the family altar is re-established in every home; let us walk with the Lord; let our aim be to win souls to the Master's kingdom and let us plan a Christmas gift for Gulf-side. I think we owe this to ourselves, don't you? Let us also organize our forces for our World Service drive which I would like to have terminated March 17 or 24, so that we could have a great revival coming up to Easter, March 31, 1929. I think we should have in our World Service net and pay our quota in full March 17, and make Passion Week a week for soul winning on the Tuscaloosa District. Our district council will be held December 6 and 7, in Akron, Ala. We are urging every pastor, district steward, and Sunday-school superintendent to be present

In this meeting. We are hoping to have with us both Dr. Wm. Jones and Dr. E. M. Jones in this council. Together let us sweetly live; together let us work, and each a friendly portion carry and feel his brother's care.—F. W. Williams, Dist. Supt.

Quarterly Conferences

ACKERMAN, MISS.

The fourth and last Quarterly Conference was held in Mt. Herman Methodist Episcopal Church, November 3 and 4, with the Rev. C. V. Heffner, superintendent, in the chair. This quarter was just two months from the third quarter in September. This being a short year, we had to make the quarters short. We pay our superintendent \$28 per quarter, and with only two months between the quarters, we paid him in full this quarter, \$29, and sent him away all smiles, thanking us and our pastor, the Rev. R. B. Adams. We have a good pastor, and we ask for his return. We have paid the pastor \$600 in ten months, and we are praying to send him up to the Conference with a round report. The following amounts have been paid to date: District superintendent, \$112; pastor, \$600; bishop, \$12; Conference Claimants, \$20; World Service, \$145; area money, \$14; church money, \$120; total, \$1,023. The Quarterly Conference was held in connection with the District Conference. The pastor had everything in good shape, and comfortable homes for everyone present. The Rev. G. W. Hunt preached a strong sermon on Sunday. At night the Rev. C. V. Heffner preached at the Rockport Methodist Episcopal Church on the same charge. This work has lost by death this year three members; eight have moved away. Pray for us; we are going to do more in the year 1929 than we did in 1928, and trust our pastor will be returned to us. We have estimated his salary at \$800 for 1929, and the district superintendent, \$100.—Reporter.

BAY SPRINGS, MISS.

Sunday, October 28, was a high day on the Bay Springs circuit. Our fourth Quarterly Conference was held by the superintendent, Rev. E. A. Wilson. All present rendered good reports. This was one of the best quarters in the history of the church. On Sunday the Rev. E. A. Wilson was at his best, preaching two great sermons. He preached at Warren Hill at 11 A. M., and at Bay Springs in the evening. Raised \$77. Our new six-room parsonage is now completed. The Rev. J. H. Hendrix and wife, and members, all worked together. We ask the Conference for his return.—J. M. Griffin, Reporter.

BEVERLY, MISS.

The fourth Quarterly Conference was held at Magnolia Methodist Episcopal Church, October 27 and 28, with our beloved superintendent, Dr. C. W. Butler, in the chair. After brief remarks by the superintendent, the business of the Conference was resumed. Our pastor, the Rev. J. H. Gaston, read a good report. The reports of officers also showed that the church was in good condition. On Sunday Dr. Butler preached a wonderful sermon. Sunday night he was at Oak Grove church, and delivered a soul-stirring message. The sum of \$46 was raised during the Conference. The Lord's Supper was administered to a large number. Funds were raised for the Old Folks' Home. We have a fine pastor in the person of Rev. J. H. Gaston, and ask the Conference for his return.—Mrs. L. Reedy, Reporter.

BOND, MISS.

St. Paul Methodist Episcopal Church: Our fourth and last Quarterly Conference was held Friday, October 19, with the usual attendance. The district superintendent was paid \$39.25; pastor, \$43.86 for this quarter; total, \$83.11. On Sunday the Rev. A. L. Holland, district superintendent, preached a soul-stirring sermon, which all were delighted to hear. He selected his text from Zach. 14, 6, 7. We were delighted to have with us also Mrs. A. L. Holland in our last quarter for the year 1928.—Agness Evans, Reporter.

GLASGOW, MO.

The third quarterly meeting was held at Lewis Chapel Methodist Episcopal Church, October 28. The Rev. C. G. Glaspie, of Lexington, Mo., was sent by the Rev. E. W. Hannah, superintendent, to conduct the meeting, which he did in a fine and most able way, that was pleasing and profitable to all. He preached two deep, spiritual, and well-arranged sermons at the morning and evening services. The Rev. U. S. Hickman, of the African Methodist Episcopal Church, delivered a notable discourse at the afternoon service. The senior choir of Lewis Chapel appeared as a vested choir, which added much to the impressiveness of the services of the day. Superintendent Hannah arrived on the scene Monday morning, and was all smiles as to the manner in which this charge is forging its way to the front. Forty dollars was reported for World Service. Mrs. C. G. Glaspie accompanied her husband, and her dignified presence added much interest to the service.—Rev. H. T. Reeves, Pastor; Mrs. L. Jackson, Secretary.

MINTER CITY, MISS.

Our fourth Quarterly Conference was held on this charge September 29 and 30, with the superintendent, Rev. C. W. Butler, presiding. After some timely remarks, the business of the Conference was resumed. Reports from various resources of church work

were made by officials, which showed evidence of success. The superintendent preached two strong, convincing sermons, and administered the sacrament to a large audience on Sunday. Collection for the day was \$111. We have paid the superintendent in full for the year, \$168. At the last District Conference this charge reported in cash \$130.50. We are not asleep now, and as in the past, we mean to come up to the Annual Conference with a round report for benevolences.—P. A. Lemon.

SPRINGFIELD, ILL.

Our third quarterly meeting was held in Grace Methodist Episcopal Church, November 4, with our superintendent, the Rev. G. D. Hancock, in charge. The reports showed a marked gain over this time a year ago. We are planning for an increase along all lines to be reported by our pastor at the Annual Conference next spring. Our services on Sunday were good all day. The church school was good and well attended. At 11 A. M. and 7.30 P. M. our superintendent brought us the message. In the morning he pictured the care of life to prevent it from being wrecked; in the evening he spoke of the call of God. The afternoon message was brought by Dr. D. A. Harsah, of the African Methodist Episcopal Church. This also was a great message. Collection for the day, \$120.—A. M. Todd, Pastor.

by the Rev. J. N. C. Davis; subject, "Immortality By the Way of the Cross," John 16. 24. To the pastor, Rev. F. H. Quinn, and his co-workers, for their hospitality, the Conference extends heartiest congratulations.—Rev. Caleb W. Johnson.

BATON ROUGE, LA.

The Baton Rouge District ministers were called to meet at Wesley Methodist Episcopal Church, November 8, at 3 P. M., the Rev. Charles Anderson, district superintendent, presiding. The Rev. Wm. Harrell conducted devotional service. The roll was called by the Rev. J. S. Dickson, acting secretary. The following pastors were present: the Revs. J. B. Johnson, M. R. Walker, J. H. Thompson, D. S. Sloan, Wm. Harrell, A. C. Mitchell, J. D. H. Frazier, W. H. Davis, J. D. McCrary, R. B. Sandford, A. W. Johnson, G. W. Carter, R. A. Taylor, R. Kelly, T. H. Sampson, E. H. Knox, C. Green, G. W. Sanders, H. Ferguson; laymen: A. L. Fleet, Mrs. S. G. Dodson, J. G. Gilbert, Mrs. G. W. Carter, Alice Berryhill, R. A. Taylor, Mike Windfield. The district superintendent stated the purpose of the meeting: to lay plans for the year's work; setting forth his ideals and attitude for evangelism and World Service and all other claims of the general church, such as Conference Claimants, Pension and Relief, Hospitals and Education. After a brief discussion, touching the various phases of the work, by the Revs. Walker, Sloan, Davis, Mitchell, Howell, and Thompson, the district stewards' part of the work was stressed and the fixing of the district superintendent's salary was taken up. All churches were represented by their pastors, Wesley by Bro. A. L. Fleet. It was agreed that the district superintendent's salary will remain the same. The district agreed to pay the moving expenses of the district superintendent to the amount of \$34. After fixing the quarterage for the current year, the Rev. J. B. Johnson introduced Mrs. J. G. Gilbert, who addressed the meeting in the interest of Wesley's Old Folks' Home. On motion, each pastor will take an after-collection on second Sundays and forward to Mrs. Gilbert. On Wednesday, December 12, the district will tender a grand welcome reception to our district superintendent and wife at St. Mark's Church, at which time the following officers of the District Preachers' Meeting will be installed: President, M. R. Walker; first vice-president, D. S. Sloan; treasurer, W. H. Davis; reporter, J. H. Thompson; secretary, G. W. Carter. The following committee on district appropriation was appointed and reported: the Revs. M. R. Walker, J. B. Johnson, G. W. Carter. The district also endorsed Bishop R. E. Jones' program for the hospital and Gulfside project. Each pastor pledged loyalty and unanimous support to the district superintendent's program. Thus closed a very successful meeting. Forward and onward!—J. H. Thompson, Reporter.

Reports of District Conferences

EASTON DISTRICT CONFERENCE

The sixth annual District Conference of the Easton District, Delaware Annual Conference, held its sessions in Union Methodist Episcopal Church, St. Michaels, Md., October 23-25, Dr. J. W. Jefferson presiding.

There was an unusual large representation on hand at the opening of the Conference, and eager interest shown from the faces of the delegates. The Rev. E. F. Morris, of Whitman, Md., conducted the evangelistic hour. The Rev. W. E. Stanley, president of the board of examiners, being absent, the Rev. A. E. Martin conducted the examinations of local preachers and exhorters, for licensed course of study, admission on trial, and candidates for orders.

At the evening session, the Rev. T. W. Cooper, presiding, the Rev. C. T. Covington conducted the evangelistic services. The Rev. C. B. Miles, who was scheduled to preach the annual sermon, being absent on account of a sick wife, was succeeded by the Rev. Caleb W. Johnson. Holy Communion was administered by the district superintendent and pastors, thus closing the first and very helpful session of the Conference.

The Wednesday morning session began with the usual devotional period, followed by the organization of the Conference, after which Dr. J. W. Jefferson read his report. It told what had been accomplished, including the district quota of \$3,000 raised and paid on Morgan College crusade. Two charges had raised their full apportionment, including World Service.

An outline of future district activities and announcement of the visit of Bishop Ernest G. Richardson to the district, December 19, concluded this encouraging report.

A resolution commending the splendid leadership and brotherly attitude of Dr. J. W. Jefferson was read by the Rev. A. E. Martin, and adopted by the Conference. Reports by the pastors showed a careful summary and advance in many charges. The Rev. A. J. Mitchell referred to the Southwestern Christian Advocate and the fifty per cent member campaign on the Morgan College debt.

Two numbers were rendered by the St. Michaels high-school chorus. "An Hour With the Bible," by Dr. P. O'Connell, was stimulating and full of information. Wednesday afternoon session brought again the reports of district stewards. These reports, briefly told, showed marked improvement in ministerial support. "The Effective Local Preacher," by the Rev. W. T. Spellman, was timely, and provoked a lively discussion.

Dr. A. J. Mitchell addressed the Conference

on General Conference legislation, concerning the membership book, election of the official board, nomination and election of stewards, services for young people, distributing steward, and connectional steward. Upon solicitation of the entertaining pastor, Rev. F. H. Quinn, the St. Michaels high school gave demonstration in song of two numbers, "Out of the Deep" and "Sweet and Low." The reports of the superintendents of the Sunday schools were brief but to the point, showing a general improvement in religious education. A paper by the Rev. Caleb W. Johnson, "New Duties of Class Leaders," was read. An atmosphere of religious intelligence prevailed at the closing of the afternoon session. Visiting ministers, district superintendents, and fraternal delegates were introduced and accorded a hearty welcome by the president, Dr. J. W. Jefferson. At the evening session Mrs. Mabel Marshall, representing a new and improved publication of the Bible, briefly gave an outline and résumé of the Book of books, revealing a remarkable familiarity with its contents.

Welcome addresses were made by the Rev. F. H. Quinn and the Rev. C. W. Moore, of the Methodist Episcopal Church (white), St. Michaels, Md. The Rev. R. B. Thompson responded, emphasizing the splendid character and leadership of the men of the Delaware Conference, and with commendatory words to the district superintendent as a brother beloved. God, humanity, and personality were terms which seemed to possess the mind of our new area bishop, Ernest G. Richardson, at the recent reception tendered him by members of the Delaware Conference. An atmosphere instinct with missionary spirit prevailed at the close of the Wednesday evening service.

On Thursday morning the devotions were led by Mrs. Susie B. Molock. Business session and fraternal greetings were the order of the day. On behalf of the Salisbury District, the Rev. R. C. Hughes; Dr. M. A. Thompson, New York District; Dr. T. H. Woodley, Wilmington District. Response on behalf of the Eastern District, the Rev. O. H. Spence.

At 3 P. M. was Ladies' Aid anniversary, Mrs. A. E. Jefferson presiding. The reports showed a marked increase over last year. The societies of the district reported \$143 in cash at this meeting, to be paid on a special cause, and \$3,000 raised for all purposes. At 4.30 P. M. The Woman's Home Missionary Society, Mrs. L. A. Blake presiding. The large attendance, papers, speeches, and collections were very encouraging.

The evening session's sermon was preached

Obituaries

CANNON—Sister Carrie Cannon departed this life October 30, 1928. She was the wife of Bro. Cap Cannon, and a devoted member of Rose Chapel Methodist Episcopal Church, Whitesville, Ga., for thirty-one years. She was always ready to do what she could for the good of the church, and was a devoted wife and blessed mother. Sister Cannon bore her suffering patiently for four years, dying in full triumph of faith. The funeral was conducted by her pastor, the Rev. J. S. Shuman. She leaves to mourn their loss, a husband, thirteen children, fourteen grandchildren, and two sisters. She was fifty-one years of age.—Willie M. Johnson, Reporter.

CRAIG—Bro. Ben Craig departed this life November 4, 1928. His death was caused by a shot in the left shoulder, accidentally self-inflicted on October 27, while preparing to go hunting. He lived just eight days after the accident. Bro. Craig was a staunch member of Mt. Zion Methodist Episcopal Church, of State Line, Miss., for more than fifty years. He served on the trustee and steward board for a number of years and was always loyal to his post. He died at the

Schedule of Fall Conferences, 1928

Conference	Date	Place	Bishop
Little Rock.....	Nov. 28.....	McGehee, Ark.....	Clair
Savannah.....	Nov. 29.....	Savannah, Ga.....	Keeney
South Carolina.....	Dec. 5.....	Cheraw, S. C.....	Keeney
Upper Mississippi.....	Dec. 5.....	Kosciusko, Miss.....	Richardson
Atlanta.....	Dec. 12.....	Covington, Ga.....	Keeney
Mississippi.....	Dec. 12.....	Forest, Miss.....	Richardson

age of eighty years. The funeral was largely attended. He leaves seven children, a number of grandchildren, and a host of friends to mourn their loss. The floral offerings were many and very beautiful. The Rev. Sam Harris, his pastor, conducted the funeral, using for his text, "There is a supreme call, and man must answer" (Gen. 12: 1).—V. Harris, Reporter.

GILBERT—Sister China C. Adams Gilbert was born May 22, 1890; departed this life October 26, 1928, at 4.30 P. M., at her home in Philadelphia, Pa. She was married to Robert Gilbert, April 30, 1915, at which time she was a member of Morris Chapel Methodist Episcopal Church, Rover, Ga. In the year 1922 she left Rover and went to Philadelphia. Having the sincere love for the mighty duty and advancement of His kingdom here on earth, she connected herself with the Penile Methodist Episcopal Church, 20th and Jefferson Streets, the Rev. R. N. Davis, pastor. She was buried November 2, from Free Liberty Methodist Episcopal Church, Williamson, Ga. The funeral was conducted by the Rev. J. W. Swann, pastor at Covington, Ga.; the Rev. J. M. Daniels, Zebulon, Ga., and the Rev. Wm. Jones, pastor of Williamson charge. Beautiful floral offerings were presented by friends, white and colored. She leaves to mourn her death a loving father, husband, and an adopted daughter.—Wm. Jones, Reporter.

JACKSON—Sister Emily Jackson departed this life Monday morning, July 30, 1928, at Handsboro, Miss. She lived a devoted Christian life since childhood. She leaves to mourn their loss two sisters, one brother, six sons, two daughters, fourteen grandchildren, eight great-grandchildren, and a host of relatives and friends. Sister Jackson was seventy-five years of age. The funeral was conducted by the pastor, Rev. A. H. Lathan, assisted by the Rev. Henry Barnes. She was buried with honors by the Young Men Benevolent Association, of which she was a member.—Edward Smith, Reporter.

JACKSON—Sister Victoria Jackson lived many years in Vicksburg, Miss. She was a widow and a faithful and devout member of Wesley Methodist Episcopal Church. Her life was a testimony for Jesus Christ, who would have said of her, "She has done what she could." She had no relatives, but was a good neighbor, so much so that Mrs. Rosa A. Kemper seemed to have adopted her as a sister, and when Sister Jackson died on October 29, Sister Kemper had the body removed from that humble little room across the street to her beautiful home, and saw to it that she had a beautiful casket and floral offering, more costly than what the Vicksburg Ladies' Union No. 5 gave, to which she belonged. The funeral was largely attended, conducted by the pastor, Rev. J. C. Hibbler.—W. B. Barnes, Reporter.

JAMES—Mr. K. B. James, a member of Georgeville Methodist Episcopal Church, was born in 1861, and died October 27, 1928. He lived a true Christian life for forty years. He leaves to mourn their loss, three daughters, one son, and a host of grandchildren and friends. It is our loss, but heaven's gain.—L. E. Redding, Reporter.

LOWE—On October 30, 1928, Sister Sarah Lowe, a faithful member of the St. Paul Methodist Episcopal Church, Alexandria, La., passed to her reward in full triumph of faith. Earth's loss is heaven's gain. She leaves two brothers, three sisters, two children, and a host of relatives and friends to mourn. The Rev. I. C. Daugherty, her pastor, preached and conducted the funeral service.—B. Bush, Reporter.

McKNIGHT—Brother John McKnight, of Pachuta, Miss., was born about forty-eight years ago. He joined George Chapel Methodist Episcopal Church about twenty-five years ago, and served in all offices of the church loyally and faithfully. He died October 19, 1928. His place is hard to fill in the church. The funeral was conducted on October 21, by his pastor, the Rev. J. McCree. He leaves to mourn, a loving wife, one brother, and one daughter, together with a host of friends.—Mae T. Parker, Reporter.

RASIN—Miss Mary Elizabeth Rasin, one of the very efficient teachers in the Baltimore public schools, died, and was buried on October 6, from the Metropolitan Methodist Episcopal Church, of which she was a faithful member. She had won the love and respect of both teachers and pupils by reason of her ardent devotion to high standards and her radiant personality. In the vigor of youth, her death was a lamentable shock to the entire community. She was born just twenty-two years ago, the eldest child of the Rev. Malachi and Mrs. Alice L. Rasin, one of the pastors of Delaware Conference. She succumbed to a surgical operation, but was cheerful and serene till the end came. Anticipating the end, she told loved ones to sing, "I'm Going Through, Jesus," and asking them to kiss her "good-bye," her spirit slipped away to be at home with her heavenly Father. Associated with Dr. Williams in conducting the funeral were the Revs. S. A. Virgil, Fred Douglas, Prof. Milton Dorsey, and others. The remains were taken to Easton, Del., and interred in the Peter Richards Cemetery. Father, mother, sister, brother, and a host of friends mourn the loss of their loved one.—Miss Bessie M. Tolbert, Reporter.

SIMPSON—Mrs. Marie Simpson, wife of Mr. Everett Simpson, and a member of Shiloh Methodist Episcopal Church, Phillipp, Miss., passed into the happy beyond, November 2, 1928, at the Greenwood Hospital. Sister Marie was only twenty-one years of age. She was converted and joined the church in August, 1928, under the pastorate of the writer. Her life was sweet and pure and she was a faithful member. Her every action represented and typified the life of Christ, and she always wore a smile. She was obedient to her mother, husband, church, and to her God. In the absence of the pastor, the funeral was conducted by the Rev. Dove and the writer. Peace be to her ashes.—D. D. Shelly, Reporter.

STEWART—Death claimed Brother Felix Stewart, on October 15, 1928. He joined Holly Grove Methodist Episcopal Church in Yazoo County in 1880, the Rev. I. B. Griffin being pastor at that time. He moved to Clarksdale, Miss., a few years ago and joined Haven Memorial during the administration of the Rev. D. D. Shelly. The deceased leaves a devoted wife, one daughter, several grandchildren, and a host of friends to mourn their loss. Peace be to his ashes.—Reporter.

SWEET—Mr. C. L. Sweet, a faithful member of the Warren Chapel Methodist Episcopal Church, Mt. Vernon, Ga., departed this life October 18, 1928. His life was a beautiful example of Christian faithfulness. Mr. Sweet was sixty-five years of age. He leaves to mourn his passing his wife, Mrs. C. L. Sweet, and a host of friends. The funeral service was conducted by his pastor, the Rev. P. E. Smith. The body was laid to rest in the McKinnon Cemetery.—Reporter.

TURNER—John Wesley Methodist Episcopal Church, Bristol, Tenn., lost one of her oldest and most loyal members on October 4, in the person of Sister Lucy Turner, who

passed away at the home of her daughter in Johnson City, Tenn., in full triumph of faith.—E. E. Brown, Reporter.

VAN—Sister Edna Van, at an early age, was united in the bonds of holy wedlock to Mr. Van, to which union six children were born—four girls and two boys. She was converted at an early age and joined Mt. Pleasant Methodist Episcopal Church, on the Benton circuit, Miss. From this time until her death she remained a faithful and consecrated member of the church, under the leadership of Brother Morton. She died July 17, 1928. She leaves six children, other relatives, and many friends to mourn her passing. During her illness she constantly talked about the Lord. She was buried July 18, the funeral being conducted by her pastor, the Rev. H. Holston.—Isabella Elom, Reporter.

Cards of Thanks

The Rev. and Mrs. C. M. Webb wish to thank the members of West Enterprise (Miss.) charge and their good friends of the Missionary Baptist Church and the Holiness Church for the wonderful storm party at the close of each week's service during the revival, which consisted of many pounds of choice groceries and some choice canned goods. We pray God's blessings on you all. Come again.

We take this method of thanking the following churches for their support in our closing service before the Annual Conference: Alexandria and Lawson, \$12; Evening Star No. 1 and No. 2, \$10; St. Paul, \$6.75; Woman's Home Missionary Society of Mt. Nebo, \$10; Ladies' Aid, \$6; Sunday school, \$7; public collection, \$20; total for the night, \$71.75; grand total for the day, \$83.75. We pray God's richest blessing upon these good people.—The Rev. W. R. London, Pastor.

Our ex-pastor, the Rev. Charles Anderson, wishes to thank the members and friends of Peck Methodist Episcopal Church, New Orleans, for the kindness shown him and family just before leaving for the Annual Conference at Lake Charles, La. He wishes to thank them for the beautiful tailor-made suit and the sum of \$3 in cash. Mrs. Anderson also thanks the ladies for \$9.25, and the many friends for their beautiful gifts. Peck Church had wonderful success during the past year. We trust that our newly appointed pastor, the Rev. Arthur Robinson, will lead us to victory, with the help of the Master.—Miss Laura L. Christopher, Reporter.

A storm struck St. Paul parsonage at Meridian, Miss., during the rain Thursday night, October 30, while Dr. and Mrs. Howard were at prayer meeting, and left many pounds of choice groceries on the table. Among the kind friends whose muddy foot tracks could be seen were: Mesdames M. Jones, M. Dillon, E. Moore, E. Williams, M. Coleman, O. Whitaker, R. N. Jones, M. Reed, L. Gaines, G. Printice, E. Stewart, Mr. and Mrs. Fielder, Mr. R. B. Rayford, Mr. and Mrs. E. Needham, Mr. and Mrs. L. Smith, Mr. and Mrs. W. S. Stokes, Mr. Joe Cherry. The pastor and wife take this method to thank these and other friends who took part in this timely and thoughtful remembrance. A cordial welcome awaits their return.

The Rev. J. S. Dickson wishes to thank the good members of Jordan Chapel Methodist Episcopal Church, Baton Rouge, La.; also the members of the Baptist churches. The Jordan Chapel Church Workers' Club for a \$2.50 white shirt and \$4.20 in cash; also Miss Laura Cyrus for \$1.10; Mrs. Jannie Henderson, a cake; Mrs. N. Banford, a chicken; Mrs. A. Black and Mr. Robt. Stone, trip to the depot. We also wish to thank the employees of the Y. & M. V. R. R. Roundhouse, through Bro. John Randolph, for \$4.11. I wish to express my sincere thanks and heartfelt appreciation to all who helped me to go to Lake Charles, La., for the Conference, October 17. We appreciate very much a purse of \$80. May God bless these good people.—J. S. Dickson, R. F. D. No. 4, Baton Rouge, La.

I desire to thank the following pastors and their auxiliaries for tokens given me after six years' work among them on the Baton Rouge District: Jordan, Rev. Dickerson, pastor; St. Mark, M. R. Walker; Neely, Wm. Harrell; Marlingouln, Peter Wright; Scotland, G. W. Carter; Andrews, W. H. Knox; Port Allen, D. S. Sloan; Lottie and Banks, J. H. Thompson; Wesley, R. B. Sanford; Mrs. M. E. James, president of The Woman's Home Missionary Society of the district; Mrs. Alice Berryhill, president of the Ladies' Aid; Mrs. Emma Thomas, of the Ladies' Aid of Wesley Methodist Episcopal Church; and Mrs. J. G. Gilbert. I shall at all times think of the kindness shown me, which stirred me to do more for the advancement of every interest of the church. God bless you.—B. J. Reddix, 8514 Plum Street, New Orleans, La.

Marriage

BRANDON—FINCH. The marriage of Mrs. Leilla Finch and the Rev. J. H. Brandon was solemnized at Clark's Chapel Methodist Episcopal Church, Lutherville, Ga., Wednesday evening, October 31, 1928. The ceremony was performed by Dr. J. W. Queen, district superintendent of the Atlanta District; and the Rev. C. G. Glasentanner, pastor of the Lutherville circuit. Following the ceremony, a reception was given at the home of the groom, the Methodist parsonage in Hogansville, Ga. For a number of years Mrs. Brandon was a successful teacher in the public school at Lutherville, Ga. The Rev. Brandon is the popular pastor of the Hogansville circuit. We wish for them a happy sail over life's sea.—Rev. J. H. Bridges, Reporter.

Woman's Column

Dear Sisters of The Woman's Home Missionary Society, Tennessee Conference: We are hoping you are planning for your thank-offering service in November. Have you sent for your thankoffering envelopes? As we all know, the offering of this service will be used to pay the salaries of our missionaries. We are hoping that this year each auxiliary will send in its thankoffering money to the Conference treasurer during the month of November, so that we may do our part in helping to get these salaries paid. We hope you observed September and October as dues-paying months, and that you will get in the habit of meeting each obligation as it comes. The work is so systematized that if we take hold of it at the right time it will be easier for us to meet every obligation. After our annual meeting the corresponding secretary sent each auxiliary the apportionment for the year. We are hoping that you will raise your pledges and send them in immediately. Our student aid money is due, and you are urged to send it in as soon as possible. We are hoping that every district and auxiliary president is planning a membership drive in the near future. All of these efforts will be easy if we work our group plan. We would like to hear from each auxiliary concerning the progress of its work. Yours in His name.—Mrs. I. B. Scott, Nashville, Tenn.

The Preachers' Wives' Annual Union was organized at Shelbyville, Tenn., October 19, at 8.30 P. M. The following officers were elected: Mrs. S. M. Utley, president; Mrs. E. J. Cox, first vice-president; Mrs. L. M. Armstrong, second vice-president; Mrs. S. M. Strayhorne, treasurer; Mrs. A. L. Nelson, secretary; Mrs. J. H. Johnson, corresponding secretary; Mrs. M. E. Granville, reporter. The annual meeting is to be held at each Annual Conference. The purpose of this union is to build a home for the retired preachers and their wives. Mrs. Eva M. Clair, wife of our own Bishop M. W. Clair, accompanied him to Shelbyville, Tenn., where the Tennessee Annual Conference was held. We, the preachers' wives and laymen, have not words to express our appreciation for the information and timely remarks given by Mrs. Clair. On Friday, at 8.30 P. M., October 19, she lectured to us on the subject, "Women's Work in the Religious

World." The lecture was grand and inspiring. She was vivid in imagination, charming in sentiment, and profound in thought. Those who were interested pledged to organize foreign missionary societies and leave off unnecessary things and give to the cause of foreign missions.—M. E. Granville, Reporter.

Special Notices

The address of the Rev. Geo. W. Baker has been changed from 853 Whiting Street to 859 Sedgewick Street, Apartment 20, Chicago, Ill.

The Board of Examiners of the Atlanta Annual Conference will meet in Grace Methodist Episcopal Church, Covington, Ga., Tuesday, December 11, 1928, at 10 o'clock A. M. All persons having work with the board will please report with books for examination.—H. W. B. Wilson, Chairman of Board.

Mississippi Conference—Dear Brethren: In order to prevent the usual rush and inconveniences suffered at the seat of the Annual Conference, and that I may have more time to prepare the treasurer's report, I am making the special request that each pastor of the Mississippi Conference prepare his report and forward it to me through the mail at 3016 21st Street, Gulfport, Miss., so as to reach me not later than December 3. All checks or money orders should be made payable to the treasurer. Personal checks will not be accepted. Sincerely yours, M. P. Johnson, Treasurer.

Death Claims Two Pastors

Within the last two weeks death claimed two of the most active and beloved of the pastors of our important Southern churches in the persons of the Rev. Joseph Griffith and the Rev. Dr. J. L. Wilson. The former was a member of Atlanta Conference, and was stationed at Newnan, Ga., where he was doing very effective work. He was a fervent gospel preacher, a good minister of Jesus Christ, who studied to show himself approved unto God, a workman who needed not to be ashamed. At one time he was district superintendent and served out his full period in the ranks of leadership in his Conference. Dr. J. L. Wilson's ministry had covered a much longer period of years. He had formerly served the church as an educator, having been connected years ago with Rust University as professor and financial agent. His later years were given to the pastorate, in which he had served a number of the larger appointments within several of the Southern Conferences, including Upper Mississippi, Little Rock, Louisiana, and Central Alabama. It was while serving at Warren Church, Mobile, that death crept upon and carried him away. Another of the shining marks of the Central Alabama Conference struck by death recently was the Rev. J. A. Holiday. Though one of the older Conference members, he was one of the most active and effective. Dr. Wilson and he were secretary and assistant secretaries, respectively, of their Conference at the time of their sad death. In an automobile accident, both the Rev. Bro. Holiday and Mrs. Holiday were injured, she fatally

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and he afterward succumbing from effects of the shock and from grief. Gradually, surely our ministerial ranks are being depleted, with few recruits in sight. While sympathizing with the bereaved loved ones in these instances, may we not pray the Lord of the harvest to send forth more workers to take up and carry on the work left undone by these faithful servants?

\$550,000,000 for Christmas Savings Accounts

Banks and savings institutions, numbering more than 8,000, report that upwards of \$550,000,000 have been saved during the current year by depositors on Christmas savings accounts, which is a fine attestation to the value of thrift and sane economy. It is about five times the amount thus husbanded in 1920. By direct mail inquiry it has been ascertained that the amount saved will be expended as follows: Two hundred and thirteen million of the total will flow into the country's stores to pay for Christmas purchases; \$165,000,000 will be deposited in permanent thrift or savings accounts or used for permanent investment; \$72,000,000 will be used for year-end commitments; \$30,000,000 will pay insurance premiums; \$29,000,000 for interest and reduction of mortgages; \$25,000,000 for taxes; \$11,000,000 for education, and travel and \$5,000,000 for charity.

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, NOVEMBER 29, 1928

LIFE'S SUN

Life's sun is slowly rising, with its rays so clear and fair,
And all the world around me seems so bright;
Lo, I hear the voice of reapers, laboring here and everywhere,
Gathering souls for the brighter side of life.

Life's sun has reached its zenith, with its brightness shed abroad,
And my soul is filled with rapturous delight
As I view this mighty army doing service for the Lord,
Gathering souls for the brighter side of life.

Life's sun is slowly sinking into the great beyond,
The day is swiftly turning into night;
Yet the voices of the reapers in praises doth resound,
Gathering souls for the brighter side of life.

Life's sun has ceased its shining, from labor takes its rest,
And never more will there be any light
For the soul that's lost in darkness, not numbered with the blessed
Of gathered souls for the brighter side of life.

—L. McNISH CLARK.

The Nation's Gratitude for Peace and Plenty

Seventieth Congress in Closing Session

The Rev. Harry Earl Woolever

Editor of The National Methodist Press

THROUGH His divine favor, peace and tranquillity have reigned throughout the land," are the words of President Coolidge in his proclamation calling for the nation to give thanks. In times of war, when the lives of our youth are being sacrificed upon the fields of battle, we pray for peace; but how carelessly do millions of our people treat the subject of peace while enjoying its blessings. The President goes on further to say: "He (God) has protected our country . . . and has directed us in the way of national prosperity." Here we stand as a nation pictured as the beneficiary of peace and prosperity. While the truthfulness of these words is widely accepted, the tremendous national obligation they imply is not realized as generally as might be.

No thoughtful citizen who weighs the words of the Chief Executive questions the fact that the God who favors us with peace and prosperity would have the same blessings rest upon all mankind. In view of this fact, it is inescapable that this, the strongest nation, because of its blessings in natural and accrued resources and the number and ability of its people, is under obligation at this period in human history as no other nation in the family of nations, to foster the spread of permanent peace for all the world.

"PEACE OR PERISH"

Premier Baldwin, of Great Britain, whose ministry has been going through stormy waters because of the recently exposed secret treaty between England and France, put in terse statement the present world situation which should challenge into action every thoughtful citizen. He pointed out that the choice offered to Europe to-day is, "Peace or Perish." If the civilization of Europe were to perish through war, America also would be dragged down into the mire. President Coolidge left no doubt in his statement as to the commercial, economic, and financial interests which relate us to foreign lands and which interlock our welfare with their welfare as effectively in many respects as would "entangling alliances" such as might appear in the records of the State Department.

PRESIDENT COOLIDGE CHALLENGES THE NATIONS

President Coolidge, in his Armistice Day message, was more outspoken than at any time during his seven years in the White House. His statements have caused consternation in the ranks of peace advocates in Washington who have interpreted them as a declaration of the purpose of this nation to build a great navy, which might provoke a world competition in armaments. His words have aroused foreign nations, especially England and France, to an unusual discussion as to the future policy of the United States. They have been seized upon by the Navy Department officials as a possible aid in their efforts to put through Congress their program for a large navy. The seriousness of this message and its possible effect for good or evil have been emphasized at home and abroad with each passing day since its delivery.

The negotiating of a treaty in secret at this period, when the universal demand is for open treaties openly arrived at, was one of the most outstanding blunders of British and French officials since the World War. However, the English people have expressed their disapproval of such a treaty in most emphatic fashion. Whereas, the friendly relations between France and the United States have not been aided by this new adventure in secret diplomacy, there can be no doubt that the French people never want to see another war. The public reaction in Eng-

land has been so decided as to cause the officials to renounce their treaty. This result is a tribute especially to the manifest demand of the British people for relations of co-operation, friendship, and peace with the people of the United States.

PRESIDENT COOLIDGE'S PLAIN TALK

The outspoken address of President Coolidge gave the European nations, especially France and England, to understand that payment of their war debts to the United States is expected; that this country will not furnish loans for the purpose of building up military establishments, and that this nation is financially better able to build fighting ships than any other country. The Chief Executive coupled these statements with his backing of a program for the building of fifteen more cruisers unless an agreement is soon reached whereby the nations will undertake further to limit their armaments.

It is hoped that the President's plain talk will result in an awakening on the part of European statesmen to the fact that both governmental economy and the possibilities of future conflicts, if present conditions are allowed to continue, require early agreement which will reduce the fighting forces of the nations on both land and sea.

PEACE AND PROGRESS

Back of President Coolidge's unusual message was an evident desire to hasten the world-wide ratification of the pact renouncing war and thus preparing the way for peace and progress. In this he will have the active support of the Christian people. The people who must pay the bill for the construction of navies and pay the price in blood and sacrifice of future conflicts must not allow the national legislators and executives to be overawed by the present drive of the navalists, who are using the President's message to further their program.

Of course we want to defend our national liberties and rights, and if there were no other way, we would build up great fighting forces. But there is a better way and a more equitable one. For this the people must declare and back their representatives in Congress in standing for the same. This must ever remain "a government of the people," and it will so remain only as the people let their will be known.

The Christian people are credited by leading government officials with checking the program by which the big navalists sought to add seventy-one ships to our fighting forces at sea. These same church people insisted upon placing in the bill before it passed the House the clause giving the President authority to suspend the construction of cruisers in case of an international agreement for further limitation of armament. They further spoke through their representatives, requesting the President to encourage such an agreement. It is to be hoped that that end was in the mind of the President when he delivered his address and that it may soon be realized. The present bill (H. R. 11526), calling for the construction of fifteen cruisers and an aircraft carrier, will be before the Senate in the early days of the session. In the meantime, those who desire to see tried every possible means for establishing peaceful relations among the nations before a program is launched which may stimulate competitive navy building may serve that end by letting their senators know their convictions upon three subjects now up—the early ratification of the Kellogg Pact, the construction of a large navy, and the earliest possible calling of an international conference for the further limitation of fighting

forces. It is the right of the people to have their will accomplished, and early action may save the later sacrifice of the youth of the world.

CONGRESS IN FINAL SESSION

The closing session of the present Congress will not show much change in personnel, but in its action will doubtless be influenced considerably by the changes which the people have made in the membership of the Seventy-first Congress. The dries increased their strength, as did the majority party. As visitors look over the Senate they will miss some prominent members of the past. The late Senator Frank B. Willis, well known because of his distinguished appearance and as a leading champion of the prohibition cause, will be missed. A legislative veteran has been elected to take his place, Senator Theodore E. Burton, who has served twenty-four years in the House and a six-year term (1909-1915) in the Senate. His ability will bring him early recognition in the Upper House. In the place of the late Senator A. A. Jones, New Mexico will be represented by a native of Old Mexico, O. A. Larrazola, who was born across the border in Chihuahua, but later became governor of the State to which he moved and which he now represents. Otis F. Glenn occupies the Illinois seat, which has been vacant for two years, owing to the refusal of the Senate to seat Frank L. Smith because of excessive funds employed in his election. There is a remaining vacant seat, one belonging to Pennsylvania, which the Senate, for similar reasons, has not granted to former Congressman William S. Vare, who claims title to it. Another new member in the present Senate will be John Thomas, who succeeds the late Frank R. Gooding, of Idaho.

In the Senate of the Seventy-first Congress there will be a more radical change, for in place of the nominal advantage of one on

(Concluded on page 948)

Personal and General

—Miss C. I. King, former superintendent of Eliza Dee Home, Austin, Texas, was a pleasant visitor to the Southwestern office during the past week.

—The Rev. and Mrs. L. T. Jones, of Wesson, Miss., are the proud parents of a fine baby girl, born to them on November 17. She has been given the name of Bessie Mae.

—St. Mark's Methodist Episcopal Church, of Chicago, Ill., the Rev. J. B. Redmond, pastor, has just sent into the office eleven cash annual subscriptions for the Southwestern. Mrs. Florence Tolison has recently been appointed Southwestern agent, and we appreciate the splendid effort being put forth by her in interest of the paper. Their goal is five hundred new subscribers!

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Can the Church Survive?

NOT infrequently we hear someone ask this question. Nor are those asking it doing so out of a pessimistic or cynical mood. Many of them are intelligent students of social institutions and of the cultural movements of the times.

They observe the changes occurring in the political and civic structure of society; thrones toppling, new forms of government being established, new and radical adaptations in the educational systems and concepts of society, the reconstruction of industrial and economic systems, the rise of newer and more efficient methods of advance toward desired social ends; and they ask whether the church can survive this period of transition without being seriously impaired; whether in this period of emphasis upon purely mechanical forms and function, the church can retain its present form, or even preserve its soul without radical adaptation in harmony with the obvious trend of changing institutions.

It may be reluctantly admitted, but is true nevertheless, that the church has taken on the habit of the age. It seeks such power as the world wields. In all too many instances its catering to the influential and to the great as well as to the rich and well-to-do is very evident. What a contrast here between this policy and the efforts put forth to recruit the ranks of the believers in those early days! In such days, men and women were welcome recruits to the New Way, though they were "ignorant and unlearned," if they had "been with Jesus." But the church has not strictly adhered to such a democratic qualification for membership. Sad it is that a great stride has been made in our times in shifting the basis of membership from quality of holy purpose and soul commitment, to the measure of the individual's local community prestige.

Likewise the future of the church is being threatened by political involvement. The church loses its power of appeal as the spiritual arbiter of conduct when it becomes the agent of political parties or schemes without or within. It should have little to do with political machinery or activity. Its realm of sovereignty is within the souls of men; challenging the moral will to loyalty and love of that which is virtuous and right in conduct and in heart. Primarily the task of the church, her concern is with the hearts of men rather than with the machinery of society.

Political activity within the church is as disastrous to its vitality as without the church. Nothing causes decline in men's estimation of the church more surely than the tendency of the church of Jesus Christ to become infested and dominated by political boodlers, as though the church were an ordinary political organization. The habit of men, of society, is to regard the church as a spiritual institution, carrying out the holy purpose of its Founder. When men observe in the church the prevalence of political methods and agencies, that take none or little account of merit, of character, of achievement, society insists that the church which practices such

things has little to differentiate it from any other social institution of the ordinary transient type.

On the power of machinery and numbers also, the church is too prone to depend. She was never so populous as at the present time, nor ever so well organized as to minutest detail. It would seem she possesses machinery for ministering to every need of mankind—intellect, body, and soul—or to the total personality. But with such organizational adaptation, has there come a corresponding and commensurate enlargement, enrichment, and efficiency of soul life? Is there increase in genuine Christian fellowship, the conscious spirit of oneness, which is the essence of the relationship made possible and obligatory through the teachings and life of Jesus? A progressive churchman wrote this a short time ago:

"The Protestant church is at the crossroads of institutionalism and individualism. The church which knows how to organize itself can do anything which modern organization can. It can extend itself in membership, stand for legislation, and build great edifices. But the danger is that such organization will turn pastors into executives, and put too much trust in cash and committees. One comes to wonder how Jesus did so much without being on a committee. We need less machine and more poetry, more development of the creative and imaginative impulses in parishioners. Long after our temples and skyscrapers are forgotten, the poetry, music, and literature will remain as a heritage of spiritual beauty. We want not an institution which cramps the soul of the individual, but we want to save souls from the hell of standardization. We want union and organization, but which is subordinated to the development of the soul, good will, friendship. Christianity was founded in little fellowships. It is not more joiners, but more human personalities we want."

And may the church of the present day be preserved from the folly and fate of the rich man, whose abounding harvests and bursting barns disclosed his reliance upon the power of material possessions in abundance for the inner satisfactions and security which nothing but spiritual values can give. If the church puts her confidence of success and permanency in her reliance on the prestige, political maneuverings, numbers, and finances which she can mobilize, as do other institutions, she will inevitably fail.

To survive, the church must make the most of that spiritual principle in life, those spiritual values in humanity, which she was called into existence to sponsor primarily. She must re-create the ideals of men into those which Jesus heralded and embodied; she must awaken in men the desire and hunger for these out of a sense of their supreme value for mankind; she must reveal the love, the passion, and sacrifice of her Lord in order that the possibility of His salvation might be available unto men; she must create in men the capacity for moral

choices, and stimulate their wills to commitment and conduct in harmony with His will. These are the things in which the church must major if she is to retain her hold upon the confidence and loyalty of modern society. By various other institutions and means, society is able to bring men into possession of other things which they need. It is only in the realm of the spiritual that the church is pre-eminent, or even can offer competition with other world institutions. If she fails here, she fails therefore everywhere.

It is only in the realm of spiritual values that Jesus

founded the church to function, and chartered her for existence, against the assault of all opposing forces—even the gates of hell. Nothing must persuade her that she has strength in any other aspect of society, or that, for her power and permanency, she can rely upon the machinery and forces of which other institutions make much. Hers is a spiritual ministry for spiritual effect; and hers is a spiritual body. Her power is from above. Living in the strength of this power, she will survive and accomplish glorious results increasingly for the glory of God.

The Central Conference Movement

TWO major subjects of immeasurable importance are engrossing the interest of Methodism during the present quadrennium. These concern the admission of laymen into Annual Conferences; and the enlargement of powers of the several Central Conferences. In reference to Central Conferences, the primary consideration contemplated by General Conference action was to provide local autonomy on foreign fields of the denomination. But the movement clearly involves, in its final working out, possibly the reorganization and readaptation of the entire church at home and abroad; on new lines of group cleavage.

Exactly worded, here follow the two amendments comprising the action by which the General Conference plans to effect its cherished purpose toward the constituency on the foreign field:

"Annual Conferences, Mission Conferences, and Missions, in such numbers as the General Conference, by a two-thirds vote, shall determine, may be organized by the General Conference into Central Conferences with such powers as the General Conference, by a two-thirds vote, shall prescribe.

"And (the General Conference) may empower Central Conferences to elect bishops or general superintendents whose episcopal supervision shall be within the territory included in the Central Conference by which elected, subject to such other conditions as the General Conference shall prescribe; provided, however, that a general superintendent or bishop elected by one Central Conference may exercise episcopal supervision in another Central Conference when so requested by such other Central Conference."

Together these amendments both give to Central Conferences already existing, and such others as may yet be organized, the power of election of their own bishops or general superintendents, and likewise make constitutional provision by means of which General Conference may, by two-thirds vote, group together, as it may desire, any number of Conferences in any geographical section of the church to constitute Central Conferences, upon any desired basis of arrangement. Setting forth his conception of the significance and scope of this movement made at Kansas City, the Rev. C. D. Royse, D.D., writing in the Western Christian Advocate of September 13, says:

"What I see ahead of us, if we are really to be a world church, is not a body composed mainly or almost entirely of Americans, and meeting always in this country, and undertaking the feats of mental and spiritual gymnastics; but a world body composed of representatives of all coun-

tries, in numbers proportionate to the number of communicants or approximately such proportions, meeting in any part of the world, and dealing only with world matters or relations between the different national Methodist Conferences. Then Central Conferences (or national by whatever name they may be called), for each country in which we have numbers to require such Conferences.

"The steps to this result would be something like as follows: We put into effect the proposed new legislation we are discussing. Then China, for an example, elects her own bishops through her Central Conference. She also has representation as now in our General Conference and helps to elect bishops for us and for the balance of the world that does not choose to elect through their own Central Conferences. How much there will be of that balance of the world I do not presume to say. It might be, and probably will be, in course of time that all foreign regions would elect their own bishops through Central Conferences. The United States is expressly excepted from this plan, but we will then be compelled to ask that we have the same right that we are now proposing to grant to others—the right of local autonomy.

"Thus we will either erect a Central Conference for the United States and limit the functions of the General Conference to world matters and inter-Central Conference relations, or we will constitute the present General Conference what it now really is (except in a very few of its activities), a Central or National Conference for the United States, and build a brand-new World Conference, to function as such exclusively."

All of which is a magnificent, practical ideal, harmonizing with the social spirit and trend of our times. Why should not Methodism pioneer for the other communions in that structural adaptation which our day makes inevitable?

True, it is the part of wisdom to face squarely the implications of such a proposal as it affects our colored membership in the church, constituting as we do, roughly estimated, about one tenth of the total constituency at the home base. But to the thoughtful, progressive mind there is no present need herein for alarm from our section of the general membership of the church. Before taking the contemplated step, the General Conference set up a commission of twenty-five to canvass fully all the facts of the situation, keeping clearly in mind the best interests of all the constituent elements in Methodism's world-wide communion, and that commission did its work with as much unselfishness and holy zeal as ever characterized a group of men devoted to Kingdom pur-

(Concluded on page 943)

The Contributing Editor's Page

"Christian Worship and Its Future"

ONE of the hopeful signs of the times is the attention being given to the subject of worship. The interest is not forced. It is not the result of propaganda. It is spontaneous. It is not at all academic, but entirely practical.

Men are just as deeply concerned to find God as ever they were. Something within drives them toward the Father of mankind. A true instinct seeks expression in converse and communion with the God revealed in Jesus Christ. Men are reaching up and out toward the Infinite. God is eternally seeking and finding men. In worship the soul seeks reassuring experience of the unseen, the permanent beyond the transient.

But what is worship, and how are men to worship if the exercise is to be satisfying and fruitful?

THERE are many who believe that worship as conducted in our churches, especially in our non-liturgical churches, is not all that it might be. Pastors and laymen are agreed in this. There is much dissatisfaction with lifeless routine and bare services. There is a distinct revolt from the ugly toward the beautiful, from that which offends good taste toward that which fits the occasion when man draws near to God. The town-meeting type of religious assembly, depending almost entirely upon the moods and mannerisms of one person, makes less and less appeal to those who worship because they seek if haply they may find the living God. This type of service is sure to disappear as young men and women trained in our schools and colleges to associate beauty and order with public assemblies take a larger place among us.

THE "blessings of which men have been most conscious as they have come together to worship God" are not solely individual. Human brotherhood waits for its realization upon a deeper and broader sense of the divine sonship. Doctor Ross reminds us that if our trust is in politics or ethics alone we are sure to be disappointed. It is not until we see our brothers as "fellow aspirants" that we are moved by the feelings that make us truly human and so truly Christian.

Such ideas as the following, taken without quotation marks from the pages of the author, indicate how important to the individual are the effects of the worship of God in the beauty of holiness. The area of the vision of the mind is enlarged. The eyes rest "on wide horizons." The mind, storm-tossed and distraught, is often brought into a condition of inner calm and strength. Problems which are incapable of intellectual solution are shot through with the light of hope and faith in the goodness of a God who is always true to himself and therefore always true to us.

THE Abingdon Press has issued a timely book, *Christian Worship and Its Future*, dealing with this whole subject. It is from the fertile mind of Professor G. A. JOHNSTON ROSS. The substance of the book was given as lectures on the Merrick Foundation at Ohio Wesleyan University. Nothing could happen of greater promise of future good for the individual worshiper and the church of Jesus Christ than that ministers and laymen should read and reread this fine book and consider how its ad-

mirable suggestions may be adapted to our needs and carried out in the same spirit and with the same noble purpose of the author. Some passages of the book might be used for the development of the devotional life. It is even possible that some of us may meet the risen Christ in its brief pages. This is not a book to be reviewed, but to be absorbed. It is packed with deep insight. Far-reaching vision spreads out from almost every page.

Are we aware that there is in men a craving which is "essentially a desire that the total life within us shall come into empowering contact with the Life conceived to be without and above us"? It is this desire that drives men toward God. But what do they ordinarily find when they come into our churches? Very much that is good in many of them, and Doctor Ross does not discount the fact. But he knows what all of us who have given any thoughtful consideration to the matter know, that what they find all too often falls far, far below what we have it in our power to provide.

BUT what of the future of worship? If those who are concerned to perpetuate it shape it more closely in harmony with the needs of men it will be characterized by "a more adequate conception of God." Men will be made to realize that God is interested in the whole of life, and not simply in its high moments and its co-called "religious" exercises. Anything and everything of real value and interest to us will be dedicated to Him. We shall not only sing a doxology when the offering of money is presented, but we shall also commemorate in corporate recognition the even more important offerings of living service.

Our worship will be more expressive of our whole nature. To-day it is too intellectual, too adult, too definitely tuned in with conditions and moods which all men do not share. It will check and restrain unwholesome emotionalism, but it will release for right action powerful emotions which furnish the driving power of high purpose. It will definitely appeal to the wills of men as it all too frequently does not to-day.

The worship of the future will emphasize the gladness, the joy, the "hilarity" of the Christian experience. The "somber pathos" and "complaining plaintiveness" inherited from "the Roman church and its monasticism and from Calvinism and his stern disciplinary legalism" will be shaken off, and we shall not be afraid to make full use of the "things" of life and nature in a worship which exults with joy unspeakable.

There will be a place for *silence* which will make unnecessary many of those words which now so fluently we use to hide the very shallowness of our spiritual insights, the lack of reality in our approach to the deep things of God.

Worship will reach an interracial, international significance in finding forms and a language which overleap all the natural and national bounds and boundaries, within which we are to-day locked away from each other in soul-isolation. There will be found "some ritual act of a representational sort gathering itself about the cross of Christ and His sacrificial self-offering there."

This book sheds a fresh glory upon acts which have all too often become perfunctory. It discloses the everlasting appeal inherent in the things of the spirit to the mind, heart, and will of man.

D. D.

Hymn Worship

The Unused Opportunity of the Church

By Bishop Wilbur P. Thirkield

I MISS the trumpets that are sounded in the morning," said a leading London preacher at the end of the War. We are more familiar with the "Misereres" than with the "Te Deums." He wished to hear the trumpet—the note of courage, confidence, and the joy of triumph in the church.

Doubtless many a delegate on his return at the end of the General Conference, with its resonant note of praise every morning from a thousand voices, must have missed the trumpet notes breathing the spirit of hope, confidence, and joy. Truly it was uplifting music, led by the great organ, enriched because it came from hearts touched by the "powers of the world to come." As T. R. Glover says, there is the sound of just such singing all through the New Testament. For "the hymn book at its best is a collection of first-hand records of experience. In the Christian church the doxology comes before dogma." And what a testimony that of Augustine, who witnesses to the subduing power of music in the early church: "How we did weep in the hymns and canticles, touched to the quick by the voices of thy sweet-attuned church!"

To many it will be a matter of interest to learn that at the last General Conference that representative group of Methodists sang but sixty-four different hymns.

In the General Conference of 1920 only forty-six different hymns were used, and, as Prof. Harrington observed, only six from the new hymns added to the 1905 edition of the Hymnal. However, in the Conference of 1924, 108 hymns were used, thirty-two of which were not in the old Hymnal, and thirty-one new to the Hymnal of 1905. This record is far from creditable, and surely does not indicate progress in church music. It rather clearly reveals a distressing condition that prevails throughout the church. These unused resources of the Hymnal are startlingly set forth in the words of Dr. Harper, that the average church uses only twenty-five hymns a year out of the 717 in the Hymnal, hymns worn threadbare until they have become commonplace, hymns which have lost their thrill through careless and constant use.

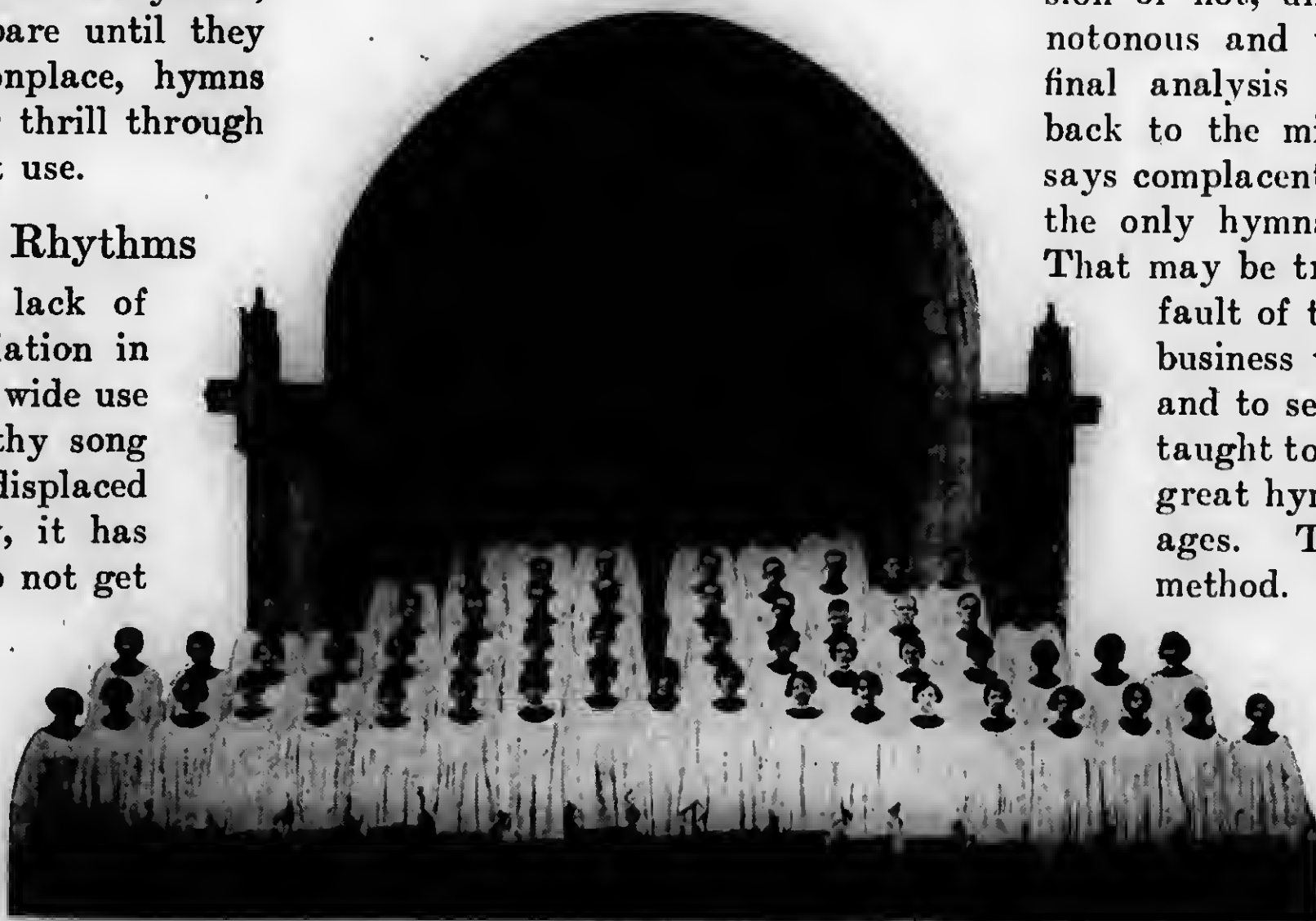
Jingling, Jazzy Rhythms

Along with this lack of thought and appreciation in hymn selection is the wide use of cheap and unworthy song books which have displaced the Hymnal. Truly, it has been said that you do not get a great religious experience out of bad art and out of cheap, dishonest, sentimental music and out of shoddy emotions.

And this is the peril to-day in thousands of churches. The situation is serious, as revealed in two of the last Conferences over which I was called to preside—one in the northwest and the other in the central east. The superintendents expressed deep solicitude over the lack of the Hymnal in fully half of the churches, so that the hymns that have given spiritual vitality and strength to Methodism were largely crowded out. The only way in which to meet this deplorable situation is through earnest, constructive hymn culture. Appreciation of the melodies of the masters comes not by intuition. It is through hearing and practice that they take root until gradually the dignity and beauty of a pure and noble musical form sets its standards in the mind. Says Carlyle: "Great music does really become a kind of inarticulate, unfathomable speech, which lifts us to the verge of the infinite and lets us peep over." If music is like that, what about our shoddy little ditties? Are we really praising God through them? Is such empty, thoughtless noise acceptable? Compare the noble and enduring tunes with the cheap melodies set to inane words with maudlin sentiment—jingling, jazzy rhythms of many modern song books. Think of the popular and too often cheap and sensational books sold for revenue mostly, empty of esthetic or ethical value, yet profanely offered in the service of Almighty God. They are largely without real harmony and devoid of reverence, which is the first requisite in the composer of sacred music. For such work is worship, and should never be "entered into unadvisedly, but reverently, discreetly, and in the fear of God."

"The Only Hymns the People Know"

It may be seriously asked, Why is it that the majority of our congregations are unable to sing the truly great hymns set to lofty choral melodies and elevated harmonies by the great composers? Why is it that many of the old hymns are sung so often, whether they fit into the occasion or not, until they become monotonous and threadbare? In the final analysis this condition goes back to the minister. The pastor says complacently: "Well, they are the only hymns the people know." That may be true, but is it not the fault of the pastor? It is his business to know the Hymnal and to see that his people are taught to know and to love the great hymns and tunes of the ages. This is the Pauline method. "Teach and train one another with the music of the psalms, with hymns, and songs of the spiritual life" (Moffatt). The attractive



power of good music and the moving force of inspiring singing by the congregation should be recognized by every pastor. Sympathetic co-operation with the choir and congregation will work wonders.

The pertinent question is, Do our ministers of to-day know the great hymns of the church as the fathers knew the hymns of their day? Do they have the place in the memory, thought, and imagination of the preachers as of old? They were surely singing pilgrims. The great hymns—spiritual, doctrinal, experimental—sung themselves into their deepest life. As they moved out in their life of conquest for Christ they carried two books. They knew them. One was the Hymnal. Great hymns flamed forth in their sermons. They caught the imagination of the people. They pierced the conscience of man. They sang the gospel into their hearts. They could forget the sermon, but the hymns kept singing on in their memory. Now you cannot drive out the cheap, modern song books by simply inveighing against them. They can, however, be supplanted by the expulsive power of a new affection for the ancient and modern hymns that have been tested and survive. Churches in the New Orleans Area, which I served for eight years, responded to this method by purchasing 70,000 copies of a book of selections of a hundred hymns printed from the plates of the Methodist Hymnal, selected and edited by the writer after singing through the Hymnal. They were bound in stiff cardboard, with the Order of Service and Responsive Psalms. It set hundreds of congregations singing the rich and noble hymns of the church and thus drove out weak and unworthy song books.

Musical Appreciation Among the Untutored

As an illustration of what intelligent and persistent training in hymn worship may accomplish, let me say that the finest expression of musical spirit and genius among untutored people I found in our church at Panama City, Panama. In the vestry there were one hundred Boy Scouts in training, and, singing a processional, they marched into the church. A large choir, more than half children, led the music. Instead of the cheap, popular song book, the Methodist Hymnal was used. I was greatly uplifted as choir and congregation joined in the great hymn of Henry Alford,

"Forward be our watchword,
Steps and voices joined;
Seek the things before us,
Not a look behind;
Burns the fiery pillar
At our army's head,
Who shall dream of shrinking
By our Captain led?"

Next came the truly great hymn of Thomas Oliver, set to the Hebrew melody, "Leoni," "The God of Abraham Praise," so rarely heard. Then came:

"Rejoice, ye pure in heart;
Rejoice, give thanks and sing,"

to the tune of "Marion," with its stirring refrain. The entire eight verses were sung. It was refreshing not to



hear the preacher call out in the middle of the hymn, as one so often hears, "Omit the fourth and fifth stanzas." The soul of the speaker was kindled to a living flame, and it was a privilege for me to preach the Word to this eager, expectant throng. The spirit of the service was such that the pastor followed the exhortation of the preacher with an invitation for those who would seek Christ to come forward. Now came the climax in the singing of those people, practically all day-laborers on the zone, yet showing the influence of the religious life and careful training on the part of the British Wesleyans in their West Indian Missions. Instead of their singing the oft-repeated refrain, "Come to Jesus, Come to Jesus," or some modern, empty sentiment to a flimsy tune, the invitation was given by the pastor in the thoughtful and expressive reading of the hymn:

"God calling yet! shall I not hear?
Earth's pleasures shall I still hold dear?
Shall life's swift passing years all fly,
And still my soul in slumber lie?"

The spiritual force and moving appeal of that great hymn of Gerhard Terstegan to the close harmony of John B. Dyke's "Rivaulx," as sung by choir and congregation, stirred the very depths of one's soul. It also reached the heart of the people as the choral harmonies were tenderly uttered by these devout singers, and thirty came forward seeking Christ.

Hymns of Triumphant Evangelism

It was under the power of just such hymns and tunes that Wesley gained his triumphs of evangelism, to which Austin Phelps pays this tribute: "For the planting of great Christian truths deep in the hearts of an awakened people, there is nothing comparable with John Wesley's tongue of fire, seconded by Charles Wesley's hymns. Under such conditions Methodism is inspired." Thus Martin Luther's saying is verified anew, "The devil can stand anything but good music, and that makes him howl." Mark, "good music"!

If Wesleyan missionaries can secure such enduring results among humble West Indians, an improved order in hymn worship is surely possible in our Methodism here. It is by no accident that the English Wesleyans are far beyond us in musical culture, and that in recent years the old-time power as a singing church has been regained. In 1901 the Hymnal Revision Commission had the wisdom to secure as music editor Sir Frederick Bridge, Mus.D. Congregational singing has been given a mighty impetus through practice by the people of hymns and tunes. In leading churches a weekly rehearsal of hymns by the congregation is held. Even Westminster Abbey has set the example for the nation by having the congregation meet to practice hymns before the service.

The first place for us to magnify the larger knowledge of the Hymnal is in our theological schools, as well as in the summer schools of ministerial training. The Annual Conferences may become schools of hymnology. The most majestic and uplifting rendition of the *Te Deum* I ever heard was in the Wesleyan Conference at Lincoln, when the voices alone supplied the harmony and organ undertones. No more rewarding service has been mine

than in the organization of Conference choirs of thirty or forty voices at each Annual Conference to sing the great hymns so largely overlooked by many pastors.

At the General Conference let us ennoble and enrich the opening morning service by a broader selection of hymns. The entire program may be made educative and inspiring if, on a platform extended beyond the organ, provision be made for a chorus of fifty or one hundred of the best voices in the Conference to lead in the hymns. Think of the opening of the General Conference with the *Te Deum Laudamus* as both confession of faith and adoration of our Lord, followed by the Ten Commandments, with choral responses; then the Holy Communion, closing with the "Glory to God on High," united in by the congregation. How inspiring and memorable such an hour!

If we are to restore the old-time power of hymn singing it is not simply by the constant use of the old familiar hymns, but by lifting the musical service in our Conferences and churches to a higher level. In our choirs let us substitute for often meaningless and undevout anthems the harmonies of lofty hymn tunes and the historic liturgies of the ages. And let all be bathed in the spirit of worship.

The New Church Hymnal

This brings us face to face with the new Hymnal provided for by the last General Conference. But this is another story. However, let me observe that it appears clear to many that the Commission on the Hymnal of 1905 must have left the selection of tunes entirely to the small Committee on Music. If the commission had sung through every tune as they should have done, surely scores would have been rejected, and the two music editors would never have been permitted to insert thirty-four of their own compositions, most of them unsingable, in the judgment of a devout musical group that has just sung them. Think of thus crowding out all but four of a master like Samuel Sebastian Wesley, Mus.D., composer of such enduring tunes as "Aurelia," set to "The Church's One Foundation." Reduce the number of hymns to about five hundred. Cross references would make many hymns available under more than one category.

A good hymn is a poem touched with lyric fire and inspiration, one that "voices the experience of the Christian in the presence of God." So in many let the cross be exalted, as old Prudentius pleaded:

"Sing the trophy of the Passion,
Sing the all-triumphant cross."

Furthermore, a true hymn has a vertical aim, with aspiration, petition, and an upward pull. Too many modern religious songs are merely flat, earthy, with no power of spiritual uplift. We need along with the hymns of the ages that link us with the life of the Holy Catholic Church, hymns instinct with the note of prophecy and which express ideals and inspirations of this new day in the Protestant church. Let there be added more hymns of the new social gospel, holding in them the vision of universal peace and of the world as the subject of redemption, expressing the spirit of service and sacrifice as well as praise. There is need for hymns of Christian activity which are a bugle call to heroism and express the soul of modern movements in the church. Hymns which are survivals of outworn conceptions of the Christian life or that have in them the note of extravagance or unreality should be omitted.

What a powerful influence in awakening and deepening the religious sentiment of the people is the singing of the great hymns and tunes! How noble in form and imagery! How majestic and uplifting in spirit and tone! How finely they set forth the very spirit of the gospel! How they bring the people into the atmosphere of worship! Such hymns spring forth from the heart of man in the exalted moments of Christian experience. They voice our highest aspirations. They are marked by insight into the deeper things of God. They take prophetic hold on the unseen, and often the vision and rapture of saint and seer are here joined. To lift the thought and imagination of the people into the atmosphere of such hymns; to give fresh visions of God; to awaken the emotions until they are aflame with lofty, religious sentiments; to stir the will until it surrenders itself to high and holy purposes—this is worship, and this is the mission of the Hymnal in the sanctuary.

MARSHFIELD, MASS.

Sorry Prayers

The sorry prayers go up to God
Day after weary day,
Whimpering through the eternal blue
And down the Milky Way.

Deaf to the music of the stars,
The children of desire,
Beggars before the throne of God,
They wait for God to tire.

The proletariat of heaven
Swarmed in the golden street
One day when Michael's host came by
Up to the judgment seat.

Above the heavenly mansions
Bright, streaming banners flowed,
While cherubim and seraphim
Were crowding in the road.

And then a little laughing prayer
Came running from the sky,
Along the golden gutters where
The sorry prayers go by.

It had no fear of anything,
But in that holy place
It found the very throne of God,
And smiled up in His face.

—LOUISE DRISCOLL, "The Garden of the West."

Twentieth Anniversary

Of the Organization of the Federal Council of the Churches of Christ in America
to be Celebrated at Rochester, December 5-11, Inclusive

THE twentieth anniversary of the creation of the Federal Council of the Churches of Christ in America will be coincident with its sixth quadrennial meeting, which will be held in Rochester from December 5-11, inclusive. A committee of one hundred, under the chairmanship of Dr. William Oxley Thompson, president emeritus of Ohio State University, has been responsible for the general plan of the meeting and for gathering valuable materials as a background for the discussions. In addition to the official members representing the various denominations which constitute the Federal Council, about two hundred outstanding leaders in the church have been invited and are expected to participate in the discussions.

A data book has been prepared by the Research Department of the Federal Council, indicating present-day conditions with which the church has to do. Each morning some phase of the conditions thus described will be introduced by a brief statement, following which there will be discussion from the floor, no formal addresses being given. The afternoon sessions will be wholly devoted to deliberations concerning the program and policies to be followed by the various commissions and departments of the Federal Council during the coming quadrennium, or to closely related topics. The evening sessions and Sunday afternoon meeting will be popular in character, with addresses on outstanding phases of current Christian interest.

Among the speakers at the popular meetings will be: Dr. S. Parkes Cadman, Dr. Robert E. Speer, President Mordecai Johnson, Prof. Reinhold Niebuhr, Major-

General John F. O'Ryan, Justice Florence E. Allen, Dr. Ivan Lee Holt, the Rev. Harold Cook Phillips, the Rev. A. L. Warnshuis, and the Rev. E. Stanley Jones.

Among other participants in the meeting will be Dr. Clarence A. Barbour, Dr. Elias B. Sanford, Bishop John M. Moore, Prof. William Adams Brown, Dr. William Horace Day; the officers and executive secretaries of the Federal Council, and representatives of co-operating organizations.

The regular sessions of the Federal Council will be held at the Seneca Hotel, and public meetings will be held in the Baptist Temple Building and the Central Presbyterian Church. The official headquarters of the Federal Council during the quadrennial meeting will be in the Hotel Seneca. The office of the Rochester Council of Churches, under whose auspices the anniversary and quadrennial meeting are being held, is in the Temple Building.

The Editorial Council of the Religious Press will meet on Tuesday evening, December 4, in the Hotel Seneca, and subsequent sessions will be held during the course of the quadrennial meeting. Several other co-operative bodies will also hold special meetings or luncheons.

This meeting of the Federal Council will undoubtedly be one of the most significant in its history, because of the importance of the impending problems which face the church to-day, and because of the definite purpose of the leaders in the Federal Council frankly to face the modern situation and to set up a program for the church which will adequately meet it.

The Necessity of a Ladies' Aid Society

In Each Church on the District

By Miss Beulah B. Lindsay

THE work of Christianity is a co-operative task, and the field for doing good is white unto harvest. Then to meet the spiritual needs of to-day, and to expand Christianity, the church must keep these ideas alive. For the district to grow and keep pace with the others, each church must grow and keep the spirit alive. And in order for each church to do this it is necessary for a Ladies' Aid Society to be maintained at each church on the district.

We readily know the word "aid" means to help, to assist. Then the duty of this organization is to assist the church in all of its duties, look out for the parsonage and welfare of the pastor. Many examples could be mentioned of what has been done as to furnishing the parsonage, assisting the church and Sunday school in money matters, etc. This society is to the church what soil is to the plant. Then, knowing what this organization has meant to some churches, it is quite plausible that each church on the district have this organization of ladies for such aid.

In it there is the co-operative spirit, where each has a specific duty. It is a rather common saying that women can do more in reforming the world than men. The whole history of the church is teeming with examples to show what women have done in building up and reforming the world. The church that is succeeding to-day is the laboring church. The pastor and leaders alone cannot perform all the duties of the church; they need the ladies' assistance. And when organized into this Aid Society, they know that they have a duty to perform. And feeling that they are to help carry the load, much can be accomplished. You can never tell what they can do until tried; for ideas are like diamonds: of no value unless uncovered, and increasing in value when polished.

If there were no church organization, nothing but sermons every week, the sermons would never be worked out into deeds. They would simply end in talk. An enormous amount of talk does little more than disturb the atmosphere, for without organization it does not

lead to concrete actions. It is true, of course, that the preaching of the gospel should inspire each of us to live our individual life in a Christlike way, but that is not enough. There are tasks that can only be done when we come together and pool our energies and money to make a force powerful enough to affect the whole life about us. And if the church is ever to do its practical work in this modern world, it must have the Ladies' Aid. The well developed tree is not simply one well rooted, nor one with giant branches, nor yet one replete with rich foliage, but all these features united. And the well developed church is not simply one with a good pastor, nor one with good leaders, nor yet one with a strong Ladies' Aid Society, but all these united. Each church is counted in making up the district, and for the district to make a round report, each church must play its part. Then, to have the well developed church, it is indeed necessary to have this feature, the Ladies' Aid, co-operatively working in its interest.

There is more force in this church organization than

in any other. Scientists tell us that there is enough power in an ounce of radium to ring an ordinary electric bell thirty thousand years. However true that may be, there is enough power in this organization to go on throughout long years of future service to humanity.

A sailboat which is making for port in a heavy storm or strong wind cannot progress on a straight line; it has to zigzag part of the time. It seems at times to be going away from the desired haven, yet that is the only way it can arrive. A church cannot reach its highest without having to zigzag part of the time. Yet the only way for it to succeed, is for the women to exert their energies. The demand of this age is for better churches, and more interest put into the work. The success of the district is depending largely upon the ladies of each church. For life, with its thousand voices wailing and exulting, reproving and exalting, is calling upon you ladies to arouse and gird yourselves for the task.

GREENEVILLE, S. C.

Bishop McDowell Greeted With Enthusiasm at Fort Washington Charge

THE members and constituents of the Fort Washington charge, Maryland, Washington District of the Washington Conference, will long remember Sunday, October 7, 1928. On that day the rebuilt Grace Chapel was rededicated by Bishop Wm. F. McDowell, D.D., LL.D., the resident bishop of the Washington Conference.

At 11.30 A. M. the opening sermon—a spiritual feast—was preached by the Rev. E. Duke Venture, of

the history of the church. At 3.30 P. M. the procession, headed by the pastor, Rev. T. A. Thomas; two little girls, one bearing the flag, and the other a bunch of choice flowers; the choir, and visiting ministers, marched from the parsonage lawn singing "O Zion, haste, thy mission high fulfilling." As the procession entered the church to the strains of the music, the bishop, Chaplain Bonner, and Dr. R. F. Coates, superintendent, rose from their seats and joined in the singing.

Plans for the rebuilding of the church were made some seven or eight years ago, but were not carried through. The late Rev. Walter Dorsey made elaborate plans for the building of a new cement-block church, costing \$7,000.

The Rev. T. A. Thomas, on assuming the pastorate two and one-half years ago, finding the financial plans for the building of the new church would have been disastrous to the struggling congregation, substituted a rebuilt church instead. The work was begun a year ago, but for unforeseen circumstances was delayed. In the work of rebuilding the following things were done, namely: a ten-foot addition was put on, a new roof was built, Gothic windows of amber color were put in, a bell tower was built, and a bell was purchased. The ceiling is of metal, painted white. A vestry and choir loft were also built. The roofing is of asbestos. The two main windows are made of beautiful stained glass. The total cost of rebuilding is \$2,900. Mr. Jesse H. Foster has been responsible for the financial matter.

A very large crowd was present at the dedication. Dr. Coates was the master of ceremonies, and right well did he preside. The following ministers were also present: the Rev. Wm. Price (Baptist), of Alexandria, Va.; the Rev. T. Bailey, of the African Methodist Episcopal Church, Tee Bee, and the Rev. Beverly Fields (Baptist), Washington, D. C. Mr. Wm. T. Thorne (white), of the Southern Church, gave a short address. Just before the dedication took place, Mrs. Irene M. Thomas, the pastor's wife, read an address of welcome to the bishop, and



Grace Methodist Episcopal Church, Fort Washington, Md.

Washington, D. C. Bishop McDowell, hastening from Baltimore, preached one of his great sermons from Psalms 26. At 3.30 P. M. Chaplain Frank Bonner, of Fort Washington, read one of the lessons and also made a brief address. The Rev. M. L. McKenny, of Oxen Hill, offered the opening prayer. At the morning service the procession, headed by the ministers, choir, and trustees, entered the church singing "Onward, Christian Soldiers," while Mrs. Mary Delaney rang the bell, the first used in

Doris Thomas, one of the pastor's little girls, presented the bishop with a large bunch of flowers. These the bishop took home for Mrs. McDowell.

The bishop complimented the pastor for the great work which he did. The church is one of the most beautiful in the rural sections of the county. The following

persons bought memorial windows, namely: the Colbert family, Mr. Wm. H. Henson, Mrs. Olivia Brooks, Mr. and Mrs. William Coleman, and Mr. and Mrs. William Delaney. The Washington Electric and Railway Company ran two special busses to the church for the occasion.

Statement to the Church

Adopted by the Board of Foreign Missions at Its Annual Meeting

THE meeting of the Board of Foreign Missions has been held in an atmosphere of cheerful activity.

The astounding response to the October appeal for World Service has been more than a rescue, it has been a reassurance. Not only has it brought to us the beginning of a new financial year with a slight balance in the treasury instead of another debt to provide for, but it has made clear that the Methodist Episcopal Church has not lost its confidence in the world-wide missionary enterprise. The heart of the church is still sound. Its vast local and domestic undertakings have not quenched its ambition for service to those in the far-off places. The church still believes that if the world is to be saved, it will be saved by Jesus Christ. Prophets may have appeared in many lands, but here is the only begotten Son, the one world Saviour. By all that we ourselves have received through Him we are debtors to give Him to all men.

The growing self-determination of the churches in other lands is no reason for the lessening of our zeal, but is a sign of the coming success of our labors and the answer to our prayers. Heroic efforts for self-support in those churches testify to the worthy quality of their Christian faith, but do not destroy the necessity for our continued help. Missionaries are still wanted—the best, the ablest, the most self-denying—and in even larger numbers; money is still called for, not in diminishing but in more generous amounts. The opportunities for and the crying needs are not less than before, but greater. For workers, for buildings, for student help, the field appeals with anxious heart.

Facing these open doors, however, the board feels compelled in its financial operations to pursue a conservative policy. The old debt, though steadily decreasing, is not wholly discharged, and this year must

pass before we can be certain whether the church has resolutely determined upon a real advance. Income and expenditure must be stabilized, not only for the financial security of the board, but for the avoidance of those violent fluctuations which cause anxiety, and sometimes dismay, upon the field. Hence, appropriations must still be held at the present figures, and urgent appeals from the field for relief and progress be denied.

The church may well consider whether the proportion of World Service funds now allotted to foreign missions adequately represents the present-day purpose of our people. When it is remembered that this one board must not only handle for Methodism in some forty countries problems of evangelism, church building, and theological training, but also must carry the work in medical treatment, hygiene, and sanitation, must deal with education—general, industrial, religious, elementary, and advanced—and must provide Christian literature for awakening peoples, we can but ask whether a little more than one third of the distributable World Service funds can possibly cover with any satisfaction these wide and varied needs.

But let us not speak or think too much of money or overestimate its power. "Not by might, but by my Spirit, saith the Lord." Victories have come in the midst of "cuts" and struggles and revolutions. We rejoice in the triumphs of the cross. We rejoice in the rekindling missionary passion of our beloved church.

"Lead on, O King Eternal,
The day of march has come."

For the Board: F. J. McConnell, Chairman; Herbert Welch, Secretary; F. T. Keeney, Titus Lowe, Albert E. Day, Orien W. Fifer, Ralph W. Sockman, Ralph B. Urmy, Frank A. Horne, James R. Joy, C. A. Ogren, Committee on Statement to the Church.

The Texas Annual Conference

By the Rev. J. H. Lovell

THE endowment campaign that has just been launched in the interest of Wiley College ranked as one of the major features (if not the major feature) of the sixty-third annual session of the Texas Conference, held recently at Marshall, Texas. And it was a happy coincidence, it seemed, that Marshall, the home of Wiley College, was chosen a year ago as the seat of the Conference this year. In this, opportunity was afforded the members of the Conference, a fine representation of the laymen of the Conference, the faculty and student body of Wiley, all, to get a simultaneous view of the wonderfully significant boost that has now come to

our Methodism and to our group in the great Southwest through and by the \$300,000 conditional donation offered by the General Education Board of New York on a \$600,000 first unit endowment fund for Wiley College.

In the reading of the appointments Bishop Jones emphasized the fact that the Wiley College endowment campaign is to be regarded as a major task of the ministers of the Conference.

It was clear that the enthusiasm in the campaign that has already been engendered by Dr. I. Garland Penn, President M. W. Dogan, Bishop Robert E. Jones, and others throughout the bounds of the Conference, was

fully matched by that of the students and faculty of the college. In fact, the institution already has a permanent and effective organization designed to keep up a constant interest and a systematic contribution to the fund on the part of every person on the grounds. As a result, even at this writing, several hundred dollars have been raised and turned over to the campaign treasurer.

The Dramatic Club, the Department of Music, other groups and individuals of the student body, entertained the Conference delegations and visitors lavishly and delightfully on several occasions during the week.

The daily messages of Bishop Jones are to be noted with profound regard. He speaks not only in the tones of a seasoned administrator, but also with the counsel of a friend and brother. His utterances come forth with greater weight and significance even as he continues to increase and ripen in wisdom, in experience, and in achievement.

Immediately upon the organization of the Conference (October 31), Bishop Jones proceeded to canvass the World Service collections and to see that the cash brought up by the pastors was promptly reported to the treasurer, and the same remitted by wire to the Chicago office. It was gratifying to note that the special October quota for the Conference had been realized more than one hundred per cent.

The following Conference officers were elected: W. H. Hightower, secretary, with J. T. Carraway, R. R. Bailey, J. L. Farmer, and K. S. E. Henry, assistants; W. D. Lewis, statistician, with J. L. Blue, E. F. Jackson, R. B. Ried, L. A. Greenwood, D. D. Dyer, and F. D. Mayes, assistants; E. H. Holden, treasurer, with A. W. Harley, L. A. Thigpen, C. H. Pemilton, W. L. McDonald, L. A. Greenwood, and L. B. Allen, assistants.

N. T. Mitchell, Allen M. Harris, and John H. Mann were admitted into full membership. Allen M. Harris, having been elected to elder's orders, was ordained an elder. Charles Payton was ordained deacon, having been duly elected to deacon's orders.

The general boards and other big interests were represented at the Conference as follows: Board of Foreign Missions, Dr. Alexander H. Kemp; Board of Temperance, Prohibition, and Public Morals, Dr. A. R. Howard; Board of Pensions and Relief, Dr. E. M. Jones; Board of Home Missions and Church Extension, Dr. W. A. C. Hughes; the Southwestern Christian Advocate, Prof. R. H. McAllister; Board of Education (several departments), Dr. F. H. Butler, Dr. I. Garland Penn, and Dr. M. J. Holmes; Gammon Theological Seminary, Dr. Willis J. King; Gulfside Association, Dr. K. W. McMillan.

The Southwestern subscription banner for the Texas Conference was awarded to the Houston District, Dr. J. S. Scott, superintendent.

The three new district superintendents are C. H. Pemilton, Beaumont District; C. W. Barnes, Palestine District; and W. L. McDonald, Paris District.

Memorial services were held for Jesse Jones and H. C. McCarthy, who had passed in the interim of the sessions; also for Mrs. Lamb, the deceased wife of L. S. Lamb.

J. O. Williams, Thornton Scott, W. A. Parham, J. E. Epperson, and W. R. Robinson were voted the retired relationship. E. W. Hayes was restored to the effective relationship.

E. W. Kelly was transferred to the West Texas, and E. O. Woolfolk to the Central Alabama Conferences. R. M. Davis was transferred from the West Texas, and E. W. Dean, C. C. Smith, and R. H. White were transferred from the Louisiana Conference. W. C. McMorries, appointed chaplain at Prairie View State College, was received on trial.

The Woman's Home Missionary Society and The Woman's Foreign Missionary Society of the Conference held alternate sessions during the week. The reports showed that more than \$1,000 had been raised by the two organizations during the year. Their meetings were interesting and well attended.

West Texas Annual Conference

THE fifty-fourth session of the West Texas Annual Conference convened at St. Paul Methodist Episcopal Church, Dallas, Texas, Wednesday, October 24, 1928, with Bishop R. E. Jones, of the New Orleans Area, presiding.

The services began with singing by St. Paul's choir; invocation by Dr. G. A. Deslandes. Bishop R. E. Jones, after delivering an instructive message, together with the district superintendents, administered the sacrament of the Lord's Supper to more than two hundred persons.

The memorial services of the deceased ministers were conducted by Dr. K. W. McMillan. Tribute was paid to the following: the Rev. H. H. Qualls, by Dr. J. H. Childs; the Rev. J. H. Swann, by Dr. J. W. Wickley; the Rev. S. W. Harvey, by the Rev. A. M. Mason; the Rev. N. H. Townsend, by the Rev. M. W. Stephens. The memorial sermon was delivered by Dr. R. M. Davis, after which the following district superintendents reported their work: J. H. Childs, C. H. Franklin, J. W. Downs, W. M. Ellison, G. A. Deslandes, D. B. Baker, S. E. Blacknell. Following the report of the district superintendents, the pastors reported their work by districts.

Dr. Wells, representing the Southwestern, was introduced, and made remarks in interest of that paper.

A box of lovely flowers was presented to the bishop by a blind man. After announcements, the Conference stood adjourned until 7.30 P. M. The great St. Paul's choir sang for the devotional services. Dr. W. L. Turner, a returned missionary, now stationed at Wesley Chapel, Austin, Texas, delivered a wonderful missionary sermon.

The business session of the Conference was resumed Thursday morning with the bishop presiding. The character of the retired ministers was passed and the question regarding the examination of the men in the Conference course of study was called. Because of the raised standard of the church, few were able to qualify. Bishop Jones said, with regards to the number of men in the courses, the West Texas Conference leads.

The Rev. R. S. Mosby was appointed chairman of a commission to consider the worth of a special insurance for ministers. Dr. E. M. Jones presented the cause of Pensions and Relief. He said the West Texas Conference had more funds to its credit than any other Conference. Dr. Hannan spoke concerning the magnitude,

efficiency, and ability to serve of The Methodist Book Concern.

Dr. R. N. Brooks, who was presiding, yielded the chair to Bishop Jones, who called for the reading of the standing committees. The Rev. S. E. Blacknell read the list. Miss C. J. King, recently retired superintendent of the Eliza Dee Home at Austin, Texas, was introduced. Miss King brought greetings from the general board. She has given thirty-five years' service in Texas. Dr. F. H. Butler spoke concerning the Epworth League. He said in part the West Texas Conference is doing more in the field of religious education than any other Conference in the church. Dr. Howard, of Washington D. C., representing the Board of Temperance, Prohibition, and Public Morals, was introduced and made an interesting address. The bishop conducted the 11 o'clock devotional services and delivered the message of the hour.

With brief devotion the afternoon session began. Dr. E. M. Jones was presented, and stated in part that "there were more than nineteen denominations who have millions for their claimants. Our church is not a church that follows, but a church that leads. The preacher is God's peculiar man." The evening services opened with the regular sermon by the Rev. R. S. Mosby.

Friday morning's session began at 8.30. Bishop Jones conducted the devotions. At the conclusion of this service, Drs. Johnson and Golden, of the Lincoln Conference, were introduced. President T. R. Davis, of Samuel Huston College, presented the cause of the school. Dr. I. Garland Penn, of Cincinnati, also spoke in the interest of Samuel Huston College.

The bishop started a rally for the college with \$10, and asked that the "ten" be covered by other "tens." The rally was very enthusiastic; many responded with tens, fives, and ones to the amount of \$510 for the college.

After the 11 o'clock devotional, Dr. W. A. C. Hughes brought the message of the hour, taken from Jer. 8. 7.

At 5.30 P. M. the Gulfside dinner was served in St. Paul's commodious dining hall. About seventy-five plates were served. President T. R. Davis, after timely remarks, introduced the following guests: Prof. J. J. Rhoades, Dr. W. A. C. Hughes, Dr. K. W. McMillan, Prof. T. B. Echols, and the elocutionist, who read two interesting selections. Bishop R. E. Jones was introduced as a climax to the occasion. The bishop is as much at home in a banquet hall as he is in the pulpit or in the chair presiding. The banquet was fostered by women of St. Paul and the proceeds given to Gulfside.

Friday night was Samuel Huston College Night. Dr. T. R. Davis delivered the principal address; subject, "The Place of the Christian College in the Lives of the Youth."

Sunday services began with a model Sunday school grouped in districts. The Dallas District won the banner, having raised the highest amount of money. The bishop preached at the 11 o'clock hour. The spiritual tide ran high. In the afternoon three were ordained elders. The Rev. C. S. Williams, pastor of St. James, Waco, preached the closing sermon. After closing remarks and reading of the appointments, Conference adjourned to meet with Wesley Chapel, Austin, Texas, in 1929.—J. B. Phoenix.

Is There Any Substitute for Our Class Meetings?—II

By Mr. W. Scott King

(Concluded from November 15 issue)

THE new emphasis which the times demand, which is perfectly legitimate and, in our opinion, will open to the class a new and enlarging life, is the emphasis of training. It is not enough that our members shall have training in the expressions of feelings or in public speech in general. There must be a definite and long-continued process of intellectual and spiritual drill if we are to produce strong, athletic, loyal soldiers of the Lord Jesus Christ. The class meeting must be to the individual, religiously, what the gymnasium is to the athlete; it must be to the church what the preparatory school is to the college, or what the military drill by companies is to the army. Properly conducted, it will make the weak muscular, the tyro in learning a scholar, the raw recruit a veteran.

The church can never be a conquering army without this training. It can never train a race of stalwart defenders of the faith unless they are taught to handle the sword of the Spirit and instructed how to put on and wear the whole armor of God. This drill covers the entire Christian life, and cannot be secured in the Sunday school, the Epworth League, the theological school, or the prayer meeting. There is no drill ground like the classroom. That is exactly fitted for this essential work. There we have seen the weakling become a giant, the child

outmatch a college professor, a ragged line of raw recruits come to march with line and tread that would have brought huzzas from a Wellington, a Napoleon, or a Grant. But more than that, we have seen a dress parade become a battle, and a battle become the devil's Waterloo, and that is the only battle worth while, for with a good God, an honest soul, latent power, and a great cause, all we need is the drillmaster. Let us find him.

The pastor is the most important factor in the success of the class meeting and, conversely, no organization or institution of our church is so helpful to the pastor as the class properly constituted and worked. The pastor must be held responsible in a large degree for the classes, since it is his duty to assign all members to classes, and to appoint and dismiss leaders. If members are not pleased with their class, he can transfer them to another; if leaders are incompetent, he can train or dismiss them.

To stimulate the members and encourage the leader, let him attend class himself. If the members need to attend, so does the pastor. It is just as easy to backslide in the study as it is in the shop or market. The temptations of a minister are just as manifold and quite as insidious as those which attack the average member. He therefore needs the class for himself. Has the meeting

been dull and uninteresting? Then let the pastor speak—tears in his voice, conviction in his soul, his heart to theirs. The dull meeting quivers with life, leaders and members are aroused, and that class-meeting talk will be remembered long after Sunday's sermon is forgotten.

Methodists need to know that any one method is not the class meeting. Change methods as much as changing times and customs make necessary, but the need for the class-meeting idea is a fundamental need of the soul. Sin and sorrow and death do not change with ages and climes, and anything which gives men victory over these is not antiquated or useless.

Bishop Vincent said: "The pastor must believe in the class meeting—its possibilities and the secret of its efficiency. He must accept the teaching of the Discipline, Paragraphs 28-33, 50-55, 101, 193, and Appendix 64. If he does not have this measure of faith in the class, he should seek a place in the ministry outside of Methodism. The plague that besets the class meeting is not hypocrisy, but dullness." Anything, if not irreverent, is better than stagnation. "He died of too much self-control" will be the verdict of the angels' autopsy over many a fair professor.

A girl, being catechized by a clergyman on the creed, was asked, "What is the communion of saints?" She replied immediately, "A Methodist class meeting, sir." And in that she was right. In our feverish life meditation seems almost a lost art. Can there be anything more helpful to the soul than an occasional quiet hour where kindred hearts commune with each other and with God?

In such a communion as this, the fictitious distinctions of rank and wealth disappear. Nothing will serve to remind us of our common brotherhood like the blessed evi-

dences which we see in these times of communion that the rich and the poor alike are sharers of the same Father's benediction. There is a fraternity here which we do not find in public worship, nor even in the larger gathering of the prayer meeting. It is a beautiful sight to see, as we often do in our class meetings, the business man and the laborer seated side by side, and when the meeting is over, turn to greet each other with the warm light of brotherhood in their eyes.

The great Duke of Wellington, when at the zenith of his popularity, was once partaking of sacrament in a village church. A rustic was observed to be kneeling at the duke's side, when an officious warden asked him to stand aside and wait. "No," said the duke, gently drawing the man to his side at the Lord's table, "we are all equal here." This is the same sentiment which the class meeting fosters, making it yet more tender and personal. One of the things which go to our hearts with comfort in these hours of communion is the conviction that we are taken with any temptation not common to other men. We are walking in the same path which they tread. We find that our rich neighbors have also their burdens to bear, and we behold that it is the common lot for men to wear sackcloth alike under homespun and broadcloth.

It goes without saying that the problem pressing upon the heart of every pastor to-day is, "How can I train in experience and righteousness, the church committed to my care?" "Doubtless," said old Izaak Walton, "God could have made a better fruit than the strawberry, but doubtless God never did." Perhaps some better scheme than the class meeting could have been devised for the development of spiritual life, but nothing better has been devised, and nothing better is in sight.

Liberia Gives Token to Radio Man for Valuable Service

A TESTIMONIAL dinner was given Thursday, November 8, at the Sherman Square Hotel, New York City, to George F. Gaede, a member of the Amateur Radio Relay League, for valuable service rendered the republic.

The credential to the United States Government, accepting membership in the International Radio Telegraphic Conference to Consul General Ernest Lyon, was first received at Mr. Gaede's Station 2BG, in Paterson, N. J. He was the first operator in this country to receive radio messages from Liberia. He has kept since then in constant touch with the republic by way of the air. He has been in communication with the radio operator in Monrovia nearly every night, a service of great value.

As a mark of appreciation to the Paterson operator, the Liberian government arranged, through the business firm of DeSota Bros. & Pardo, New York, to present him a token of recognition for his service rendered and instructed Consul General Lyon to make the presentation in the name of the president and people of Liberia.

Among the invited guests were: Mr. and Mrs. C. R. Pardo, Mr. and Mrs. C. Pardo, Mr. and Mrs. Robert Gaede, Mrs. Nettie Black, Mrs. Annie Venie, Mr. George Harris, Mr. C. E. Mitchel, Mrs. N. Gaede, mother of the recipient; Mrs. Ernest Lyon, wife of the consul general,

and Mr. DeSota, one of the commercial agents of the republic.

At the close of the dinner, Mr. DeSota, in well-chosen words, introduced Mr. Lyon, who, in making the presentation of a beautiful platinum timepiece and diamond studs and cuff buttons, said:

"Mr. G. F. Gaede, it gives me no little pleasure to represent the government and the people of Liberia in this function, of which you are the recipient of a token, in recognition of valuable services rendered the republic.

"Liberia is not the least among nations in the performance of noble and generous acts to those who exhibit the altruistic spirit. She has, as a nation, evidenced upon many occasions the spirit of gratitude by signally honoring those who render service in her behalf as in this instance to-day. The token, which I have the honor to present to you, is but the expression of that deep and sincere feeling of national gratefulness for those who contribute to her people's uplift and the strengthening of her national bulwark by service of whatever nature.

"You will rejoice with us in the nation's progress within the past decade, which progress is indeed marvelous. Like the other nations, she has had her share of suffering, resultant from the most disastrous war recorded in the annals of human history; with her it was synonymous to disaster. Deprived of contact with the

outside world, by the suspension of wireless and cable service; by misrepresentations and other sinister diplomatic efforts, which at times threatened to end her career as an independent sovereignty, but with a dogged determination, begotten of the example of those who founded the republic, with profound faith in God and confidence in herself, she emerged from the conflict with renewed national life and vigor to sustain her rank in the sisterhood of nations.

"She accepted membership in the International Radio Telegraphic Conference, of which the American President-elect was its distinguished president, and her representative was accorded a place among the delegates and is a signatory power to the treaty.

"She is a member of the celebrated Peace Council. Her president was received with distinguished consideration, befitting the dignity of his office during his recent visit to England and Europe; and last, but by no means the least of her acts, she is now one of the signatory powers to the Kellogg treaty to outlaw war.

"Liberia is the hope of the black man in the philosophy of self-government, capacity for which is questioned in certain quarters. In this era of national representation and progress, as operator and member of the American Radio Relay League, you have rendered service in a most remarkable manner, and this token expresses the nation's appreciation and thanks. The token is well selected. As time is the measurement of human life, this token will be a constant reminder of the brevity of human life, and of the immortality of human deeds. It is our wish that good and unselfish deeds may so adorn your life as to render your memory imperishable."

Mr. Gaede in receiving the tokens expressed in well-chosen words his profound gratitude to President King and people of Liberia for the honor and token of their appreciation.

The ceremony closed with a toast proposed by the consul-general to the President and President-elect of the United States, followed by Mr. DeSota, who requested the guests to raise their glasses and drink in silence to the toast, the health, and prosperity of the president and people of the republic of Liberia, the only constitutional government on the west coast of Africa.

The Central Conference Movement

(Continued from page 932)

poses. No man in Methodism better understands and embodies the spirit and purpose of the commission's work than does its brilliant and broad-gauged chairman, Dr. L. O. Hartman. Speaking with prophetic courage, concerning these amendments, he says:

"They provide for a large element of independence for each unit of the church that is to be, but also for a co-ordination of all the units in one central governing body which shall deal with matters of general legislation and with problems and issues of world-wide importance. In other words, Methodism in the present proposal is following its characteristic principle of adaptation and is making such changes as will render the organization efficient for a world movement in much the same fashion that the fathers at the famous 'Christmas Conference' of 1784 took the organization of English Methodism and changed and modified it to fit conditions in America. In

just a word, we are getting ready for the new opportunities that are rapidly emerging as a result of the great awakenings in every quarter of the globe. We are preparing to meet the problems of modern nationalism, and are blocking out a plan for a new Christian internationalism."

Hailing it as Methodism's "new adventure," he urges that "if we do follow this high road of faith, Methodism as an instrument for the promotion of the world-wide Kingdom movement will have no equal among all the religious bodies of the world."

What is clearly calculated to magnify the efficiency and enhance the fortunes of the denomination as a whole will not be dissented from by our group. A feverish imagination can easily people the atmosphere of this whole situation with spooks. But fright paralyzes the reflective mental processes, yielding no quarters for a reasonable course of action. His conjured fears must not cause the Negro in the church to give such undue prominence to his own interests as to fling selfishness across the path of progress of the denomination in adapting denominational structure to the demand of the age for the widest and most efficient ministry. Never must the group, more than the individual, cease to give practical expression in spirit and attitude to the Christian sentiment, "not for self only, but for others also." Supplementing these reflections, it were well also to be mindful of the volume of consecrated enthusiasm that carried the amendments to victory on the floor of General Conference; in case of the first amendment, the vote was 766 to 66, and of the latter, 768 to 6. Significantly the indications are that it will be done anyway, if General Conference action is to be taken as a fair registry of the mind of the church represented there.

If any other word were necessary it were well to challenge our group to confidence in the church whose past history of one hundred odd years has been one sustained social and spiritual contribution and open dedication courageously to the well-being of her Negro members. From such a background of disinterested service on his behalf, the Negro within the church may well conclude that the Methodist Episcopal Church will keep faith with him in the spirit of her Lord.

Voting finally on these propositions must, according to the legislation, be done by the Annual Conferences of 1929. District superintendents have been advised by the secretary of the General Conference to see that special sessions of Lay Electoral Conferences must be called to vote on the two amendments as handed down by General Conference. Previously existing Lay Electoral Conferences cannot legally vote on them according to Secretary Arter, who cautions that "it will not be according to the intent of the law to make use of the representatives elected to the Lay Electoral Conferences of 1927 and 1928." Those desiring full texts of the amendments in their setting in the proposed amended constitution will, of course, avail themselves of copies of the new Discipline already off the press.

—Some men feel big when they give little.

—Seeking happiness never helps you to find it.

—The stingy man is always after religion, but he never gets it.

—When you find fault with another you reveal the fault with which you are most familiar.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

PAUL GOES TO ROME

FOURTH QUARTER. LESSON X. DECEMBER 9

Scripture Lesson—Acts 27. 1 to 28. 31; Rom. 1. 8-15; Phil. 1. 12-14.

Paul's Last Objective. In our lesson on Paul's last journey to Jerusalem, we suggested that even if no trouble should have befallen him in Jerusalem, he would not have returned to Greece or western Asia, but would have made Rome his next missionary objective. He had already written the Christians of Rome his intentions to work with them and help them evangelize both Jews and Gentiles of Rome. But he wrote this only after his work had been well established in Ephesus, the last city of importance in the East in which he might labor. This is an indication that he had intended to go to Rome as soon as he had wound up his work in Ephesus. But he always wound up a missionary enterprise with a visit to the home field and to Jerusalem to report on that enterprise. Hence from Jerusalem he intended to go to Rome if possible. Rome was the capital of the world. And quite naturally he looked forward to his work there as the culmination of his missionary labors. All his other labors among the Gentiles were a preparation for his work in Rome. If there is any such thing as increasing in spiritual powers with the years of service, and if there is any such thing as increasing in practical knowledge with experience which comes from working among and with people of different classes, under different situations, and with different traditions and customs and religious and social backgrounds, then after winding up his work in Asia and eastern Europe he would go to Rome, the most important cosmopolitan city of the world, with the best possible preparation for the work there. He was ripe and rich in practical experience, a thing which his training in the university could not give. And he had worked himself up from an obscure evangelist of Cilicia into an apostle, to a successful pastor in some of the largest cities of the East, and to a leader of Christian thought.

But he did not get to Rome as soon as he had hoped to. For upward of two years he was held a prisoner in Caesarea. This was the greatest annoyance to him—the interference with his anticipated labors in Rome. To die for Christ, if needs be, would have been a joy to him. But his death would have been robbed of much of its sweetness had it come before he had had opportunity to witness and testify for his Lord in Rome. And when he appealed his case to Caesar he did it not upon any momentary impulse, but only after careful and prayerful deliberation with himself and God. Before his trial under Festus he had already decided what he would do in case he was not freed of the charges at that trial. This was to him the shortest route to Rome. He knew that, being a Roman citizen, the governor was duty bound to give him the most careful protection against unlawful physical violence if he had consented to return to Jerusalem to be retried. And he well knew that, had he been condemned in Jerusalem, he could then have appealed to Caesar. But he chafed under the separation between himself and Rome. He wanted by all means to get there by the shortest route. And, since he was not freed at his last trial, he would not spend any more time in litigations which would keep him away from Rome indefinitely. To Rome he must go as soon as possible, even though he must go as a prisoner.

All Things Work Together for Good, etc. It is interesting that Paul had often before written the Romans that all things work together for good to them that love the Lord. Believing firmly in that doctrine, he always strove, as much as in him lay, to make his

untoward experiences redound to his own good and to the glory of God. He was a thoroughgoing optimist. His choosing to go to Rome a prisoner is a good case to the point. Remember, we repeat, he did not appeal to Caesar simply to get justice and freedom. He wanted justice and freedom chiefly in order that he might be able to go to Rome to continue and complete his work as a world missionary. And he appealed to Caesar chiefly that he might the sooner get to Rome. In the first place, since he intended to go to Rome anyhow, his going as a prisoner saved him the necessary expenses of the journey. In the second place, should he be condemned to death in Rome, even then he would have had opportunity to testify for his Lord in the capital of the world and before the highest power of the world—a thing which could not have happened had he died in Jerusalem. And, in the third place, he expected confidently to be freed in Rome. And, having been freed there from prejudicial charges brought against him by the rabid Jews, he could carry on his missionary work there with much less liability to serious embarrassments from the conservative Jews than would have been the case had he gone there a free man with no charges against him. Certainly the Jews there could not bring any other complaints against him than those already brought. Should he be freed in Rome, and should his past religious activities be declared not illegal by Caesar, he would be the freest man that he had ever been to continue these activities. And Christianity would have been given a legal standing in all parts of the world alongside of all other religions. Not merely Paul, but the Pauline type of Christianity was being tried in the world's court! Jesus had been (mis)tried and condemned in the Jewish court; now Christ is to be tried in the court of the world!

The voyage to Rome was a never-to-be-forgotten one. Any superstitious man might well have thought that the troubles at sea only foreboded greater troubles for him in Rome. What superstitious man would not have thought that the storm and shipwreck, as in Jonah's case, bespoke God's displeasure with Paul? But not so Paul; these troubles made him stronger in faith; and he used them in every way possible for the glory of God in extending the cause of his Christ among men. He reached Rome the true hero of

the journey, without whom the voyage would have been entirely lost.
SAMUEL HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, DECEMBER 9, 1928

"Persuading them concerning Jesus"

(By D. D. Martin, D.D.)

It was a long and perilous journey which Paul made from Judea to Rome. There was more time and danger involved than the farthest reach on the foreign missionary field to-day. Paul volunteered to make it, for had he not appealed to Caesar he could have been set at liberty. It was his desire to preach the gospel to those who were at Rome. He had come to be known by those who had made the journey before him so that his coming was anticipated by those of his own nation who were in Rome. His presence appealed to them; the kindness of his spirit charmed them. They came in large numbers to hear him, and he persuaded them concerning Jesus.

Paul was a man of much travel. He knew the Roman empire. He has now come to the center of its vastness and its influence. It was the opportunity he had been seeking. Paul was not afraid of the city, neither of the politically great. He did not shrink from declaring the whole truth here as he had done elsewhere. This was a most strategic center and he proposed to make the most of his opportunity. E. Stanley Jones has been the best modern example of one who went among the great and influential in missionary endeavor, well expressed in his book, "Christ at the Round Table."

Jesus of Nazareth was not popular at Rome. The first utterance of Paul after making his position clear was to persuade them concerning Jesus. Paul was an Old Testament preacher. He spoke from the law and the prophets to prove the Messiahship of Christ. No one can present Christ who does not know the whole Bible. Christ is known because he fulfills the Old Testament teaching concerning the Messiah. The best way to gain the Orient to-day is to be a master of Old Testament history and teaching. It is the Christ of the Psalms and prophecy that appeals to the Oriental's mind.

Paul persuaded, but some disbelieved. No missionary can win all his hearers. Perhaps in the South Sea Islands they came as near winning whole communities as anywhere in the world. Some will not believe, but enough did believe in Rome to establish a strong church there which later shook the empire and made it the center of organized Christianity for centuries. Missionaries can everywhere persuade men and leave results with God.

GAMMON SEMINARY.

Epworth League Topic

DECEMBER 9

By the Rev. J. W. Haywood, D.D.

YOUR CHAPTER'S TEAMMATE

(Luke 4. 18-21)

While I was connected with the Centenary office of the New Orleans Area, I made a study of the Epworth Leagues of the area. The study brought out the fact that few of the churches had any League organization at all. In those churches where the organization did exist, it was antiquated in method and purpose. As I recall it now, there was not a single League in the area that subscribed for the Epworth Herald, and an astonishingly small number that subscribed for the Southwestern. The condition might show up a little better now, as regards the Southwestern. I doubt that it would as regards the Herald. I frequently get letters from Southwestern readers who speak of my discussion of the League topics. I feel pretty

safe in saying, however, that our Leaguers do not read the Herald and the Southwestern as they ought. For that reason League work is on the "drag," the methods being old-timey and altogether unattractive and ineffective.

To most League leaders, a meeting means a prayer meeting or class meeting. I have nothing to say against either of these meetings; I think nothing gives greater uplift and unction than a good old prayer meeting or class meeting once in awhile. But surely the League's task is not limited to this sort of thing. I know that these faithful leaders in the place where such a thing exists are doing their best. If they knew better, they would do better; of this I am dead sure. The

reason they don't know any better is, they don't get any new ideas; the reason they don't get any new ideas is that they do not read. "Reading maketh a full man," said Bacon. I once boarded at a place that was situated near a creek. Along the bank of this creek, not far from the house where I lived, was a depression about ten feet in diameter. When it rained and swelled this creek, the depression would fill with water. The water would remain unchanged until another rain happened along. I have seen

it stand unchanged for months and months. It would then get full of scum and tadpoles and wiggle-tails. Well, our minds can get just like that water—full of scum and tadpoles and wiggle-tails. To keep our minds from becoming thus stagnant, we need fresh streams of thought flowing through them. Such streams are brought in by the Southwestern and the Herald.

The Herald is worth \$1.25 a year single copies; in clubs of ten the price is \$1. MOROAN COLLEGE.

Little Stories of Achievement

What the Churches Are Doing

Jefferson, Texas.—St. Paul Church conducted a mock Annual Conference, October 28, with great success, under the leadership of the following district superintendents: Marshall, Mrs. A. L. Jackson, \$26; Navasota, Mrs. R. Navel, \$30; Houston, Mrs. J. R. Hants, \$30; Palestine, Mrs. M. A. Stevenson, \$8; Paris, Mrs. V. Cooper, \$6; Beaumont, Mr. Jim Johnson, \$8; public collection, \$6; grand total, \$114.—Jas. Hants, Pastor.

Hollandale, Miss.—Cook's Chapel: After a very splendid Sunday school, conducted by Sam Triplett, superintendent, Mrs. Lula M. Dickerson, president of the Ladies' Aid, put on a rally to pay off the indebtedness of the church. Bro. Claud Allen came before us with a text from Exodus 14; subject, "Go Forward." Public collection, \$1.01; Mrs. Janie B. Allen, \$4.10; Kirk Phinisse, \$2.25; Sherrill Triplett, 75 cents; Miss Mary Moore, \$1.65; Robert Boyd, \$3.20. Sam Triplett paid \$5 on the church site.—Sam Triplett, Reporter.

Wytheville, Va.—Since the arrival of our new pastor, the Rev. N. D. Smith, the work here has taken on new life. The Rev. Anderson Davis was with us on November 11, and preached a wonderful sermon both morning and evening. We raised his full assessment. We are looking forward to a great year's work, and we are quite sure we will raise all claims. We hope to get several subscriptions for the Southwestern Christian Advocate. The Rev. N. D. Smith is one of the best pastors we have ever had on the Wytheville charge.—R. L. Williams, Reporter.

Lewisburg, Tenn.—We are grateful to our beloved Bishop M. W. Clair for having sent to us the Rev. J. A. Beverly as our pastor, with his devoted wife. We feel that we will have accomplished something when we go up to our next Annual Conference. We have the Epworth League on foot again, and under the wise judgment of Mr. Earnest Dowell we have organized the young people into a "Beautifying Club." We are planning to build a parsonage in the early spring, under the leadership of Mrs. L. A. Hill. We have set for the first Sunday in December a hundred dollar rally. Everyone is seemingly engaged in a great work.—Mrs. L. A. Hill, Reporter.

Starke, Fla.—Sunday, November 11, was a great day for us at Mount Moriah Methodist Episcopal Church. Sunday school was held at 11 A. M., after which the love feast was conducted by Sister L. Thomas and Bro. J. Williams. At this time the Holy Spirit was with us. At 3.30 P. M. the Rev. W. M. McCloud preached an able sermon from St. John 6. 56. At the close of the sermon, Arner Bremore was baptized, the Revs. R. H. Debose, W. M. McCloud, and Bro. D. Dell officiating. The Lord's Supper was administered by the pastor, assisted by the Rev. McCloud. At the evening service the pastor, Rev. Debose, preached from St. John 14. 27. He spoke on "War and Peace." Raised for the day, \$11.12.—Damon Dell, Reporter.

Huntington, W. Va.—According to the opinion of some of the oldest members of the church, the great evangelistic effort, beginning October 1, and running two weeks, with

the Rev. G. W. Hall, pastor at Columbus, Ohio, a member of the Lexington Conference, and an efficient evangelist, aiding, surpassed any ever held in Ebenezer for twenty or more years. Eighteen conversions and reclamations. Twenty-one accessions for the quarter. This is extraordinary for the beautiful city of Huntington. Yet with its indifference to the high ideals of living and its "at-ease-in-Zion" spirit, the results of the revival, however, have been manifested in the renewed life of the church. The pastor, Rev. A. L. Jenkins, is still forging ahead, with a bright outlook for a fine closing of the Conference year in March.—Reporter.

Philadelphia, Miss.—Sunday, November 4, was a high day at Hopewell Methodist Episcopal Church. At 11 A. M. Dr. Spencer, the great evangelist, preached a soul-stirring sermon. He is a wonderful preacher. At 3 P. M. he preached at Stephen Chapel, and again at Hopewell at night. The spiritual tide ran high. We certainly extend to Dr. Spencer a standing invitation to our church at any time. Collection for the day, \$32.66. We have just closed a successful revival at Hopewell church, conducted by the Rev. T. H. Johnson, of Lake, Miss. The Rev. Johnson was at his best each night; his sermons were inspiring and uplifting. The church was spiritually revived, and there was one accession. Total collection, \$62.37. We pray that the Rev. Johnson and Dr. Spencer will live long to do the will of their Master.—Rev. W. L. Mills, Pastor; Maggie Moten, Reporter.

Starke, Fla.—Sunday, November 4, was a high day at Moriah Methodist Episcopal Church. We closed a ten-days' revival, in which four souls were happily converted, and four accessions. These were ten happy days for our souls. God has answered our prayers, and we thank Him. The following ministers assisted in the revival: R. Albert, W. M. McCloud, J. W. Robinson, C. Chandler, Bro. Damon Dell. Dr. D. S. Selmore, the district superintendent, preached two wonderful sermons, and we were glad to have him with us. Also the Rev. S. B. Wilson, pastor of Gainesville church; Bro. Damon Dell, and our pastor, the Rev. R. H. Debose. We pray God's blessing upon these men of God. May they live long to work for the Master. We are doing a great work under the leadership of the Rev. Debose. Collection for the day, \$14.05.—Damon Dell, Reporter.

Macon, Ga.—Sunday was a high day at Warren Chapel Methodist Episcopal Church. At 11 A. M. the Rev. Eli T. Michael preached a great sermon. His text was taken from Gen. 32. 26, and the message was enjoyed by all present. On Sunday night he preached from Gen. 19. 17. Our hearts were made to feel glad. We are now asking through our church paper that the Rev. Michael be sent back to Macon Station. He is just the man we need for this work. During this year the pastor was presented with a five-passenger Ford car; Bro. Ralph Caldwell was leader of the project. The members of Warren Chapel will leave no stone unturned to send our pastor up with a good report, and we hope to have him returned for another year. The Rev. Michael, together with other members, visited Mr. John H. Storey, who was ill; and after prayer and song, and remarks by the pastor, Mr. Storey was converted and baptized.—Carrie Clark, Reporter.

HOME FOLKS

who are kept there because of age, illness, the care of little children or invalids often feel cut off from the church school service. Those who, for our comfort, safety, and convenience, must labor on the Sabbath are also denied the inspiration of public worship. For these, our "Shut-ins and shut-outs," there has been provided

THE HOME QUARTERLY

Through this periodical they may have the joy of a share in the study of the church school lesson, the inspiration of daily meditation, may keep in touch with current topics, and through "News and Views" learn what other Home Departments are doing.

THE HOME VISITOR

is for the Home Department superintendent and her helpers. In addition to the contents of The Home Quarterly this magazine contains an eight-page supplement entitled "The Visitor's Round Table," a very helpful section.

The price of The Home Quarterly is 14 cents a quarter, 50 cents a year. Single, annual subscriptions, 75 cents. The Home Visitor costs 15 cents a quarter, 55 cents a year. Single, annual subscriptions, 75 cents.

You may have a free sample copy of either or both. Address

The Methodist Book Concern

CINCINNATI NEW YORK CHICAGO
Boston Detroit Pittsburgh Kansas City
San Francisco Portland, Ore.

Fargo, Ark.—Brinkley circuit: On October 19, Beauty Spot Methodist Episcopal Church gave a box entertainment in behalf of the loyal pastor, Rev. G. W. Thompson. Amount raised was \$6.37. This was given under the direction of Mrs. Catherine Hall. The rally still continues. Sunday morning, 9.30 o'clock, Sunday school was conducted by the superintendent, Mr. K. C. Creighton, and was taught by Mrs. N. J. Watson. At 11 A. M. the Rev. J. Boyce, of Marianna, Ark., brought to us a great message, and at 7.30 P. M. our pastor, the Rev. G. W. Thompson, preached a soul-stirring sermon. Amount raised for the day, \$26.88. On November 3 and 4 the district superintendent, Rev. J. H. Hatchett, held his fourth Quarterly Conference. At 7.30 P. M. he preached a noble sermon, and the spiritual tide ran high. His sermons are always inspiring. Collection for the quarter, \$10.25.—Mrs. Catherine Hall, Reporter.

Hensley, Ark.—New Haven Methodist Episcopal Church: Our beloved pastor, the Rev. J. H. Oliver, on the fourth Sunday in October, seemed to have been at his best. He preached a soul-stirring sermon, and our hearts were made to rejoice. He was accompanied by the following ministers: the Revs. Green and Bridget, of the African Methodist Episcopal Church; the Revs. Anderson and Cally, of the Baptist Church. The service was well attended. The house was filled to its capacity on Monday night. In our business session, the officers had good reports. We raised for the month, \$54. All departments of the church are alive under the leadership of Rev. J. H. Oliver. We also planned a program for the closing of the year, beginning November 21, ending November 25, and we hope to close a great year's work. The Ladies' Aid Society, under the direction of Sister Mattie M. Smith, gave a church fair, together with The Woman's Home Missionary Society. The amount raised was \$9. The Rev. Oliver has won his way into the hearts of the people.—David Smith, Reporter.

Benton, Miss.—On October 29, a rally was given for the purpose of paying our pastor, the Rev. H. Holston. The nineteen classes were organized into clubs; namely the Red,

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

PAUL GOES TO ROME

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Paul's Last Objective. In our lesson on Paul's last journey to Jerusalem, we suggested that even if no trouble should have befallen him in Jerusalem, he would not have returned to Greece or western Asia, but would have made Rome his next missionary objective. He had already written the Christians of Rome his intentions to work with them and help them evangelize both Jews and Gentiles of Rome. But he wrote this only after his work had been well established in Ephesus, the last city of importance in the East in which he might labor. This is an indication that he had intended to go to Rome as soon as he had wound up his work in Ephesus. But he always wound up a missionary enterprise with a visit to the home field and to Jerusalem to report on that enterprise. Hence from Jerusalem he intended to go to Rome if possible. Rome was the capital of the world. And quite naturally he looked forward to his work there as the culmination of his missionary labors. All his other labors among the Gentiles were a preparation for his work in Rome. If there is any such thing as increasing in spiritual powers with the years of service, and if there is any such thing as increasing in practical knowledge with experience which comes from working among and with people of different classes, under different situations, and with different traditions and customs and religious and social backgrounds, then after winding up his work in Asia and eastern Europe he would go to Rome, the most important cosmopolitan city of the world, with the best possible preparation for the work there. He was ripe and rich in practical experience, a thing which his training in the university could not give. And he had worked himself up from an obscure evangelist of Cilicia into an apostle, to a successful pastor in some of the largest cities of the East, and to a leader of Christian thought.

But he did not get to Rome as soon as he had hoped to. For upward of two years he was held a prisoner in Caesarea. This was the greatest annoyance to him—the interference with his anticipated labors in Rome. To die for Christ, if needs be, would have been a joy to him. But his death would have been robbed of much of its sweetness had it come before he had had opportunity to witness and testify for his Lord in Rome. And when he appealed his case to Caesar he did it not upon any momentary impulse, but only after careful and prayerful deliberation with himself and God. Before his trial under Festus he had already decided what he would do in case he was not freed of the charges at that trial. This was to him the shortest route to Rome. He knew that, being a Roman citizen, the governor was duty bound to give him the most careful protection against unlawful physical violence if he had consented to return to Jerusalem to be retried. And he well knew that, had he been condemned in Jerusalem, he could then have appealed to Caesar. But he chafed under the separation between himself and Rome. He wanted by all means to get there by the shortest route. And, since he was not freed at his last trial, he would not spend any more time in litigations which would keep him away from Rome indefinitely. To Rome he must go as soon as possible, even though he must go as a prisoner.

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the journey, without whom the voyage would have been entirely lost.

SAMUEL HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, DECEMBER 9, 1928

"Persuading them concerning Jesus"

(By D. D. Martin, D.D.)

It was a long and perilous journey which Paul made from Judea to Rome. There was more time and danger involved than the farthest reach on the foreign missionary field to-day. Paul volunteered to make it, for had he not appealed to Caesar he could have been set at liberty. It was his desire to preach the gospel to those who were at Rome. He had come to be known by those who had made the journey before him so that his coming was anticipated by those of his own nation who were in Rome. His presence appealed to them; the kindness of his spirit charmed them. They came in large numbers to hear him, and he persuaded them concerning Jesus.

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OAMMON SEMINARY.

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DECEMBER 9

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Little Stories of Achievement

What the Churches Are Doing

Jefferson, Texas.—St. Paul Church conducted a mock Annual Conference, October 28, with great success, under the leadership of the following district superintendents: Marshall, Mrs. A. L. Jackson, \$26; Navasota, Mrs. R. Naverol, \$30; Houston, Mrs. J. R. Hants, \$30; Palestine, Mrs. M. A. Stevenson, \$8; Paris, Mrs. V. Cooper, \$6; Beaumont, Mr. Jlm Johnson, \$8; public collection, \$6; grand total, \$114.—Jas. Hants, Pastor.

Hollandale, Miss.—Cook's Chapel: After a very splendid Sunday school, conducted by Sam Triplett, superintendent, Mrs. Lula M. Dickerson, president of the Ladies' Aid, put on a rally to pay off the indebtedness of the church. Bro. Claud Allen came before us with a text from Exodus 14; subject, "Go Forward." Public collection, \$1.01; Mrs. Janie B. Allen, \$4.10; Kirk Phinnesse, \$2.25; Sherrill Triplett, 75 cents; Miss Mary Moore, \$1.65; Robert Boyd, \$3.20. Sam Triplett paid \$5 on the church site.—Sam Triplett, Reporter.

Wytheville, Va.—Since the arrival of our new pastor, the Rev. N. D. Smith, the work here has taken on new life. The Rev. Anderson Davis was with us on November 11, and preached a wonderful sermon both morning and evening. We raised his full assessment. We are looking forward to a great year's work, and we are quite sure we will raise all claims. We hope to get several subscriptions for the Southwestern Christian Advocate. The Rev. N. D. Smith is one of the best pastors we have ever had on the Wytheville charge.—R. L. Williams, Reporter.

Lewisburg, Tenn.—We are grateful to our beloved Bishop M. W. Clair for having sent to us the Rev. J. A. Beverly as our pastor, with his devoted wife. We feel that we will have accomplished something when we go up to our next Annual Conference. We have the Epworth League on foot again, and under the wise judgment of Mr. Earnest Dowell we have organized the young people into a "Beautifying Club." We are planning to build a parsonage in the early spring, under the leadership of Mrs. L. A. Hill. We have set for the first Sunday in December a hundred dollar rally. Everyone is seemingly engaged in a great work.—Mrs. L. A. Hill, Reporter.

Starke, Fla.—Sunday, November 11, was a great day for us at Mount Moriah Methodist Episcopal Church. Sunday school was held at 11 A. M., after which the love feast was conducted by Sister L. Thomas and Bro. J. Williams. At this time the Holy Spirit was with us. At 3.30 P. M. the Rev. W. M. McCloud preached an able sermon from St. John 6. 56. At the close of the sermon, Arner Bremore was baptized, the Revs. R. H. Debose, W. M. McCloud, and Bro. D. Dell officiating. The Lord's Supper was administered by the pastor, assisted by the Rev. McCloud. At the evening service the pastor, Rev. Debose, preached from St. John 14. 27. He spoke on "War and Peace." Raised for the day, \$11.12.—Damon Dell, Reporter.

Huntington, W. Va.—According to the opinion of some of the oldest members of the church, the great evangelistic effort, beginning October 1, and running two weeks, with

the Rev. G. W. Hall, pastor at Columbus, Ohio, a member of the Lexington Conference, and an efficient evangelist, aiding, surpassed any ever held in Ebenezer for twenty or more years. Eighteen conversions and reclamations. Twenty-one accessions for the quarter. This is extraordinary for the beautiful city of Huntington. Yet with its indifference to the high ideals of living and its "at-ease-in-Zion" spirit, the results of the revival, however, have been manifested in the renewed life of the church. The pastor, Rev. A. L. Jenkins, is still forging ahead, with a bright outlook for a fine closing of the Conference year in March.—Reporter.

Philadelphia, Miss.—Sunday, November 4, was a high day at Hopewell Methodist Episcopal Church. At 11 A. M. Dr. Spencer, the great evangelist, preached a soul-stirring sermon. He is a wonderful preacher. At 3 P. M. he preached at Stephen Chapel, and again at Hopewell at night. The spiritual tide ran high. We certainly extend to Dr. Spencer a standing invitation to our church at any time. Collection for the day, \$32.66. We have just closed a successful revival at Hopewell church, conducted by the Rev. T. H. Johnson, of Lake, Miss. The Rev. Johnson was at his best each night; his sermons were inspiring and uplifting. The church was spiritually revived, and there was one accession. Total collection, \$62.37. We pray that the Rev. Johnson and Dr. Spencer will live long to do the will of their Master.—Rev. W. L. Mills, Pastor; Maggie Moten, Reporter.

Starke, Fla.—Sunday, November 4, was a high day at Moriah Methodist Episcopal Church. We closed a ten-days' revival, in which four souls were happily converted, and four accessions. These were ten happy days for our souls. God has answered our prayers, and we thank Him. The following ministers assisted in the revival: R. Albert, W. M. McCloud, J. W. Robinson, C. Chandler, Bro. Damon Dell. Dr. D. S. Selmore, the district superintendent, preached two wonderful sermons, and we were glad to have him with us. Also the Rev. S. B. Wilson, pastor of Gainesville church; Bro. Damon Dell, and our pastor, the Rev. R. H. Debose. We pray God's blessing upon these men of God. May they live long to work for the Master. We are doing a great work under the leadership of the Rev. Debose. Collection for the day, \$14.05.—Damon Dell, Reporter.

Macon, Ga.—Sunday was a high day at Warren Chapel Methodist Episcopal Church. At 11 A. M. the Rev. Eli T. Michael preached a great sermon. His text was taken from Gen. 32. 26, and the message was enjoyed by all present. On Sunday night he preached from Gen. 19. 17. Our hearts were made to feel glad. We are now asking through our church paper that the Rev. Michael be sent back to Macon Station. He is just the man we need for this work. During this year the pastor was presented with a five-passenger Ford car; Bro. Ralph Caldwell was leader of the project. The members of Warren Chapel will leave no stone unturned to send our pastor up with a good report, and we hope to have him returned for another year. The Rev. Michael, together with other members, visited Mr. John H. Storey, who was ill; and after prayer and song, and remarks by the pastor, Mr. Storey was converted and baptized.—Carrie Clark, Reporter.

HOME FOLKS

who are kept there because of age, illness, the care of little children or invalids often feel cut off from the church school service. Those who, for our comfort, safety, and convenience, must labor on the Sabbath are also denied the inspiration of public worship. For these, our "Shut-ins and shut-outs," there has been provided

THE HOME QUARTERLY

Through this periodical they may have the joy of a share in the study of the church school lesson, the inspiration of daily meditation, may keep in touch with current topics, and through "News and Views" learn what other Home Departments are doing.

THE HOME VISITOR

is for the Home Department superintendent and her helpers. In addition to the contents of The Home Quarterly this magazine contains an eight-page supplement entitled "The Visitor's Round Table," a very helpful section.

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The Methodist Book Concern

CINCINNATI NEW YORK CHICAGO
Boston Detroit Pittsburgh Kansas City
San Francisco Portland, Ore.

Fargo, Ark.—Brinkley circuit: On October 19, Beauty Spot Methodist Episcopal Church gave a box entertainment in behalf of the loyal pastor, Rev. G. W. Thompson. Amount raised was \$6.37. This was given under the direction of Mrs. Catherine Hall. The rally still continues. Sunday morning, 9.30 o'clock, Sunday school was conducted by the superintendent, Mr. K. C. Creighton, and was taught by Mrs. N. J. Watson. At 11 A. M. the Rev. J. Boyce, of Marianna, Ark., brought to us a great message, and at 7.30 P. M. our pastor, the Rev. G. W. Thompson, preached a soul-stirring sermon. Amount raised for the day, \$26.88. On November 3 and 4 the district superintendent, Rev. J. H. Hatchett, held his fourth Quarterly Conference. At 7.30 P. M. he preached a noble sermon, and the spiritual tide ran high. His sermons are always inspiring. Collection for the quarter, \$10.25.—Mrs. Catherine Hall, Reporter.

Hensley, Ark.—New Haven Methodist Episcopal Church: Our beloved pastor, the Rev. J. H. Oliver, on the fourth Sunday in October, seemed to have been at his best. He preached a soul-stirring sermon, and our hearts were made to rejoice. He was accompanied by the following ministers: the Revs. Green and Bridget, of the African Methodist Episcopal Church; the Revs. Anderson and Cally, of the Baptist Church. The service was well attended. The house was filled to its capacity on Monday night. In our business session, the officers had good reports. We raised for the month, \$54. All departments of the church are alive under the leadership of Rev. J. H. Oliver. We also planned a program for the closing of the year, beginning November 21, ending November 25, and we hope to close a great year's work. The Ladies' Aid Society, under the direction of Sister Mattie M. Smith, gave a church fair, together with The Woman's Home Missionary Society. The amount raised was \$9. The Rev. Oliver has won his way into the hearts of the people.—David Smith, Reporter.

Benton, Miss.—On October 29, a rally was given for the purpose of paying our pastor, the Rev. H. Holston. The nineteen classes were organized into clubs; namely the Red,

White, and Blue. On account of the weather, we did not do our best. All that were present gave liberally. The Rev. Holston preached a soul-stirring sermon, and it touched the hearts of all Christians. The clubs then made their reports: Red, Mrs. Sophronia C. Morton, \$28; Blue, Mrs. Mollie G. Walker, \$27.15; White, Mrs. Millie B. Tibbs, \$24.35; total for the clubs, \$79.50. Under the leadership of the Ladies Aid and Woman's Home Missionary Society presidents, "A Feast in the Wilderness" was given, and on that Sunday reported \$86.36. Total raised for the day, \$165.86. Benton circuit is on the move, and everyone seems to be willing to put their shoulders to the wheel in order that we may send our pastor to the Conference with a full and round report. He is closing out one more of the most fruitful year's work of any minister that ever served on the Benton circuit. May he live long to preach God's Word.—M. C. Johnson, Reporter.

Shreveport, La.—The members and friends of St. Paul Methodist Episcopal Church tendered a reception in honor of the Rev. J. Wesley Wells and family on Tuesday night, October 30, at the residence of Mr. and Mrs. Duke Simpkins. This was an expression of appreciation of the pastor's return to this pastorate for another year. The occasion was sponsored by the ladies of the church, under the leadership of Mesdames Simpkins, Gozy, Vasha, Miss Katie Pegues, and Miss Hellen Gilbert. It was indeed an enjoyable occasion. Everyone expressed themselves as being well pleased with the return of the pastor. A complete line-up has been formed by the officers and members of the church to make this the outstanding year of our church. The following program was rendered: Music; prayer; solo, Mrs. Mary Daniels; reading, Mrs. Pearl Turner; solo, Miss Ulamea Fells; welcome and presentation of pastor, Mrs. B. C. Thomas; appropriate remarks by pastor. The Rev. A. R. Howard, secretary of colored work of the Board of Temperance and Public Morals, who was a guest of the pastor, made very encouraging remarks. Miss Effie Chambers performed at the piano. At the conclusion of the program a two-course luncheon was served to the delight of all present.—Miss Katie Pegues, Reporter.

Ackerman, Miss.—The Mt. Harman Methodist Episcopal Church held its first anniversary October 22-26, with very much success, and with the group leaders working hard. The reports from leaders and their assistants were as follows: Lee Knox and Alice Seals, \$27; Prof. Ford and E. L. People, \$16; N. Miller and Mary Coleman, \$14.80; Frank Parker and Mrs. Flora Reed, \$20; public collection, \$6; total, \$83.80. The following pastors preached excellent sermons each night: the Revs. A. A. Wright, V. Robinson, J. R. Robinson, Wm. Brown. Papers were read each night on some subject or topic: on the Sunday school, League, church, Woman's Home and Foreign Missionary Societies, and many other topics. The ladies of the Baptist and Presbyterian churches rendered splendid service in the rendition of the program. Inspiring sermons were preached by the pastor at the morning and evening services on Sunday. We also had an anniversary at Rockport church on the Ackerman charge, October 18-21, with sermons each night. Collection, \$100. A paper was read on the ex-pastors and the organization of the church. Both Methodist and Baptist members took part in the anniversary, and the pastor preached night and day. For the month of October we paid our pastor \$205.—Reporter.

Atlanta, Ga.—We have closed a very successful revival meeting at Arlel Bowen Methodist Episcopal Church. This meeting was conducted by the Rev. W. A. Neely, of Athens, Ga. His sermons were thoughtful, logical, and inspiring. All who heard him were helped in their Christian living. Fourteen souls were saved and added to the church. Eight of this number were boys, in whom we hope for great leadership for the church of to-morrow. We are happy to receive them, because in receiving these boys in their childhood we are getting whole lives for God and humanity. Our fourth Quarterly Conference

was held October 19-21, with the Rev. J. W. Queen, district superintendent, presiding. Most of the officers were present with good reports. Their reports showed splendid advance in our work on the charge. We have received seventeen new members during this quarter. The amount of money raised for all purposes this quarter is \$563.40. The Rev. Queen has rendered great service to this charge during his administration as superintendent. His work reflects great credit upon him and the church. We pray the richest blessings of our heavenly Father upon him and his labors, and that his Christian influence and service will be a blessing to the church for many years to come. The Rev. H. E. Burns, our pastor, wishes to thank the members and friends who had a part in the success of the work on this charge.—J. M. Ellison, Reporter.

Richton, Miss.—Our Christian union meeting was a success. The meeting opened in Cooper Chapel Methodist Episcopal Church, October 22. All Christian bodies of the town were represented in this union. Monday night the Rev. W. M. Mallory, pastor of the Second Baptist Church, and his people, gave splendid service. A nice program and a strong sermon were rendered. They raised \$4. Tuesday night the First Baptist Church, with the Rev. R. S. Sattle, pastor, rendered a good program and able sermon; collection, \$4. Wednesday night, Cooper Chapel Methodist Episcopal Church, the Rev. J. Henry, gave wholesome service; collection, \$1.05. Bethel African Methodist Episcopal Church, with the Rev. Smith, pastor, rendered service on Thursday night. They raised \$1.10. Friday night the Masonic Lodge, No. 501, gave good account of themselves. A strong program was rendered, after which the Eastern Star sisters held their installation service, which thrilled the house. Collection, \$7.50. This union meeting closed Sunday, October 28, with a contest rally, with three tribes in the race. No. 1, W. White, reported \$18.77; No. 2, Mrs. Annie Plummer, of the Second Baptist Church, \$25.50; No. 3, Mrs. Sally Burton, First Baptist Church, \$8.10; total raised, \$70.02. Mr. Charley Nobles, a business man of Richton, and his good wife, were strong supporters in the drive. Mrs. Annie Plummer won the prize of \$5 in gold, which was presented by the pastor, Rev. J. J. Ford.—Hattie Lucas, Reporter.

Nashville, Tenn.—On the first Sunday in November, Sunday school was held at the usual hour, 9.30 A. M. Love feast was conducted at 11 A. M., after which a general speaking meeting was held. At 7.30 P. M. the pastor, Rev. H. P. Gordon, was filled with many blessings for us, and the Lord's Supper was administered. We were blessed with the addition of two new souls as a glorious start for the new Conference year. Both were converted during the services. On Tuesday night the pastor held his official meeting, and the majority of the officers were present. All committees were appointed for the ensuing year. It was a great pleasure to the

church at large to have the Rev. Sister Lula Allen back home again. She has been away at work for the upbuilding of our Master's kingdom. The second Monday night in October we had with us the Rev. Wynn and his congregation from Old Hickory. Collection amounted to \$15.66. The greater part of this was turned over to the building committee. At the fourth Quarterly Conference the Rev. W. B. Crenshaw, district superintendent, preached able sermons. All reports were good. We are overjoyed to know that our pastor went to Conference with a number one report. The pastor is grateful to the friends and auxiliaries for the many nice things given him and his wife at the close of the Conference year, and for the things given during the entire year as well. The harvest festival, which was gotten up by the Rev. Sister Lula Allen, was quite a success. All the auxiliaries taking part have not reported as yet, but we know it will be well worth while.—Mrs. Georgia Williams, Reporter.

Corinth, Miss.—The many friends of Mt. Moriah Methodist Episcopal Church will be proud to know that on November 7 our beloved pastor, the Rev. C. H. Maxwell, threw the first shovelful of dirt that broke the ground for the beginning of our new brick church. They will remember that on January 7, 1928, our church and all its furniture and parsonage were totally destroyed by fire, without one cent of insurance; and too, the monster, death, has broken our ranks four times this year, taking four great women and loyal members, namely: Sisters Josie Usher, Fannie Ingram, Laura Roby, and Maggie Glisby. If it had not been for the stern leadership of our pastor, who stood through it all like a stone wall, we might have given up; but watching his firm stand, preaching an uncompromising gospel, assured that our Father is always ready to help those who help themselves, the membership took on new courage and organized themselves into two great armies: Bro. S. Wood, captain of the men; Sister M. E. Wood, captain of the women. The first financial battle that was waged was victorious for the women. Bro. Wood paid \$50 himself to hold the fort, but had to retreat. The women raised \$212.50; the men, \$115.25. The great financial battle continued until November 6, when Bros. S. Wood, H. L. Vanderford, Aaron Allen, W. Adams, S. W. Emmett, C. Bankhead, G. Turner, J. Holesomeback, B. Dyer, with the pastor, consulted a contractor. Agreeing with requirements, the work began at once, with an estimated cost of six or seven thousand dollars. We have not neglected any of the financial claims of the general church. November 11 was given over as an honorary day in honor of the retired ministers and widows of our church, our membership being graced with the presence of one of our worthy retired ministers, the Rev. D. Vanderford, who preached two soul-stirring sermons, which will be long remembered by each hearer. Each soul was re-baptized with the Holy Spirit. Collection, \$18.—Emma Elzie, Reporter.

District Activities

District Rounds

BIRMINGHAM DISTRICT

First Round—East Thomas and Mason City, November 22-25; Sayreton, 29-December 2; Wright's Chapel, November 30-December 2; Mt. Moriah, 6-9; Erron, 7-9; Brownville and Irondale, 13-16; Bradford Chapel, 14-16; Scott's Chapel, 20-23; St. Paul, 21-23; Jasper and Oakman, 29, 30; St. John, January 9-13; Rising Star, 10-13; Haven Chapel, 11-13; Heflin and Springville, 25-27; Attalla and Collinsville, February 1-3; Ragland and Beaver Valley, 5, 6; Village Springs, 8-10; Oneonta, 9, 10; Cedar Bluff, 15-17; Center, 16, 17; Gadsden, 22-24; Gadsden Ct., 28, 24.

My dear Brother: Another year! Another opportunity is given you to make good. Accept the challenge in God's name and go to it. Let us make the Birmingham District 100 per cent. We can; we must. Your brother, J. W. Thomas, Dist. Supt.

WILMINGTON DISTRICT

Fourth Round—Pomona, December 28; Rock Hall, 28-30; Fairlee, 29, 30; Melitota, 29; Chestertown, 29; St. Peters, January 7; Mt. Joy, 6-9; Haven, 6-10; Crumpton, 11; Georgetown Ct., 11; Millington, 11; Still Pond, 12, 13; Coleman, 12, 13; Port Penn, 18; Delaware City, 18; Galena, 19, 20; Cecilton, 20; Seaford, 25; Laurel, 25; Bridgeville Ct., 26, 27; Bridgeville, 26, 27; Clarksville, February 1; Nassau, 2, 8; Trinity, 2; Lewes, 2, 3; Milford, 8; Lincoln City, 9; Harrington, 9; Elkton, 11; Dovert Ct., 15; Dover, 15; Cheswold, 16, 17; Smyrna, 16, 17; Mt. Carmel, 18; Buttonwood, 19; Odessa, 22; Middletown, 22; Ezlon, 24, 25; New Castle, 26; Newport, 27; Townsend, March 2, 3; Cokesbury, 9, 10; Port Deposit, 9, 10.

Dear Brothers: My farewell appeal to you: Win somebody to Christ before Conference. An increase in World Service over last year by all means. Notes in bank to assist Cru-

Schedule of Fall Conferences, 1928

Conference	Date	Place	Bishop
South Carolina.....	Dec. 5.....	Cheraw, S. C.....	Keeney
Upper Mississippi.....	Dec. 5.....	Kosciusko, Miss.....	Richardson
Atlanta	Dec. 12.....	Covington, Ga.....	Keeney
Mississippi	Dec. 12.....	Forest, Miss.....	Richardson

sade Fund must be taken care of. Your co-operation to that end. Get your quota for the Southwestern Christian Advocate. Bishop Richardson will visit the district, December 19. May we not make his coming an epoch of telling effect? Yours truly.—T. H. Woodley, District Superintendent.

Quarterly Conferences

BENTON, MISS.

The third and fourth Quarterly Conferences of the Benton circuit were combined and held at Mt. Pleasant Methodist Episcopal Church, October 6, with the district superintendent, Rev. J. S. Williams, presiding. Devotions were conducted with spiritual fervor, led by the Rev. Williams. Prayer was offered by Bro. E. M. Whisenton, and Scripture lesson by the Rev. Williams. The superintendent made an inspiring address. Most of the officers were present at the business session with good reports. The pastors, Ladies' Aid Societies, Woman's Home Mission, and Sunday school, all had good reports. Sufficient money was raised at the Conference to pay the superintendent. On account of the illness of his mother, he was unable to deliver his two sermons here. The Rev. Holston, our pastor, preached at Wesley that Sunday. We ask the prayers of all that we may press on in Jesus' name.—Reporter.

DEERFIELD, FLA.

The district superintendent, Dr. W. O. Bartley, on his third round, came in the midst of our great revival being held in St. Paul Church. Friday night, November 2, he preached from Mal. 3. 17. Sunday his text was from Luke 2. 9; Sunday night, Ezek. 37. 1; Monday, Isa. 65. 24. There were eleven persons converted, and many accessions. Sunday, at 9.30 A. M., Sunday school was conducted by Superintendent J. L. Miller. Dr. Bartley lectured inspiringly to the school. His message will never be forgotten. At 4.30 P. M. the Rev. Bartley held the third Quarterly Conference. The pastor and members made good reports. The superintendent spoke highly of the church and its membership, and of the good pastor, Rev. McCaskill, and the noble work he is doing. The Epworth League was conducted at 6.30 P. M. by the president. The Rev. Bartley was present in this meeting and made many encouraging remarks. At 8 P. M. Dr. Bartley was at his best, and the church was crowded to its capacity. Each night during the revival large crowds attended the meetings. We hope to continue gaining souls until Deerfield is cleaned up. Money raised during the four nights Dr. Bartley was with us, \$35.55. Paid the superintendent in full. The superintendent also brought greetings from the area.—Ethel Mae Warren, Reporter.

HOLOPAW, FLA.

On November 9-11, our third Quarterly Conference was held, with the Rev. W. O. Bartley, district superintendent, presiding. He preached a very inspiring sermon on Friday night. The Conference was held on Saturday night, with all officers present. After the business session had been held, the prayer service was led by the Revs. A. Dixon and C. J. Edwards. The Rev. Bartley preached from St. Luke 15. 18, 19. Two members were added to the church. A splendid Sunday school was held at 10 A. M., with remarks by Dr. Bartley. At 11 A. M. the superintendent preached from St. Matt. 27. 33, 35. Many souls were filled with the Holy Spirit. There were four conversions. Sunday evening Dr. Bartley preached from Isa. 65. 24, and Sunday night from Mal. 3. 7. Amount raised, \$31.15. We thank the Conference for such a leader as the Rev. W. O. Bartley. We are always glad to have him

with us.—Rev. A. R. Rutledge, Pastor; Jesenia Knowles, Reporter.

NASHVILLE, TENN.

On November 8 and 4, the first Quarterly Conference convened in Mt. Pisgah Methodist Episcopal Church, and proved a great success, with our efficient district superintendent, Dr. W. B. Crenshaw, presiding. After the devotional and remarks by Dr. Crenshaw, the regular business of the Conference was taken up. On Sunday the district superintendent preached a soul-stirring sermon to a large audience. The collections were as follows: Class No. 1, W. M. Watson, leader, 75 cents; No. 2, J. C. Rucker, \$1.25; No. 3, Robert Gray, \$3; No. 4, Charley Gray, \$2.25; No. 5, S. Sneed, \$2.35; No. 6, W. M. Holt, \$1.25; No. 7, A. I. Jobe, 75 cents; No. 8, Green Collins, 25 cents; No. 9, Guss Owens, \$2.75; No. 10, Thomas Brooks, \$2.10; pastor, \$2.30; World Service, \$2.20; trustees, \$4.75; total for the day, \$25. Paid district superintendent in full, \$16.25.—Rev. John W. Wade, Pastor; Mrs. John Wade, Reporter.

NEW EDINBURG, ARK.

Our fourth Quarterly Conference convened at Elbethel Methodist Episcopal Church, September 29 and 30, with Dr. W. S. Sherrill, district superintendent, presiding. Dr. Sherrill was at his best. Officers were present with good reports. Sunday was a high day. Dr. Sherrill preached from Judges 14. 5, 6. At 3.30 P. M. the Rev. J. H. Harden, pastor of the African Methodist Episcopal Church, preached an able sermon, which was enjoyed by all of his hearers. At 7.30 P. M. the Rev. J. H. Oliver preached to a crowded house, and delighted all who sat under the sound of his voice. This was a union Quarterly Conference. Baptists, African Methodist Episcopal, and Methodist Episcopal Church members worked together, and all seemed to have had one aim in view. Total collection, Saturday and Sunday, \$91; total raised for the quarter, \$225.95. New Edinburg charge has an ideal pastor, and we are going to see to it that he puts the program of the church over. The Rev. and Mrs. Oliver are expected to be returned to us for another year. Their work will never be forgotten on this charge. Total members taken into the church up to date, seventy-one.—Rev. J. H. Oliver, Pastor; M. L. Dupree, Reporter.

SHUBUTA, MISS.

Our fourth Quarterly Conference was a success. It was held at St. Paul Methodist Episcopal Church, November 6 and 7, with the Rev. E. A. Wilson, our district superintendent, at his post. A brief address on "Faith and Work" was made by the superintendent. Officers were present with good reports. At 7.30 P. M. the Rev. E. A. Wilson preached to the delight of all from Isaiah 6. 8: "Whom shall I send, and who will go for us?" Raised in this quarter, \$23.36. Our motto is: Stand by our pastor and district superintendent. We asked for our pastor's, the Rev. W. A. Wiggins, return another year. May God bless these good people at St. Paul.—Reporter.

Obituaries

BATTLE—The passing of the Rev. Augustus Allen Battle (B.D., Talladega College), October 27, at the age of sixty-eight years, marks the end of a valuable career and contribution to his race in the United States. He wrought well in his native State, Alabama, in building at Anniston the Mt. Zion Baptist Church, which was at that time one of the most beautiful and most expensive church edifices for Negroes in the State, and at the same time he was engaged in other activities—business and educational. He quickly sensed the trend of the exodus of his race North, and moved to the national

capital, and although still preaching occasional sermons, he took up work under the Federal Government, and by scrutinizing business acumen he succeeded in buying and leaving free of debt a valuable block of property within a stone's throw of the House of Representatives. Among the most prominent of his immediate family surviving him are a brother, Dr. Wallace A. Battle, field secretary of the American Institute of the Episcopal Church, and his only daughter, Ida V. Battle, a registered nurse, both of New York City.

BURNETT—The Rev. Arthur Burnett, of Gonzales, La., was born in Virginia in 1845. His parents brought him to Louisiana when quite a boy. He confessed religion, and soon became a minister, in which capacity he labored until his death on November 1, 1928. He leaves to mourn his passing a wife, one son, two daughters, one sister, and ten grandchildren.—Cecelia Thompson, Reporter.

CROWELL—Scott Crowell was born in Bedford County, Tenn., January, 1859; died in Calumet, Mich., November 4, 1928, at 11.45 P. M., aged sixty-nine years. Brother Crowell was formerly a loyal member and an efficient official of Scott Chapel Methodist Episcopal Church, Shelbyville, Tenn. He loved his church and its members, and stood by his pastors and attended the services of the church faithfully and supported every cause. A few years ago he went North, but never forgot his God. His remains were brought back to Shelbyville for interment by his surviving son and daughter. Funeral services were held at Scott Chapel Sunday afternoon, November 11, conducted by the pastor, Rev. D. T. Burch. He leaves to mourn his departure one son, one daughter, other relatives, and a host of friends.—Reporter.

PORTER—In the quiet of the morning, 3.10 o'clock, the spirit of our darling baby, Mary Elizabeth Porter, aged two years and six months, entered into rest and reward—a life of sweetness and love, filled with energy. She was not only idolized by her parents and inmates of the home, but by all who came in contact with her. She was intelligent beyond the average of other children of her age. She had learned to love Sunday school and church and was eager to go every Sunday. She was sick only eleven days, and bore her illness with unusual patience; she manifested the same sweet spirit during her illness as she possessed when she was brightening her home and filling the lives of relatives and friends with sunshine and hope. She leaves to mourn her passing, father, mother, grandfather, grandmother, and other relatives and friends. The funeral services were conducted at the home on Union Street, Shelbyville, Tenn., by the pastor, Rev. D. T. Burch, in the presence of many friends.—Reporter.

Marriages

BUTLER—BOWIE. Mr. Leonard Butler and Miss Leanna Bowie were married at the home of the bride's parents, Mr. and Mrs. Andy Bowie, Magda, La., November 15, 1928. Both are fine young people and faithful workers of the St. Mark Methodist Episcopal Church at Magda. We wish for them a happy and pleasant sail over life's sea. The Rev. I. C. Daugherty, pastor, officiated.—R. Bush, Reporter.

GREEN—BREWSTER. Mr. Pink Green and Miss Pinetta Brewster were united in the bonds of matrimony on November 8, 1928, at the home of the bride's parents, Mr. and Mrs. I. B. Brewster. The ceremony was performed by the Rev. R. L. Palmer, pastor of the Maysfield circuit (Texas) Methodist Episcopal Church. The bride is a member and a great worker in our church. We wish for this couple long life and happiness.—Reporter.

HEMPHILL—THOMPSON. Mr. L. D. Hemphill and Miss M. L. Thompson were united in the bonds of matrimony, November 11, 1928, at the Milam Grove Methodist Episcopal Church, Maysville, Texas. Both are

members of our church, and the bride is a member of the choir. They will make their home at Troy, Texas. We wish for them a happy sail over life's sea. The Rev. R. L. Palmer, pastor, officiated.—Reporter.

WALLS-DOTSON. Mr. McHenry Walls and Miss Ludella Dotson, the daughter of Rev. J. Dotson, were united in the bonds of holy wedlock in the home of Mr. and Mrs. T. Johnson, Alexandria, La. May the choice blessings of God ever remain with these young people. The Rev. I. C. Daugherty, pastor, officiated.

Woman's Column

To The Woman's Home Missionary Society of the Kansas City District: We are coming to the close of another year, and it gives us pleasure to make this observation, which is writing a great chapter in the history of The Woman's Home Missionary Society of the Central Missouri Conference. We hope all annual dues are paid. Our pledges are all in the hands of the auxiliary officers. Our thank-offering is now due. We trust every auxiliary will do all in its power. We prayerfully request and stress your sending mite boxes to each auxiliary in our district. Let us bring up every department this year. We cannot forget the "jubilee" and "the ways and means." Mrs. M. L. Henderson, Lexington, Mo., is secretary of "ways and means." We have fifteen district officers. Every officer is expected to raise her obligations: \$1.10 annual dues, 50 cents thankoffering, 50 cents mite box, 50 cents for jubilee, and 50 cents for The Woman's Home Missions, monthly magazine. We are also depending on our ministers to pay \$1 as an honorary member, as it is a credit on his benevolence. Your Conference president and district president attended the national meeting at Wichita, Kan. We feel inspired to do greater work.—Mrs. L. L. Thomas, President of Kansas City District.

The second executive meeting of The Woman's Home Missionary Society of the Bluefield District, East Tennessee Conference, met in John Stewart Methodist Episcopal Church, November 8, with the district president, Mrs. Mamie Pearls, presiding. Devotion was led by Sister Lyna Hye. The president brought the usual message of encouragement. Special chain of prayer was offered for the sick, especially Mrs. B. V. Carson, secretary of evangelism; Mrs. Cleo Brown, ex-recording secretary. Mrs. Fannie Bane was elected to act in Mrs. Carson's place. December 8, 1928, was date fixed for our birthday. Among those in attendance were Mesdames Jennie Thompson, Fannie Bane, and Everena Brown, Bluefield, Va.; M. L. Toler, L. J. Heath, Freeman, W. Va.; M. George, Northfork, W. Va.; E. Davis, L. West, Pocahontas, Va.; L. Hye, Princeton, W. Va.; A. Belle, M. Dillard, Welch, W. Va.; J. F. Lewis, M. Pearls, R. Watson, F. McKnight, S. Coleman, M. Biggers, Bluefield, W. Va. Encouraging reports were made. The Revs. W. W. Ward, W. L. Saunders, W. R. Burger, J. B. Nash, and Thomas Howard made helpful talks. Other visitors present were Mrs. Rena Gipson, Mrs. M. Smith, and Mrs. H. Sinkford. This was one of the most interesting, spiritual meetings we have ever had. The next meeting will be held January 8, 1929, at Freeman, W. Va. At the close of the session a delicious dinner was served by the missionary society.—Reporter.

Mrs. Minnie B. Reynolds, the newly elected district president of the St. Louis District, Central Missouri Conference Woman's Foreign Missionary Society, called together on November 4, at Samaritan Church, St. Louis, Mo., all district officers, local auxiliary presidents, and corresponding secretaries, in an open meeting, to adopt the program for the ensuing year's work, which was outlined by the president and corresponding secretary. After much prayer and careful study of the work, the four quarters' work was outlined, quarter by quarter, with a complete year's work. The meeting was opened with devotionals. Mrs. M. L. Jackson, wife of our now

retired Rev. M. L. Jackson, presided at the piano. A short but interesting program on missionary activities was rendered. Then the president stated the object of the meeting, which was explained by the corresponding secretary. Many were in attendance. All were pleased with the future program, and are sure of a successful year's work, each pledging to co-operate with the new president and her staff of persistent workers. In our midst was our beloved pastor, the Rev. A. L. Reynolds. After listening to the program with much interest, he gave the members a timely talk, filled with encouragement and inspiration. All listened to greetings from Des Moines Branch meeting, brought to us by Mrs. Ella Ward Berry, Conference secretary of Negro Work.—Mrs. Minnie B. Reynolds, President; Mrs. Lucile May, District Corresponding Secretary.

Special Notices

The address of the Rev. T. B. Cooper has been changed from Box 75, Jeanerette, La., to 7116 Colapissa Street, New Orleans, La.

The address of the Rev. Geo. T. Saxton has been changed from 926 Yuma Street, Manhattan, Kans., to 1009 East Second Street, Fort Scott, Kans.

Inquiries

I wish to inquire for my son, Jimmie Champ. When last heard of he was in Natchez, Miss., working on the river. Any information leading to his whereabouts will be greatly appreciated by his mother. Pastors, please make this inquiry from your pulpits. Notify the Rev. J. W. James, Bude, Miss.; and his mother, Mrs. Sophia Lacy, Bude, Miss.

To the Ministers of the South Carolina Conference: Kindly inquire from your pulpits for one Bob Demery, my father; and brothers Sam, Pink, Lias, Jesse, and Frank Balingier; sister, Julie Balingier. I was sold away from them seventy years ago along with one Ann Balingier. Kindly send information concerning these people or their descendants to Bob Kirby, R. F. D. 1, Newnan, Ga.

The Nation's Gratitude for Peace and Plenty

(Continued from page 930)

the majority side the new division will give the Republicans, 55; Democrats, 39, and Farmer-Labor, 1. This leaves the seat claimed by Vare, Republican, out of the calculation. The time of the Senate action upon this seat is problematical.

REPUBLICANS INCREASE HOUSE MAJORITY

The relatively slight changes in the present House will not be noticeable, but in the new Congress, which was just elected, there will be a considerable change in the make-up when it convenes next year. It will have 268 Republicans, 166 Democrats, and one Farmer-Labor member. This is the largest majority held by Republicans for more than a quarter of a century, except in the Harding landslide, when the majority had 300 mem-

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hers. The House will have for the first time as many as seven women members, and for the first time since 1901 there will be a Negro member.

At this writing space will not permit a further discussion of the make-up of the Congress which convenes in December, 1929, unless called into special session by President Hoover following his inauguration on March 4. The principal influence which the election of the Seventy-first Congress will have upon the expiring session of the Seventieth Congress is the fact that the dries made marked gains in the membership of both bodies. These gains, in view of the part prohibition played in the campaign, were significant in that the most outspoken wets were defeated and an additional number who may be depended upon for enforcement of the dry statute were elected. The new House of Representatives will have more than three dry votes for every wet vote, and the Senate will have at least eighty-five out of its ninety-six members who will favor legislation for the enforcement of the Eighteenth Amendment.

Everywhere in our national life is evident a new hope born of the quickened interest taken in public affairs by the Christian and moral forces of the United States. The continued expression of public opinion is essential until the will of the people, as expressed at the ballot box, is translated into legislation in the halls of the United States Congress and into action through the executive departments of the Federal Government.

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THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, DECEMBER 6, 1928



RESIDENT BISHOP FRANCIS J. McCONNELL, D.D., LL.D., of New York Area, a world character. At the Lausanne Conference on Faith and Order and at the International Missionary Council at Jerusalem Bishop McConnell was a leading spirit. Recently elected president of our Board of Foreign Missions, he presided over that body's sessions held in New York City, November 19-21, 1928.

Some Washington Observations

Interracial Complexion of Congress

The Rev. Harry Earl Woolever

Editor of The National Methodist Press

THE seventieth Congress of the United States reassembled on December 3 in an atmosphere so markedly altered from that which prevailed at the close on May 29 of its first session, that it scarcely seemed like the same body. As far as personnel is concerned, it is the same with very few exceptions; but in its attitude and understanding of the mind of the people of the country, its viewpoint has tremendously altered—a most significant national election has been decided. The voice of the Republic has been heard.

Such measures as were before the former session, but which had not been formally disposed of, are still upon the congressional calendar. Many of these have lost caste and the favor which they held before election. This is especially true of the bills introduced by the wets with the intention of weakening the Eighteenth Amendment, of those measures seeking to lift the present restrictions on immigration, and of those having to do with foreign policy. The members who were so outspoken in the former session in behalf of the return of a rum-ridden nation have read a warning in the records of the ballot box. Indeed, some of them look rather crestfallen as they occupy their seats in this final session of the seventieth Congress. Because of the fact that they were so vociferously wet, they now find themselves "lame ducks," as congressional parlance has it. Those who have raised the cry of bigotry in the recent elections cannot claim that it applied in the senatorial contests, as the outstanding wets defeated were not displaced by those of another religious creed. As pronounced wets, they were dismissed by the people. With such active Senators as Wadsworth, of New York (defeated in 1926); Edwards, of New Jersey; and Bruce, of Maryland (defeated in 1928), all three outstanding wets, pushed out of the national legislative halls by the votes of the people, there is left no doubt as to the popular disapproval of Senators who seek to nullify the Eighteenth Amendment, even among the citizens of the supposedly wet Eastern States. Senators realize that had the Hon. James W. Wadsworth not been an enemy of prohibition, he would be in the United States Senate to-day. The recent election has re-enforced that lesson.

AN ARTICULATE ELECTORATE

Never has the electorate of this country been so articulate as in the past two senatorial elections, as well as in the presidential election, and at no time have the people given expression of their attitude upon moral issues as they are doing to-day. This could be followed out in other fields as well as prohibition, did space permit. Suffice it to say that as one goes into the committees of Congress or discusses with Senators and Congressmen the legislation introduced on the floors of either House, there is invariably evidenced the expectation that the people will now, as never before, let their representatives know the back-home attitude upon moral issues. As we stepped into one Senator's office, we found three secretaries engaged in answering letters which that Senator was receiving urging ratification of the peace treaty, and expressing convictions on the Navy program.

Awakened public opinion is becoming effective in the legislative halls of the United States, and to that degree we are pushing toward the high goal of a true democracy. As the people speak, self-centered politicians squirm and damn the rabble, but they have learned they must comply or be displaced by those who more truly represent the popular will. Representatives who seek to translate into legislation the ideals of the people, always welcome the views of their constituents. By this they know the public mind.

VICTOR AND VANQUISHED

The opening days of Congress present a peculiar grouping of personalities. Here on the floor of the Senate on opposite sides of the center aisle sit the leaders of the Republican majority and the Democratic minority, each of whom was a candidate for the vice-presidency, while from the presiding officer's chair beams the dynamic Vice-President, Charles Gates Dawes. Over in the left rear of the chamber sits another former vice-presidential candidate, Senator Burton K. Wheeler, who ran four years ago on the Progressive ticket. Grouped around these are numerous members who aspired for the nomination as the head of one or the other ticket, and at least one Democrat is there who is already being spoken of by the inner circle of his friends as the head of the ticket four years hence.

The fact that the leaders of the two major parties were vice-presidential candidates presents an unusual situation in this short session of Congress. Vice-President-elect Curtis leads the Republican, and "Vice-President-reject" Robinson pilots the Democratic forces. Capable men both of them, as is evidenced by the responsible positions in which they have been placed by their colleagues, and they are friends of long standing. To each other they are "Charley" and "Joe." They entered the contest for the vice-presidency knowing that of necessity one must be defeated. While each denounced the other's party during the campaign, there was never heard any personal criticism between these two opposing candidates, and now they are again in their old friendly relationship and are "back-slapping" one another as before the recent conflict. They furnish a good example of "friendly enemies" in the political world, and their friendship in the past has helped in preventing an even greater friction and waste of time than has often characterized the Senate.

As Vice-President Dawes, who has made a vigorous fight against the time-wasting rules of the Senate, passes his gavel over to his successor, who has been chairman of the Rules Committee for years, he might ask the new incumbent if he expects to introduce a new set of rules for his presidency. There is surely ample room for improvement. When Senator Curtis becomes president of the Senate and has to listen to long, time-killing, and irrelevant speeches of a filibuster, without the right to have a word himself, he doubtless will be as anxious as has been Vice-President Dawes for a change in Senate rules.

COSMOPOLITAN AMERICA

As one comes to know the racial background of those who are sent as representatives to Washington, he is struck with the cosmopolitan make-up of the United States as it is evidenced in Congress. The American is a resultant of many contributing forces. He is called by a variety of names which bring to mind nearly every race and tribe on the face of the earth. The United States Congress is a cross section of the country, and gives evidence of the "melting pot" and "ladder of opportunity" which so strikingly characterizes America.

As the four new Senators in this session came forward to take their oaths of office, they represented not only the colonial stock of America, but that of a neighboring country as well. In the group was the Hon. Octaviano Ambrosio Larrazola, former governor of New Mexico, but a native son of Old Mexico. In the next Senate will be one who came originally from our neighbor on the north, the Dominion of Canada. He is Felix Herbert, a son of Quebec, but a Senator from Rhode Island.

These are not alone as foreign-born members of the national legislature, for many

seats are filled by those born in other lands. There is Senator Couzens, of Michigan, born in Ontario, Canada; Senator Wagner, of New York, was born in Germany; and Senator (Concluded on page 968)

The Methodist Review

JANUARY-FEBRUARY, 1929

This first issue of the 112th year of the Methodist Review properly begins with an article on "John Wesley in Training," written by John Telford, a Wesley biographer and editor of the London Quarterly Review. It is accompanied by a frontispiece picture of the Holy Club, led by John Wesley in his educational career.

Prof. John R. Van Pelt, an able hymnologist, presents "For a Better Church Hymnody," which should greatly help in the possible revision of our Hymnal. St. John's vision has come to the spiritual sight of Miss Grace M. Everett, whose article, "The Historic Background," is the first in a valuable series of Apocalyptic interpretations. The Rev. G. Cecil Weimer writes in poetic prose on "Wordsworth and the Preacher."

Prof. George H. Donaldson gives us a lay sermon on "Eugenics," using the Scriptural basis, and the Rev. Irving B. Holman tells the reader "Why the World Moves." A young master of theology, the Rev. John D. Herr, expounds with scholarly insight "The Idea of Trinity in the Bible." The Rev. Howard B. Warren both asks and answers the question, "Is the Country Church Doomed?"

Dr. Lewis R. Streeter, once a pastor of the John Street Methodist Church in New York, follows Prof. George C. Cell and Dr. Frank Porter in the priority discussion, under the title, "Methodism in Maryland."

Dr. S. Parkes Cadman grants the use of a substantial outline of one of his brilliant radio addresses on "Divine Providence." Prof. Paul H. Johnson, of Hamline University, who did missionary work in China, thoroughly tells of "Social Relations in Chinese Religions."

The editor, besides his paragraphic editorials called Bimonthly Brevities, offers a study of "John Huss, the Bohemian Martyr," and a New Year's message on "Daily Renewal of the Inner Life." Among other contributions to the Editorial Department is an evangelistic essay by Dr. Eugene M. Moore on "Power of the Spirit," and a Biblical research exegesis by Bishop Thomas Nicholson on "The Parable of the Unjust Steward and Its Sequel." There are two other important contributions to The Arena.

Our Bookshelf is rich in reviews of recent publications, ended by Dr. Oscar L. Joseph's important Reading Course.

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Our Changing Missionary Frontiers

IN THE religious world three remarkable recent events have made a most noticeable impact upon our Christian way of thinking and denominational procedure. Effects of these events have registered themselves chiefly in the field of our missionary enterprise in the form of a new awakening that is world-wide.

This dawning consciousness of values hitherto unstressed, but now effecting the shifting of our missionary frontiers in every section of the field where the church is working, at home and abroad, is responsible for its origin to the rise of the spirit of nationalism as a new world phenomenon. Jolted out of their dull and abject complacency by the World War, belated groups of men, national and racial, have come to a realization of their inherent worth as persons, and of the right of expression of their national and racial culture and aspiration in terms of their own genius and group traditions. As if touched by some mysterious magic wand and bidden to awake, these peoples have aroused themselves from the long slumber of the dark night of illusion, isolation from the main stream of things, and passive subordination; they stand forth now among the active groups, full-panoplied with the conscious right to say to dominant groups, "The time for our self-direction has come."

As a major contributing factor to this end, also, have been the visits of E. Stanley Jones to India and South America. Living for a period of years in the former country, where by his life and ministry he touched sympathetically the intellectuals of India, and gained their highest respect in turn for him and the rare message that he carried; and having, through his remarkable books, orientated the Christian message to the life and thought-molds of these eager millions, he, more, perhaps, than any other man of this generation, has made possible and necessary the new missionary concept and approach on part of the church in response to the awakened consciousness of the peoples who now believe that Christ walks the Indian Road and the Andes Road as certainly as that He may be found walking the boulevards of the nations and races of the Western world.

Other contacts with these fields were effected by those disinterested and highly beneficial visits of our corresponding secretaries to Europe, Africa, and the Far East during the years 1926-7, in which visits there was a frank facing of all the facts of the situation confronting the church, and reports of the same in the following paragraphs:

"The modern missionary enterprise will probably be subjected to more careful scrutiny as to its motives, aims, ideals, policies and program, and a more critical analysis in the years just ahead than during any period of its history. It may be a trying period for all those in positions of responsibility in the offices of the boards, and particularly for our missionaries and national leaders on the field. Rapidly increasing methods of intercommunication and transportation among the peoples of the world, and a more general exchange of political, educational, commercial, and religious leaders of the world, coupled with an extreme national and racial consciousness and even sensitiveness, are some of the causes of a new developing attitude toward foreign missions. The problems of race relations, international contacts, social adjustments, economic imperialism, international education and finance, and of personal and social redemption, on the background of a new knowledge of the world and of a comparative study of the religions of the world, must all be taken into account by the

missionary agencies that hope to be influential factors in the world's welfare in future days.

"We should be in a position to welcome all inquiries, and to face patiently and constructively all criticisms from whatever sources, and should be willing to make such adaptations of policy and program as are consistent with the true purpose of foreign missions in the exaltation of Jesus Christ throughout the world."

Not dwelling on the new and more easy methods of transportation, so valuable to the first-century missionaries, among other events making for the awakening in the realm of missions must be mentioned the Renaissance and Revolution in China, the Nationalist Movement in Mexico, the Asansol Conference in India, the Belgium Conference at Le Zante; all of these covering the brief period of 1925-1927. Rapidity of events proves the momentum as well as the fact of the growing new consciousness everywhere as regards missions.

Jerusalem was the climactic event in the accumulating number of causes which brought the Christian Church to the cross-roads. Or better, the meeting of the International Missionary Council at Jerusalem, March 24 to April 8, 1928, focussed the hitherto widely divergent convictions that missions in the Christian church had arrived at the cross-roads in the life of the folk of the world who were the objects of missionary endeavor, and that, therefore, henceforth there must be born in the church a new spirit and attitude as well as machinery with which to carry on the evangelistic and missionary passion. Of those series of meetings, Easter observance was the culminating event, of which someone has made the following report:

"The Easter morning closed with Dr. Robert Speer's ringing message of 'The Power of the Resurrection.' It was caught up into immortal and poignant song by the Passion Music of the Russian Cathedral Choir.

"The delegates to Jerusalem looked the realities of the world of to-day straight in the face; thought fearlessly, talked frankly, never exchanged a rough word; and amid a deepening world-fellowship sought God's will unitedly. So with the thought of the disciples in that power of the Risen Christ, 'beginning at Jerusalem' and going out to the ends of the earth and under the domination of a sense of humility and of elation at the tasks that lie ahead, the delegates parted. They came down from the Mount to the Valley of the Task. They went on their ways across oceans and continents to their separate tasks. Separate, yet one as they see their tasks in this new world-setting; one with the unforgettable consciousness of an unbreakable fellowship of fresh vision and renewed dedication; one above all in the certainty that the Christ who led these modern disciples up the Mount of Olives 'as was His custom' to pray, goes out with them into all these fields of harvest and has said, 'Lo, I will be with you all the days.'"

And everywhere, societies, councils, colleges, churches, seminaries, and chancelries of States and nations are interpreting and adjusting themselves to the new groupings of facts in the world of missions.

This new awakening is characterized by the spirit of criticism, in some parts even by cynicism. Such criticism revolves more or less around the personal conduct and attitude of some, though very happily the almost negligible minority of missionaries. Nevertheless, it is the nature of critics to seize upon the little things to magnify these into big things for the purpose of criticism. Chiefly as an object of attack, and one justified, wherever it exists, is the deeply rooted custom of imposing upon the objects of missionary endeavor the obligation to be Westernized instead of Christianized. This is a grievous fault which the

people of other lands do not relish. For in this respect "East is east and West is west, and ne'er the twain shall meet." And why should East adopt the moves, the symbols, the language, the social institutions, the political forms of the West. It is the business of the West, under divine commission, to give only the gospel to the uttermost parts of the earth, leaving this vital thing to root itself into the social soil under the adapting forms of the people's own inherent genius. The spiritual truth is the thing; structural forms are secondary and inconsequential. To Westernize, or Christianize, the missionary fields—that is the question.

The other aspect of the new awakening is that it repudiates paternalism and seeks fraternalism as the spirit and method suitable for the church of the present day. This new conception was accurately phrased by Editor Hartman, of Zion's Herald, recently, at the meeting of our Foreign Board:

"In the new conception of foreign missions we are preserving all that is good in the earlier methods. To-day the missionaries are holding Jesus Christ up as the way of life, as very life itself. We are bringing Christ out to the forefront, all plans and programs being secondary matters. The Christian churches of the West are no longer to have branch offices in the East; but by our stimulation we are striving to have the people of foreign lands set up their own churches—churches adapted to the conditions and customs and life of their own countries. We are beginning to see that we are in the position of parents with children growing up; we must give them more freedom, we must treat them on terms of fraternalism rather than on terms of paternalism."

Founded upon such criticisms which are clearly constructive, the new awakening assumes the form really of a social-religious demand for a radical change in the attitude of the older churches, formerly called the "home-base," toward the younger churches, formerly called the "foreign field." No clearer expression of this needs be sought than that of Prof. William Hung, professor of history and dean of the College of Arts and Sciences of Yenching University, Peking, China, who said to the Board of Foreign Missions at its recent session in New York:

"There must however be some change in the *methodology* of mission work—not in its aims and objectives. If we are speaking to a

restless and changing East that has for centuries held to a concrete body of ideas, we must understand these ideas and the problems of the people, and we must be able to speak to the people in terms of these problems. We must point out and prove that Christianity can grow up in Chinese soil without destroying the values of Chinese nationalism. No Christian nation in the past has found that Christianity has destroyed its nationalism, but rather that Christianity has transcended nationalism. It will be the same in China."

Everywhere there exists this strong conviction of the necessity of change in the missionary program of the churches. In line with her newly phrased objectives of missionary effort Methodism is adapting herself for greater efficiency for the old task in this new day. Our aim comprises the following:

"1. A definite evangelistic appeal to all men everywhere to accept Jesus Christ as their divine Saviour.

"2. The very clear purpose to establish the Christian church as a body of believers in Christ.

"3. To strive to set up in each country in which we labor a self-propagating, self-supporting, and self-governing church.

"4. The recognition of our duty to co-operate so long as may be necessary with these younger churches.

"5. The necessity of bringing to bear on all our social relationships the spirit and principles of Christ.

"The bearing of the Findings of the recent Enlarged Meeting of the International Missionary Council in Jerusalem upon these goals of foreign mission endeavor is worthy of our careful study. The Findings concerning the Christian message; the relation between the younger and the older churches; the Christian mission in the light of race conflict; industrial problems; rural problems, and the whole underlying process of religious education on the foreign field are a series of statesmanlike proposals which to-day are challenging the Christian leadership of the entire world."

Already Methodism is girding for the task of the new day. We share the new sense of equality with the younger churches; the sense of the international unity of Christianity. Through the action of our General Conference we are already setting up the Central Conference machinery which provides that in all of our mission fields, the Christian groups therein shall be privileged to enjoy that fellowship of experience and life *de facto* which is heralded and contained in the gospel message of Christian and human brotherhood. Thus are changing our missionary frontiers from geographical and racial centers to Jesus Christ Himself, the keystone and cornerstone of that enduring spiritual order, the kingdom of God, He came to set up.

Consider the Minister

IT HAS long been, and is still, the custom to speak of the ministry as a calling—that is, that one receives a specific "call" to preach the gospel and to minister to the churches. In this connection the word "call" has carried with it some such meaning as that God audibly spoke to men commanding them to enter the ranks of those who are uniquely set apart to preach good tidings.

Others there are who hold to the theory that the functions of the minister is that of a mere sharer with other workers in the social division of labor in the community, and that the "call" of the minister differs none in kind from the call of other community servants to the diversified social responsibilities. Such a position would mean that the ministerial call is an evolutionary process by means of which the work of society becomes specialized, and that, in the course of this process, the ministry is evolved as an office just as is the cabinet-maker, the farmer, the physician, and other servants of society—specialists in their particular fields.

These two views afford interesting study. For the evolutionary idea of the ministerial "call" needs not necessarily to conflict with the former view. The worth-

while distinction being not the earmarks of the "call," not even whether other men are called to other tasks as truly as the minister, but it is the character of his service and the motive back of it, as well as the objectives he seeks. It is herein that the "call" to the ministry and the work of the minister find their unique social significance and value. The "call" to the ministry is an overmastering moral conviction of the divinely imposed obligation to service and not to profit. This is that which fundamentally distinguishes the "call" to the ministry from the "call" to any of the other many and necessary forms of social service.

In a certain sense, the importance of the ministerial office is relative. Only in the light of the aims, ideals, and motives of the ministry can we assay its importance. With these brought to bear upon the social objective that is tantamount in human life, the office of the minister likewise becomes tantamount. And such it truly is. It conceives, sets forth, nourishes, and magnifies spiritual values as the supreme good for mankind and, faithfully executed, the office of the minister is a persistent challenge, by life and word, that mankind shall accept and

(Concluded on page 963)

The Contributing Editor's Page

"Life in Scorn of Consequence"

SAMUEL McCHORD CROTHERS, in his fine book, *Three Lords of Destiny*, says that "to vast numbers of people the word faith means advance knowledge supernaturally communicated." He insists, however, that "in the great texts of the New Testament in its praise (faith) is clearly conceived of as a kind of courage." Faith becomes "an act of sublime audacity on the part of a being who matches himself against powers that threaten to overwhelm him. It is that which induces a man to try hazardous experiments in righteousness."

Faith is something far different from a private radiogram, giving a favored few inside information that "the battle is only theatrical, the victory is predetermined, and all the means leading to it are clearly to be seen."

More recently KIRSOPP LAKE has insisted that "faith is not belief in spite of evidence, but life in scorn of consequence." Again the element of courage is at the front. The emphasis falls upon life rather than belief, and the demand is made that we "live dangerously."

IS IT possible that we have cheapened faith and made it almost impossible for many to think of it in connection with their daily life by emptying out of it courage, hazard, adventure, what DONALD HANKEY must have had in mind when he used the expression, "betting your life there is a God"?

Faith sounds the challenge to be and do a little more than our best in all the duties and relationships of life because of the spiritual values at stake, and that, without regard to the cost to ourselves. But those values are quite different from the ones we prize so highly. We do not see, weigh, and measure them. If any man dispute their existence we cannot refute him on the basis of cold, formal logic.

What is it to be a man of faith? To live for the ideals and principles set forth in the gospel of our risen Lord. To stake everything on the reality of the spiritual values that cannot be proved. To do valiant battle for truth and justice even when by all surface signs the struggle may be going against us. To acknowledge the supreme power of love in a world that daily crucifies Jesus Christ afresh.

A short time ago JOHN BUCHAN, member of Parliament and noted author, addressing school boys, is reported to have said he did "not think there is a more odious or detestable watchword for youth than 'Safety first.'" But "safety first" is exactly what many persons understand by faith. That is just what faith is, so they think. The last thing they have the courage to do is to take a chance for the sake of a great principle, to run the risk of being thought a fool because of some ridiculous devotion to a rainbow-tinted ideal.

THE exploit of LINDBERGH has not lost its thrill. A few weeks ago we read the story of Mr. GEOFFREY WINTHROP YOUNG, who, in spite of the terrible handicap of an artificial leg, climbed the Matterhorn. To write such words does not convey the feeblest idea of what is involved in such an adventure. But at least they remind us that there are men in the world to whom adventure issues its ringing challenge, men of courage who shout back their reply in deeds that "rally the race in the depths of its soul."

Some are asking whether science and modern knowledge and our material civilization have made faith impossible. The answer is not impossible, but difficult. The difficulty is not, however, for intellectual reasons. Moral reasons constitute the difficulty. There are so many cheap temptations to live complacently on the level of unheroic purpose it is not surprising so many of us succumb.

The way forward is the way of faith; the way of faith is the way forward. It opens directly before us. It stretches away from where we happen just now to be toward God's great future. To scorn consequence for the sake of high devotion to truth, principle, love, justice, calls for as much courage as ever it did, perhaps just a little more. But to those who actually risk something, ease, health, prosperity, place for the sake of the soul's high vision, God and the spiritual order become the surest certainties of daily experience.

Good News for the Kiddies

WE WERE beginning to wonder whether Christmas trees were to be placed under the ban. The prophets of doom were looking in their direction. We were almost ready to hear that a movement of national proportions was about to get under way to banish a happy custom from our home life in the name of the great god conservation.

But the Federal Council, that agency of light and leading without which the churches would hardly know how to find their way in this bewildering world, went straight to headquarters with their inquiry. They asked the United States Forest Service about the Christmas trees, and the answer makes us free to observe the happiest holiday of the year in the good, old-fashioned way.

The official statement is: "Very commonly the question is raised as to whether the cutting and use of these trees for Christmas purposes is not a great waste, and whether steps should not be taken to discourage or prohibit it. Even if it were economically somewhat indefensible, the custom is so old, so well grounded, and so venerated that these aspects will and should continue to outweigh economic considerations. It is doubtful, moreover, if pure economic considerations would lead to the abandonment of the Christmas-tree custom. Trees are for use, and there is no other use to which they could be put that would contribute so much to the joy of man."

So Santa Claus and the kiddies and all the rest of us to whom Christmas is not Christmas without the tree, the light, and the tinsel are safe for at least another year.

Of course the waste attendant upon extravagant displays of evergreens is to be condemned. Moreover, we should all be interested in helping to maintain standards of public welfare and social justice in the cutting, the selling, and buying of the trees that add so much to the joy of the Christmas season.

D. D.

Worldly parents will have worldly children. The law of spiritual heredity is more certain than that of physical heredity. It is more certain that religiously indifferent parents will preside over religiously indifferent households than that blue-eyed fathers and mothers will have a blue-eyed flock of children.—Dr. F. E. Clarke.



"FATHER, may I go with thee?"

Reuben untwined the arms of the little lad from around his neck and looked into his pleading eyes.

"Not to-day, son," he answered very gently; "the walk I must take would be too far for thy little feet. Another day when I do not go so far thou shalt go. To-day I must go to the far vineyards to see if the servants have pruned the young vines, and to the farthest olive groves; thy feet would be sore and weary."

"May I walk just to the roadside with thee?" begged the child.

"Yes, just to the roadside"; and the little hand stole confidently into the big one, and the long legs of the man adjusted themselves to the short ones of the child.

At the roadside another farewell, a tender smile of pride on the face of the man as he turned to watch the child safely back to the house.

The smile on the man's face faded and a black scowl took its place as the child neared the house; for there in the doorway Reuben saw another figure, an old man with snow-white hair and beard, whose faded eyes gazed yearningly down the road to where it disappeared over the far horizon.

Reuben looked back no more, but strode rapidly away toward the vineyards and olive groves. His mouth was closed in a tight, hard line. Resentment filled his heart. Why must his father sit in the doorway day after day watching for an unworthy son who never would come home?

Reuben was usually a kind master, but to-day he was harsher than his wont. The slaves working in vineyards and groves, even the shepherds watching their sheep on the hillsides, knew that something was wrong with the young master. Why he was more resentful to-day than ever before Reuben could not have told; perhaps the contrast between his joy in this little lad, and the old man waiting, watching from the doorway. In his mind he went back over the years since his brother had gone.

The Return of the Elder Brother

The Most Popular Story in the Bible Retold

By Annie Sills Brooks

Jabez had grown weary of the quiet monotony of home; his eager young spirit had craved adventure, new scenes, new friends, and he had taken his share of the inheritance and gone. At first travelers now and then had brought news of him, the gay life he was leading in distant cities, the gay friends with whom he mingled. Reuben had never admitted it even to himself, but now deep in his own soul he knew there had been times when he, too, would have sought adventure had he possessed the courage, but that was before the little lad came; since then his desire for far adventure had been quelled. He was the oldest son, his was the birthright and the responsibility; never could he have had the courage to break away, but Jabez had gone.

At first Reuben had missed him; he was gay and joyous, full of life and laughter; the place had not been the same after his going; but when day by day he had watched the old man, his father, as he eagerly watched the long white road that wound over the hill, resentment had grown in his heart. He did not like to make merry with his friends when always in his father's eyes grief lurked.

For years now no word had come from Jabez. Although the father still questioned eagerly each traveler, no word came. He was no longer seen in his old haunts; perhaps he no longer lived. Why should his father cast a gloom over their lives because of an ungrateful son? Of course, he was always kind and loving, no word of his grief was ever spoken; but his eyes were eloquent with sorrow.

Reuben threw himself into his work. He inspected vineyards and olive groves, the flocks on the hillside. He did not return home for the noonday meal, ate only some fresh fruit, and went on with his work. Darkness had fallen when, weary and footsore, he turned homeward. The resentment of the morning had been crowded out of sight, and Reuben thought with joy of Rachel and the little lad waiting for his coming, and with the thought he hastened his lagging footsteps. As he came in sight of the house unwonted lights gleamed from the windows, and there was much running to and fro. Fear clutched at his heart. Could anything have happened to the little lad? Reuben ran stumblingly forward, but when he came nearer his ears caught the sound of music and dancing. What could it mean? Not sorrow surely, but many years had passed since the place had echoed to the sound of such merriment—not since Jabez went away. Could it be—but no, that wasn't possible, and even if he had come back there would be no occasion for such rejoicing over the return of one who had forgotten his home, his father, and spent his substance in riotous living. Reuben checked his steps as he saw a servant running on some hasty errand.

"What meaneth all this noise?" he asked when the servant drew nearer.

The servant had not seen Reuben as he came toward him in the darkness, but he knew the voice and stopped suddenly to bow himself before him.

"Oh, Master, thy brother hath come home, and thy father hath killed the fatted calf," he answered in a voice whose humility could not hide the notes of excitement.

But Reuben had already vanished into the darkness. The resentment of the morning had come out of its hiding multiplied a hundred-fold. What he should do when he reached the house he did not know, but somehow this travesty must be stopped, this heaping of honor upon a returned prodigal steeped in sin. It was unfair. He who had always stayed at home and labored without ceasing, he was forgotten; even the little lad had forgotten him. He was not waiting at the doorway as was his custom.

Reuben drew near the window and looked in. There in the seat of honor was a man clothed in the embroidered robe of his father's, the one he used for great occasions, which the old man had not worn since he, Reuben, had been married to Rachel. On his finger gleamed his father's ring. Reuben's eyes had not reached the face of the man clothed thus in regal splendor when they fell upon the face of the little lad where he stood reveling in the strange sights, the music and dancing. There was no thought of the father out in the darkness whose homecoming had heretofore always been greeted with such joy. He was forgotten. Again the thought of the morning intruded itself. What if the lad should grow up with the same longing for adventure, what if he should do as Jabez had done?

Reuben turned away from the window. If Jabez stayed, the child's mind would be filled with tales of adventure, of distant cities and people, and he would want to go. It was unfair. He should not stay. He would go out on the hillside to think it out. As he stole softly around the corner of the house he ran into a man.

"Son, son!" It was his father's voice, and the old man lifted his hand that he might place it lovingly on the young man's shoulder. "Thy brother hath come home."

The rays from a little lamp in the window fell full upon the old man's face. Had Reuben's heart been less full of anger and resentment, he must have seen the change in it. The years seemed to have rolled from it, joy had taken the place of sorrow in the eyes, the voice was vibrant with emotion. But Reuben saw none of it. He shook the hand roughly from his shoulder and turned away without a word.

"My son, my son!" Again the old man reached out his hand and closed it around Reuben's arm. "Art thou not glad that thy brother hath come home?"

Reuben did not shake off the hand; it clung too closely.

"No," he answered, and his voice was hard. "All these years I have served thee, but thou hast never given me a kid that I might make merry with my friends; but when this thy son came who devoured thy living with harlots, thou didst kill for him the fatted calf."

"But, son," answered the old man, gently, pleadingly, "thou art always with me, and everything I have is thine; but this thy brother was lost and is found, was dead and is alive again. Is it not meet that we should rejoice and be glad?"

Reuben was silent. The anger and resentment in his heart made speech impossible. Thus they stood for some minutes in the darkness, the old man's hand lovingly, entreatingly on the young man's arm, behind them the lighted windows, the sounds of music and dancing.

"Son, son," the old man said again, and even Reuben's heart, heavy as it was with malice and hatred, for a brief

moment quivered at the pleading tenderness in the old man's voice. "Dost thou remember once when thou wert keeping the sheep upon the hillside and one small, helpless lamb was lost in the storm and darkness? Thou didst wander all through the stormy night hunting for the little lamb. The next day when thou didst bring it home tenderly in thine arms thou didst call all thy friends and neighbors to rejoice and make merry with thee because the little lost lamb had been found and brought safely back to the fold. Is thy brother not of more value than a lamb?"

Still Reuben could not answer. This returned prodigal had taken all from him; even the little lad had forgotten to come to meet him. This stranger was not his brother; by all the laws of God and man he had forfeited all right to the claim. He had brought shame upon an old and honorable family.

The old man loosened his hold on Reuben's arm and turned slowly toward the house. Reuben, watching him, felt again the faint prick of pain in his heart. The old shoulders were once more stooped and the head bowed. Every line of the figure seemed to ask, "Have I found one son only to lose the other?"

Reuben took a step forward as though to call him back, but his eyes strayed past the window and fell upon the little lad laughing and clapping his hands with glee. Hastily he turned and ran away into the darkness until the sounds of joy could no longer be heard.

When at last the lights were all out in the house, Reuben crept near. He knew now what he would do. Out there alone in the darkness he had decided. He would ask Jabez to go away again. He would even give him money enough for the journey. He could not stay here to fill the lad's mind with strange tales and his spirit with a restless desire to wander in far places. If Jabez refused—well, there were ways of enforcing one's request. He dreaded the thought of the father's endless watching from the doorway; but he, the first-born, had some rights in view of a lifetime of service.

Slowly Reuben crept toward the house. He knew where Jabez would sleep; in the little room next the father's, which had been his of old. Taking off his sandals outside the house, Reuben crept to the door of the little room, but there he paused. The moon shone down through the one window, and her rays fell across the figure of a man asleep upon a mat, and lit up softly the white hair and beard of the old man who crouched beside him. The moonlight made a silver halo of his white hair, and caressed one old hand which stroked tenderly the dark head of the sleeping man.

"My son, my son," he whispered over and over, "my son who was lost and is found, was dead and is alive again."

Reuben stood still in the shadows beyond the door. He was seeing another scene, when all one dreadful night he had knelt beside a little bed where a tiny figure lay still and hot. He, too, had whispered over and over, "My son, my little son, come back," and between times had implored, "Oh, Jehovah, give him back to me."

Once more Reuben stole out into the darkness to fight his battle over again.

When morning came he was far away on the hillside, but still he was not at peace. When he thought of the old man as he had seen him in the moonlight bending over the sleeping man, or of the little lad by whose bed he had watched, his heart was very tender; but when he thought of Jabez, the wanderer, the prodigal who had wasted

his inheritance in sinful living and come creeping back when all was gone, anger and resentment again filled his heart.

The longing to see the little lad drew him back home, but the sun was high in the heavens before he once more stood in sight of the house. This time it was Rachel who stood in the doorway, her hands shading her eyes. When she saw Reuben she ran to meet him.

"Where is the little lad?" she asked, fear in her face and leaping out of her eyes.

"The lad?" repeated Reuben as in a daze, "the little lad! Is he not with thee?"

"No, oh no," cried Rachel. "We thought surely he had gone to find thee. All night he cried for thee, wanted to know where thou wert, and this morning he begged to go to look for thee. I told him thou wouldst be coming home soon, to watch for thee, and now he is gone."

Rachel covered her face with her hands and sobbed.

"Don't cry, my Rachel," and Reuben drew her into the shelter of his arms. "He cannot have gone far. I will go at once to find him."

The servants were called and sent in every direction, but Reuben himself took the hardest way, up the steep mountainside, where rocks and briars made the way hard, where many steep cliffs and hiding places for wild beasts made unseen dangers for little feet.

Reuben forgot he had eaten nothing since yesterday morn, forgot his anger and resentment; remembered only that the little lad, his little lad, was lost, perhaps in danger. Perhaps even now he lay bruised and bleeding at the foot of some cliff, all because he wanted his father—his father, who had been so jealous and filled with resentment because his brother who had been lost was found again that he had not gone home to the lad. Faster he urged his weary feet. It was nothing that his legs were scratched and bleeding, that his clothes were torn and stained; nothing mattered if only he might find the little lad unharmed. Again and again he called, called him by all the endearing names he was wont to use, but no laughing answer came back across the stony hillside.

At last, worn and weary, he sank down upon a stone and buried his face in his hands. Over and over he prayed the prayer of that dark night when he had watched beside a little bed, "O Jehovah, give him back to me."

A cry penetrated the depths of his despair; a cry of distress. Reuben arose and listened. It came again from just around

the hillside at his back. On again he ran, unconscious of briars that tore and stones that cut, forgotten his weariness and hunger. It might be the little lad in need of him, his father. His eyes searched the rocky hillside. There, high above him, he saw a figure, a man's figure clutching the edge of a protruding rock with one hand, while in the other arm he held securely something small.

It was a little child, it was the little lad. Slowly, steadily Reuben pulled them up until they stood together upon the ledge. The child stirred in the man's arms and opened his eyes.

"My father," he said and smiled, "I was looking for thee."

Reuben reached out his arms with a cry of joy, and the other man placed the child tenderly in them.

"My lad, my little lad," he crooned between his kisses. "I, too, was looking for thee."

Reuben raised his eyes to the stranger whose courage had given him back his son, his first-born, words of gratitude welling up in his heart. Before he had not looked on the face; his eyes had been for the child alone. He only knew someone was bravely risking his life for the little lad. Reuben with an effort tore his eyes from the child's face and across his dear burden sought the eyes of the stranger. While his arms around the child trembled, a cry broke from him.

"Jabez!"

It was Jabez; not the old laughing, carefree, impulsive Jabez, but a man who had sinned and suffered, and repented in tears and agony. Not a man whose stories of strange places and joyous adventure would tempt the lad away, but one whose deep experience in the day of temptation would be a safe anchor. This was the man he had hated, whose return he had resented, who had kept him all night from his home.

For a long minute the two looked into each other's eyes, Jabez' pleading, Reuben's re-

morseful, understanding.

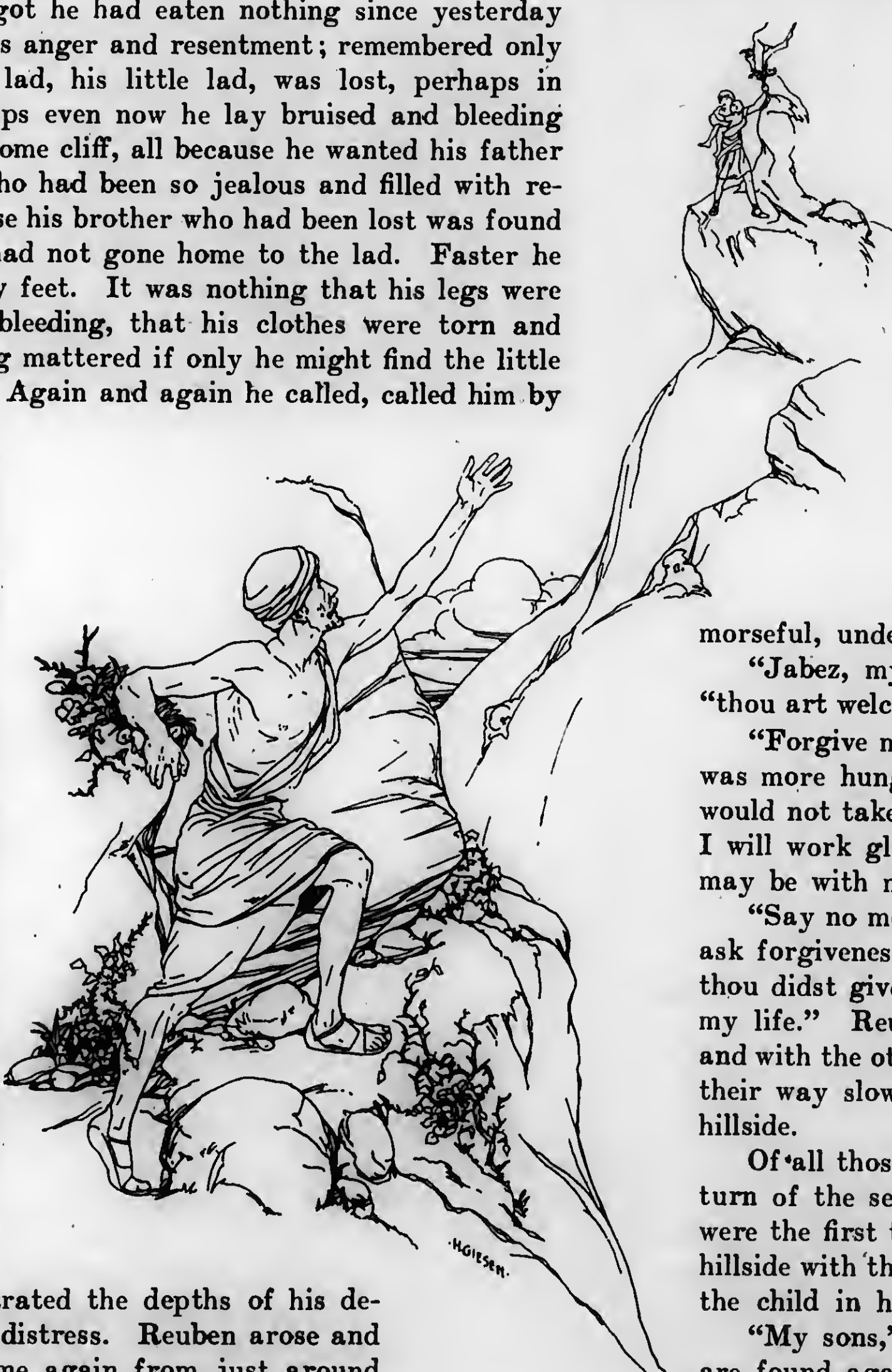
"Jabez, my brother," Reuben spoke at last, "thou art welcome home."

"Forgive me, Reuben, I had to come back. I was more hungry for my own than for food. I would not take aught that is thine or the child's; I will work gladly for all that I need, if only I may be with my own."

"Say no more, my brother; 'tis I that need to ask forgiveness. I had no welcome for thee, yet thou didst give me back my little lad, the joy of my life." Reuben shifted the child to one arm, and with the other around his brother, they picked their way slowly but cautiously down the rocky hillside.

Of all those watching for some sign of the return of the searchers for the child, the old eyes were the first to see two figures coming down the hillside with their arms about each other, one with the child in his free arm.

"My sons," he cried, "my sons who were lost are found again!"



I Move to Amend

By J. S. Ellis

MR. CHAIRMAN: I move to amend every phrase, clause, sentence, paragraph, lecture, sermon, and book bearing on the life of young people, in which the word "problem" occurs by striking out the word "problem" and inserting the word "opportunity." Thus, instead of having a speaker begin his address by saying, "Mr. Chairman, ladies, and gentlemen of the — Association, I am going to address you to-night on the great problems we have in youth," I would have him say, "I am going to address you to-night on the great opportunities we have in youth." A problem is something that has a fixed answer. A boy never is. If you follow right methods with a problem you arrive at a predetermined result. If you follow right methods with a boy or girl you may open the door of a new world.

Old Timer is worried about the youth of to-day. According to his spectacles, the boy and girl of to-day are jazz mad, "movie" soaked spenders. The girls are blasé and the boys are riding to the nether world in motor cars. It would be unkind to Old Timer to ask him if he remembers racing along country lanes on the way home from church Sunday nights, his girl in the seat of the bouncing buggy beside him, and his horses running neck-and-neck with the horses of a neighbor boy similarly happily situated. Old Timer will tell you of his first experience with a "talking machine," when for five cents he had the privilege of putting the ends of rubber tubes in his ears and listening to far-away, faint, and squeaky voices. If a modern "movie" with gorgeous lighting and attractive music or a radio had been unexpectedly dropped down into Old Timer's world when he was a boy one wonders just what would have happened.

Why not be fair? Criticizing youth has become a favorite indoor sport. The boys and girls are not responsible for the "movies" seven days in the week. They are tolerated because some low-souled individual wants to make money, and doesn't care either about God or the soul of youth. Youth never penned a line of the salacious literature that is searing their souls. Their money never bought the cars that are playing havoc with the lives of many of them. Someone is making money out of every form of demoralizing amusement offered youth to-day. The youth's father and mother are accessory to the conditions that contribute to his ruin.

The Leadership of Youth

When we have said our worst, there never has been a generation of youth with stronger, cleaner bodies. There never has been a generation where so many are crowding our halls of learning, and this in the face of the fact that requirements for admission are higher now than they have ever been.

We ought to take Old Timer out behind the barn and tell him something. (Instead of barn I meant to say garage.) Leadership in progress never has come and will not come from his group. It has always come from youth. When the Philistines were threatening the life of Israel there were plenty of graybeards in the ranks. But a ruddy-faced boy had the clear eye, and the steady arm to put the threatening Goliath out of business. When the barbarism of the East was rolling like a black cloud

down upon the glory that was Greece, Alexander, a boy of twenty, led the army that drove back the enemy. He conquered a world, founded cities, and died while still young, a victim of the wild age of which he was a part. Augustus was a boy of nineteen when he became a member of the second triumvirate. Victoria was just the age of our high-school graduates when seated on the throne of the British empire, and no ruler on that throne measured nearer to Jethro's ideal, "able men, such as fear God, men of truth, hating unjust gain."

When we turn to our own country what high, heroic chapters have been written by youth! Pilgrim fathers forsooth! This was a band of young people who staked their young lives against the wilderness, and, although death claimed that first terrible winter half of their number, when summer came not one of the living would return to England! They had come to America to make homes, and in America they would stay. Nathan Hale was twenty-one when his gallant young life went out in service of his country. Alexander Hamilton was a youth of eighteen when the great struggle for freedom began. Perry was only a young man when he performed the incredible task of taking an army of marines, another of ship carpenters, guns, ammunition, caannon, a sawmill through hundreds of miles of forest, cut down trees on the shore of Lake Erie, built a fleet, and taking men and guns aboard of hastily constructed ships, led them out and captured the British fleet, and was able to send his famous message to the government, "We have met the enemy and they are ours."

The Vision That Recreates the World

In the world of literature, youth's stars are exceedingly bright. Tennyson was famous as a poet while yet a college student. John Keats' work was over at twenty-six, and he had one volume of poetry published before he was nineteen. Byron in his teens had published his first volume of poetry. Longfellow entered Bowdoin at fourteen, and went to Harvard as a professor so young that his landlady thought he was a student.

So, Mr. Chairman, let's quit talking about "problems" when we are thinking about the boys and girls. Come with me, Old Timer, and stand on the corner by a high school some morning and catch the thrill of young life surging past. Let the eager feet of youth beat out music in your soul. The light of dawn is in their faces! To them the day is not far spent nor life sordid and disappointing. Life is rich and filled with a great hope. In this hope of youth the world is born anew in every generation. In every high school of the land there are boys of Greek beauty of physique and girls as fair as Helen. Whatsoever things are true, honorable, just, pure, lovely, and of good report—how sweet the old words sound in this connection—"if there be any virtue, and if there be any praise, think on these things"! Before we can expect to lead the boys and girls, we must be fair with them. So I ask you, Old Timer, will you not with me take off your hat to that boy who is just approaching? He may be your congressman to-morrow!

GRISWOLD, IOWA.

Make the City Christian

Dr. M. P. Burns Issues a Ringing Challenge

EDITOR'S NOTE: *The following statement, read by Dr. M. P. Burns before the Executive Committee of the Board of Home Missions and Church Extension as he resigned his position as Superintendent of the Department of City Work after twelve years in that important position, is of such significance, and Dr. Burns is so well known to the church, that we are glad to reproduce it in our columns.*

* * * * *

MR. CHAIRMAN, Members of the Executive Committee of the Board of Home Missions and Church Extension: I present myself before you at this time to perform a very different task from any that I have ever undertaken to perform at any other body.

My task to-day is not to undertake to lay upon the hearts of this body of men the greatness of the work of this board, its supreme opportunity in directing and co-ordinating the forces of the church for home missionary endeavor in this great land of ours. The program of this board is to bring the redemptive agencies of the church to bear upon the peoples of this country, and its tributary dependencies, in such manner as to compel those peoples to submit to the claims of God upon their hearts, and to become Christian men and women whose interests shall be to win the whole world to a vital and active commitment of themselves to the laws and will of God. It is first to build the kingdom of heaven here in this land, and then build it in the lands beyond, until the whole world shall know the Lord and shall rest confidently and supremely in His promises.

In protest against many good people, I am still of the opinion that the religious life and thought of the present age and nation is entirely responsible for the prevailing civilization. When you consider the question casually it would seem, as some of the best thinkers of the day have indicated, that the pagan, primitive, and economic influences have played a larger part in moulding civilization to date than has the Christian church. Nevertheless, I contend that just in proportion as the religious life and thought of the people is pagan or Christian, so also is the civilization developed by that people pagan or Christian. The institutions of our so-called Christian civilization are Christian just in proportion as the people who developed them are Christian in their living and thinking. Christian institutions and all clean-cut moral agencies have been conceived, born, and developed, directly or indirectly, under the influence of Christianity. Confucianism of China, Mohammedanism of Egypt, and Shintoism of Japan, are each, in its own country, almost entirely responsible for the kind of civilization that prevails.

You say the so-called Christian civilization of this Republic is not Christian. I say the civil-

ization is as thoroughly Christian as is the church. If the church were more Christian, then civilization would be proportionately more Christian. You say that every Christian institution and every clean-cut moral agency is not necessarily born of Christianity. I reply, if it had not been for Christianity the institution or the agency would never have been born and brought to maturity. You cannot pluck berries from a bramble bush. Like begets like. Therefore we conclude that Christianity must logically produce Christian civilization, at least just in so far as our so-called Christianity is Christian.

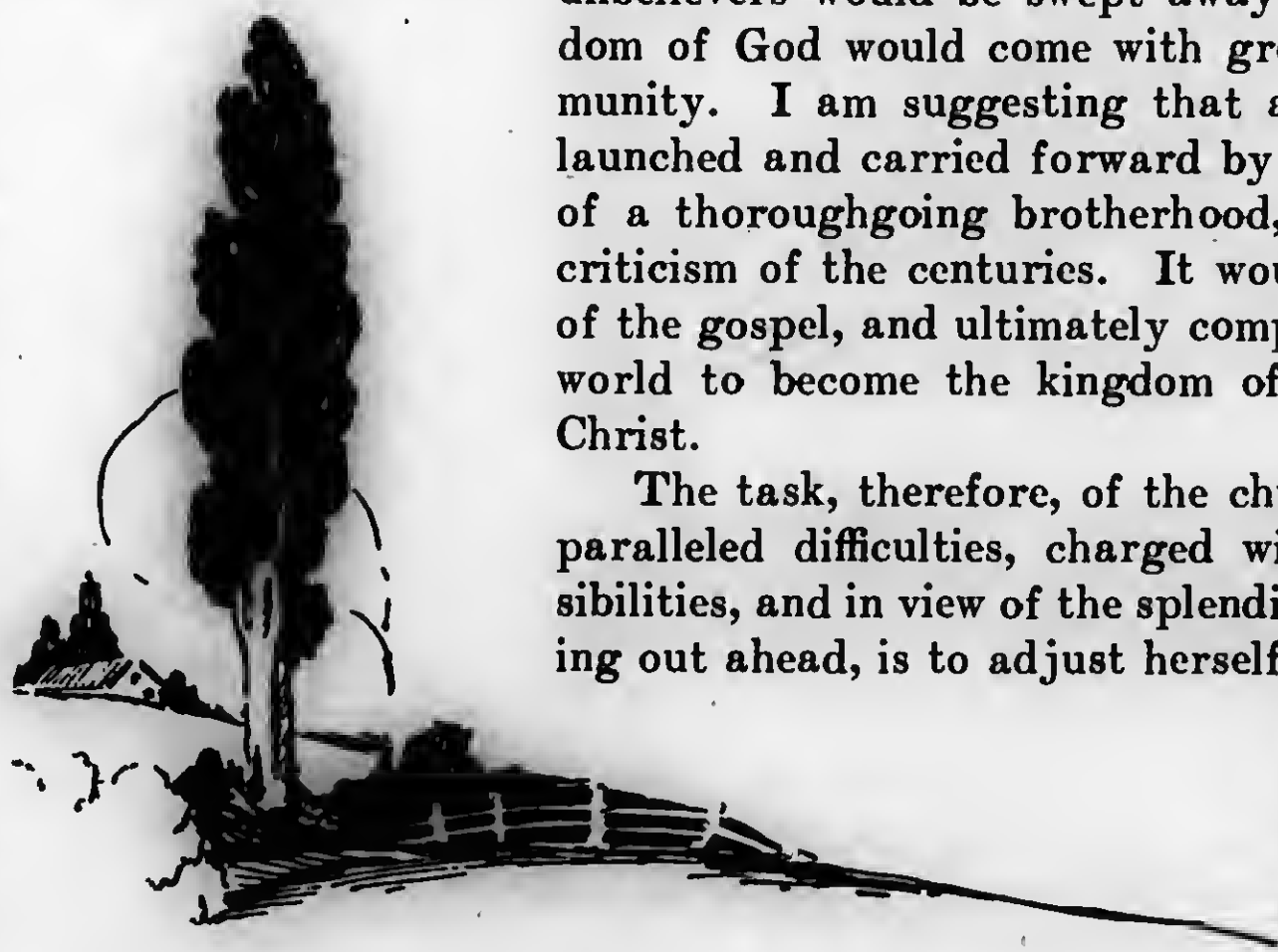
We have tried as much as is in us to proclaim a true gospel, a gospel that would be fair with everybody, and bring every person to a full-orbed conception of the powers of the Christian life.

The church has more or less boldly professed, through the years, to be a thoroughly democratic institution. But, let me ask, is it essentially and fundamentally democratic?

Ministers in the Monday morning preachers' meeting have proclaimed, through all the years, with magnificent and convincing rhetoric, the fact of the universal Fatherhood of God and the universal brotherhood of man. But, to her great discredit and confusion on the other hand, the church for which they spoke has not only tolerated, but, in some cases, actually generated class distinction, and drawn lines of social demarcation over which men have never been able to cross.

My soul has been distressed and tremendously humiliated by a church professing to love God with all the heart, might, mind, and strength, and its neighbor as itself, and at the same time absolutely refusing to allow people of a different social group or speaking a different language to bow at her altars and weep their way to God. What would be the result if the doors of the church were thrown wide open, and the Italians, the Bohemians, and the Russians, and all the rest, together with their wives and little ones, would be freely permitted to come and worship therein, with the consciousness that the church membership would meet them on the platform of a sympathetic fellowship, born of the spirit of Jesus Christ? With such an exhibition of good fellowship by the Christian church, the last vestige of unbelief on the part of the unbelievers would be swept away forever, and the kingdom of God would come with great power in that community. I am suggesting that a well-devised program, launched and carried forward by the church, along lines of a thoroughgoing brotherhood, would soon dispel the criticism of the centuries. It would soon force the issue of the gospel, and ultimately compel the kingdoms of this world to become the kingdom of our Lord and of His Christ.

The task, therefore, of the church, in the face of unparalleled difficulties, charged with tremendous responsibilities, and in view of the splendid opportunities stretching out ahead, is to adjust herself in approach, program, and message; reinforce herself with the mind and passion of Christ, and address herself to the task.



Foreign Missions Board Meeting Initiates New Missionary Approach

DUE to action of General Conference our Methodist Board of Foreign Missions met in the form of a much-altered personnel in its membership and roster of officials. The late Bishop Luther B. Wilson, retired at that Conference, who had been the board's president for sixteen years, was succeeded by Bishop Francis J. McConnell, D.D., LL.D., new resident bishop of New York Area. Mr. Frank A. Horne, Brooklyn business man, was re-elected vice-president.

NEW PERSONNEL

Another important change in the administrative staff of the Board was made this year: Dr. Frank D. Gamewell, who has been associate secretary for China, Japan, and Korea during the past four troubled years, is relinquishing his post on January 1 and will return for further service in China. Doctor Gamewell first went to China as a missionary in 1881. His place will be filled by the Rev. Frank T. Cartwright, who has been a missionary in Foochow since 1917.

An addition to the staff of the board will be the Rev. Paul P. Rugg as an associate secretary for church cultivation. Mr. Rugg, a former missionary in China and a successful young pastor in the United States, will give his whole time to the education of the churches in their parish abroad activities, in the development of special projects to be cared for by Sunday schools and Epworth Leagues. He will also be in touch with individuals making designated gifts to the board.

Dr. Frank Mason North, former corresponding secretary of the board and for the past four years its secretary-counsel, was elected corresponding secretary emeritus. He will devote his time to writing a history of Methodist mission work.

Dr. F. I. Johnson has been elected business manager of the board, and will have charge of the departments of transportation, shipping, and purchasing.

BISHOP MCCONNELL PRESIDES

Promptly at ten o'clock, Monday, November 19, in the chapel of The Methodist Book Concern Building in New York City, the board was called to order by the new president, Bishop McConnell. He wielded a gavel made of wood from the altar rail of the first chapel in which Bishop Thoburn preached when that pioneer was laying the foundations of mission success in Manila. Bishop F. W. Warne, forty-one years master-missionary and resident bishop in India, led the devotions of the hour.

RECEIPTS FOR THE YEAR

Treasurer Morris W. Ehnes read his report for the year, which showed an encouraging increase in the board's divisible receipts of more than \$150,500 over the same receipts of last year. This is due largely to the new method in handling designated gifts for specific objects,

General Conference having made possible that individuals making such gifts could both have these applied to objects within the budget, without division, and at the same time receive credit therefor. From World Service receipts, divisible, non-divisible, and from other sources, the board's income for the year totalled \$2,975,415.16. From all sources, the total receipts of the board showed an increase of \$19,274.84 or exactly \$3,927,000.29.

An illuminating comparative statement of such receipts for the past four years is

Dr. Morris W. Ehnes, treasurer of the Board of Foreign Missions, reported that during the past year the following amounts have been disbursed for missionary work in the fields in which the church has missionaries and missionary institutions:

In China.....	\$ 538,900
In Japan and Korea.....	299,830
In Malaya and Netherlands Indies, Sumatra, and Philippine Islands.....	136,381
In India and Burma.....	806,834
In Central and South Africa.....	263,345
In Mexico, Central America, and South America.....	329,942
In fourteen countries of Europe and in Mohammedan North Africa.....	404,624
Miscellaneous disbursements made in the United States on behalf of the fields brings the total amount.....	2,903,609

shown in the following table:

Receipts	1925	1926	1927	1928
World Service Divisible.....	\$2,634,984.42	\$2,504,864.23	\$2,368,246.57	\$2,518,761.49
Non-Divisible.....	466,375.12	313,111.23	501,799.44	456,653.67
Conditional.....	92,043.59	340,298.67	435,642.78	476,085.13
Debt*.....	271,866.86	608,264.10	602,036.66	475,500.00
	\$3,465,269.99	\$3,766,538.23	\$3,907,725.45	\$3,927,000.29

*In 1926 \$17,402 was appropriated from the general funds of the board on the debt.

ECONOMY IN ADMINISTRATION BUDGET

Proneness to criticize the administrative procedure of the board on the ground of alleged overhead expense will find no encouragement in the fact that these large amounts have been received and disbursed by the board at the nominal expense of \$239,761.28, or less than \$2,983.72 below the appropriation for this cause. To the funds to be administered must be added also the board's cost of set-up at General Conference and the handling of its designated annuities, a very considerable item. The following table gives at a glance the large responsibilities administered by this board at a cost of merely 7.16 per cent:

Permanent Fund.....	\$2,353,641.64
Outstanding face value Annuity Agreements.....	3,533,936.07
Estimated value Special Agreements.....	1,062,216.75
Deposits made on amount of future annuities.....	20,571.11
Total Funds administered.....	\$6,970,365.57

The board owns nearly one hundred different properties in various sections of the United States, received by gift, will, or on annuity. A majority of these are included in the above funds, but some belong to the general fund. These properties must have constant attention. Leases must be drawn up, repairs made, taxes and insurance paid, rents collected, and constant attention given to sale. In so far as these properties belong to the general fund they share their proportionate

cost of general expense. It will at once be recognized that the handling of these funds and properties involves much time and expense, but naturally the costs involved must in the main be charged to general expense. In stating, therefore, that the general expense costs were 7.16 per cent of the disbursements, it should be kept in mind that all these other matters have received constant attention.

A change of policy in handling annuities was made recently by the Finance Committee of the board. The reserve plan of undesignated annuities was discontinued and both types of annuities are now combined into one account, greatly simplifying this aspect of administration. Outstanding regular annuities as of date total \$3,533,936.07.

MASS EDUCATION IN CHINA

At the joint session of the board with the New York Preacher's Meeting, Dr. Y. C. James Yen made a thrilling address, in which he portrayed in historical outline China's Mass Educational Movement, of which he is the father and general director. That movement was born out of the sense of needs of the belated Chinese and of the obligation of the more advantaged Chinese to help their fellow countrymen. That movement has grown rapidly and far, embracing today in its classes 5,000,000 men, women, and children. Hundreds of thousands have already graduated from the courses offered. Doctor Yen continues:

"More than a million and a half of textbooks at three cents each have been sold to students. Boys and girls of nine and ten take their places in classes with men and women in the fifties; most of the students, however, are in the twenties. Scores of cities and provinces have organized associations for the promotion of this mass education movement. Despite conditions of civil warfare, of foreign aggression, of banditry, of famine, and of flood, a wave of desire for learning has swept over the nation. Within a couple of decades, at the present rate, almost all China will be literate."

With this brilliant young leader of the New China are associated in his holy crusade three ex-presidents of universities in China who surrendered their positions to work for salaries one third as remunerative. They fully realize the scope and potentialities of this movement. They are prophets of a new order of world life and citizenship.

"Through this method of education we are hoping to achieve the Christian and the Confucian ideal of a world brotherhood. There must be some better way to settle international disputes than through warfare, and perhaps a literate China will help to the solution of that problem. China has one fourth of the population of the world; what that one fourth does and feels during the next forty years will have much to do with the whole future of the world."

CHRISTIANITY'S WORLD MISSION

This was the topic of Monday afternoon's session, when the deliberations of the International Missionary Council at Jerusalem became the basis of addresses by Secretary A. L. Warnshuis and our own Doctor Diffendorfer. Doctor Warnshuis, one of the world's authorities on the subject of missions, observes:

"One of the facts made vividly clear by the Jerusalem conference is that the missionary enterprise is one in which East and West, younger and older churches are sharers and must work together. Missions are not an enterprise of the Western churches, which we can carry on regardless of the Eastern churches, or one in which we of the older churches confer favor on those of the younger."

"The Christian task in America and in Asia is very much the same. At Jerusalem we were called upon to consider the relations of Christianity to the problems of race, and from the problems arising from the world-wide expansion of Western industrialism, and to that common foe of all spiritual religion—materialistic secularism. The realities of these problems have made us see the missionary outlook in a new light. The home base of missions is now world-wide, and the call is to Christians in every land to share in a deeper, truer fellowship in bringing the gospel of Jesus Christ to men everywhere."

The following series of questions fairly represent the outgrowing impressions the Jerusalem Council made on Secretary Diffendorfer:

"1. With the adoption of the proposed amendments giving self-determination to the Central Conferences, is our missionary task finished?"

"2. If younger churches desire now to control their own affairs, ought they not to pay the bill?"

"3. How can we make a sympathetic and constructive approach to non-Christian faiths and still preserve the uniqueness of Jesus as the Saviour of the world?"

"4. What is there in Christianity that is of transcendent value to give to the world?"

"5. What is the challenge to the church of the new world philosophy of secularism common to East and West alike?"

"6. What is the place of the Christian school by the side of or as a part of the national systems of education?"

"7. What Bill of Rights, based on the sacredness of human personality, is to be achieved for subject peoples?"

"8. Will our churches support an evangelistic approach to non-white peoples on the basis of their inherent worth and possibilities?"

"9. Without the Christian motive, will the moral energies of mankind be sufficient for these gigantic tasks?"

SECRETARIES EDWARDS AND DIFFENDORFER REPORT

The report of the corresponding secretaries calls attention to the deaths of Bishops Wilson and Hartzell and to other members who have died during the year. Note is made also of personnel changes and General Conference legislation. This last item is especially timely in relation to the legislation setting up the Central Conferences and World Service Councils, providing for local autonomy in matter of distribution of funds:

"In territories that have Central Conferences, authorization is given to create a Central World Service Council consisting of the bishop or bishops resident in the territory concerned and at least five other members chosen in such manner as the Central Conference shall determine. To such council is given authority to make adjustments in askings and distribution of funds for a given country, or a group of Mission Conferences or Missions within the territory of the Central Conference, provided that such an adjustment shall not exceed in distribution of funds the total current appropriation to the whole territory concerned."

New legislation also gives enlarged prerogatives to The Woman's Foreign Missionary Society, though in respect to fields of labor, policies, standards, and qualification of missionary candidates, the society is to work in harmony with the board.

LOAN FUND ESTABLISHED

The report of the Committee on Corresponding Secretary's Report was adopted, establishing a revolving loan fund for church building enterprises on the foreign field. This would greatly offset the necessity frequently faced by these churches of procuring loans at exorbitant rates of interest. It was agreed also that the 1927 unused balance of \$27,084.73 of the regular appropriation to China be applied to the China Emergency Fund, and that a sufficient additional amount be added to the appropriations to cover the remaining deficit of the China emergency. For the famine relief in China a committee was appointed to seek to enlist the cooperation of the State Department and the American Red Cross in launching a nation-wide campaign of relief. Such assistance seems amply warranted by the local spirit in China. Says one of our bishops there:

"Not since I first came to China have I witnessed such genuinely cordial relations between the Chinese and the foreigners. The welcome by the Chinese of returning missionaries is truly generous and enthusiastic."

And an observant missionary writes:

"We are facing up against a situation in China which is not less difficult than any crisis the church has faced in any land. The possibilities are as boundless as the promises of God, but they are dependent on the part which men shall be willing to undertake in His great purpose for the nations."

HEEDING AFRICA'S URGENT CALL

Secretary Donohue of the board, having visited and given years of careful study to the needs of the Liberian field, the report contains the following comment:

"To a Special Committee of the Executive Committee on the Phelps-Stokes Proposal for a Tuskegee Institute in Liberia was pre-

sented the proposal of Miss Olivia Phelps Stokes for a Booker T. Washington Industrial School in Liberia, to be developed from the present White Plains Industrial School of the College of West Africa. A letter from Dr. Anson Phelps Stokes, of August 2, 1928, was read, explaining the terms of a trust of \$25,000 created under the will of his aunt, Miss Stokes, for industrial education in Liberia. The proposal required the raising of from \$15,000 to \$25,000 by this board and a guarantee of \$10,000 for annual maintenance in order to make the \$25,000 available. Bishop Clair, a member of the committee, guaranteed \$1,900 for the annual maintenance and assured us that President King of Liberia had promised that the government would provide \$5,000 a year for the same purpose. Our present missionary appropriation of \$3,100 would, with these amounts, make up the \$10,000 required. The committee recommended that the board accept the \$25,000 from the estate of Miss Olivia Phelps Stokes, with agreement to provide from \$15,000 to \$25,000 for the purpose, within a period of five years. The report of the sub-committee was received and referred to the board at this annual meeting. The secretaries recommend the acceptance of the offer."

Other pressing needs in Africa to which the report calls attention are the Hartzell Memorial Building now being erected at Old Umtali with an outstanding debt of \$30,000, and the College of West Africa in Monrovia, Liberia, for which dollar for dollar has been raised on the field. When this project now in process is completed the debt thereon will be from \$40,000 to \$45,000.

THE PRESSING HUNGER FOR EDUCATION

In no aspect of the mission problem is there such overwhelming need of help as in that of education. In Europe, Monte Mario at Rome, Italy; Union Theological Seminary at Gothenburg, Sweden; the Lewis Memorial Institutional Church in Chunking, China; Aoyama Gakuin in Tokio, Japan, having the largest enrollment of any school under Methodist auspices in the world, outside of the United States—it was established in 1878 and has graduated 552 of its students; the Santiago College for Girls, Santiago, Chili; the Colegio Americano y Instituto Ward at Buenos Aires, South America, and Lucknow Christian College, Lucknow, India. Over these institutions, from which must come the Christian leaders of these countries, are impending debts that spell disaster to missionary educational enterprise unless the lost motive of foreign missionary enterprise can be recaptured and brought into play on the stewardship possibilities and obligations of the older churches.

(To be continued)

Modern Social Economics

By the Rev. Caleb W. Johnson

IN DEALING with the economic situation we are apt to lessen our regard for the spiritual values of society. There are those who believe to be deeply engaged in the products of life and their consumption is all that is necessary; so long as business is conducted justly and honestly, the economic phase will determine the other social values of life that is so necessary for human living together.

This social philosophy, one says, "is ordinarily called economic determinism." This doctrine says, "Make economic conditions right, and all other things will take care of themselves." While to a large extent man's economic conditions have largely influenced his general habits and customs, it has not contributed to the development of his finer self, neither has it deepened his sense of higher spiritual values.

The writer has recently, through conversation with intelligent business men, men who have had the advantage of special training in some of our best schools, discovered that their conception of the deeper spiritual values of life were not sufficient to influence the great industrial and professional life of the world, that the things most needed in our human economy is a new system of values. One of the chief causes of this present economic struggle and depression in the industrial world to-day is reversion of ideals of life. The best way to avert social revolution is by well-timed reform.

To put the source of all creative and spiritual life into the life of modern society demands action, deeds done in Christlike manner, in politics, in commerce, in finance, in education, in society, in labor, in profession and religion.

This method, by which we may put the God-life in society, must be done by organizing every phase of life in the social group around the creative and absolute values in life. Ultimate realities, such as truth, beauty, and goodness, should be the sun around which the whole social system revolves. Says one, "It may be that what the world needs most of all is a new soul." The soul is not quantitative, but belongs to a kingdom of values. Ac-

cording to modern evolution, progress is not according to law, but to values. Dean Inge says, "Civilization's sickness is secularism, and the cure is religion." The menace of society to-day, if traced scientifically, without bias, and with an honest determination to deal fair, can be found to harmonize with the declaration of Prof. C. A. Elwood, "That capitalism in which we shall use the term exists only where such vast aggregations of capital are necessary to carry on a given line of industry that in that line the working men become practically dependent upon the wealthy capitalistic class."

Exploitation of Labor.—It is true that one of the objections to capitalism is the exploitation of labor. The employing class should now, as they have never heretofore done, consider what is meant by real and just wages.

The consideration of this phase of labor conditions reveal the fact that an increased wage, without increased safeguard of life and limb, is not a compensation for service. Wages, less a consideration of the living conditions of the laborer, is inconsistent. The employer who increases his payroll, and has no interest in promoting playgrounds, better schools, recreation centers, and a wholesome environment for the dependent worker, has committed a social and economic sin to humanity.

Hebrew Social Laws.—Modern social economics finds its basis in the Hebrew social laws. The first social call given to man to remedy the condition of suffering humanity came when the Lord said, "I have surely seen the affliction of my people, and have heard their cry; for I know their sorrows." Exod. 3. 7. "The bought servant was set free in the seventh year." Exod. 29. 7. "The corners of the fields were left unreaped, and the gleanings of the harvest left for the poor and the stranger." Lev. 19. 9. The conservation of agricultural products is a divine command: "All manner of trees for food was not to be eaten for three years." Lev. 19. 33. There was a redemption of the land (Lev. 25. 23). The land shall not be sold forever—this Levitical code, later, formed the summary of the prophets' social teaching and prophecy. Jehovah was the tribal God of Israel. The land belonged to

Jehovah, their national God. This was a kind of primitive communism; it was fundamental law in the economic life of the Hebrew. The people were not to be separated from the land. The reconstruction of society will be a difficult problem if individual and corporate ownership of the land be allowed, and commercializing of the land continue. "The source of morality is the declaration of divine law." This fundamental rule the prophets never lost sight of in preaching.

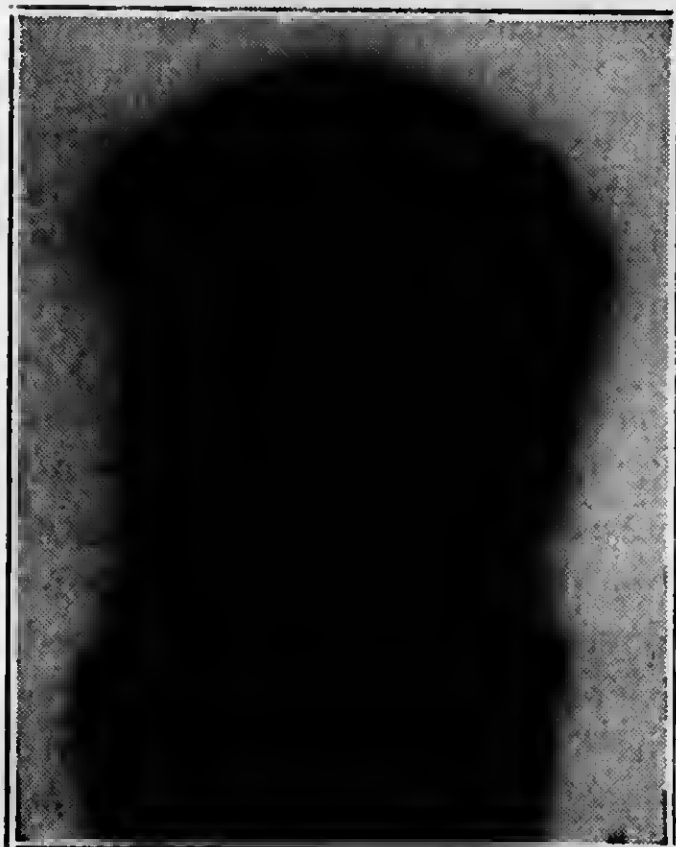
"Belief in divine justice lent religious sanction to the demand for economic justice." Economic oppression was strictly forbidden in the Levitical law. "And if thou sell ought unto thy neighbor, or buyest ought of thy neighbor's hand, ye shall not oppress one another" (Lev. 25.14). The freedom proclaimed every half century in Israel, known as the year of jubilee, gave every man an equal opportunity to make a living for himself, and to possess his inheritance. The land could not be sold forever, for it belonged to Jehovah. They were possessors, and not owners of the land.

Finally, let me say, the industry whose management has earnestly striven to realize these legal and social factors has made a correct approach to the modern economic problems of Western civilization.

GREENSBORO, MD.

Mrs. Mary J. Williams Falls Peacefully Asleep

By the Rev. C. E. Queen



Mrs. Mary J. Williams

MRS. MARY J. WILLIAMS, the wife of Dr. E. S. Williams, pastor of the Metropolitan Methodist Episcopal Church, Baltimore, Md., fell peacefully asleep after an illness of just five days. Pneumonia was the immediate cause of her departure, which took place on Thursday, November 15, in Des Moines, Iowa, in the home of her sister, whom she was visiting.

Dr. Williams, upon receiving notice of her critical illness, rushed to her bedside, arriving just five hours before the end came. The body was brought to Baltimore and rested in the parsonage, encased in a commodious casket, and embanked in flowers, to be viewed by her friends, while two thousand or more of them passed silently by. A hundred or more ministers and their wives and families were in attendance.

The funeral was conducted at Metropolitan Church, District Superintendent C. Y. Trigg, presiding. The eulogy was delivered by Bishop R. E. Jones, assisted by the following ministers: Drs. O'Connell, W. A. C. Hughes, E. Lyon, C. H. Steptean, C. E. Stewart, R. W. S. Thomas, W. A. English, A. H. Whitfield, C. E. Queen, W. S. Jackson, R. F. Coates. The church choir sang several suitable musical numbers, under the direction of Prof. Geo. A. Owens; Prof. Mark O. Fax at the organ. There were

sixty-three telegrams and seventy letters of condolence received. The congregation joined in singing three of her favorite hymns: "O Love That Will Not Let Me Go," "Sweet Hour of Prayer," and "My Jesus As Thou Wilt." Two vocal solos were rendered, and an organ meditation by Prof. Julius S. Carroll, Jr. Thus for two hours on Monday, November 19, this deeply impressive service was reverently carried out before a congregation of a thousand or more people, who filled the church and crowded the sidewalks to pay respects to this well-known and very much loved woman.

From the church the body was tenderly borne away by the pallbearers—the Revs. C. S. Briggs, J. H. Jenkins, S. Bedford, J. E. Dotson, Mathias Williams, J. W. Dockett—to Mt. Auburn Cemetery, where it now rests beneath such a profusion of flowers of the most artistic designs that an extra carriage was required to bear them there.

Thus closed the active career of a life that began in Covington, Ga., December 17, 1874. She attended the Freedmen's Aid Schools and Clark University, from which she graduated, and was for awhile a teacher and the leading soprano in the university choir. On May 20, 1897, she was married to the Rev. E. S. Williams by Dr. J. W. E. Bowen, assisted by other members of the faculty of Gammon. For thirty-one years she shared with him the joys and sorrows of the itinerant ministry. She took great interest in the activities of the church, and cheerfully helped in every possible way. The church paid her a high tribute in floral designs and appropriate resolutions. Among other things it said: "The beginning of life is birth, and the end is death; both are significant; each is full of promise, full of hope. Sister Williams was a staunch Christian and an untiring worker. We both lose and gain by her demise. The loss is expressed by her absence. The gain is memorialized by the exemplary Christian life which she lived among us."

Ring the Bells for the Children!

MULTITUDES of suffering and needy children the world over will benefit by the gifts of thousands of Methodist Episcopal churches and Sunday schools in a Christmas offering to be taken for World Service, according to announcement of plans by Dr. Ralph A. Ward, executive secretary. Samples of folders, order cards, and letters have been sent to all pastors and Sunday-school superintendents, explaining the plan, and suggesting that throughout Methodism Christmas giving in whole or in part be reserved for the children of mission schools, hospitals, and churches at home and in forty other lands, through the general benevolences of the church. World Service credit will be given for all such offerings.

"Christmas is the time for not only remembering those we know and love, but also the needy ones near and far," said Dr. Ward in his appeal to the churches, "and there is no better way for an all-comprehensive gift than through the Christmas offering for World Service. When we remember that Christ died for all people of all races and climes, and when we recall that our world-wide work reaches people of all races and climes, it comes graphically home to us that a Christmas gift for such a cause is peculiarly Christlike.

"I wish that our four million Methodist members and the five million enrolled in our Sunday schools might go

on a journey and see how the scores of thousands of children are being helped by our church. They would see little babies being given health and strength through the knowledge imparted to their mothers about infant care; they would see boys and girls trooping off to school to learn like American boys and girls do—children who would grow up in ignorance if we did not help them; and they would get acquainted with numberless homes where there are comforts and conveniences which Christian missionaries have taught the people to secure.

"Misery, superstition, disease, hunger, spiritual blight—these are some of the things from which the children of the world are being rescued by the World Service of Methodism, and it is to increase the number whom we serve that this Christ offering is proposed. Our prayer is that our great church will respond to this appeal with a magnificent outpouring. It will be a Christmas gift which will set the joy bells ringing for the children of the world, and they will never forget the Christ-like spirit of the church which is helping them."

Consider the Minister

(Continued from page 952)

live in consonance with the demands of this high spiritual principle.

The function of the minister, then, is to offer to humanity a challenge to the best there is in man that, for the individual and the social group as a whole, there shall be realized in our ideals and practical conduct God's will for us as it is revealed in Jesus Christ. His supreme task is to mediate to men, religion—to effect in them a realization of conscious relationship of dependence upon, and trust in, God as Father of the individual and the race. The preacher is a sort of midwife, whose business is to aid men in the new-birth process.

The time is ripe for a new and adequate appreciation of the office of the ministry by reason of its social value in influencing human character and progress. Even in our times the old prophetic appraisal of the minister and his task might not be out of place: "How beautiful upon the mountains are the feet of him that bringeth good tidings; that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that sayeth unto Zion, 'Thy God reigneth!'" Here is the transcendent task of the minister—to bring to men good tidings of peace, salvation, and the sovereignty of God. He tells of that peace which is not mere cessation from the clash of material weapons and the flourish of the bugles that call to combat the militant armies of the nations; he publishes the possibility of that profounder peace which passeth all understanding, and is the outcome of the regnancy of the moral and spiritual element in the human heart and life. He tells of that salvation of man from the power and guilt of sin made possible through the sacrificial life and service of Jesus Christ, who was born to save the people from their sins. He publishes to men everywhere unequivocally the fact of God and of His inescapable sovereignty in human hearts and in all the universe. To humanity he brings the reassuring declaration, "Thy God reigneth."

Concerned as he is with such momentous issues of such obvious importance to society—peace, salvation, divine rulership—the preacher's task looms into wide contrast from that of the other legitimate and necessary servants of society. He is not a common competitor in the self-

centered scramble of men for place and pelf. He is priest and prophet of God to men. He carries on where the earthly ministry of his Lord left off. He is fulfilling that mission, the importance of which brought the regnant God from the sky to the manger of Bethlehem in the form of the Son of man. His is not a career following the lure and glitter of the dollar. Mercenary motives are foreign to him. He is minister because the Spirit of the Lord is upon him; hath "anointed him to proclaim good news to the poor; to announce release to the prisoners of war and recovery of sight to the blind; to send away free those whom tyranny has crushed; to proclaim the year of acceptance with the Lord."

And what a sacrificial life is his who heeds the "call" to preach. He becomes all things to all men that he may gain some. He must be an example to the flock. He must go wherever sent, which entails frequently inhospitable reception by the community to whom he goes; likewise frequently lack of food, raiment, shelter, the physical essentials for contentment of mind. Even the literal sacrifice of opportunities for family advancement and future security is the common lot of this man of the unique "call." To this lot of deprivation common to the men of this calling should be added the direct persecution of the minister at the hands of those out of sympathy with his business and to whom he may be personally displeasing.

Then is it too much to ask for the God-called, consecrated, overburdened, sacrificing man of the ministry in all our churches, in the church of Jesus Christ everywhere, a larger consideration and deeper appreciation than the absence of such appreciation would warrant? General Conference was called upon at Kansas City to face up to this need, pointed out by the Episcopal Address:

"We must see to it that the importance of the ministerial office is recognized. One of the colossal obligations of the world, sometimes overlooked, is to the servants of God and the church, who have magnified the offices of preacher and pastor in changing the manners and lifting the ideals of their day. Under their prayer and toil, arid and forbidding deserts have become as blossoming gardens. Prophets, apostles, preachers of righteousness are as jeweled links in the chain of the world's golden personalities. The world will always have place for great preachers and great pastors, like Baxter, of Kidderminster; or Rutherford, or Whyte, or Phillips Brooks, or like Durbin or Simpson, or like Quayle, who shall make the pulpit a throne of power, and who, in pastoral ministry, shall brighten the day and cheer the way for those to whom they come. As in our homes we talk over the matter of life work with our children, let us not forget this place of alluring possibility."

Morgan College Note

At 3 P. M., on October 31, the ground-breaking ceremonies took place on the site of the proposed \$100,000 dormitory for men. The procession from the assembly hall to the site was led by Dr. Charles W. Baldwin, president of the Board of Trustees, after whom the building will be named. Short addresses were delivered by President Spencer, Dr. Baldwin, and the Rev. A. J. Mitchell, field secretary; Bishop A. L. Gaines, of the African Methodist Episcopal Church, and Dr. William S. Bovard, secretary of the Board of Education, Methodist Episcopal Church.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

PAUL AND HIS FRIENDS

FOURTH QUARTER. LESSON XI. DECEMBER 16

Scripture Lesson—Acts 20. 36-38; Rom. 16. 1-4; Phil. 2. 25-30; Philemon.

Who Is a Friend? Correctly understood, there is no difference between true friendship and true love. He who loves another is a friend to him. And he who is a friend to another loves him. As genuine love seems to be decreasing in the world, so genuine friendship is apparently decreasing. What often passes for friendship is mere selfishness—calculations as to how the calculator may be helped by someone else. For instance, I believe that a certain person can and will help me either to hold what I have or to get something better that I do not have; I court his friendship, and am loud in the profession of my friendship for him. But if I become convinced that he cannot or will not help me in any way, my boasted friendship for him ceases. But genuine friendship is never selfish; it is always "otherish." The true friend thinks nothing about how he may be helped by the person to whom he is a friend, but thinks much and only about how he may help this person. And he is willing, if needs be, to suffer with and for him in his efforts to help him. He may oppose him at times. But his opposition is never for the sake of itself, but is always meant to be helpful. Artificial friendship will tolerate no opposition under any circumstances.

The Value of Friendship. To live without having a friend or without being a friend to anyone is not to live at all or, at any rate, is to live a distinctly inhuman life. Ordinarily, the less Christian one is, the smaller is the circle of men to whom he is a friend; the more Christian one becomes, the larger becomes the circle of men to whom he is a friend; and when one becomes thoroughly Christian, the circle of those to whom he is a friend is congruent with the world: he maintains a helpful attitude toward all whom and of whom he knows. One must be friendly to have friends, and one must have friends to accomplish anything worth while in life. And when one lives the strenuous life of fighting for principles, one genuine friend is to him more encouragement than one dozen enemies are discouragement. While, on the other hand, if there are but two enemies and no active friend, only fanaticism will keep one from becoming disheartened.

How Paul's Friends Helped. Paul probably had more genuine enemies than genuine friends. Is one not caused to wonder by the fact that when he was about to be lynched in Jerusalem no friend tried to save him; when he was tried in Jerusalem no friend witnessed on his behalf; and when he was tried in Caesarea at neither of his trials did any friend testify, though his enemies were there in a considerable number? The fact is that enemies are apt to be voluntarily more active against one than friends are apt voluntarily to be in one's favor. Had Paul urged some of his friends to witness for him, most likely they would gladly have done so.

But in spite of the multitude of his enemies, he did have some genuine friends, though by no means were all of his friends genuine ones. It was these who kept him encouraged throughout his life of strenuous fighting for Christian principles. And it was these that afforded him much consolation as well as anxious solicitation in his sufferings and death. Were it not for the consolation which they afforded him, probably, as Jeremiah at one time, he would have regretted the day of his birth, or would have died of a broken heart. These friends were always ready to help as much as they could, especially without endangering their own life. But some of them would have been willing to lose their life, if needs be, for or with him.

All did not help in the same way, of course. Some, as the Philippian Christians (2 Cor. 11. 9; Phil. 4. 10-18), Phoebe (Rom. 16. 1, 2), and Luke helped with their economic goods. Others, as Timothy, Titus, Mark, Silas, etc., whose service contributed very largely to the success of his ministry, helped by their personal and vocational service. Still others, especially Priscilla and Aquila, helped by creating in advance favorable sentiment for the success of his ministry. Paul met these friends in Corinth, and made their home his parsonage. When he decided to begin work in Ephesus, they moved there and started the nucleus of a Christian church for Paul in their home, which again became Paul's parsonage. And when Paul decided to go to Rome to labor, it seems that these same friends moved to Rome to repeat there for Paul their service in Corinth and Ephesus. They had a little church in their home in Rome when Paul wrote the Romans (Rom. 16. 3-5). But after Paul's imprisonment in Caesarea prevented him for so long a time from going to Rome to begin his missionary labors, they returned to Ephesus (2 Tim. 4. 19; Timothy was in charge of the church in Ephesus (1 Tim. 1. 3, 4). And still others helped in other ways. But all helped with their good wishes and prayers.

How Paul Helped His Friends. And never has one been more appreciative of his friends and their service than was Paul. He never forgot to say a good word about them in public whenever it was fitting; and he never forgot to commend them to God in his private prayings, and to pray God's blessings upon them. But Paul made these people his friends by first showing himself friendly—by rendering an inestimable service to them which they could not by any means render to themselves. The religious enlightenment, the hope of salvation, which he brought to them, together with the ideals and principles for which he stood, and the life which he lived before them—all established him in their friendship forever. Without his service to them, we would not know that any of these people had ever lived. As the Master said that Mary's service to Him would be spoken of as a memorial unto her wherever His gospel should be preached, so wherever a fair knowledge of Paul's work is had, his friends reflect some of the luster of his glory. One of these friends (Luke) has given us a biography of Jesus and a history of the early or apostolic church—all because of Paul's

service Him. He will live in the memory of men as long as Christianity lasts.
SAMUEL HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, DECEMBER 16, 1928

"A Brother Beloved"

(By D. D. Martin, D.D.)

A Brother Beloved. Such was Onesimus, the slave to Paul the apostle. Such relationship is emphasized in his letter to Philemon, from whose service Onesimus had fled. Paul loved each convert with special interest and devotion such as only a real missionary of the cross can feel. There was a double sense in which he was interested in Onesimus. Paul knew his master Philemon as a Christian whose new life in Christ should save him from being a slaveholder. Paul's attachment to Onesimus made him a fellow sufferer, and offered freely to assume the obligations of the slave whom he regarded as a brother.

The gospel had made them one, as it does all people who might otherwise be separated. The social application of the gospel changes conditions in all lands rapidly. It was really the influence and power of the gospel of freedom and brotherhood that set four million slaves free in America. This is the power that is slowly but surely breaking down the caste system of India. It does and will settle the war question between nations, and must finally solve the problems between labor and capital. It is the great purpose at the heart of Christ to set every captive at liberty.

There is naught for Christians to do but to love one another. Jews and Gentiles are made friends in Christ. The most touching and interesting of friendship stories are told in the missionary annals of any field where any sort of a test has come calling for friendship's true loyalty. The boys who attended David Livingstone and bore his lifeless form six hundred miles to the coast, and then on the long journey to England, show the devotion which a native convert may have for the missionary who has brought him to Christ. There is no bond which holds men together like the gospel bond. Thus were Paul and Onesimus of one heart and one mind—brothers beloved.

There is a slavery deep and dark in which all in heathen darkness are held. Their only hope is in Christ who sets all men free. Such freedom Philemon had experienced through the preaching of Paul. It is now fitting that Paul ask that he set Onesimus at liberty. All of us who know the liberty we have in Christ should do our best in behalf of those yet in bondage. There is no other way to offer relief and help comparable with missionary work at home and abroad by which we make all men everywhere our brothers beloved.

GAMMON SEMINARY.

Epworth League Topic

DECEMBER 16

By the Rev. J. W. Haywood, D.D.

THAT GLORIOUS SONG OF OLD

(Luke 2. 8-20)

This service is to be a Christmas carol service. There is a large group of songs which have as their theme the birth of Christ, and the joys that center around the Christmas season; these songs are called carols. In the service which we propose for to-day, not only ought these hymns to be sung, but the story of their origin ought to be told as far as possible.

Let me briefly sketch the story of two or three of those we sing most.

"It Came Upon a Midnight Clear" was written in December, 1849, by a Unitarian minister, whose name was Edmond H. Sears. He sent it to a brother minister of his, who

set it to a tune. That tune, however, aside from being sung once in a while at Wellesley College, is seldom, if ever, used. The tune most used is one by a composer named Richard Willis.

"O Little Town of Bethlehem" was composed by the famous Phillips Brooks. The tune most widely used for this was given us by an American, Louis H. Redner.

"Hark, the Herald Angels Sing," is one of the poems of that great hymnist, Charles Wesley. The music is by Felix Mendelssohn-Bartholdy, a Jew.

"O Come, All Ye Faithful," comes to us

from an old Latin hymn, "Adeste Fideles"; it was translated for us by Frederick Oakley, about 1850. Where we got the tune we use is not certainly known. Some say it was

written by a Portuguese chapel master named Marcus Portugal, others say that an English organist named Jno. Reading gave it to us. MORGAN COLLEGE.

Central Alabama Conference Appointments

BIRMINGHAM DISTRICT

Rev. J. W. THOMAS, *Dist. Supt.*

Ashville. F. J. Jacobs. Anniston: Haven, J. C. Carson; St. John, H. J. McLin. Altoona and Oneonta, G. B. Morgan. Attalla and Collins, N. H. Redrick. Birmingham: Bradford, N. H. Hudson; Brownville-Irondale, J. W. Wright; East Thomas-Mason City, Eugene Nixon; Enon Ridge, J. C. McGhee; Mt. Moriah, C. L. Dunn; Mt. Pleasant, R. R. Williams; St. Paul, B. T. McEwen; Scott Chapel, V. D. Oatman; Wright Chapel, Luther Jenkins. Cedar Bluff circuit, J. A. Harris. Beaver Valley-Ragland, G. W. Brownlee. Center circuit, J. W. Martin. Gadsden-Sweet Home, J. R. Taylor. Gadsden circuit, J. J. Harrison. Hobson City, J. A. Knox. Jasper and Oakman, T. H. Ham. Village Springs circuit, J. A. Howard.

HUNTSVILLE DISTRICT

J. W. WHITFIELD, *Dist. Supt.*

Albana and Sheffield, J. S. Carter. Ardmore Mission (A. D. Barnes). Athens-Oakland, R. H. Cox. Beilmina-Beulah, A. R. Matthews. Blount Springs Colony, W. H. Langford. Center Grove circuit, C. P. Payne. Decatur, J. N. Wallace. Guntersville, R. C. Cody. Huntsville, Chas. Coleman. Huntsville circuit, Arthur Jones. Madison, L. G. Fields. Normal Mission, A. W. McKinney. Scottboro circuit, A. D. Moon. Triana circuit, J. L. D. Knox. Warrior-Bangor (O. Porter). Springhill, John Lanford.

MONTGOMERY DISTRICT

P. P. WRIGHT, *Dist. Supt.*

Booth and St. Clair, J. T. N. Willis. Castleberry, S. M. Tyree. Electic circuit, Elijah Frazier. Evergreen-Brewton-Pollard circuit, F. E. Dawkins. Georgia Mission, to be supplied. Mobile: Chicasaw (A. J. Jones); Warren, E. O. Woolfolk; Wesley, P. G. Goins. Montgomery, G. W. McCorkle. Pensacola, Fla., Z. K. Jackson. Tensaw circuit (Charles Booker). Theodore, S. B. Thornton. Troy-Aboifoll, C. H. Brown. Union Springs-Brown Grove (W. C. Davis). Wetumka circuit, Benjamin Williams.

OPELIKA DISTRICT

J. C. CHUMAN, *Dist. Supt.*

Alexander City, G. W. Brown. Ashland,

D. G. Toney. Benson circuit, J. W. Knox. Claraia Mission (Chester Brady). Dadeville, J. H. Gilder. Five Points, J. R. Houser. Goodsell Memorial, P. Y. Woford. Kelleyton, L. D. Daniels. Lafayette, W. P. Ward. Lafayette circuit, J. A. Usher. Lanett Mission, F. T. Thomas. Lineville, G. W. Washington. Opelika, J. W. Patillo. Roanoke circuit, H. H. Nunn. Rockford, J. H. King. Rocky Mount circuit, J. P. McNealy. Steve Mission (J. H. Radford). Sylacauga, C. R. Perry. Talladega, A. P. Sumpter. Talladega Mission, to be supplied. Wedowee, F. F. Owens.

TUSCALOOSA DISTRICT

Rev. F. W. WILLIAMS, *Dist. Supt.*

Akron (Lorenzo Tatem). Bessemer and Reader, L. H. Zeigler. Clinton, Z. A. Jackson. Eutaw-Springfield, J. H. Hughes. Gainesville, B. G. Green. Goodo circuit (Wilbur Cox). Mantua circuit, Eugene Green. Marion, I. B. Points. Mount Sterling, D. D. Vann. Newborn and Marietta, J. H. Duffie. Oakgrove, A. Callahan. St. Paul circuit (Jesse Ridgeway). Selma Mission. A. L. Boyd. Tuscaloosa, P. H. Kelley. Roxey and Lisman (Haywood Jackson).

SPECIAL APPOINTMENTS

E. M. Jones, special representative of Board of Pensions and Relief; member St. Paul, Montgomery Quarterly Conference.

Wm. Jones, superintendent Sunday schools, New Orleans; member St. Paul, Montgomery Quarterly Conference.

S. C. Walker, professor in New Orleans College; member St. Paul, Birmingham Quarterly Conference.

Mrs. F. W. Williams, Conference secretary, Gulfside Clubs.

Board of Examiners: E. M. Jones, Wm. Jones, B. T. M. McEwen, J. N. Wallace, R. R. Williams, C. L. Dunn, I. B. Points, S. C. Walker, A. W. McKinney, A. P. Sumter, P. H. Kelley, J. W. Wright, J. C. Carson, J. W. Martin.

Commission on Education: E. M. Jones, J. W. Wright, J. W. Martin, Wm. Jones, J. N. Wallace, Dr. W. L. Brown, L. W. Lynn, Hiram Westbrook, J. W. Thomas, P. P. Wright, F. W. Williams, J. C. Chuman, J. W. Whitfield.

Little Stories of Achievement

What the Churches Are Doing

Palmetto, Ga.—Sunday, November 18, was a high day at Pleasant Hill Church. The good people met the pastor cheerfully and made him welcome. Our beloved pastor, the Rev. J. J. Jones, held the audience spellbound with the plain and inspiring message which he brought to us at that hour. We were proud to have with us Bro. W. A. Robinson, district president of the Rome District. He made some timely remarks. At 11 A. M. we raised for the pastor \$42.50, and the good people gave the district president a shower. Sixty-four different gifts were presented him and \$6 in cash. The gifts were valued at \$15. The district president also awarded prizes to those who raised the largest amounts. The pastor stated that he had been lifted off his feet by the storm and prayed for the success of the church. Bro. Robinson was celebrating his tenth year as president of the Rome District. Total collection for the day, \$63.50.—Carrie Bryant, Reporter.

Alexander City, Ala.—The members and friends at Haven Memorial Methodist Episcopal Church are grateful to Bishop R. E. Jones and District Superintendent J. C. Chuman for the return of our beloved pastor, the Rev. G. W. Brown. The membership is looking forward towards doing big things this year under the able leadership of our pastor. It was through such efficient leadership last year that we were able to accomplish such great good, the best work having been done in a number of years, with almost a perfect record at its close. The members were delighted to have the Rev. Brown and his wife back for another year, and one of the methods used to express their delight was shown in the form of a storm which swept through the parsonage Tuesday evening, November 13, leaving the table laden with many good things. Receiving the surprise of a lifetime, he was given a reception and had presented to him a \$49 suit of clothes, a hat, and an overcoat, besides showers of socks, shirts, handkerchiefs, and ties.—W. A. Smith, Reporter.

TO GROW SPIRITUALLY

as well as physically, youth needs wholesome, nourishing food.

It is the purpose of

The Senior Quarterly

to provide mental and moral, as well as spiritual food for young folk that will help them to develop into strong, productive Christians.

The Senior Quarterly for the first quarter of 1929 is a World Service number. It seeks to aid young people to catch a vision of world needs, and to create in them a desire to have a share in this missionary work. The entire thirteen International Uniform lessons form a special short course entitled, "Some Great Christian Teachings."

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The Methodist Book Concern

CINCINNATI NEW YORK CHICAGO
Boston Detroit Pittsburgh Kansas City
San Francisco Portland, Ore.

Smithville, Miss.—November 11 was a high day at Smithville. Every church came together and made a drive for the school. The drive program was conducted by the ex-teacher, Prof. W. R. White. There were several distinguished speakers for the day, namely: Prof. J. R. Jackson, Superintendent Clarence L. Stoddard, Prof. A. M. Strange, the Rev. Hicks, Merchant Gillum, and president of Okolona Industrial School, Mrs. Effie T. Battle. Each speaker spoke with zeal and held the audience spellbound for thirty minutes. Then the units made their reports: Mrs. Pearl Cancer, \$11.25; Mrs. M. L. Poole, \$13.80; Mrs. N. N. Glenn, \$44.55; Mrs. Ruby Burch, \$11.56; Mrs. Mary Meaders, \$20.80; Mrs. Margie Mosley, \$6.60; Mrs. Wripplle Wax, \$2.25; Mrs. Iretta Elliot, \$2; Mrs. John Jackson, \$10; Mrs. Mamie Davis, \$1; miscellaneous, \$18.01; total collection, \$142.35. God bless such leaders as the Rev. S. Houston, the Rev. Buckhannon, Prof. Clinton White, and Miss Myrtle Dean.—P. H. Sartor, Reporter.

Memphis, Tenn.—Centenary is very glad to have as its new pastor the Rev. E. J. Cox, who has labored with us for eight years, and we hope to have him come back and be with us eight years longer. We also are glad to have the Rev. L. A. Armstrong as our district superintendent. When he came to Memphis he found a number of his friends with whom he had labored in Mississippi. We will help him make this year a year of which he will be proud. On October 31, Halloween, the Epworth League had an enjoyable evening at Centenary. Games of interest were the feature of the evening. A prize was given to the girl who wore the most beautiful costume, and also a prize to the young man who wore the most attractive costume. Miss Ruth Baker won first prize for wearing the most attractive Halloween costume; Miss C. Heard, second. Mr. C. Bell won the first prize among the young men. The League and the church school are doing great work this year. The church school had an interesting program at Centenary, November 18. The Letter Carriers' Debating Society entertained the audience with the following subject, "Resolved, That the Negro is Justified in Presenting on the Southern Stages Plays Represent-

ing Ante-Bellum Days and Plantation Scenes." The affirmatives were Messrs. T. H. McLemore, J. W. Franklin; the negatives were Messrs. M. Veazey, W. Williams. Both sides gave very strong points, but in the end Messrs. M. Veazey and W. Williams won. The death angel has visited us during this new Conference year and has taken quite a number of our members. We regret the passing of Dr. W. D. Field and Mrs. Gazell Taylor.—Reporter.

Charleston, W. Va.—Simpson Methodist Episcopal Church: At the suggestion of Mrs. J. C. Love, before the Ladies' Aid Society, a rally was put on for the benefit of the church. It was styled the "War of the Roses." The women represented the White Rose, under the leadership of Mrs. Love; and the men represented the Red Rose, under the leadership of Mr. Thomas Jennings. Both generals fought hard to win, but when the smoke of battle had cleared away on the final night of October 28, it was found that the White Rose Army, under General Love, had triumphed over the Red Rose Army, under General Jennings. The men were badly beaten and were forced to surrender their

sword. The amount raised by both armies totaled \$806.60. The good women raised \$606.60 of this amount, and the men raised \$200. The eight captains, under General Love, reported as follows: No. 1, Mrs. J. D. Browne, \$123.25; No. 2, Mrs. Lillie Belle Johnson, \$97.75; No. 3, Mrs. Nancy Carper, \$93.50; No. 4, Mrs. Lula Johnson, \$73.50; No. 5, Mrs. Nannie Freeland, \$69.50; No. 6, Mrs. Margaret Peterson, \$65.85; No. 7, Mrs. Alma Towles, \$48.25; No. 8, Mrs. Dorus Coles, \$23.25. Miss Maude Wanzer raised \$20 from the members of the choir, and gave \$10 to each one of the armies. The Sunday school, under Mrs. Roda Muse, raised \$15 and divided it equally between the two armies. The pastor, Rev. J. D. Browne, and the trustees, feel deeply grateful to Mrs. Love and the Ladies' Aid Society for so successfully putting over this rally. Mrs. Lillie Belle Johnson is the efficient president of the Ladies' Aid Society. The good ladies of Simpson packed and expressed to the flood sufferers in the South four barrels of clothing, shoes, and hats. That is a service unto Him, because it helped some of His needy little ones.—J. H. Love, Reporter.

ciated very much. The Rev. Willson spoke largely on the spirit that existed between pastor and members.—Rev. R. Houze, Pastor; Mrs. Willie M. Hough, Reporter.

MARSHALL, MO.

Sunday, November 11, was the occasion of our third quarterly meeting at North Street Methodist Episcopal Church. Reports to the Quarterly Conference showed progress along all lines. Every department of the church came waving flags of peace and palms of victory. The benevolent treasurer reported \$70 on World Service and \$13 on Pensions and Relief. District Superintendent E. W. Hannah spoke in high terms of pastor and people. At 11 o'clock Sunday morning, the Rev. Hannah preached on "Drifting." This sermon was the minimum of noise, the maximum of thought, and a downpour of the Holy Spirit. Every soul was at high spiritual tension at the close of this sermon. The Holy Communion was administered at this service by the district superintendent, assisted by the pastor, Rev. Spencer Ray. Each communicant seemed to discern in the wine the blood, and in the bread the broken body of Jesus Christ. Our pulpit was graced Sunday afternoon with the presence of Rev. S. E. Bradford, pastor of the African Methodist Episcopal Church, who preached till many eyes misted with tears of joy. Special armistice service was held at 7:30 P. M. Flags and bunting were arranged in keeping with patriotic taste and spirit. Patriotic hymns and Negro spirituals were rendered by the Metropolitan Choir. Appropriate sermon by the Rev. Hannah. Auxiliaries donated as follows: Choir, \$5; church school, \$5; Ladies' Aid, \$5; senior stewardess' board, \$10; junior stewardess' board, \$25; public collection, \$82; World Service, \$8; total raised for all purposes, \$140. Honorable mention is made of the following visitors: Mrs. J. Will Jackson, of Sedalia, Mo.; Prof. Green and wife, and Mr. Leonard and wife, all of Mexico, Mo. Pray for our success.—Reporter.

District Activities

District Round

HUNTSVILLE DISTRICT

First Round—Guntersville, December 8, 9; Madison and Spring Hill, 15, 16; Scottsboro Ct., 21-23; Huntsville, Lakeside, 28-30; Decatur, January 11-13; Albany, 13; Athens and Oakland, 18-20; Sheffield Mission, 22, 23; Trilania Ct., 26, 27; Center Grove Ct., February 1, 2; Johnson Chapel, 4; Ardmore Mission, 11; Bellmina and Beulah, 16, 17.

Brethren: You are called to meet at the District Council, December 18, at Beulah. Bring your district steward and Sunday-school superintendent. You will be met at Harris Station and carried to the church. Let us start in for a great year by organizing our churches into working groups. The expansion of the kingdom of God is depending on us. Let us play our part; first, by being true to our trust. I am asking that we take a Christmas offering for Gulfside, which will help the poor boys' school. Now it the time to put on your World Service drive. Collect one dollar from each one of your members. Pull off your drive December 30. I am at your service at all times.—J. W. Whitfield, District Superintendent.

Quarterly Conferences

ATHOLTON, MD.

Group Quarterly Conference of the Atholton charge, the Rev. R. D. Jennings, pastor; and Catonsville, the Rev. R. R. Robinson, pastor, was held at Hopkins church, Howard County, Md., Thursday, October 25, the Rev. W. H. Dean, district superintendent, presiding. At 11 A. M., sermon by Dr. C. A. Johnson; subject, "Discipleship and Self-Denial." The doctor was at his best. Holy Communion followed the sermon. At 2 P. M. dinner was served by the Ladies' Aid Societies of the Atholton charge. A sumptuous dinner was enjoyed by the delegates and visitors—104 delegates present. Bro. Richard Johnson, son of Dr. Chas. A. Johnson, led the singing; Mrs. Sadie Robinson, organist. At 3 P. M. addresses were delivered by Mrs. S. Robinson, Mrs. E. Jennings, Mrs. E. Johnson, and Mrs. E. Dean. Each charge reported all departments of the church work in good condition. Ellicott City has a large program for enlarged work for recreation and teacher training; Catonsville has definite objectives to be carried out in connection with the young people's work and evangelism. Atholton is in the midst of building; foundation for parsonage completed; material for house purchased; carpenters at work; a well dug and completed. All work was done by members and friends of the church; everything paid for. The church was filled to overflowing at 7 P. M. Testimonial meeting conducted by

the Rev. R. R. Robinson, and song service by Prof. R. Robinson. At 8 P. M. the choirs of Brown's Chapel and Catonsville rendered music; at 8 P. M. the Rev. Dean delivered his famous baseball sermon, and the audience was held spellbound as it followed the portrayal of the game of life as it was so vividly depicted. The score card at the close of the service showed every Christian present pledged to make a home run for Christ; four acknowledged that they were not Christians, and one came forward for prayer. After a collection of \$17 and announcements, the Conference adjourned, to meet next year at Brown's Methodist Episcopal Church, Ellicott City charge.—R. D. Jennings, Reporter.

DE SOTO, MISS.

Our fourth quarter was held at St. John Methodist Episcopal Church, November 13, with the district superintendent, Rev. E. A. Willson, in the chair. After some brief and touching remarks he called for pastor and leaders' reports, which showed that the church was spiritually alive. Paid during this quarter: District superintendent, \$45.10; pastor, \$257.60; total, \$302.70. The Rev. Willson preached at night, and was at his best. After the sermon a storm struck the church, led by Mrs. Annie Falconer, Mrs. Fannie McGlathling, Mrs. Idala Haynes, G. W. Carpenter, H. Hayes, Jeff Hamilton, Mrs. Mollie Hicks, and others. The table was laden with choice groceries, which the pastor and wife appre-

PASS CHRISTIAN, MISS.

The fourth Quarterly Conference for St. Paul Methodist Episcopal Church was held by our district superintendent, the Rev. A. L. Holland, November 3 and 4. The district superintendent was well pleased with reports made by pastor and official members. The address to the Sunday school and the sermon by the superintendent were excellent, intellectual, and spiritual, and greatly enjoyed by all. Amount collected for the district superintendent was \$30. Class leaders reported on anniversary and pew rally. Class No. 1, \$10.65; No. 2, \$18.76; No. 3, \$8.57; No. 4, \$14.80; No. 5, \$11; No. 6, \$5; No. 7, \$4.60; No. 8, \$10.67; No. 9, \$5.60; No. 10, \$12.10; total, \$131.75. The Conference year is closing successfully.—Rev. J. M. Shumpert, Pastor; Stephen Saucier, Steward.

Reports of District Conferences

DURANT

The second District Conference of the Durant District, Upper Mississippi Conference, met in connection with the Sunday School, Ladies' Aid, and Woman's Foreign Missionary Society Conventions at Mt. Herman Methodist Episcopal Church, October 30 to November 4, at Ackerman, Miss., with the Rev. R. B. Adams as host, and the Rev. C. V. Heffner, district superintendent, presiding.

On Wednesday morning the Conference was organized, with the district superintendent in the chair, who presided with ease and dignity. The Rev. B. H. Ashford was elected recording secretary; the Rev. G. W. Hunt, statistical secretary; the Rev. F. J. Talbert, treasurer; Mrs. B. H. Ashford, reporter to the Southwestern Christian Advocate. Every pastor on the district answered the roll call except one. It was shown by the reports of the district superintendent, pastors, local preachers, exhorters, and local presidents, that the work over the district has moved up a cog. Warm welcomes were extended by Miss Roberta Alston, Miss Willie Knox, and

Mrs. Rosie Davis on behalf of the Methodist Episcopal, Baptist, and Presbyterian Churches, respectively. Fitting response was given by the Rev. F. J. Talbert, pastor of Lexington, Miss.

The conventions convened at their appointed times with their presidents present, their financial reports above expectation, and their literary discussions very creditable. The spirit was brightened from time to time by burning messages, also able sermons by the following ministers: B. H. Ashford, R. L. Howard, W. N. Redmond, G. W. Hunt, A. A. Wright, J. H. Bynum, J. W. Golden, E. M. Byrd, and C. V. Heffner, district superintendent. The following visitors were introduced: the Revs. D. Greene, district superintendent Starkville District; J. H. Wesley, district superintendent Greenwood District; E. A. May, pastor of Starkville; E. F. Scarborough, pastor of Holly Springs; J. W. Golden, Conference evangelist; and President L. M. McCoy, of Rust College. They brought greetings and inspiration.

The following local preachers rendered

Plan of Episcopal Visitation

SPRING CONFERENCES IN THE UNITED STATES, 1929

Conference	Date	Place	Bishop
Atlanta.....	Dec. 12.	Covington, Ga.....	Keeney
Baltimore.....	April 3.	Washington, D. C.....	Welch
Central Missouri.....	April 10.	Kansas City, Mo.....	Clair
Central Pennsylvania.....	Mar. 13.	Clearfield, Pa.....	McDowell
Delaware.....	April 3.	Philadelphia, Pa.....	Richardson
East German.....	April 3.	Scranton, Pa.....	Leete
Eastern Swedish.....	April 17.	Brooklyn, N. Y.....	Leete
Florida.....	Jan. 31.	Jacksonville, Fla.....	Keeney
Kansas.....	Mar. 6.	Topoka, Kans.....	Waldorf
Lexington.....	April 10.	Lexington, Ky.....	Blake
Little Rock.....	Nov. 23.	McGhee, Ark.....	Clair
Maine.....	April 10.	Bangor, Me.....	Anderson
Mississippi.....	Dec. 12.	Forest, Miss.....	Jones
Newark.....	April 3.	Trinity, Springfield, Mass.....	McConnell
New England.....	April 10.	Trinity, Springfield, Mass.....	Henderson
New England Southern.....	April 3.	Brockton, Mass.....	Henderson
New Hampshire.....	April 3.	Lebanon, N. H.....	Anderson
New Jersey.....	Mar. 5.	Asbury Park, N. J.....	Richardson
New York.....	April 10.	Reformed.....	McConnell
New York East.....	April 17.	Reformed.....	McConnell
North Indiana.....	April 3.	Logansport, Ind.....	Blake
Northern New York.....	April 3.	Watertown, N. Y.....	Keeney
Philadelphia.....	Mar. 12.	Philadelphia, Pa.....	Richardson
St. Johns River.....	April 17.	Lake Worth, Fla.....	Keeney
Savannah.....	Nov. 29.	Savannah, Ga.....	Keeney
South Carolina.....	Dec. 5.	Charlottesville, S. C.....	Keeney
South Florida.....	Jan. 17.	St. Petersburg, Fla.....	Keeney
Southern.....	Dec. 5.	Port Arthur, Texas.....	Waldorf
Troy.....	April 3.	Pittsfield, Mass.....	Hughes
Upper Mississippi.....	Dec. 5.	Kosciusko, Miss.....	Brown
Vermont.....	April 17.	St. Johnsbury, Vt.....	Anderson
Washington.....	Mar. 20.	Baltimore, Md.....	Jones
Wilmington.....	April 3.	Wilmington, Del.....	McDowell
Wyoming.....	April 10.	Scranton, Pa.....	Richardson

FOREIGN CONFERENCES

Central Germany.....	July 24.	Plauen.....	Wade
Denmark.....	June 19.	Naze.....	Wade
Finland.....	June 5.	Vuoksenlaake.....	Wade
Mexico.....	Mar. 6.	Mexico City.....	McConnell
Northeast Germany.....	July 10.	Stettin.....	Nielsen
Northwest Germany.....	July 17.	Kassel.....	Nielsen
Norway.....	June 26.	Drammen.....	Wade
South Germany.....	June 12.	Walldingen.....	Nielsen
Southwest Germany.....	June 5.	Ludwigshafen.....	Nielsen
Sweden.....	July 3.	Sundsvall.....	Wade
Switzerland.....	May 19.	Riti.....	Nielsen

MISSION CONFERENCES

Austria.....	April 25.	Vienna.....	Nielsen
Baltic Slavic.....	Aug. 28.	Reval.....	Wade
Hungary.....	April 17.	Budapest.....	Nielsen
Finland Swedish.....	July 10.	Wasa.....	Wade
Porto Rico.....	Feb. 20.	San Juan.....	Welch
Hawaii.....	Mar. 20.	Honolulu.....	Burns
Latin American.....	Mar. 2.	Los Angeles, Cal.....	Burns
Bi. Lingual Oriental			
Group.....	Jan. 29.	New York City.....	Richardson
Bi. Lingual Slavic			
Group.....	Jan. 30.	Pittsburgh, Pa.....	Richardson
Bi. Lingual Romance			
Group.....	Feb. 19.	Philadelphia, Pa.....	Richardson
Russia.....		Leningrad.....	Wade

valuable service: Bros. W. M. Higgins, J. W. Campbell, and Henry Spinks; also Prof. Ford, principal of the public school. The total financial report was \$900, with a goodly number of Southwestern subscriptions. The Rev. E. D. Cameron led with eleven from his charge, which also led the financial reports of the charges with \$200.

The pastor and his good people spared no pains in making things pleasant. The choir was at its best. The beauty of the auditorium was enhanced by banks of beautiful flowers. Thus ended one of the best sessions of the Durant District Conference.—Mrs. B. H. Ashford, Reporter.

NEW YORK

The New York District Conference met in John Wesley Methodist Episcopal Church, Brooklyn, N. Y., September 25-27, with the Rev. M. A. Thompson, district superintendent, presiding. The entertaining pastor, Rev. W. A. Hubbard, and his loyal people, deserve special mention because of the superlative way in which both ministerial and lay delegates were entertained.

The choirs of John Wesley and St. John's, Newark, gave dignity to the occasion by their masterful presentations of some of the great anthems. The annual sermon on Tuesday evening by the Rev. M. V. Waters was soul-stirring as well as thought-provoking. The Lord's Supper was administered by the district superintendent, assisted by the elders.

On Wednesday morning the organization was effected by the selection of C. E. Kincade as secretary, and Mrs. M. A. Thompson, pianist. Committees representing Finance, State of the Church, State of the Country, Temperance, Resolution, Reference, Courtesy, Publicity, and other phases of the Conference activity, were appointed. Thursday afternoon was devoted to the business of The Woman's Home Missionary Society, with Mrs.

Bessie Henry in charge. The program rendered inspired greater appreciation for the great cause the society represents.

Those presiding at the various sessions, in addition to the district superintendent, were the Revs. F. J. Handy and J. A. T. Foust. The devotional addresses given by the Revs. J. H. Williams, C. S. Sprigg, H. T. Johnson, R. W. Cheers, A. G. Henry, were of high order, and would have graced any program requiring a previous period of devotion. The following illuminating addresses were given: "New Legislation of the General Conference," by the Rev. J. W. Jewett; "Evangelism," by the Rev. J. L. Miller; "Factors in Making the Class and Prayer Meeting More Effective," by the Rev. J. W. Helm; "Lay Officers' Duties—Temporal and Spiritual," by Dr. J. T. Fletcher. Other addresses were delivered by Drs. A. J. Mitchell, representing Morgan College; F. H. Butler, the Epworth League; L. H. King, the Southwestern; and by Dr. Munson, of the Brooklyn Missionary Society. The welcome addresses, fraternal greetings, and the responses were looked after by persons chosen for the purpose.

The District Conference was interesting from start to finish. Our own district superintendent, Dr. M. A. Thompson, in his initial address, set the pace, and subsequent speakers followed suit. Thus ended another Conference that was very successful. It meets next year at Newman Memorial Church, Brooklyn, N. Y., the Rev. H. T. Johnson, pastor.—Charles E. Kincade, Reporter.

TUPELO

The Tupelo District Conference, Woman's Home Missionary Society, Sunday School, and Brotherhood Conventions convened in St. James Methodist Episcopal Church, Amory, Miss., November 6-11, with Dr. B. W. Wynn presiding. The Conference was organized as follows: N. H. Cooperwood was elected secretary and reporter to the Southwestern Christian Advocate; W. B. Rogers, statistician; G. Orange, representative of the Southwestern. Various committees were appointed. Dr. Wynn made his report, which was commendable, and proved that he had been impelled with a spirit to advance. Pastors made their reports and reported their collections. The conventions were presided over by their respective presidents: Mrs. Mary F. Crawford, Bro. E. D. Kinard, and Prof. L. W. Crawford. They were elected for another term. Delegates to these conventions read inspiring papers.

Introductions: Dr. L. M. McCoy, president of Rust College; Miss Nellie E. Carson, superintendent E. L. Rust Home; Dr. J. W. Golden, area evangelist; Prof. George Murry, director of Rust College quartet; and Mrs. Effie T. Battle, president of Okolona Industrial School.

On Thursday night, Rust College and Okolona Industrial School quartets entertained beautifully with selections that thrilled the Conference with joy. On Friday night the local church staged a drill. They came out of the basement with lighted candles, singing, marched by the table, and laid thereon more than \$100 for the local church, which made a total of more than \$300. The pastors and laymen presented Dr. Wynn a purse of \$26 as a token of their appreciation for his brotherly way in working with them on the district. The following divines preached during the session: J. T. Cannon, Wm. McCaskill, W. B. Rogers, R. Sewell, W. H. Golden, and Dr. B. W. Wynn. Raised for all causes during the session, \$1,283, and thirty-two subscriptions to the Southwestern Christian Advocate. Dr. Marsh, his people, and the neighboring churches of Amory, deserve much credit for the hospitable way they cared for the Conference. Thus closed an epoch-making session of the Tupelo District Conference. The next session goes to Athen.—N. H. Cooperwood, Reporter.

VICKSBURG DISTRICT CONVENTION

The Vicksburg District Convention convened at Meadville, Miss., October 18-22. Devotions were conducted by Mrs. M. E. Bryant; remarks by the district superintendent, Rev. J. R. Rose. Mrs. Bryant was elected

secretary; Miss Thomas, assistant; the Rev. W. L. Marshall, treasurer; Mr. Nelson and the Rev. J. W. Jones, statisticians; the Rev. Jones, reporter to the Southwestern. A motion by the Rev. W. L. Marshall that the printed program be the order of the day, prevailed. The morning message was brought by the Rev. Marshall. The Revs. Morgan and Robeson, of the Brookhaven District, were introduced, and each made a short address, which was enjoyed by all. The reports from the charges were as follows: Bolton, \$20; Bude, \$18; Meadville, \$18; Kirby, \$8; McNair, \$8; Harriston, \$5; Centerville, \$10; Natchez, \$5. Sermons were preached by the following pastors: W. L. Marshall, J. M. Turner, A. L. McFall, C. G. Ford, J. W. James. The following topics were discussed: "How Can the Church Best Serve the Community?"; "How Shall We Make Our District An Ideal District?"; "Why Should the Ministers and Teachers of the Public Schools Co-operate in the Community Welfare?" All of these topics were ably discussed by the convention. Thus one of the best conventions in the history of the district closed with one conversion and addition to the church. Resolutions in behalf of the faithful pastor, Rev. P. S. Ollie, and members of the New Fork church, were read.—Rev. J. W. Jones, Reporter.

Obituaries

CARTER—Sister Julia Carter, of Wade Chapel Methodist Episcopal Church, departed this life October 4, 1928, in full triumph of faith at Richton, Miss., aged fifty-eight years. Sister Carter was a faithful Christian and a loyal member to Methodism. She leaves three sons, two daughters, and a host of relatives and friends to mourn. The funeral was largely attended and was conducted by the pastor, Rev. J. J. Ford.—S. L. Wade, Reporter.

HILLARD—Alex Hillard, one of the faithful members of Wesley Chapel Methodist Episcopal Church, after two-years' illness died August 8, 1928, on the Kenolia (Miss.) circuit, Brookhaven District. He lived a Christian life and was always faithful to his church duties and to his fellow man. He died at the age of eighty-three years, having served the church for fifty-five years as class leader, steward, and trustee. He leaves to mourn their loss, wife, six sons, two daughters, fifty grandchildren, and twenty-one great-grandchildren. The funeral was conducted by the Rev. A. G. Crump and the Rev. A. Wells, of the African Methodist Episcopal Church.—A. M. Griggs, Reporter.

KIRK—Bro. Bob Kirk died September 25, 1928, aged eighty years. He was a faithful member and local preacher of Oak Grove Methodist Episcopal Church, Center (Ala.) circuit. His funeral was preached by the pastor, Rev. J. A. Howard, at the Center Church. Bro. Kirk was loved by all who knew him.—Mrs. Glennie Howard, Reporter.

McGEE—Sister Charlotte McGee, one of the oldest citizens of Hackley, La., died November 17, 1928. This was one of the largest funerals ever witnessed in Hackley, and the sermon was preached by the Rev. C. D. C. Bryan. The Rev. Daniels, her pastor, and other ministers spoke on the life of the deceased. Many white friends were present to pay their last respects to "Mother Charlotte," as she was called. She leaves many children, grandchildren, and friends to mourn her passing. The remains were laid to rest in Hackley Cemetery.—Reporter.

WASHINGTON—Sister Lethia Washington, who was about seventy years old, departed this life November 2, 1928. She had been blind for several years. Mrs. Washington's leg was broken by a car which caused her sudden death. She died at the home of her son, the Rev. G. W. Washington, of Lineville, Ala., who, together with his wife, were very loyal to their mother. Mrs. Washington was a very faithful member of the Methodist Episcopal Church; she lived a true Christian life and was loved by all who knew her. The funeral sermon was delivered by the Rev. B. G. Toney, of Ashland, Ala. She leaves to mourn, one son, the Rev. G. W. Washington;

daughter-in-law, Mrs. M. L. Washington; a host of grandchildren, and many friends. We tender our sympathy to the bereaved family of the Rev. Washington, our beloved pastor.—Willie Mae Barney, Reporter.

Cards of Thanks

We take this method to thank the good people of Tamola Bethel for seventy-five pounds of choice groceries which came in a storm that took place on Sunday night, November 11, as the pastor was preparing to marry a couple who pretended they wanted to marry; a very large crowd came in the church, singing, and filled the table with good eats. The storm was led by Sisters C. Terrelli, A. Calvert, M. Thedford, and others. May God bless these good people to live long and continue to make others happy. Thank you; call again.—Rev. and Mrs. F. L. Williams.

The pastor and wife of St. John Methodist Episcopal Church, Lawrenceburg, Tenn., desire to thank the following members for the storm which came to the parsonage on November 17, leaving seventy-five pounds of choice groceries on the table, led by Mrs. A. Buckannon, Mrs. C. Conner, and Mrs. M. Davis, leaders of Classes Nos. 1, 2, and 4, respectively, and Mesdames A. Bumpers, B. Jefferson, B. Parker, Misses W. Jefferson, F. Thornton, Messrs. J. Bumpers, E. Parker, L. Bumpers, M. Parker, W. Bumpers. We invite them to come as often as they wish.—The Rev. and Mrs. W. M. Neal and Son.

We take this method to express our heartfelt gratitude to the party of members of Mt. Zion Methodist Episcopal Church, Brenham, Texas, for the over-average amount of choice groceries left at the parsonage Tuesday night, November 20, supplemented with a cash purse. Mrs. Ella Patterson led the singing and Scripture reading. Mrs. H. W. E. Tillory offered prayer, and Mrs. Olevia Nelson presented the many pounds, which we received with smiles and words of grateful appreciation. Others who participated were Mesdames M. Sheppard, B. Hall, E. Randle, E. Cotton, F. Bradford, L. Walker, M. Walker, J. Cooper, A. Diggs, E. Morris, H. Taylor, and Bros. Wm. Wright, E. A. Hall, H. Cooper, Jno. A. Hall, H. W. E. Tillory, C. Walker, and others. May God bless them.—Rev. and Mrs. S. M. Adams.

Woman's Column

SPECIAL NOTICE

The Woman's Home Missionary Society will hold its anniversary during the Atlanta Annual Conference at Covington Ga., December 12. Friday afternoon at 3 o'clock, the women will have charge of the meeting. An excellent program has been arranged, together with a demonstration. Each pastor present at this meeting will be given a hearty welcome, and some lucky pastor will receive a handsome present as a gift from the society. We expect every officer of the Conference to be present, as well as the members.—Mrs. C. H. Travis, Conference President; Mrs. D. B. Whitaker, Corresponding Secretary; Mrs. E. C. Stanton, Treasurer.

Victorid, Texas.—Dear Co-workers of The Woman's Home Missionary Society: I hope by this time the pledge for the Porto Rico relief is in the hands of the national treasurer. We are making up our semi-annual report, which I hope to have completed by the last week in December. District presidents, stress all plans; note the changes of constitutional amendments. Let your support of beneficiary reach Mrs. M. M. Sanford, treasurer, promptly and regularly. There must be no lag. Arrange with the field secretary or the corresponding secretary to visit the auxiliary which is nearest reached. Do not be satisfied until you reach each auxiliary on your district or have it done by someone who will infuse light. Corresponding secretaries, let me hear from you; secure the jubilee literature from 420 Plum Street, Cincinnati, free; secure new subscribers for our papers; let each Queen Esther Circle use "Worship and Campfire Songbook," the study course, and God's Holy Bible, and be better prepared for our summer camp, to be held

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at Luling, Texas, the third week in June, with the Rev. Robert Mosby, pastor, in charge. Mrs. M. Pursley has assumed the work as our secretary of young people; and Mrs. W. L. Smith, Waco, Texas, is our junior secretary. All workers write these persons regarding this work. Let us be ready to meet at Luling with all dues raised, and every other requirement fully met. You must do your best, and God will do the rest. I desire to thank the following auxiliaries for contributing to my expense to the national meeting: Tell, Texas, \$5; San Antonio, St. Paul, \$5; San Antonio, Jones Chapel, \$2; El Paso, \$3; Oakland, \$1.50; Kingsville, \$1.50; Luling, Taylor's Chapel, 50 cents; Hutto, Smith Chapel, \$1.50; Thompson Chapel, Fort Worth, \$3; Andrew Chapel, Fort Worth, \$3; from treasurer, \$3.50. El Paso has the pennant, being the first to report. The flag will be given the auxiliary making the best report in all departmental work by the annual meeting at Luling. My address is no longer Fort Worth, Texas, but 405 S. Wheeler Street, Victoria, Texas.—Mrs. S. E. Jones, Corresponding Secretary, West Texas Conference.

Special Notices

The address of Rev. J. A. Howard has been changed from Center, Ala., to East Lake Station, Birmingham, Ala.

The address of Rev. F. T. Thomas has been changed from Kellyton Ala., to R. F. D. 3, Box 195, West Point, Ga.

The Rev. T. H. Edwards address has been changed from Lovelady, Texas, Box 25, to Dickinson, Texas, Box 416, and he desires all mail addressed to him there.

Some Washington Observations

(Continued from page 950)

Bingham, who now represents the eastern State of Connecticut, was born in Honolulu when the Hawaiian Islands were still a monarchy. This senator is a world wanderer, doubtless inheriting the passion for adventure and discovery from his missionary parents.

Of course, the Indians have been represented in the council halls of this nation for decades. At present they are represented in the Senate by Vice-President-elect Curtis, in whose veins flows blood of the Kaws. In the House is Congressman W. W. Hastings, of Cherokee parentage, former attorney-general for the Cherokee nation. As one looks into the faces of those who make up the House of Representatives, he sees those who come from many countries. There are no less than a half dozen from Canada, representing various old world strains.

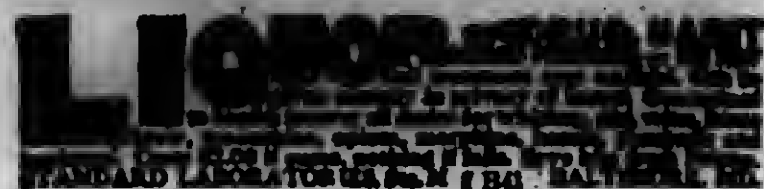
When one takes those born in Ireland, or whose parents were born on the Emerald Isle, he has a considerable list which would include such names as Walsh, Connery, Douglass, and Martin, of Massachusetts. The Irish representatives from New York City alone would furnish an even longer list, including Culien, Black, Boylas, O'Conner, O'Connell, and Sullivan. The Jewish race in the House of Representatives numbers no less than ten, including one woman, Congresswoman Kahn, of California. New York State claims the

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largest number of Jews, having six—Cellar, Dickstein, Sirovitch, Cohen, Bloom, and Jacobstein. It is but natural that those races, such as the German, Scandinavian, Scotch, and English, which contributed so largely to the colonial stock of this country, should be largely represented by native-born Americans, but foreign-born representatives from these races, as well as from other nationalities, sit in the House. Among these are Crowther, of New York; and Cooper, of Ohio, native sons of England; Carley (N. Y.), of Ireland; and Crosser (Ohio), of Scotland; Berger (Wis.), of Austria-Hungary; Sabath (Ill.), of Czechoslovakia; Palmisano (Md.), of Italy; Michaelson (Ill.), of Norway; and Dickstein (N. Y.), of Russia.

COSMOPOLITAN AND DEMOCRATIC

No student of the races and of their ideals and backgrounds can look upon the Congress of the United States without saying, "Of a truth, this nation is a great democratic melting pot." The next Congress will furnish an even more striking demonstration of this fact. As is evidenced by the United States Congress, America is tolerant of all men's religious faiths, and grants to each citizen, irrespective of the land of his birth, the opportunity to sit in its highest halls of legislation and participate in making the federal laws. The voice of the United States Congress is the expression of many races, lands, and creeds, and its halls present the most cosmopolitan membership to be found in any national legislature in the world.

WASHINGTON, D. C.

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, DECEMBER 13, 1928

STATEMENT TO THE CHURCH

Adopted By the Board of Home Missions and Church Extension at Its Annual Meeting, Philadelphia, November 22-24, 1928

WORLD events are moving rapidly. The currents of life are flowing swiftly and strongly. We are in the midst of movements that within a generation may shape the course of centuries.

China, asleep for ages, is awakening. Her incoherent and chaotic masses are feeling the thrill of the morning, but what the new day will bring forth none can tell. *India's* millions, uncertain and hesitant, but eager and insistent, are longing for a larger life and freedom than they have yet attained. *Russia* is still in the throes of the revolution. Her people are confused, and know not whither they are going, but are on the way nobody knows where. *Africa* is feeling the birth-pangs of a new life, but what will be brought forth only the future will reveal. *Europe*, bruised and broken by the war, is still struggling a decade after the Armistice to find the ways of peace. Seldom, if ever, has the world at large been in such a state of uncertainty and doubt as to-day.

Even *America* is restless and unsatisfied. Our wealth has made us rich and left us poor. It has increased our power and destroyed our peace. It has surrounded us with external comforts and left us inwardly bereft. We have spent our money for that which is not bread, and our labor for that which satisfieth not.

There is a hunger and thirst for righteousness in the souls of men. The consciousness of our incompetencies weighs heavily upon us. A feeling of loneliness and isolation is everywhere. There is a rapidly deepening conviction in the world that only a Power greater than ourselves can save us from our ills.

It is the day of opportunity for the church of Christ. He alone has the words of eternal life. There is none other name under heaven given among men whereby the world must be saved.

Political conferences and compacts will not bring the millennium. Nations may beat their swords into plowshares, and their spears into pruning hooks, but peace will not come until the hearts of men are disarmed of hatred, suspicion, and fear, and until all men everywhere shall learn to love mercy, to do justly, and to walk humbly before God. There must be a will to peace, a will to justice, and a moral purpose to achieve a genuine brotherhood among men. This is a spiritual undertaking. It is the task of the prophet rather than the statesman. It is the mission to which the church of Christ is called. It is the end to which it must commit itself with unceasing abandon, or surrender its high calling of God.

Ramsay McDonald has said with fine insight: "The state of the world to-day once more calls for the aid of the Christian spirit, not only as a judge and healer, but as a guide. Whilst men and nations in the distress of fear run hither and thither, seeking safety where the experience of centuries shows there is no refuge, it is the duty of the church to rally them to a confidence in the inner light and its attending moral courage, so that they may walk with firm confidence in the ways of the Spirit, which are the ways of honor and life."

Home missions knows no frontiers. It is not alone a bit of religious philanthropy for the neglected areas of America. It is a ministry to a nation. It is a mighty movement to weld a people into a family of God. It is a sublime effort to create a Christian state whose God is the Lord, that that state so created, so sanctified, and set apart, may more perfectly serve mankind in His name.

BISHOP EDGAR BLAKE, B. H. WILSON,
BISHOP F. T. KEENEY, T. R. FORT, JR.,
ALEXANDER CORSON, F. W. HARRIS.

The President Communicates With Congress

The Rev. Harry Earl Woolever

Editor of The National Methodist Press

PRESIDENT COOLIDGE'S final message prepared for presentation at the opening of a congressional session, was read the second day of this closing session of the Seventieth Congress, the life of which will expire with that of the administration on March 4. The Chief Executive will doubtless send a number of communications to this distinguished body of lawmakers before he leaves the White House, but the so-called "Message of the President of the United States," which has marked the opening of each session since the days of George Washington, has been delivered for the last time by the "silent governor of Massachusetts," who came to Washington as Vice-President eight years ago, but has remained to serve the people as Chief Executive since August 8, 1928. This brings to mind the fact that in the brief span of twenty years a reserved Vermont farmer lad has risen from an obscure city councilman of Northampton, Mass., up through the various stages of public service, to the highest political office in the world. He broke a number of precedents in this advance, and doubtless could have broken another had he "chosen" differently on an August day in 1927, while sojourning in the Black Hills of South Dakota. While as yet no man except the President himself seems aware of what he may choose to do after March 4, 1929, it would not be surprising to see him in later years occupying a seat in the line of distinguished jurists who now make up the Supreme Court of the United States, which is, at present, presided over by the only living ex-President of this nation.

Not since Calvin Coolidge, as Chief Executive, delivered his first message to Congress had that body and the people awaited the statements of the President with greater anxiety than on December 4, this year. This was true not only because of the pertinence of his message to the close of his administration, but also because the people were anxious to see if he would say anything which might quiet the world disturbance occasioned by the President's Armistice Day address. Some of the threescore and more nations which accepted the challenge of the United States by adhering to or declaring their purpose of adhering to the Kellogg Pact, gave expression, after the speech of November 11, to a feeling that the proposal for the renunciation of war might be but an empty gesture.

KELLOGG MULTILATERAL PACT

If the Chief Executive will now give the Kellogg Pact consistent and persistent support, and the Senate will promptly vote ratification, not only will the cost of military establishment gradually decrease, but the fear of war, with its human sacrifice and agony, will be lifted from the civilized world. The thousands of communications upon this question which are being received by senators, are hastening the coming of this day.

President Coolidge in his message did express a mighty faith in the efficacy of this pact, which has revived the standing of this effort to renounce war between nations. This, with the people's pressure for prompt ratification, should cause Congress to give it early approval. As these lines are written here in the environment of the Capitol, at times our heart quickens with the hope that possibly ratification may be secured before they reach the Advocate readers. However, the words of the President are worthy of passing on and reiterating that they may develop in the mind of America the fact that there is a better and a practical way which should displace war:

"One of the most important treaties ever laid before the Senate of the United States will be that which the fifteen nations recently signed at Paris, and to which forty-four other

nations have declared their intention to adhere, renouncing war as a national policy and agreeing to resort only to peaceful means for the adjustment of international differences. It is the most solemn declaration against war, the most positive adherence to peace, that it is possible for sovereign nations to make. It does not supersede our inalienable sovereign right and duty of national defense or undertake to commit us before the event to any mode of action which the Congress might decide to be wise if ever the treaty should be broken. But it is a new standard in the world around which can rally the informed and enlightened opinion of nations to prevent their governments from being forced into hostile action by the temporary outbreak of international animosities. *The observance of this covenant, so simple and so straightforward, promises more for the peace of the world than any other agreement ever negotiated among the nations.*"

Many here at the capital believe that before Calvin Coolidge leaves the White House he will make a deliverance which, like the farewell message of George Washington, will focus the attention of the American people upon the higher ideals of government and of the relations which should obtain between the peoples of the various nations. The President has often referred to the spiritual and moral consciousness which underlies this nation, and again evidenced his appreciation of this force and its implications when he brought to a close his initial communication to the final session of the Seventieth Congress with these words:

"The end of government is to keep open the opportunity for a more abundant life. Peace and prosperity are not finalities; they are only methods. It is too easy under their influence for a nation to become selfish and degenerate. This test has come to the United States. Our country has been provided with the resources with which it can enlarge its intellectual, moral, and spiritual life. The issue is in the hands of the people. Our faith in man and God is the justification for the belief in our continuing success."

BRITTEN BLUNDERS WITH BRITISH

The White House, the State Department, Congress, and the diplomatic circles in Washington were set all agog by a recent act of a member of Congress, Fred A. Britten, of Illinois. It so happens that Representative Britten is head of the House Naval Affairs Committee. This fact is one of the results of the seniority rule which, in our judgment, condemns such a system of choosing heads of communities. Our contacts with Mr. Britten have created the impression that as a statesman he does not merit as high a reputation as some gave him as a pugilist, in which latter field he gained some reputation before coming to Congress from Chicago. We find that some of the officials at the State Department and in the embassies here are of like opinion concerning Mr. Britten's efficiency in statecraft.

However, Representative Britten may have started something which will turn out for the good of the nations. He is regarded in Congress as the "big navy" men's right-hand man. He is constantly hammering his desk and demanding more fighting ships. This rabid advocate of a great navy, realizing that the people were not satisfied with the present naval understanding which obtains as a result of the failure of the Geneva Naval Limitations Conference, sent a cable to Premier Baldwin, of England, suggesting that what had failed of accomplishment by formal conference might be advanced by informal discussion. He proposed a joint meeting of the Committee on Naval Affairs of the United States House of Representatives and a committee of members of Par-

liament for the purpose of friendly discussion on the question of "equality in sea power . . . on all ships of war not covered by the Washington treaty." It was suggested that this conference be held in Canada after March 4, 1929. This idea at once found much favor among the people of England, and quite generally in the United States. The citizens of these nations, desirous of friendship and the avoidance of competition in the building of fighting ships, are disgusted with the failure of naval experts and red-tape diplomatists to come to a reasonable agreement. They are now ready to have representatives of the people discuss the facts in good old-fashioned town meeting style; if thereby the basis of a friendly understanding may be the sooner achieved.

The fact that this communication did not go through the regular diplomatic channels caused disturbance aplenty at the State Department and the White House. Of course, the method was irregular, and perhaps it might, on the whole, set a bad precedent; but on the other hand, as this is a question which has to do with the possibilities of war, in which "all things are fair," the people are more inclined to overlook the manner of communication than are Government officials. Surely, if irregularities are justified in the conduct of a war, such an irregularity as the divergence from the usual diplomatic red tape, if it may result in preventing war, can be endured with grace. The British people and certain members of Parliament so warmly endorsed the idea that Premier Baldwin sent back a reply to the British ambassador. This gentleman placed the same in his pocket and proceeded to the office of the Secretary of State, who would not permit himself to be a party to any such irregular communication with another nation. Of course, in this the head of the State Department was upholding tradition and diplomatic procedure between nations. Whereas no criticism of the secretary is justifiable, the proceedings as a whole gave a vim to the opening of Congress, and initiated some interesting developments.

The State Department gave, officially, the impression that they knew nothing of any communication between a member of Congress and the premier of Great Britain. Nevertheless, their corps of trained experts have been following every move and scanning every word having to do with this incident.

When information was conveyed to the head of the British government as to the attitude of our State Department, Mr. Baldwin replied directly to Representative Brit-

(Concluded on page 988)

Personal and General

—The parsonage at Heidelberg, Miss., is jubilant over its invasion by a newcomer on November 14. Lucile is her name. Her father and mother are the Rev. and Mrs. A. B. Britton.

SOUTHWESTERN CHRISTIAN ADVOCATE

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DORA DIEFENDORF, Contributing Editor

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Board of Foreign Missions Concludes Session

(Continued from December 6 issue)

AMONG the presentations to the board were Treasurer O. W. Auman and Dr. Ralph Ward, secretary of the co-operating staff, both of the World Service. Both spoke in optimistic vein. Dr. Auman thought the \$2,380,138.15 received at his office by October 31, a flat increase of \$1,216,333.99, was the measure of the church's response to the October emergency appeal. Of this amount, \$1,037,695.86 was received during the last three days, and \$729,000 of this amount on the last day of the month. Thus the World Service treasury was able to release to the Board of Foreign Missions an increase of \$400,000 over last year. As Dr. Auman contends, in these facts there is evidence of a new feeling and spirit in the church; and she realizes that she is not through with her task of Christianizing the world.

In similar vein, Dr. Ward, who led so signally in this victory for the World Service agencies, thinks the election returns of November 6 registered a moral victory for the nation, with Methodism on the front line. He then indicated the next step of advance: We must give religious and human content to the idea of World Service; every local church must assume its share of responsibility in terms of the individual member's ability.

The following calendar of Methodist events is accordingly set forth for the year: Methodism's missionary day, the third Sunday in October; Christmas to be utilized for stressing the claims of child life; in February, Lincoln's birthday to be given over to cultivation of better race relations; and in May the World Service roll call to be fostered.

At no point in the sessions of the annual meeting did the tide run higher than when more than a score of missionaries, presented by Secretary Edwards, assembled on the platform. From every section of the civilized globe "where cross the crowded ways of life," they were present, these heroes and heroines of the Christian faith. In themselves there was the exhibition of the faith that overcometh, of the courage that dares and is victorious, of the abandon and sacrifice which, sowing beside all waters, knows that rich and rare rewards are sure.

Religious education claimed the time of the Monday evening session. Representing the joint Committee on Religious Education, Dr. Robert E. Brown gave a comprehensive presentation of this theme as he discussed its possibilities in the new missionary program of the churches. Speaking of mission schools as a leavening influence in Japan, Dean Yoshimune Abe, of Tokio, said:

"These institutions for girls were the pioneers in the education of women in Japan, and still maintain the leading rôle, having the confidence of our people and upholding the spiritual ideals which their founders inculcated. These schools are recognized by the Japanese government as standard high schools, having every right and privilege to which a government school is entitled. As for the religious education in these schools, there are required chapel exercises, and the Bible is used as a textbook to the extent of two or three hours weekly. A large proportion of these girls, I should say nine out of

ten, become Christians before leaving the school. There is a tremendous opportunity to evangelize Japanese women in this modern age."

On Tuesday morning Dr. Hartman and the Rev. Mr. Narvarro, of Manilla, spoke quite convincingly on "The Relation Between the Younger and Older Churches." Dr. Hartman observed:

"The motto that must be written over the door of every board of foreign missions, and over every missionary institution in the future, is the Christian motto, 'He must increase, but I must decrease'—the young churches growing up on the foreign mission fields must increase in power, while the missionary boards and organizations, and the missionaries themselves, must decrease in administrative power."

Everywhere the conviction has become well-nigh the slogan that henceforth confidence, co-operation, and trust must undergird all missionary endeavor.

Mrs. Evelyn Riley Nicholson, reporting for The Woman's Foreign Missionary Society, gave a clear and cogent statement of the work of that society, of which she is the honored president. That society's receipts were \$2,415,693, and appropriations, \$2,397,000; \$16,000 more than last year's appropriation. For its indigenous workers last year \$190,000 was spent; this year \$216,180 was spent. A "margin of safety" in appropriations is the society's policy. A reserve fund of \$36,000 is kept intact, while last year's expenditures for current work totaled \$1,127,000. Besides, \$15,000 was given by the society to the World Service threatened slump in October. Except a small balance of \$2,200, this woman's organization has finished paying its assumed obligation of \$300,000 on the collapsed inter-church movement. Its permanent endowment fund is well over the \$600,000 mark, and its missionaries are being protected by insurance policies maintained by the society. Mrs. Nicholson also told of the sixtieth anniversary of the organization, to be observed at Columbus, Ohio, and the rendering at that time of the mammoth pageant, "The World Family Meets."

Race relations came in for its share of the thinking and discussion at the board's session Tuesday afternoon, when Dr. Halford E. Luccock, of Yale Divinity School, and President J. B. F. Shaw, of Haven Teachers' College, discussed the theme. President Shaw showed splendid grasp of the facts and significance of present race relations. He pointed out the causes of prejudice, and urged Christian co-operation, confidence, and understanding in eradicating it. In his inimitable way Dr. Luccock, basing his address on the Samaritan story, launched right into the heart of the race problem all around the world. The race problem is the greatest concrete challenge in the world to-day. "From the inside we see the house we are living in, seldom getting outside long enough to behold its exterior." Dealing with this problem in platitudes is similar to handling explosives, easily tossed around. On this all-absorbing question the

Jerusalem Conference disclosed that responsibility for the present tense race relationship is due to the exploitation of the handicapped by the more advantaged groups. At this point missions and Christianity are on trial. There can be no headway made in a world handicapped by race prejudice. In its Christian evangel the church possesses power of the greatest moulding force in the world. "A heathen," declares Dr. Luccock, "wherever he is, is the man who has within him the power to prevent the Christian impact."

Dr. Luccock vigorously condemned the policy of dealing with the race problem in terms of Bunyan's "Mr. Facing Both Ways," and concluded with this declaration of sentiment, "That country which is not willing to believe in brotherhood and to make adventure therein is damned." We must capture the national will for those things which our Christianity proposes; we must co-operate in removing the tensions among races in all nations; we must demonstrate whether as a nation we will live up to the level of high moral idealism set by the war.

Memorial service, presided over by Dr. Wallace McMullen, of Metropolitan Temple, New York, was most impressive and worthy of the departed ones whom the board paused to honor. These are they:

The Rev. W. V. Kelly, Bishop L. B. Wilson, the Rev. W. I. Haven, Mr. W. H. Van Benschoten, the Rev. F. H. Sheets. Missionaries—Mr. R. P. Fleming, India; Mrs. Hannah J. Hyslop (retired), Chile; Mrs. James H. Pyke (retired), China; the Rev. W. W. Bruere (retired), India; the Rev. E. H. Richards (retired), Africa; the Rev. C. S. Buchanan (retired), Malaya; Dr. R. C. Beebe (retired), China; Mrs. J. K. Gilder (retired), India; Mrs. J. W. Waugh (retired), India; Mrs. W. T. Hobart, China; the Rev. R. E. Crane, India; the Rev. E. E. Count, Bulgaria; the Rev. J. C. Davison (retired), Japan; Mrs. W. U. Miller, Chile.

Tuesday evening was devoted to an illuminating discussion of the conservation of religion in rural territory. Secretary Edwards led the discussion with these observations: Many of the nation's most constructive leaders in church and state came from rural territory; here is two thirds of the world's population, and church plant and program must be adapted to meet this need; the educational method is most desirable. Under the general proposition that the church must know its objective, its field, its folks, and its force, Dr. Jesse W. Bunch, pastor at the University of Montana, gave a discriminating discussion of the rural problem. Summarizing, he urged that the church must relate itself to its field by "getting the gospel into the heart and mind of the people."

In discussing the relation of Christian missions to the industrial problem, Dr. Ralph Urmy and Mr. Frank Horne set forth challenging conclusions. Said Editor Urmy: "We should let it be known that (1) we are at one with the purpose to get rid of oppression; (2) that facts as to such conditions should be widely diffused; (3) let students of conditions know we are yoked with them to discover the truth involved; (4) put emphasis on the social implications of the gospel; (5) strive for a new standard of achievement as the goal of our missionary enterprise—not statistics, but the creation of a Christian atmosphere, higher social standards and motives of service." Dr. Urmy asks, "Would the church support the effort to make Christ Lord in all relationships?" Mr. Horne thinks:

"That the whole subject is fraught with great difficulties and has to deal with apparent differences as to methods and procedure as well as with the main problem. There are delicate situations and possible complications which demand deliberation, patience, research, and united action. It is a subject so large and important that it can be adequately studied and furthered only by co-operating missionary agencies and by international organizations set to deal with these problems."

Says Mr. Horne, continuing:

"The Christianizing process means that the whole lump must be leavened and new valuations and objectives established. While sporadic and ameliorating improvements can be made in individual cases in industry, it should be remembered that we are working under an economic system which can only be changed by Christianized public opinion and the demonstration that the Christian way is the better way and in the long run the most successful. The theoretical idealists should have real understanding of the great limitations and difficulties of the practical idealists whose work is in the industrial fields."

Pastor Albert E. Day's brilliant summary of the task and the motive to be utilized in its achievement, gave at the closing hour, the impressions of the meeting. It was the frank avowal of Jesus as sovereign in the personal life, that must be the final test of our ability to bring Christ into all our human relationships.

A frank facing of the new facts emerging in the missionary adventure, a reinterpreting of the Christian message of the gospel in terms of modern social demands, a readiness and resoluteness to pay whatever cost may be involved in the task of Christianizing the social order, both at home and overseas, and a certain buoyant hopefulness in the outcome of the venture were the noteworthy characteristics of the annual meeting. From this group of circumstances Methodism goes forth for another year to make her contribution to the church's most stupendous task of making certain the day when every knee shall bow and every tongue shall confess the sovereignty of our Lord Jesus Christ. To that end the following appropriations were made and the accompanying declaration of principle and purpose sent forth to and throughout the church:

REGULAR APPROPRIATIONS

A. Interest, deficit, interchurch underwritten W. F. M. S.	\$90,000 00
B. General expense.....	237,398 00
C. Indirect appropriations.....	210,447 00
D. Direct appropriations for recurring work:	
Eastern Asia.....	\$585,098 00
Southern Asia.....	406,653 00
Southeastern Asia.....	111,008 00
Central and South Africa.....	136,069 00
Latin-America	253,100 00
Europe and North Africa.....	291,268 00
	1,783,196 00
E. Nonrecurring items:	
Field Projects Fund—Sec. A.....	95,250 00
Field Projects Fund—Sec. B.....	53,829 02
F. Designated gift—Adjustment Fund.....	80,000 00
	\$2,550,120 02

CONDITIONAL APPROPRIATIONS

To be disbursed as received and to the extent of such receipts:	
G. Designated gifts for nonrecurring items. Received under conditional in 1928.....	315,558 78
H. Designated gifts for recurring items:	
Transferred from regular appropriations last year.....	\$322,170 00
Received as conditional appropriations last year.....	160,526 35
	482,696 35
I. Income from undesignated legacies and estate notes,	103,125 14
	\$3,451,500 29

Greatly heartened by recent triumphs, the Board of Foreign Missions wishes to record its complete confidence in the promise of the Lord Jesus, when, after commissioning His disciples to go into all the world and to preach the gospel to every creature, He assured His faltering ambassadors, "Lo! I am with you alway, even unto the end of the world!"

The church of Christ has grown only as it has accepted the world for its parish. This is particularly true of the Methodist Episcopal Church, which was founded as a missionary church; and as a church with world-wide endeavor it can only succeed.

(Concluded on page 982)

The Contributing Editor's Page

Two Plain Duties

CHRISTIAN people are confronted by two plain duties. The first is to help create enough moral force to make the Kellogg Pact effective. Some recent utterances seem to take the position that we are to depend upon guns to make it effective. Nothing but moral force will accomplish this. If the people of the churches want this Pact to become operative in the life of nations they have it within their power to bring this to pass. Nothing can withstand the force of aroused, intelligent public opinion when it is centered in some moral purpose to be accomplished. Whether or not recent happenings have made the way of peace more difficult to find, Christian people have just one duty. It is for them to engage wholeheartedly in the work of creating moral force strong enough to make it certain that those who are responsible for our national policy shall find the way of world peace and follow it.

THE treaty is nothing but a fine gesture unless we back it up with action now. It becomes another exhibition of word-play unless we put meaning into it. It will leave the world worse than it found it, if we now try to adopt the policy of war and peace. We must take a forthright position on this question and do our utmost "towards international co-operation in the cause of peace."

But we cannot back and fill. If we are for war let us say so. If we are among the discredited mouthers of moth-eaten phrases such as, "Human nature being what it is, war is inevitable," "We must have at least one more great conflict before peace can be established," let us not hesitate to line up with the crowd to which we really belong. If such sentiments are ours we do not greatly forward the cause of international peace by joining fervently in singing some hymn which breathes the air of good will towards mankind.

If we are for peace let us say so, and in no uncertain tones. If we are convinced that the way of peace is God's way for the world let us preach it and teach it and live it. For we must help to create a great body of intelligent opinion in favor of the provisions of the treaty if anything is to come of it. We must put knowledge, vision, and effort into the work of arousing, organizing, and directing moral force which seeks to transform this into a warless world, if we are to make the most of the greatest opportunity for human service God is now placing within our reach.

THE other plain duty is to watch with utmost vigilance the proposal for an enlarged navy. Christian people are still charged with a great responsibility in this matter. A year ago the influence of the Christian church was a great factor in helping to defeat one of the most indefensible naval bills ever offered for adoption. It is necessary to have that influence ready for instant action. What has been done can be done again if necessary. If a proposal is put forward which virtually defeats the plain intent of the Kellogg Pact we must exert ourselves to the utmost to defeat it.

The time has gone when any person can be accused of a lack of patriotism because he opposes a military policy which threatens the peace of the world. The time will soon come when the true patriotism of the man who favors

such a measure, even though he may defend it with plausible argument, will be questioned. Patriotism is coming to be defined in terms of world peace. Men who truly love their country desire nothing so much as the realization of ideals that embody justice and good will in all our social, economic, and political relationships.

The world is trying to escape from the bondage of war. From every side there comes the demand that men shall find the way to settle international differences by judicial processes. We are to find the way of safety for all in and through co-operative arrangements and agreements. History and everyday happenings are teaching us the utter futility of any other method. But there are still so much confusion of thought, so many so-called convictions which are nothing but hang-overs from the past, that nothing but education in the truth of Christ for men and nations will create a body of opinion effective enough to make a warless world. Those who actually have the mind of Christ on this matter will constitute an indispensable leaven working within the spiritual life of the nation.

So shall treaties of world peace become effective, and armies and navies and all military measures be kept strictly within the requirements of a social order which has forever freed itself from the curse of war.

Signs and Sentinels

I WAS passing a pleasure park and caught sight of an empty cage bearing the sign, "Danger—Keep Away." If there was danger when the supposedly ferocious animal was within, the danger was gone. But the sign remained. It had become a false alarm. No one paid any attention to it. No one thought it of enough importance to remove it.

GLENN FRANK has recently related a story told by a Spanish guest. In a city of Spain a sentinel was ordered "to patrol an area around a certain bench in an official court yard." The custom had been followed for many years. No one asked any questions regarding it. Finally the day came when a soldier dared ask the reason. After painstaking research it was discovered that one hundred years before a sentinel had been set to perform that particular duty to prevent anyone from sitting down on the bench which was then freshly painted. The old custom persisted long after any reason for it could be given.

Religious teachers and leaders have always felt it their duty to warn persons of danger. They have set many sentinels to guard them against untoward experiences. But the same tendency seen in the illustrations may be observed in the church. Long after the danger has passed away the signs remain. Long after the reason for appointing the sentinel has vanished the guard is still set.

It is just as great a blunder to try to create moral issues when they do not exist as to overlook them. Just as unwise to continue to go through the motions of moral obligation when the obligation has ceased to exist as to neglect it when it is evident.

The moral prestige of the church has suffered somewhat from tendencies to overzealousness in the performance of some duties which with the passing of the years have lost their sanctions.

This is an age that demands clear thinking on moral issues. The leadership of the church largely depends upon our ability to redefine and restate the ethical meanings and value of the religion of Jesus Christ. D. D.



"Enoch Wood" Bust

Browne's Romney

Browne's Romney "Gowned"

Renton Portrait

The Tighs Portrait

Benjamin West Portrait

It Is a Romney. Is It Wesley?

By Harry Webb Farrington

GILBERT STUART painted Washington, the ideal, making a plaster saint of him, and afterwards portrayed our founder as he really was. Did this happen to John Wesley? Recently British Methodism, art circles, and the leading papers were stirred to a front-page controversy over a beautiful oil painting entitled "An Old Gentleman in a Red Coat." Was it Wesley? Was it a Romney? The belief that it is Wesley has been strengthened by a more recent and sensational discovery that this very portrait has revealed the private mark of Romney himself.

Although Wesley was the most painted man of his time, many of the portraits—some of which are either pious ideals or caricatures—are helping to confirm the growing conviction that the accepted masterpiece by Romney is, after all, an ideal "made to order" to gratify a lady, while the real Wesley was faithfully sketched at the same sitting, and later, without title, hid away among the artist's canvasses and lost.

How It Was Discovered

George Buckston Browne, Esq., F.R.C.S., F.S.A., the well-known London physician and collector, who recently purchased the home of Charles Darwin and presented it to the Darwin Society, told me the story. Some years ago on the crowded walls of an auction room he was struck by the wonderfully beautiful face of a very old man. The picture shone out amongst the others like a star that differs. It was unnamed and sold simply as "The Portrait of a Gentleman in a Red Coat." The sale was unimportant, the winter's day was wet and stormy, the audience indifferent, and the treasure was easily secured and given a place of honor in his dining room. Later he became convinced that it was Wesley, and further study of the painting, texture, and size of the canvas led him to believe it the work of George Romney.

One of the many distinguished Wes-

leyans, Sir Thomas Barlow, physician to Queen Victoria, became so enamored of it that he repeatedly begged to purchase it; but Dr. Browne honored the eightieth birthday and wish of his boyhood friend by presenting it to Wesley House, Cambridge University. The principal, Dr. H. Maldwyn Hughes, readily accepted it, and allowed the donor to hang it where he chose—at the end of the handsome dining hall, over the fireplace.

The possibility of Cambridge possessing the most attractive portrait of Wesley led to a controversy that would fill a book. The religious press attacked it. Authorities pronounced against it from only a photograph or halftone. It was declared "not a Romney" by an "expert," upon whose advice Mr. Huntington, the American, once paid \$100,000 for a "Romney," which later in a celebrated trial proved not to be such. Some said it was Bentham; some Franklin. Others declared Wesley was bald in his old age, unable to ride, and so on.

Romney's Mark

And now comes a discovery, creating a sensation in art circles. Dr. Browne has just written me that while his old friend, Dr. Rickard Lloyd, author of "The Cult of Old Paintings," was carefully examining the photograph, he pointed out an almost mystic monogram ingeniously interwoven in the hair in the shadow of the cheek in front of the left ear. Closer attention discerned it to be RF (Romney Fecit) worked into and improving the texture of the paint. It was so fantastically and mysteriously done, the lines may easily pass for a hair or a vein. The two men almost breathlessly hastened to Cambridge, and without moving the painting from the wall, and in the presence of a half-dozen men, including Mr. Wimper, the artist, they distinctly saw the letters.

A Romney? Yes; but is it Wesley? The opinions of some of Methodism's



Adda & Kuenstler's Studios, New York
Location of Romney's Private Mark
(RF)

rarest and most learned spirits are against it. As an average Methodist with a fair knowledge of Wesley, his portraits and of Romney, I have felt impelled to set down my reactions because of the profound impressions made upon me. For after having returned from the Wesley "trails" all over England, and sitting before it for hours, and meditating upon a reproduction countless times, it has faithfully presented to me the Wesley that had grown up in my mind more than all the other portraits combined. Like Sir Arthur Quiller-Couch, who lived a few blocks away, I find in "the portrait the man I had known Wesley to be."

Horace Walpole said he "was as evident an actor as Garrick." Yes; no one could hold such crowds without histrionic ability. This painting is alive with the latent dramatic. While strongly masculine, it has a delicacy overwhelmingly feminine, but not effeminate. His friend, Adam Clarke, saw him at eighty as a "square-shouldered, neat, and well-proportioned little man," and yet "except by his clothes, John was indistinguishable from his sister Martha."

Hampson wrote: "For an old man he was the finest I ever saw—clear, smooth forehead; freshness of complexion; expressive of the most perfect health; cheerfulness, mingled with gravity; sprightliness, result of unusual flow of spirits, accompanied by the most serene tranquillity." There is no other portrait adequate to such details.

Compared With Other Portraits

The difference among the sixty Wesleys is so great as to be really humorous; but most of those by or attributed to masters, and held by Wesley and others to be "faithful," "exact," or "real," have the most striking resemblance to the Buckston Browne Romney. Let one walk through the "gallery" of John Telford's "Portraits of Wesley." For whom do they vote, "Tighe" or "Browne"? The "Renton" is there described: "No picture of Wesley has a greater air of reality and naturalness, though in the somewhat heavy lower face it diverges. . . ." In fact, it is this heavy jaw on the lean, narrow, long face that makes Renton diverge from "Tighe" to "Browne."

The one by our own famous Benjamin West votes the same way, for it differs from Renton only by the stilted conservatism that stamps all of West's work. Wesley sat five times for the "Enoch Wood" bust. He thought it much the best likeness that had ever been made of him, despite "the melancholy expression." True; and it is in the "Browne" above all others that the subtle humor, which Wesley was never without, so marvelously plays

about his lips. No wonder Dr. Buckston Browne wrote me, "I have placed close by Enoch Wood's pottery, and no one can look at them and say they do not represent the same man"!

Another famous and familiar painting of Wesley by Romney was made to gratify the wish of an Irish lady, Mrs. Tighe. The diaries of the artist and the journal of Wesley give us the story. The first sitting was December 20, 1788, and there were three sittings in January following. Wesley was eighty-five, lean, alert, with the lines of age, glowing with vigor and health of mind and body. But have we not in this painting a man of about sixty, "double-chinless," "the wrinkles ironed out," a face smooth and round, a portrait done for thirty pounds by the "professional" painter for the public—a Wesley ecclesiastical, pious-looking, and made as young as possible? It seems lovely, languid, and luxurious, far from the lean, logical, and alert yet perfectly poised man of this new painting! Every honest student must feel as do Ward and Roberts in their authentic life of Romney, "The face has a calm, devout dignity which befits the ideal Wesley. The beautiful cloudless face tells not its tale of fourscore years and six." Yes, it is the "ideal," and not the real Wesley. Nobody will sincerely believe that the wiry, busy warrior, always writing or reading, and impatient at studio sittings, looked so calm and pious on that cold December morning!

What are we going to do with the following damaging words of Wesley himself? He says in his journal concerning the sitting: "Mr. Romney is a painter indeed! He struck off an exact likeness at once, and did more in an hour than Reynolds did in ten!" Wesley was too honest to call this "touched-up" Tighe face an exact likeness, when, after sitting for Wood five times, he pronounced it "melancholy"! Only one thing will explain it.

Romney did something else. He was too eccentric and prolific, and too much of a master to "pass up" the remarkable face of this then celebrated man before him.

It is the highest kind of historical imagination for Buckston Browne to feel that Bradshaw, the man-servant, went down early from Highbury to Cavendish Square with his master's gown, wig, and bands, and Wesley followed on horseback. Immaculate as always, without conventional garb, thus Romney greeted him. This emotional, capricious, and impulsive master, before the winter morning's glow had faded from Wesley's cheek, or the cares of the church had flooded his mind, or the perfunctory expression of the studio had settled upon his countenance, must have said, "Just as you are for a minute or two!"



DR. G. BUCKSTON BROWNE



Dining Hall at Cambridge University, Showing Where the Buckston Browne Portrait Hangs. Dr. G. Buckston Browne Appears in the Picture.

No wonder Wesley thought he was ten times faster than Reynolds! Down went the expression—probably not the wind-blown curl-less hair, but it was in the artist's memory. That was the sketch Wesley called an "exact likeness." Then while Wesley "put on his gown and wig," Romney stuck the sketch away and began on the Tighe canvas.

The Genius of This Painting

Such an exacting connoisseur as George Buckston Browne discovered, revealed, and vindicated this portrait because it is a masterpiece of a master man by a master. Only a Romney would and could make such a picture of Wesley at that age. It was only to such a genius that Wesley, a stickler for form, would give up his freedom and preoccupation. Romney liked to paint such a picture. He loved simplicity and detested regalia. He was both as man and artist emotional and extremely sensitive. Eager to paint him "just as he was," either with Wesley's riding coat, or some other one's cape, for he gloried in browns and reds; he "mastered" Wesley before he could prepare for the "sanctimonious" one.

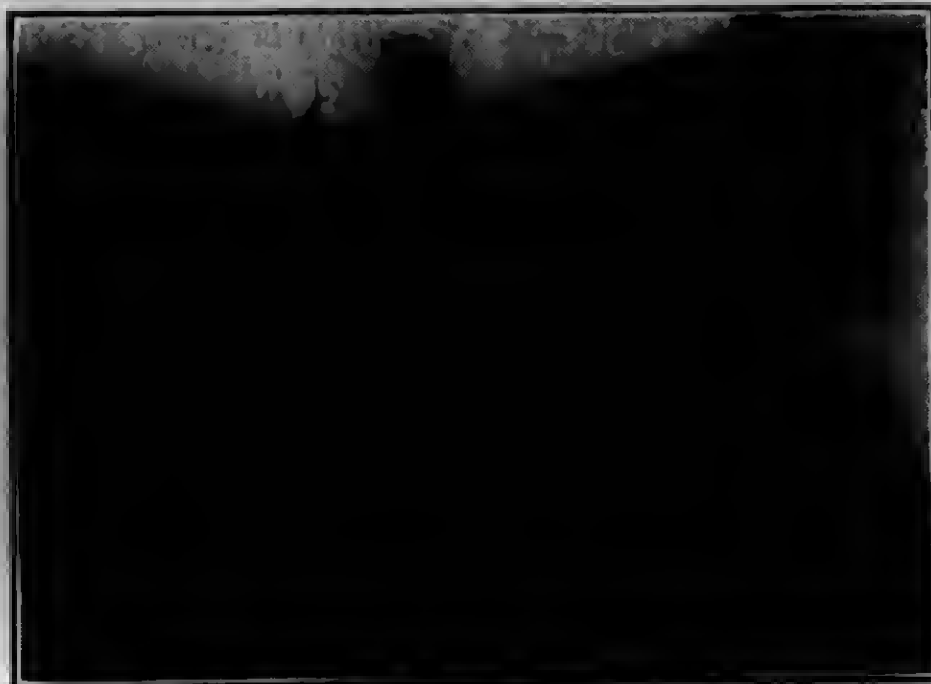
This picture expresses a rare combination of inherent dignity and a semi-humorous yet keen interest in something at the moment. It is the interest of a great personality watching a genius like Romney, who was thrilled to the finger-tips and inspiringly alert in accomplishing, at least for once, just what he wishes to do when he was himself and not a "hired man."

The great barrier to the acceptance of this picture is its unconventionality. Wesley was a scrupulously careful man in his attire, and the public never saw him "unbuttoned." It could not recognize him apart from his clerical garb. No wonder this canvas was unrecognized so long, and to-day is a stumblingblock to those who have lived with such smooth contours, curls, and conventions as those of the Tighe and Jackson canvasses! However, we can understand how such a looking man as this could kindle and set all England afire.

All admit that for health and endurance he was the wonder of his age. In this the portrait is neither under- nor over-done. How true to the description left us! "A freshness of complexion, scarcely ever to be found in his years; firm skin, unwrinkled; eye of the brightest and most piercing that can be conceived; an erect face and a firm mouth!"

Wesley was eminently a scholar, scientist, debater, orator; preacher, organizer, administrator, and executive. One needs no imagination or prejudice to find them in this painting. Even though the beholder is ignorant of the identity, there is most evident the keen eye of the student; the direct gaze of the scientist; the mental poise of the scholar; the fearless, penetrating look and confident smile of the aggressive, logical debater; the largeness of the lips of the orator; the openness of expression of the preacher; the sensitive facial muscles and sharp, clear-cut features of the actor; the firm chin and jaw of the leader of men and organizations.

There seems to be a difference in the very cast of the eyes and the curl of the two sides of the lips and mouth, worthy of a camera, that can be explained only by a per-



WESLEY HOUSE, CAMBRIDGE UNIVERSITY

sonality that blended in itself love with logic, solicitude with scorn, and interest with indifference. Surely the marvelous mind of Wesley, expressed in his writings, has been revealed and visualized in this unique painting!

More important than the artist, or the fidelity of his features, is the question as to how far the picture reveals the Wesley that lived, and has influenced the world, and the extent of the impression made upon a beholder. All agree there was no such man in his day

as he. It is hard to imagine another man over eighty in that England with such a blending of the superlative in body, mind, and soul. This picture and Wesley need each other to reveal themselves. As he sits there penetrating the personality of Romney to its limits, at the same time he reveals his own depths. The artist has caught him at the floodtide of his own whole self. It is an eye sharp enough to discern the artist, yet sympathetic to appreciate the rough labor of the artisan; a contracted brow penetrating the subtlest shams, yet arched to release a vision that sees into the reality of the realm of the spirit. The lips are firm and compressed by a world of cruelty, error, luxury, and abuse in high and sacred places; but likewise a kindness plays about them that recognizes the frailty of men and welcomes the first returning step of the prodigal heart.

It is a countenance that has faced mobs and God at the same time, that can register victory in moments of apparent defeat, that can hurl out the lightning from Sinai and at the same instant it reveals the sweet influence of the evening light of Bethlehem's star. A soul in the world, but not of the earth!

In all the arts the world is setting aside not beauty, but artificiality and sentimental convention. In the search for reality we are turning away from the stereotyped to the beautiful, the good, and the true. This painting has made these things in Wesley's life vital and intimate—to me, at least. Because I believe it will do it to others, I am sure it will gain eminence and survive beyond the rest. At least this is the "pragmatic" portrait.

I am as eager as anyone to cross over denominational and even sectarian, and yes even racial lines, for the sake of the Kingdom here and now. I am willing to give up the word Methodist, Protestant, and even Catholic; but I do not want to give up anything that will make real to us a Wesley; yes, or a Moses, Calvin, Luther, Francis, St. Paul—spectrum rays in the pure white of the life of Jesus. Here and now, let us not turn away from one of whom we can say,

His fame touched men of high and low estate,
In mansion, mart, in dungeon, dock, and mill;
Nor did its blaze diminish or abate,
Or his warm voice become subdued and still,
Till Britain was renewed and shared a part
In his unquenchable and burning heart!

Upon request to the Romney Portrait, Room 709, 150 Fifth Avenue, New York, anyone who desires it may receive a lithographed copy of the Buckston Browne Romney portrait of John Wesley. Please enclose ten cents to cover postage.

How Busy Laymen Mobilize Christian Forces for Spiritual Conquest

By Edwin Lee Earp

Professor of Christian Sociology, Drew University, Madison, New Jersey

NOT all great events get on the front page. In the excitement of a great political campaign, or in the high tide of football enthusiasm, or when some gang of grafters is being exposed by a grand jury, it could hardly be expected that the activities of a great religious organization like the National Council of the Young Men's Christian Association, as carried on in Chicago during October, should win headline recognition on the front page of the daily press or weekly religious journals. There were held three events under the sanction and supervision of the National Council at the Edgewater Beach Hotel during the period of October 18-26, all of which are of vital significance to the moral and spiritual life of the nation: the Conference on Town and Country Work, the Conference on Evangelistic Emphasis, and the fifth annual meeting of the National Council. In each of these were discussed and brought to definite issues for action questions of positive and creative value to the men and boys, not only of this country, but also of the world.

The Conference on Town and Country

About two hundred delegates from twenty-seven States and three foreign countries were present for three days to consider the whole range of association activities in the town and country field. The first day was given to the display of the factual survey of the field by the use of maps, charts, stereopticon, and the spoken word by Prof. Albert Z. Mann, of Garrett Biblical Institute, who, by scientific research and painstaking effort, had collected the materials and prepared the statistical data for this splendid composite picture of the whole town and country field.

The second day was given to group discussion of the various plans of work and the problems of personnel,



MR. DAVID W. TEACHOUT
*Retiring President of the
National Council*

programs, finance, and administration of the association in the rural field. Each group had a leader and a recorder, both of whom are experts in the town and country field of Christian work. The guide to these discussion groups was a "Red Book," with "Description of Method and Program," "Problems Arising Out of the Situation," and "Ways and Means of Meeting the Problems," carefully prepared from materials collected from the field under the supervision of Mr. Henry Israel, of the national office in New York. Each of these discussion groups reported to the floor of the conference a summary of its findings prepared by the leader and recorder. These summaries with the "Red Book" and other material will be published in book form and be available within a short time.

The third day was given to these reports for discussion and adoption, and for resolutions with regard to future programs, methods, and policies for occupying the hitherto neglected areas of the home field. As an immediate result of these discussions, resolutions involving a paid secretary for the Negro boys of the South, with headquarters at Atlanta, Ga., and the placing of the Mexican and Indian youth of America on the preferred list of enterprises in the home areas were presented to the National Council for action and were adopted.

One evening session was given to the laymen who represented different types of organized work in the rural field. Mr. A. W. Palm, county agent of South Dakota, former president of the County Agents' Association, delighted the audience with his wit and humor, and inspired them by his words of practical wisdom with regard to the ways the association can help in character training of boys and young men in the town and country areas of the West. Mr. Lyman Bradford, chairman of Kent County, Michigan, a breeder of Holstein cattle; Mr. R.



Y. M. C. A. CONFERENCE, EDGEWATER BEACH HOTEL, CHICAGO, ILLINOIS

L. Constable, of Goodland, Indiana, a "Master Farmer"; Mr. C. A. Griffith, chairman of the State Committee of the Young Men's Christian Association in California and a successful fruit grower, and President B. F. Hubert, of Georgia, leader of the Colored Country Life Movement, were also speakers who inspired the delegates to greater effort in Christian work among boys and men in the neglected areas of the countryside.

The second evening was given to a dinner meeting, at which ex-Governor Eberhart, of Minnesota, was the main speaker. After arousing his auditors to uproarious laughter by his scintillating wit, he led them by a more serious vein of oratory to see what great things a State can do for the improvement of the educational facilities of the town and country areas whence come American leaders in largest numbers. The conference closed with a definite conviction in the minds of all the delegates that the neglected areas of the country field must be occupied.

The Conference on Evangelistic Emphasis

From the first seminar Saturday afternoon to the closing session on Sunday evening there was present in the conference, palpably present, the spirit of the living Christ. There was back of it the careful and prayerful preparations for the conference by the committee, headed by Mr. David W. Teachout, of Cleveland, retiring president of the National Council, and George Irving, of the National Council, Department of Evangelistic Emphasis; but the addresses of Dr. E. Stanley Jones, of India, delivered with such quiet earnestness and with such a note of certainty, based upon a living experience of Jesus Christ in his own life, seemed to convince that audience of business men, college professors, students, and secretaries of the *vital reality of the power of Christ in human life to-day*.

The communion service on Sunday morning, conducted by Prof. Smith, of Yale, was a demonstration of the Protestant conception of the "Real Presence" of our Lord at the communion table. This conference had a technique that the churches of to-day may well copy—beginning with a testimony meeting of those who had witnessed the power of Christ in human life; then breaking up into discussion groups in which more intimate experiences could be recited; also raising questions of difficulties to be met by persons in varying situations; and then returning to the assembly under the masterful leadership of Dr. Jones to receive advice and counsel as to how these problems could be met, and then to hear the gospel of the living Son of God delivered by one who had walked the road with Him. Men experienced a "change of heart" in that conference which will mean much to the work of the local associations when they return, but it will also mean much to the National Council, whose members in large numbers came a day early in order to get the benefit of this conference.

The Meeting of the National Council

It was the fifth annual meeting since the reorganization under the new constitution put into operation at Buffalo, New York, in 1924. The Council can be com-

pared to the Congress of the United States. It is a body of continuing representatives elected by districts within the States on the basis of membership. It was composed this year of 206 laymen and ninety-one employed officers. These men represent the various business and professional interests of the United States, and it is significant of the great hold the association has upon the men of the country, that they could be induced to give practically a whole week to the work of the Council during the busiest season of the year.

The meeting this year was noteworthy because of the great testimonial dinner given to Dr. John R. Mott, in recognition of his great services to the Brotherhood of the World Association Movement, and the thrilling address he made in giving recognition to the men and women and movements among the peoples of the world who had influenced his life from his boyhood in Iowa to the great World Council of Missions at Jerusalem last April—a wonderful portrayal of the leading of God's providence and the beckoning hand of Jesus Christ. No one ever closed a career of forty years of unselfish service with greater testimonials and with such a host of friends to bid him Godspeed in a new world task as leader of the World's Missionary Council. Someone made the remark as he closed his great address, "Now he belongs to the nations."

Mr. Fred W. Ramsey, of Cleveland, a layman, and a successful business man who retired some years ago to devote his life to philanthropic service, who was the first president of the National Council, and who has been chairman of the national board, was unanimously chosen to take Dr. Mott's place as general secretary of the National Council. After paying tribute

to Dr. Mott, as his friend and associate, he uttered these memorable words: "A man is what his friends make of him. I am not now at liberty to go and come as I please. I have accepted bonds. They are about my body and heart, but they will prove to be emancipating bonds. It is the great mission of the movement that has gripped me. The privilege of fellowship has also gripped me. I covet fellowship with those who bear burdens for others, but with them I shall find fellowship with Christ." He further said: "This brotherhood has the power to call out sacrificial service. That's why I surrendered to its claim. We must count on the element of faith to ride through to victory. We have depended on youth to meet challenges in time of peril, and we must depend on them in time of peace"; and referring to the poem of Allen Seager, "We have a rendezvous with youth in all the barricades of life."

The entire Council membership arose in welcoming to the chair Mr. W. Spencer Robertson, secretary and director of the American Locomotive Company, and chairman of the State-wide Finance Committee of New Jersey, a resident of Madison, and an active member of the official board of the Methodist Episcopal Church in his home town, who by unanimous vote was elected president of the National Council for the ensuing year.

It is an honor, an opportunity, and a challenge to be a member of so great a Christian movement.

MADISON N. J.



MR. W. SPENCER ROBERTSON

What Manner of Man Is This?

By the Rev. E. Adolph Haynes, A.B.; B.D.

THERE is a growing thirst in the world to-day for an answer to this question. This is noteworthy because prior to the World War the words, "God is not in all their thoughts," could very generally be applied. Since the close of the war even persons who lay no claim to Christianity have written books on some phase of the life of Christ. Goethe's summary of Jesus as "the type and model of all men"; Lessing's estimate as "the wellspring of whatever is best and purest in human life" are being realized. The movie screen is startling the world with Cecil E. DeMille's "King of Kings," consensus of opinion being that it is the most wonderful film production of the age. As we therefore approach the premier festival of Christendom, and are confronted not only with signs, "Do your Christmas shopping early," but also see the show windows displaying "gift suggestions," we cannot but become obsessed with the question for Jesus, God's most precious Gift, although before public gaze for nearly two thousand years, grows instead of dwindles in the estimate of mankind, thereby verifying His estimate of Himself, "I, if I be lifted up from the earth, will draw all men unto me." Our aim in this article is to stir enough admiration of the altruism of this "Man of Galilee" as to move those who read toward emulation of this much-neglected yet indispensable Christian virtue.

The rebellion against authority glaringly characteristic of this twentieth century, which is driving so many toward disaffection and violence, is due to the lapse of Christendom into a selfishness that has deluded many minds into acquiescence.

In view of the fact that during the Christmas season the air is charged and surcharged more than at any other season with the thought of *others*, it is fitting to consider the altruism or *other-fellowness* of Jesus, who, in order to offset the veneer and rouge of a spurious civilization, dramatized unselfishness into the very warp and woof of His everyday life. This made Him wonderfully powerful, and clothed Him with impelling authority. Therefore, on the bosom of Lake Gennesaret, as the disciples saw the lightnings leaping across the heavens like a hunted stag, heard the thunders racking their ears like an explosion of steam whistles, found themselves tossed on the billows set in foaming, raging motion by the winds, discovered that the ship's crew had reached the summit of navigable attainment, they turned to the serenely sleeping passenger, Jesus the Nazarene, and cried, "Master, carest thou not?"

Forgetful of the fact that He needed rest, He uncomplainingly arose, and the use of three words resulted in the quieting of the sea, and placidity reigned supreme. Their appeal for help brought them permanent relief, and they marveled, saying, "What manner of man is this?"

We dare not overlook the taunting rebuke, "O ye of little faith." We use it as a reminder that we find place in our Yuletide musings for a rebirth of faith. We live in a day when loyalty to Christ calls for standing by Him when the ship is said in nearly every clime to be going down. This is not so; it looks that way to faithless hearts who, because of lack of implicit confidence in God, are blind to the fact that the church of Christ has

always been tempest-tossed. We need to be reminded that the surging billows of the world have almost unbrokenly raged with terrific fury against the church; yet she has never been overwhelmed, and this because Christ is the Perpetual Head of the church.

Jesus gives an outstanding, upstanding, impelling, result-compelling lesson to the church. He was not content to deal with symptoms; He removed the cause. We say there is disease; we say the disease should be cured! Here He offers the solution:

The twentieth century church is losing members because she administers to symptoms without attempting to remove the cause. On the other hand, the membership, "egotistic," rather than "altruistic," use the church as an aggregation of pious individuals, who, either panting after distinction or for personal benefit, agree to worship together. The ministry and membership must both so align themselves with God as to get that new angle of vision that would enable them to regard the church as a family and fellowship, bound together by the bond of a common partaking of the life of God in Christ. To do this we must, under the impact of this new point of view, see the altruism of the Man of Nazareth, and marvel as did the disciples, re-asking the question, "What manner of man is this?"

The Secret of Jesus' Altruism. Jesus tied up unreservedly, constantly, wholesouledly, full-fledgedly with the Father. He began this as soon as at twelve He became "a son of the law," and kept it up throughout His earthly career; hence John's Gospel records "As the Father hath life in himself, so hath he given to the Son to have life in himself." The Man of Nazareth discovered that altruism, because a high virtue, could be attained only by alignment with a God who is love, and He clave tenaciously to His Father because He wanted us to know that the man who is aligned with God is the *only* man of power. Have we learned this lesson as yet?

The Tremendous Price of Altruism. Loving one's neighbor as himself cannot be attained overnight. The acquirement of it took Jesus to Calvary. May we follow Him there and see what it happening to Him? He is ebbing His life away. Judas has exhausted his venomous greed; Caiaphas has deftly shifted responsibility; chief priests and scribes have practiced conspiracy of the deepest dye; Pilate has clothed cowardice and falsehood in the garment of justice and truth; the soldiers have smitten; the stipendiary sheriff has scourged; several cured of their divers diseases have joined the scoffing crowd; the taunting conscience-seared gambler has taken home His seamless garment; the crown of thorns has pierced His brow; the nails have torn His hands and feet; He groans; He dies! He is on His way to the glory land, to be reclothed with the glory He had with Him before the world was. Listen! "Then there were two thieves." One sees in Jesus something above the ordinary; he is overwhelmed by the superhuman poise of his fellow companion in tribulation, and he finds himself unable to resist the impulse, and in agony he cried, "Lord, remember me." Does Jesus reply, "I am on my way to glory now; too late?" No! No! I think Isaiah looked out from the lily land of peace and cried with Hebrew fervency:

"Wonderful Counsellor, Mighty God, Father of Eternity, Prince of Peace, Thou didst come into being to bear their griefs; thou didst come into being to bear their sorrows"; and the illimitable, unbounded, unfathomable, immeasurable, matchless, unflecked love of Jesus throws self in the background, defies the throes of death, shuts His mind against the increased beats of His pulse, and replied, "To-day shalt thou be with me." Loving one's neighbor as himself reached its zenith. Jesus could do this only because He was aligned with God. This is the real Christmas spirit.

Paying the Price. Are we willing to be baptized with the baptism wherewith He is baptized? In making a strong plea for this "changed point of view," this "new angle of vision," it is necessary that we become freighted with the idea that it can come only by alignment with God.

The war has taught us that our failure to get per-

manent results is due to our compromise with the mammon of unrighteousness. Jesus, because aligned with God, was immune to His environment. Our environment masters us because we have such frequent breaks with God when our own selfish interests become involved. We do not "stay put."

As we meditate upon the life of Christ on His birthday, may we learn that self-suppression, and not self-assertion, saves the individual and inspires in him that spirit of altruism of which Jesus the Christ is the greatest Exemplar.

Let us not forget that one of the greatest lessons Christmas teaches us is that of unity and brotherhood—unity with God's purpose concerning mankind, and the spread of that spirit which recognizes even in the rowdy outcast and the ostracized fallen a man, a brother, a potential child of God.

CLARKSBURG, W. VA.

The Glorious Translation of the Rev. Joseph Griffith

By the Rev. H. E. Burns



The Rev. Joseph Griffith

THE announcement of the sudden death of the Rev. Joseph Griffith, a member of the Atlanta Conference, pastor of Newnan Station, Newnan, Ga., was like a thunderbolt from the clouds. While Mrs. Griffith, his wife, and the physician were giving him medical aid, he slipped away to the city of his God. The heart of every member of the alumni association of Gammon Theological Seminary, and every member of his Conference, goes out in sympathy to his faithful and loving wife in her great sorrow. Unnumbered prayers have been offered by members of this association and members of his Conference, while through this dark and lonely period which she must pass, that God will uphold and comfort her with everlasting arms.

The death of Bro. Griffith is a great loss to the Atlanta Conference. He was a consistent Christian, a fervent gospel preacher, a faithful minister of Jesus Christ, a fearless administrator of the law of his church. He studied "to shew" himself "aproved unto God a workman that needeth not be ashamed, rightly dividing the Word and truth."

The Rev. Joseph Griffith was the son of Mr. and Mrs. Harry Griffith. He was born at Suwanee, Gwinett County, Ga., December 18, 1871; died October 31, 1928. He joined the Methodist Episcopal Church on probation at Suwanee at nine years of age. He was happily converted at sixteen years of age under the late Rev. R. B. Hinesman, then pastor of Suwanee Grove Methodist Episcopal Church, and licensed as an exhorter within six months after his conversion. It was seen at once by officers and members of this church that he was called of God to

preach the gospel. The Gainesville District Conference licensed him as a local preacher at Covington, Ga., 1892, the late Dr. M. M. Alston presiding. Seeing the need of a larger preparation for this great calling, he entered Clark University, December 1, 1893. Here he finished the grade work, and spent two years in what was called the normal course. Later he entered Gammon Theological Seminary, and graduated in the class of 1903. While at Gammon, he was married to Miss Dora Mullen, of Carrollton, Ga. For twenty years they lived and worked happily together. They served the following charges: Battle Hill, Fairburn, Grantville Ct., Hogansville, Griffin Station, South Atlanta, Fort Street, and they served as district superintendent of the Gainesville District six consecutive years. From the district they were appointed to Broad Street Metropolitan Methodist Episcopal Church, Rome, Ga. It was from this charge Mrs. Dora Mullen Griffith went to her heavenly home. Bro. Griffith journeyed on through life, meeting with many trials and bearing heavy burdens.

The Rev. Griffith built a beautiful church while he was pastor of the Commerce charge. This stands to-day as a monument and credit to him.

After he had been appointed to the Newnan charge, he was married to Mrs. Sarah Simon Taylor, of Atlanta, Ga., March 27, 1927, and they lived together happily for one year and seven months, until he was called from labor to reward. He met death like a soldier; he died in the trenches with the sword of the Spirit in his hands; and he met his Saviour, his first wife, who had preceded him only a brief period; his mother and father, and there was a happy reunion, and they will part no more.

The following ministers and laymen took part in the funeral program: Reading the first hymn, Rev. C. L. Johnson, D.D., Atlanta, Ga.; the Rev. Jones, of Mt. Vernon Baptist Church, Newnan, Ga., led in prayer; Old Testament reading, the Rev. F. K. Gregg, of the Presbyterian Church, Newnan, Ga.; reading New Testament, the Rev.

H. H. Anderson, of Mt. Zion Baptist Church, Newnan, Ga.; solo, Miss Virginia Bodie, Newnan, Ga.; reading of second hymn, the Rev. J. W. Tharpe, of Rome, Ga.

Brief remarks were made by the following district superintendents: J. W. Queen, Atlanta District; D. H. Stanton, Griffin District; J. F. Demory, Rome District. Remarks by other ministers: Dr. H. W. B. Wilson, sub-agency American Bible Society, Atlanta, Ga.; Dr. M. S. Davage, president of Clark University; the Rev. R. R. O'Neal, of the Savannah Conference; and Dr. A. M. Wilkins, a layman of Griffin, Ga.; solo, Miss Sallie Willie Adams; reading resolutions from Newnan, Mrs. Cora Williams; reading resolutions from the alumni association of Gammon Theological Seminary, the Rev. H. E. Burns; the Rev. J. H. Brandon read the obituary.

Most of the ministers of his Conference, quite a number of laymen and ministers, and laymen from other denominations and Conferences were present to show their respect toward our deceased brother, and to sympathize with his loving wife and other relatives.

We are in sorrow because of the passing of one who in his private and public life set up the highest standard of Christian living and service.

"Servant of God, well done,
Thy glorious warfare's past;
The battle's fought, the race is run,
And thou art crowned at last."

He leaves to mourn his death a loving wife, two sisters, one brother, and a host of friends.

The Rev. G. W. Downs Passes to His Reward

By the Rev. J. R. Broun

THE Rev. George Washington Downs, an honored member of the Delaware Conference, and a son of the late Wilson and Sarah Downs, was born near Greensboro, Caroline County, Maryland, December 1, 1851, and departed this life October 18, 1928.

He was converted at the tender age of seven. His was a genuine conversion. He never tired of telling of his new birth. He knew his Lord and loved Him supremely. He heard the call to preach when he was yet a boy. He was not more certain of anything than that he was divinely called to the ministry. His facilities for obtaining an education were very poor, yet he took advantage of such opportunities as were offered him and prepared himself as best he could for his life work. He was a profound thinker and preached with an unction that led men to Christ. In his palmy days he had a revival in every charge he served. He had a conviction that the chief business of the preacher was to lead men to Jesus. He labored for that and God gave him great success.

He was united in marriage to Miss Lottie M. Hawkins, May 5, 1892, by Dr. J. R. Waters. She was his helpmate in every sense of the word. They were complements each of the other. She was his friend-wife until the last.

He began his ministry in the Conference as a supply and served the following charges: Camden, Delaware, 3 years; Port Deposit, 1 year; Mt. Pleasant, Delaware, 3 years; Crumpton, Maryland, 2 years; Catlin, Maryland, 1 year. He was admitted to the Conference on probation in 1897 and served the following charges: Catlin, 1 year; Mardela Springs, 8 years; Berlin, 4 years;

Linkwood, 2 years; Box Iron, 2 years; Woodland, 2 years; Centreville Circuit, 2 years; Cordova, 1 year; Wittman, 3 years; Beckwith, 2 years; Easton Circuit, 1 year. He was retired in 1927 at his own request.

He was a faithful and painstaking pastor. No cause of the church was overlooked by him.

The funeral services were held at John Wesley Methodist Episcopal Church, Philadelphia, October 22, 1928. Dr. W. C. Thompson, district superintendent of the Philadelphia District, conducted the services, assisted by the Revs. L. S. Moore, W. J. L. Hughes, R. H. Coleman, J. R. Brown, D. H. Hargis, and S. J. Horsey.

Rust College Community Extension Department

Holds a Three Days' Community Extension School At Atkins Chapel Methodist Episcopal Church, New Albany Circuit, Blue Mountain, Miss.

November 23, 24, and 25

By the Rev. B. S. Pegue

Pastor New Albany Circuit

OUR community was alive with interest and awakened as never before during the three-days' session of the community school, promoted by Rust College, with Dean Ernest E. King as director. Dean King and his corps of workers came into our community Friday afternoon and remained through Sunday. The program was one of interest throughout. Dean King is a lecturer and a speaker of the highest type, and is in sympathy with rural conditions. Because of his sympathy and tenderness, he won the community folk from the start, and they sat through the three-days' conference eagerly drinking in the worth-while information given by Dean King and his workers.

The program took in demonstrations and a study and discussion of community needs—home improvement and sanitation. The lecture and charts dealing with diversified farming and rotation of crops struck home and created great interest. Further lectures on live stock, seeding, care of soil, fencing, gardening, planting of fruit trees, and poultry raising found open ears and brought many questions of interest from the group. A study of the educational and religious needs was made, and a program launched for a better schoolhouse and church facilities. Dean King, with a committee of the men, called on the county superintendent of education and solicited his aid and interest in the building of a Rosenwald School. An educational ways and means committee was appointed and are now at work on the new schoolhouse project.

Dean King stressed the necessity of owning a home and live stock. We are sure that many of the farmers who have been renting will begin purchasing land and home building.

Saturday afternoon found Misses Lawrence, Lemon, and Watson, members of the senior class of Rust College, in charge of the women and girls. A very successful meeting was held and a number of clubs organized. The young women carried out their part of the program in a fine way, and created quite an interest in our women and girls. Mr. Cato Cobbs, of the junior class of Rust College, also contributed much to the meeting and displayed wonderful ability in lecturing on the charts dealing with hog raising and soil saving.

Sunday morning found Dean King demonstrating the method of conducting a model Sunday school. Messrs. A. L. Reynolds, A. Redmond, and F. Godwin arrived in time for the morning service. Mr. Reynolds, who is manager and bass singer of the famous Rust College quartet, led the congregation in a song service, which was inspirational and soul-stirring. In all, we are forced to say that the coming of Dean King and his group of workers was a Godsend to our community, and we are anxious to have them return. We gladly commend the Community Extension School to our communities. Dean King has a message and a program for our much-neglected communities.

Temperance Board Contest Continued

WE ARE extending the time of the Ministerial Contest to February 28, 1929. A number of ministers of the various fall Conferences we have attended made this request. I hope that every pastor who has not done so will preach a sermon on temperance, present the pledge cards, take an after-collection for our board, and send us an outline of the sermon, the signed cards, and a financial report.

Brethren, we are giving away \$300 in prizes. Why not enter the contest and help a worthy cause? Write for cards.—A. R. Howard, Secretary for Colored Work, Box 847, Sumter, S. C.

Philander Smith College Forward Movement

PHILANDER SMITH COLLEGE will take advantage of the conditional \$25,000 offer by the general Education Board, and has begun a campaign for the first unit of \$125,000 of the forward movement for a quarter of a million dollars for building, equipment, endowment, and expansion.

The Little Rock Annual Conference, in its session just closed, after recounting the work of the school, passed ringing resolutions requesting the board of trustees to launch immediately a campaign, and also request the Board of Education of the Methodist Episcopal Church to furnish the services of a campaign manager. The Conference pledged their loyalty and the loyalty of their churches to the campaign, and took as the goal to be subscribed and to be paid during the next three years from Negro people a minimum of \$51,000, in recognition of the fifty-one years of excellent service of Philander Smith College.

Board of Foreign Missions Concludes Session

(Continued from page 972)

We have confidently expected that the church would once again recover its traditional and characteristic interest in world evangelism, and give as much and more for others as it retained for itself. We are inexpressibly grateful that the month of October witnessed a reawakening of our beloved church.

It will not seem invidious, when we think of all who so heartily co-operated in this tremendous effort, to acknowledge the dauntless leadership of our new executive

secretary of the co-operating staff, Dr. Ralph A. Ward, as he providentially organized and carried forward this victorious achievement—it seems to us that he may have “come into the Kingdom for such a time as this.”

The increase of much more than a million dollars in cash which came into the treasury in October was not a dramatic gesture, but it represents a new epoch. Our people not only have the money to give, but they have a returning consciousness and interest in the great cause which lies nearest the heart of the church. There is every evidence that a new day has dawned. For this we thankfully rejoice and take new courage.

Among our most vigilant allies in the work of Kingdom building are our alert church editors. Without their prompt co-operation the October triumphs would have been impossible.

We wish to record our appreciation of the yeoman service rendered to our board by our esteemed brother, Dr. Frank Mason North, and to express our great satisfaction that while he retires as an administrator, the church is to continue to have the advantage of his valued services as an historian of the work of the Foreign Missionary Society of the Methodist Episcopal Church.

Having heard that Dr. Frank D. Ganewell is also to retire from active participation in the work of the board, we recall his heroic labors during the Boxer Uprising in China in 1900. We remember his perilous and successful endeavors to strengthen the defenses of the beleaguered missionaries. As he returns to China he will be held in affectionate remembrance by numberless friends in America.

It is highly gratifying that the fond dreams of Bishop and Mrs. John P. Newman are being realized, and that recently the Newman School for Missions was auspiciously dedicated in the very heart of the city of Jerusalem.

As a board we wish to pay a tribute of high regard to Dr. E. Stanley Jones, and to rejoice in the gigantic labors of this flaming apostle of evangelism. The enormous achievements of this man of God are amazing. In any clime, on any continent, the multitudes flock to listen to his powerful and persuasive messages.

Considering that the obligations which rest upon the Board of Foreign Missions are immeasurably increased, we dare express the hope that there shall be a substantial advance in the ratio of funds allotted by the World Service Commission to the Board of Foreign Missions, that the work for the younger churches in distant lands may be thereby increased.

The Board of Foreign Missions wishes to acknowledge a great debt of gratitude to our sisters of The Woman's Foreign Missionary Society for the timely aid which they so generously rendered in their special appropriation of \$15,000 during the October emergency. We are familiar with their abundant and fruitful labors in behalf of the women and children throughout a shadowed Oriental world, and we pray for the richest benedictions of heaven to rest upon them.

As Moses went up to the top of the Mount and saw God face to face, so may the church of Christ accept God's invitation to go up beside Him on the Rock; and having received once again its heavenly vision, may it come down, and seeing man face to face, may it go forth, “bright as the sun, fair as the moon, and terrible as an army with banners,” regirded with a newer and completer consecration and zeal, to fulfill its high and holy mission!

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

PAUL'S LAST MESSAGE

FOURTH QUARTER. LESSON XII. DECEMBER 23

Scripture Lesson—2 Tim. 4. 1-18.

From Rome to Rome. Luke's story of the apostolic church, which centers around the activities of Paul, closes with Paul's first Roman imprisonment. Why the author closes his book there rather than with the death of his hero we do not know. Maybe he considered himself to have fulfilled his purpose when he had followed his hero from one stage to another in his progressive march from a mere upstart of a persecutor to the culmination of his Christian labors in the capital of the world. To have continued the story further would have shown, not progress, but decline, or at best time-marking. But we wish that he had told us how the trial came out in Rome; what Paul did between his first and second Roman imprisonment; upon what grounds he was imprisoned the second time; and the full circumstances leading up to his death. In default of this first-hand information from him we can only patch out the story, making reasonable deductions from the writings of Paul during the period between the close of the Acts and his death. Philippians, Colossians, Ephesians, and Philemon were written during his first Roman imprisonment. First Timothy and Titus were written between his first and second Roman imprisonment; and Second Timothy was written during the second Roman imprisonment shortly before his death. It is his last writing, as far as we know, and our lesson is taken from the last chapter of it. So in the strictest sense of the phrase it is his farewell message to the world.

An outline of the story may be as follows:

For two years Paul remained a prisoner in Rome, somewhat as he had been in Caesarea under Felix—that is, with large freedom as a prisoner. Without a doubt he could have been tried before so long a time; and the fact that he was not may have been caused by something which Festus had written Caesar concerning him. All Festus could have said was to express his ignorance of the matters upon which he was charged, and to state Agrippa's judgment that he did not deserve imprisonment. Caesar was as ignorant as Festus on these matters. Therefore, in order that he might be intelligent in his decision he held Paul a prisoner for a long time, but allowing him sufficient freedom either to convict or exonerate himself by his activities. All this time he studied Paul for himself. When he became fully persuaded that, if freed, Paul would not cause any further trouble, as he was reported to have caused throughout the East, he freed him. We have no reference to his trial. It is quite likely that the charges against him were simply dismissed after Caesar had studied Paul's teachings for himself. Whether he was absolutely freed or only freed pending his continued "good behavior" we do not know. But it may certainly be that such strings were attached to his freedom. But even if they were, Paul was going to continue his work as before, no matter what troubles should arise as a result.

So after his liberation he returned to the East, visiting many of his friends and churches. He placed Timothy over the church in Ephesus, and Titus temporarily over a church in Crete, which may have been established during this tour. To each of these he shortly afterwards wrote a letter giving directions as to how they should conduct affairs. At some point in the East he was rearrested on short notice and hurried back to Rome to answer some unknown charges brought against him again. If he had been released pending his "good behavior," then it was naturally easy for someone to find him guilty of bad behavior. And in this case he would not be tried in the court of the country in which he was accused, but

would be taken immediately back to Caesar, where he would be tried on both the former and the present charges. It seems that his former arch-enemy, Alexander the Copper-smith of Ephesus, took the initiative in having him rearrested (2 Tim. 4. 14). He was tried on two counts. He had already been tried on the first point when he wrote his second letter to Timothy (2 Tim. 4. 16). The outcome of this trial convinced him that when it was all over he would receive the death sentence. His imprisonment this time was accompanied with such sufferings that he spoke of it as slow death. "I am already being offered up," he wrote (2 Tim. 4. 6—Revised Version). His closest friends were also convinced that the verdict would be against him. And after the first trial all of them except Luke left him and returned to the East (2 Tim. 4. 9-11). Fear for their own safety may have caused their desertion, as in the case of Jesus' disciples when He was being tried. Or, to be more charitable, it may be that tenderheartedness caused their act: they could not bear to be present to witness Paul's sufferings any longer; and by no means could they think of being present to witness his death, which was now certain. And yet that is sometimes one of the demands of true friendship. And even Luke did not raise his voice in Paul's defense (2 Tim. 4. 16). So neither did Peter or John raise his voice in Jesus' defense! This was a bitter disappointment to Paul, who, of course, would not have thought of asking anyone to help defend him. He took the Lord, whom he served, as his defense. And probably none of his friends tried to defend him because of their confidence in his ability: if he could not defend himself, they may have thought, no words from insignificant them would have any weight. But Paul seems to have thought that fear caused their apparent indifference. So he hints that, in contrast with their timorous weakness, the Lord strengthened him (2 Tim. 4. 17).

Paul's Last Message. But we have not seen what Paul's last message is. It is verses 7 and 8 of this chapter. It is a testimony which it must give anyone the greatest satisfaction to be able to make when he meets death face to face. It is just such a testimony as his Lord had given concerning Himself shortly before His death (John 17. 4). On the other hand, it must be equivalent to hell itself for one to come to the end of

his little road and, looking back upon his life, be compelled to confess that his life has been a failure; that he has not had anything to do, and has not done anything! Whether we make our confession or not, God and our community know our life of what sort it has been.

SAMUEL HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, DECEMBER 23, 1928

"Fulfill thy Ministry"

(By D. D. Martin, D.D.)

Paul's charge to Timothy has in it pathos and courage. Timothy was a favored son in the gospel. Paul was old in the work beyond his years. Exposure and long imprisonments, beside the care of all the churches, were fast wearing his physical endurance. Inner dungeons with prison foods do not furnish the best opportunity to practice good-health principles. Nothing better was in the future for him in this world. Already he could anticipate his final march to the executioner's block. In the face of all this he is exhorting Timothy to fulfill his ministry.

More than all else, Paul's thought was not how to escape hardship, but to make good in Kingdom service. Paul knew the impending changes in teaching and preaching and in missionary endeavor. His solicitude was for loyalty to the truth and in service. He counted nothing else worthy of consideration, not even life itself, so he came triumphantly to the end and exhorted Timothy to like faithfulness. Such consecration to the work was never more needed than at this time in every mission field of the church. To everyone called—let this word be spoken—"Fulfill thy ministry."

In some of our schools the Christmas lesson from Luke will be used on this Sunday rather than the lesson text in the life of Paul. The missionary significance of the incarnation is so apparent that any approach to the Christmas thought is with the salvation of all the world in its spirit and logic. The lesson chosen to be used in the place of the farewell message of Paul to Timothy includes the angel song of "Peace among men of good will." This is the great missionary text of the gospel, and is full of significance in these last days of intense activity, when all men are under such a strain amid exhausting competition.

The Christmas Day and message comes to us with its lessons of love and peace, of helpfulness and hope, such as should make us real missionaries to carry its light and cheer to the multitudes in darkness. This was in the last expressed thought of Paul. It is in the first word of prophecy concerning Christ. It was sung by the angels at His birth, and lived in His life, and is in the great post-resurrection commission, "Go ye into all the world."

GAMMON SEMINARY.

Epworth League Topic

DECEMBER 23

By the Rev. J. W. Haywood, D.D.

CELEBRATING JESUS' BIRTHDAY

(Matt. 2. 1, 2, 11)

A brother-in-law of mine used to tell a joke on one of our mutual friends who lived a good way out in the country. He said that this rustic went to Dallas, Texas, for his first time, and when he returned he was asked how he liked the big city. The reply of the country man was, "I couldn't see the city for the houses." It seems to me that there is something about our Christmas celebrations that is comparable to the situation as set forth by our country friend. It often seems to me that we have built up so much of a celebration of Christmas that it is impossible to see the real Christmas. Can't see Christmas for the celebration.

Christmas Grossly Paganized. Already the

stores have begun the display of wares that will set the people beside themselves for the next three weeks. From now until Christmas Eve the stores will be jammed with people. It will be buy, buy, buy. We have allowed the money changers to commercialize Christmas to the total exclusion of any and all things religious. The bankers make us skimp and save for Christmas, and the merchants see to it that we begin the new year with all the savings out of our hands and in their hands. If there were ever a festival more pagan than our Christmas, I don't know what it was.

Why Celebrate Christmas? Most of us are vaguely conscious of the fact that Jesus was

born at Christmas time. There is little in our dominant mode of celebration to suggest Jesus, even remotely. We commemorate the birth of men like Washington, Lincoln, and Douglass because they have made some permanent contribution to the world. In the orations we deliver on their birthdays we recount the services they severally have rendered. Something like that ought to characterize our Christmas celebration. The coming of Jesus to this world has made a great, great difference in things. Just think of all the worth-while things in the world to-day! Jesus made them possible. The first text Jesus preached from on that Sabbath morning in the synagogue of Nazareth was, "The Spirit of the Lord is upon me, because He hath anointed me to proclaim good tidings to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord." Think it over and see if everything mentioned

in that passage hasn't been done. Of course, there is lots of evil in the world yet. We have war and strong drink and race antagonisms. But we all know that bloody wars and John Barleycorn are both on the run to-day. And race prejudice, to say the least, is being driven from its primeval entrenchments. I just read that the school board of the city of Atlanta, Ga., has authorized the study of Negro history in the public schools. Twenty odd years ago Atlanta sanctioned the massacring of her Negro population. To-day she turns her back on that savage butchery and seeks the Christ way in race relations.

It is coming, it is coming;
Speed the glorious day along.
It is coming, it is coming;
Right shall triumph over wrong.
Promised day, glorious day;
See the signs on every hand?
Promised day, glorious day,
Christ shall reign in every land.

MORGAN COLLEGE.

Little Rock Conference Appointments

(Names in Parentheses indicate supply)

FORT SMITH DISTRICT

J. L. BRYAN, *District Superintendent*

P. O. Box 838, Conway, Ark.

Adkins and Russellville, to be supplied. Augusta and Auvergne, J. E. Adams. Batesville and Sidney, L. E. Neal. Bentonville, I. P. Parker. Brassfield, to be supplied. Brinkley, N. W. Holland. Conway, M. McCrosky. Cotton Plant, J. S. Stokes. Danville, A. L. Buchanan. Fayetteville, A. R. Ray. Fort Smith, B. F. Neal, K. T. Byrd. Hunter Ct., C. H. Howell. Marche, J. L. Nelson. Maumelle and Marks Chapel, G. N. Ross. Morrilton, W. H. Simpson. Newport, A. T. Stephens. North Little Rock: Adams, F. J. Clark; McCabe, to be supplied. Roland and Natural Steps, S. B. Branch. Solgohachie Ct., G. A. Hall. Van Buren, L. C. Hodges.

HOT SPRINGS DISTRICT

W. C. RIVERS, *District Superintendent*

1217 W. 20th Street, Little Rock, Ark.

Caddo Gap, J. H. Richardson. Canfield and Shady Grove, C. H. Dorsby. Carthage and Bunn, R. J. Toibert. Center Point, W. O. Thomas. Clow Ct., W. H. Hanna. Eldorado, to be supplied. Holly Springs, to be supplied. Hope and Saratoga, Wm. Green. Horatio and DeQueen, D. H. E. Harris. Hot Springs, T. H. Wyatt. Jacinto, (A. J. Tilghman). Little Rock: White Memorial, Silas McDonald; Circuit, R. H. Dorsey, H. Bright. Locksburg, M. F. Strong. Nashville, to be supplied. Maivern, R. B. Fagan. Murfreesboro and Bengin, B. F. Lightjohn. New Edinburg, J. H. Oliver. Paraloma, A. C. Cabean. Rison and Hermitage, (Lee Nelson).

son). Stamps and Lewisville, G. G. Troupe. Texarkana, P. H. Myers. Warren and Johnsonville, J. W. Johnson.

LITTLE ROCK DISTRICT

W. S. SHERILL, *District Superintendent*

4123 W. 17th Street, Little Rock, Ark.

Altzheimer, H. Allbright. Avery and Dumas, to be supplied. Brickeys Ct., R. B. Maxwell. Brinkley Ct., C. W. Thompson. Caldwell, E. A. Nunn. Clarendon and Helena, A. S. Miller. Crawfordville, Fletcher Smith. Dermott Ct., J. M. Smith. Forrest City, S. N. Thomas. Gould and Maroney, J. A. Brooks. Hensley, C. H. Brooks. Hughes Ct., W. J. S. Donaldson. Little Rock: Wesley Chapel, J. C. Brower, C. T. Nelson; Duncan, P. F. Scruggs. Lonoke: St. James, J. H. Henry; Circuit, W. H. D. Bright. McGehee, W. D. Lester. Marianna and Scott Valley, B. F. Scott. Marianna Ct., W. A. Smith. Marvell Ct., J. W. Winston. Marvell Mission, to be supplied. Moro and Davis, B. T. Tucker. Palestine Ct., W. M. Speed. Pine Bluff: St. James, Z. R. Fields; St. Mark, A. H. Harris; Circuit, B. F. Young. Sweet Home, H. B. Gibson.

SPECIAL APPOINTMENTS

J. M. Cox, president emeritus Philander Smith College; member of Wesley Chapel Quarterly Conference.

W. M. Wilburn, extension professor Philander Smith College; member of Helena Quarterly Conference.

L. M. McCoy, president Rust College; member of Wesley Chapel Quarterly Conference.

\$2.85. The Rev. A. L. Bohannon preached a soul-stirring sermon.—V. Clark, Reporter.

Somers, W. Va.—One of the greatest patriotic pageants was presented in the White Methodist Episcopal Church, Somers, W. Va., on Armistice Day, entitled, "These Things Shall Be," picturing the Church of All Nations by the dramatist, Mrs. Pearl Rankin-Bush, of Lexington, Ky. The pageant was composed of a cast of fifty-two talented characters, and was well rendered before a large and appreciative audience of both races. The dramatist will next present a Christmas drama of forty characters, entitled, "The Sign of the Star," at Beile, W. Va.

Woodlawn, La.—The first Preachers' Meeting of the La Teche District met at Woodlawn, November 21, in the Woodlawn Methodist Episcopal Church, the Rev. E. C. Goins, pastor. The following ministers were present: A. M. Taylor, W. H. Lang, J. Welton, J. McCullom, J. Green, J. O. Richard, E. C. Goins, T. J. Bridgett, District Superintendent H. Daniels. The district superintendent presided. The following officers were elected: J. O. Richard, president; W. H. Lang, vice-president; E. C. Goins, treasurer; T. J. Bridgett, secretary.—T. J. Bridgett, Reporter.

Bond, Miss.—On Friday night, November 2, a cloud formed in the southeast and moved northward. It grew and grew, and burst over the parsonage with full force, and in came a group, led by Prof. John Willis and his friends, Mrs. M. L. Griggs and her friends, Mrs. Batson with her friends. They came in singing "God Will Take Care of You," and left on the table about 100 pounds of choice groceries and a cash purse. From the 4th to the 10th of November, \$60 was raised on pastor's salary.—Agnes Evans, Reporter.

LaGrange, Ga.—South LaGrange charge: On the evening of October 31, the Rev. J. B. Maddux, district superintendent, visited Burke's Chapel Methodist Episcopal Church. Being a little indisposed, Mrs. C. L. Maddux gave a talk, to the delight of all present. The Rev. Maddux was given the neat sum of \$11.11. A pound party was given for the pastor, led by Bro. Has. Cotton and family, Lena Lewis, H. W. Williams, Evans Smith, L. Gilbert, D. Williams, and Willie Moore.—Rev. E. J. Kimball, Pastor; Mrs. E. J. Kimball, Reporter.

Dover, Tenn.—Carter Chapel Methodist Episcopal Church: We are now connected with the Nashville District. Our Sunday school is still in a wonderful condition, and we pray that it will continue, that we may have more anxious pupils. Our new district superintendent, the Rev. W. B. Crenshaw, was with us on November 15, and we were proud of his visit, and for the return of Rev. E. T. Ervin for another year. He brought with him a wonderful message for the people of Dover. The Rev. Ervin preached for us Sunday, November 18. We ask all to pray for our success.—Mrs. Lovie B. Skinner, Reporter.

Grant, Okla.—We are proud of the return of our pastor, the Rev. A. L. Woodard. On Wednesday, while the Rev. Woodard and his wife were visiting one of the points on the charge, holding a business meeting, a storm struck the parsonage and laid on the table seventy-five pounds of choice groceries. The storm was led by Mesdames L. L. Littlejohn, P. A. Allen, S. Henderson, T. Roberson, P. L. Owens, M. L. Littlejohn, A. Owens, Brothers L. Littlejohn, W. L. Owens, T. Littlejohn, T. R. Owens, L. Thompson, Misses T. A. Owens, L. Owens, Lucile Littlejohn, Sister Willie Wynn, and the Rev. J. M. Monroe.—T. R. Owens, Reporter.

Lebanon, Tenn.—Pickett Chapel Methodist Episcopal Church was made to rejoice over having our dear pastor, Rev. J. W. Satterfield, come back to serve us again. The Rev. Satterfield has been with us three years already, and we can truthfully say he has left nothing undone. Our Sunday school has grown considerably, and we have one of the best Epworth Leagues in the Tennessee Conference. The Ladies' Aid and Willing Workers' Club are functioning as never before. We, as members of Pickett Chapel, wish to ex-

Little Stories of Achievement

What the Churches Are Doing

Bay Springs, Miss.—The pastor and wife of the Bay Springs circuit are happy in the new parsonage. It is one of the best in the district. On Friday night, November 16, a storm was given the pastor and wife, led by Sister Evelyn Rhodes and Sister B. Steward, and others. Many good things were laid on the table. May the Lord bless these good people.—J. H. Hendrix, Pastor.

Handsboro, Miss.—The services in Riley Chapel were greatly enjoyed on the fourth Sunday in October. On Sunday night there was a memorial service held by the Love and Charity Society in honor of their deceased members. The sermon was delivered by the pastor, Rev. A. H. Lathan. A pastoral rally was held on the fourth Sunday in November,

results of which will be given later.—Edward Smith, Reporter.

Crystal Springs, Miss.—Two splendid revivals were conducted on the Crystal Springs circuit by the Rev. N. Scott. Eighteen members were received in the church with very little outside help. The revival that was conducted at Mt. Salem Church at Terry, Miss., will always live in the hearts of the people of this community.—The Rev. N. Scott, Pastor; the Rev. B. J. Crisier, Reporter.

DeKalb, Miss.—Sunday, October 28, was a high day at New Hope Methodist Episcopal Church. We had a leader rally. The reports were as follows: G. W. Adams, \$3.85; I. Culum, \$3.75; R. A. Hull, \$7; C. A. Neely, \$3.60; J. Hull, \$2.20; E. Clark, \$3.75; L. Campbell, \$4.85; M. Steel, \$18; M. Brown, \$8.75; A. Cole, \$3.60; S. S. Steele, \$3.60; S. Cole, \$15.10; E. Grant, \$3.25; D. Vance, \$2.75; V. Clark,

press our appreciation to our kind Bishop M. W. Clair, and we intend to do more this year for the upbuilding of the Kingdom than ever before.—Rev. J. W. Satterfield, Pastor; Mrs. A. L. Anderson, Reporter.

Enterprise, Miss.—The third Sunday in November was a high day at Mt. Jordan Methodist Episcopal Church. We gave a rally, and in spite of the continuous rainfall we had an enjoyable time. The Rev. Webb preached an able sermon, as he always does on his regular Sunday here. After the sermon three ladies who had been appointed came forward and acted as stewards. The first and second prizes were given to the ones raising the highest amounts over \$15. Mrs. Millie Jordan, Captain No. 1, \$11.40; Mrs. Hattie Lang, No. 2, \$12.21; Mrs. Inez McCarty, No. 3, \$17.57; Ladies' Aid, \$4; total, \$45.18. Mrs. McCarty was awarded first prize, a \$15 wrist watch; Mrs. Lang, second prize, \$2.50 in gold. We hope and pray that our pastor, the Rev. C. M. Webb, will be returned to us from the Annual Conference.—Reporter.

Canton, Miss.—The pastor of Asbury Methodist Episcopal Church is grateful to the members and friends for what they have done. A little over six weeks ago we put on our fall drive, running up to October 20. As a result of the drive, we were able to go up to the bank on October 24 and take up our annual note of \$782.46, and pay our insurance of \$70. We purchased coal to the amount of \$7.50. It is pleasant to think about the way in which the people stood by and answered my calls. On the night we closed the trustees' rally, we put on one for the pastor, which was to close the fourth Sunday in October, giving them only two weeks to work. The members put on the table for the pastor \$171.25, and did it with joy and love. By this report you will see that these people have really been at work for the last six weeks. I love them, and am praying for them.—L. E. Johnson, Pastor.

Nashville, Tenn.—We are always pleased to have visitors worship with us. The Rev. Green was with us and preached at the 11 o'clock hour. At 3 P. M. the pastor, Rev. H. P. Gordon, and congregation, were asked to be with Mt. Nebo Baptist Church, and a great time was had together. On Thursday it was the pleasure of the pastor and wife to be in the midst of a great storm that struck the parsonage. In this storm were great baskets of fancy groceries. They expressed themselves as being very much pleased with the affair. The various committees are now busy at work for the year, and everyone seems anxious to get to work. The chairman of the steward board is making a great effort toward getting his stewards lined up for their task in order that they might not fall behind. This is our great aim, to keep in line and not fall back.—Mrs. Georgia Williams, Reporter.

Pulaski, Va.—The pastor, Rev. F. B. Bewley, and members of Clark Methodist Episcopal Church, feel very highly elated over the progress the ladies of North Pulaski made in their effort in raising the money on the balance due on stove, which was \$10.50. This amount was raised under the leadership of Mr. Charlie Stith. On November 18 a splendid program was rendered. A selection was rendered by the quartet composed of Mr. Stith, Mesdames Taylor, Calloway, and Smith; a short talk on "Blend Your Efforts" by Mr. O. B. Davis. Mr. Sweeney made a talk on "Hold Your Horses," which was enjoyed by all present. The Committee on Refreshments was composed of Mrs. D. A. Clark, chairman; Mrs. Mary S. Stith, Mrs. L. Z. Ward, Mrs. N. M. Buford, Annie Dyer, Malinda Dyer, Amanda Holmes, Ethel Irvins, Nancy Clark, Messrs. P. Matthews, C. Rasky, J. A. Buford, and O. McClanahan.—Mrs. M. L. Clark, Reporter.

Nashville, Tenn.—Patterson Memorial Methodist Episcopal Church has taken on new life. This membership is systematically organized from the pastor to the humblest layman in the congregation. Each department has assumed a special part of the local obligation—Sunday school, Epworth League, the Ladies' Aid, and Brotherhood have all

taken shares of stock in the present indebtedness of the church. The plans, under the leadership of Mrs. Alberta Patton, Mrs. Mamie Henly, Mrs. Ora Hill, Mrs. Lula Lyons, Mr. Thos. F. Patton, Mr. Richard P. Patton, and Miss Mary E. Buford, with her band of young folks, are working wonders financially. If this effort will continue throughout the year they will be able to make a round report with ease at the close of this Conference year. The Southwestern Christian Advocate in the homes is a prime factor to this inspiration.—The Rev. W. E. Mitchell, Pastor; Miss A. M. T., Reporter.

Steens, Miss.—October 28 was observed as annual rally day at Military Chapel Methodist Episcopal Church, and was a great success. Raised for the pastor, \$65.15. The sermon by our beloved pastor, the Rev. C. A. George, at 11 A. M., was full of zeal and inspiration. We wish to say that the Columbus circuit is spiritually alive, and that we are gaining much ground for our Lord and Master. We have with us a man we are proud of, and we follow happily as he leads the way. He is a great friend maker; people far and near come to hear the Master's message through him. We feel proud to go abroad and receive bouquets of respect and honor to deliver to our pilot in Christ's name. He is a man of God; he labors for peace and harmony in the community in which we live; and he believes in victory, and not defeat. We are getting ready to send our pastor to the Annual Conference with a round report. Pray that God give us victory.—Miss Syretha Kidd, Reporter.

Columbia, Mo.—St. Luke Methodist Episcopal Church has just closed its first homecoming harvest festival and rally. The captains who led in this effort were Sisters Clair Payne, Stella Manpins, Bessie Washington, and Hazel M. Smith. We were successful in raising \$112. A union Thanksgiving service was held in St. Luke Methodist Episcopal Church, November 29; sermon by the Rev. A. L. Martin, of the Christian Church. Our third Quarterly Conference will be held December 8 and 9, and we are planning to have a splendid meeting upon that occasion. We are getting along very well at Columbia—a little hard pull, but we are gradually climbing the hill. We have had some success recently putting over in part the church's program. We have just installed in the past few days a fine piano, costing \$225. Fifty dollars of this amount was given us by a white gentleman friend of the church. This was indeed appreciated by us. We are striving to encourage and to lead to victory our Methodism in St. Luke.—Hazel M. Smith, Reporter.

Deerfield, Fla.—We are glad to say that the days between the 12th and 16th of November were days long to be remembered. A wonderful revival meeting was conducted. The great evangelist, Rev. W. O. Bartley, returned from Kenansville, Fla., on November 12, where he had first started the fire to burning, and he preached every night to a crowded house. In this meeting we won twenty-four souls for Christ. Collection raised during the last week was \$20. The district superintendent said good-bye to us on the 17th, stating that he was going, but was coming again. Our pastor, the Rev. A. T. McCaskill, who is the best on the Atlantic District, met the Sunday school on Sunday morning full of vigor, at usual. The Sunday school at St. Paul is growing in membership and love, under the leadership of Bro. J. L. Miller, superintendent, who is faithful and punctual. The pastor preached a wonderful sermon at the 11 o'clock service, after which we witnessed the baptism. One hundred and five persons were baptized. At 6.30 P. M., Epworth League was conducted. The League is growing, and four new members were added at this meeting. At 8.30 the pastor preached, and the converts were received into the church. Collection raised Sunday for the day, \$6.75.—Ethel M. Warren, Reporter.

Rushville, Ind.—Sunday, November 18, was a high day at Wesley Methodist Episcopal Church. The women had planned a free basket dinner and a get-together meeting in honor of Mrs. J. E. Bean, who had returned from Los Angeles, Calif., where she had been



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sent as a delegate from the Cincinnati Branch to the general executive meeting of The Woman's Foreign Missionary Society. After a wonderful morning service we were invited into our beautifully decorated reception hall, where the tables were nicely laid, and we were served a sumptuous dinner. At the afternoon session Mrs. H. L. Bundrant was mistress of ceremony. Several selections were rendered by the Rushville chorus, directed by Mrs. L. W. E. Watson; solo by Mrs. N. P. Fletcher. Mrs. Bean took us on a "Trip to California," with a stop-over at Wichita, Kan., where we had a look upon the national Woman's Home Missionary Society. Then on to Los Angeles, and a fine visit and a wonderful meeting of the general executive, and back home over the Rock Island Route. Everyone thoroughly enjoyed the trip. Mrs. Bean is president of our Woman's Foreign Missionary Society, and Conference secretary of the Woman's Foreign Missionary Society of the Lexington Conference. She is the first Negro woman to be sent as a delegate to the general executive. Rushville is mighty proud of her.—Reporter.

Ellicott City, Md.—September 16 was observed as annual Sunday-school rally at West Liberty Methodist Episcopal Church. The pastor, Rev. Chas. A. Johnson, preached a noble sermon at 11 A. M., and the Rev. Eugene Williams preached a soul-stirring sermon at 3 P. M. Collections for the day totaled \$18.43. Green Spring church paid a visit to Mt. Zion Methodist Episcopal Church. The pastor, Rev. Ezra Williams, preached a soul-stirring sermon, and the choir rendered splendid music under the masterful direction of Prof. W. Jefferson Moore. A fine offering was taken. October 21 was observed as annual Woman's Day at West Liberty church. The Rev. Mrs. Grace Bratcher preached an able sermon at 11 A. M. Her text was, "The Master has come and calls for you." Platform service was held at 3 P. M. Those taking part in these services were Mrs. Chas. A. Johnson, Mrs. S. R. Robinson, Mrs. Mary C. Allen, Mrs. Josephine Scott, and Mrs. Osey Matthews. Music by Mt. Zion choir. Collection for the day, \$51.30. October 28 was observed as fall rally day at Mt. Zion church. The Rev. John H. Goodrich preached two soul-stirring sermons. Collection for the

day, \$175. December 2 was observed as fall rally day at Brown Chapel Methodist Episcopal Church. The members and friends of Brown Chapel church are up and doing. They have installed electric lights in the church.—Rev. Chas. A. Johnson, Pastor; Mrs. B. H. Gray, Reporter.

Franklinton, La.—We are proud of our new pastor, the Rev. S. J. Jackson, and we also thank the bishop and his cabinet for their wise selection. We see that he is a business man. We have Prof. S. D. Thomas, principal of the Washington Training School, as Bible teacher, with Misses Anderson, Knox, and Baker as assistants. These assistants are also teachers in the public school. The church at Hackley has been in a dormant state for four years. The clouds we so much dreaded have burst, and we are having large crowds attending the church, and a fine Sunday school there. At this place we have a large crowd of young people who are anxious to hear the gospel preached. The Rev. S. J. Jackson gave a talk on "I Did Not Come Here to Play." It made a great impression on the minds of his hearers, and he then laid down his platform. He is a worker, and under him we anticipate doing a great work this year. The young ladies and gentlemen of this community conducted a program, led by the Martins, Siblys, Dysons, and others, which was beautifully carried out. The program consisted of duets, solos, quartets, essays, and several addresses of welcome, welcoming the new pastor and family to the parsonage, church, and community. After the addresses many pounds of groceries were given to the pastor and family. The pastor made an address, welcoming them back again. Refreshments were served in abundance. The Rev. C. D. C. Bryant was unanimously chosen as reporter.

Brandywine, Md.—Woman's Day was celebrated at Asbury Methodist Episcopal Church on Sunday, October 28. Sunday school was held from 10 to 11 A. M., following which a glorious classmeeting was conducted by Mrs. Mary R. Scott, of Gibbons

Methodist Episcopal Church, from 11 to 12.30. In the afternoon, from 3.30 to 5 P. M., an appropriate address was delivered by each of the following: Mesdames M. R. Scott, M. S. Toulson, and the Revs. William Dent and C. H. Toulson. The offering amounted to \$16. Those in charge of it were Mesdames Ada Neale, Marie Moore, Ida West, and Elizabeth Duckett. Mrs. M. S. Toulson was the mistress of ceremonies. This church also observed Young People's Day on Sunday, November 11. At 3.30 P. M. the pastor, Rev. C. H. Toulson, delivered a short but very impressive sermon to the young folks, following which the singing band of St. Paul A. U. M. P. Church, of Washington, D. C., held a very spirited prayer service. The offering was \$36.17. Mr. Milton Mahorney was the chairman of the young people's movement, and Messrs. Willie Wills and Ernest Mahorney had charge of the offering. Gibbons Methodist Episcopal Church observed her Woman's Day on Sunday, November 18. Sunday school was held from 9 to 10 A. M., following which Mrs. Mary R. Scott conducted class meeting until 11 A. M., when preaching service was begun by Mrs. Martina Pitts, of Baltimore, Md. The Rev. Mrs. Pinder, of the same church, offered prayer. The morning sermon was delivered by the Rev. Mrs. Cornelia Johnson, of Nash Methodist Episcopal Church, Washington, D. C., and truly, it was a wonderful message from St. Mark 5. 30, 31. The offering was \$16.77; the collectors, Mesdames Mary Porter and Rosie Pryor. From 2 to 3 P. M., a good prayer meeting was conducted by Mrs. Sadie Garrison, of Baltimore, Md., and at 3.30 P. M. another excellent sermon was delivered by the Rev. Mrs. Johnson. The offering, in charge of Mrs. Maggie Edelin and Ida West, amounted to \$16, making a total of \$32.77 for the day. The choir for this occasion was composed of the following: Mrs. Martina Pitts, Mrs. Sadie Garrison, Mr. and Mrs. Holland Garrison, and little Miss Sadie Garrison, all of Baltimore, Md., who rendered beautiful and impressive music throughout. Mrs. Mary E. Diggs was the mistress of ceremonies.—Mrs. M. S. Toulson, Reporter.

George Cotton, teacher of the Bible class. At 11.30 A. M. the Rev. J. H. Gaston, our pastor at Beverley, preached a strong sermon, using for his subject, "I have pulled off my coat, and how shall I put it on?" The sermon was enjoyed by all present. A collection of \$44.35 was taken. At 3 P. M. the Rev. D. D. Reed, pastor of Vance, was slated to preach, but in his absence the Rev. C. W. Butler preached a strong sermon from the subject, "A wise builder"; collection, \$2.25. The Rev. P. H. Jackson, of Ruleville, preached at 8 P. M.; collection, \$6.03. Report from committees, \$78.55; grand total for the day, \$130.90; total amount raised on the circuit this year for all causes, \$1,011.67. This marks the closing of another successful year. Too much praise cannot be given the members and friends for the way in which they have stood by us in putting the program over. We are hoping to send our pastor up to the Annual Conference with a round report, and ask for his return.—Reporter.

DEKALB, MISS.

We held our fourth Quarterly Conference October 30-November 1, with the district superintendent presiding. The devotions were conducted by the pastor, Rev. A. L. Bohannon, after which the superintendent took the chair. The reports from all leaders showed marks of progress. The leaders reported to the superintendent for the year as follows: J. Gulley, \$9.10; H. Jack, \$4.20; E. Scott, \$6.25; O. Scott, \$5; M. Crawford, \$3.75; A. Gulley, \$7; G. Fox, \$10.35; J. Roberts, \$6; L. McElroy, \$4.50; C. Love, \$4.40; M. Grady, \$4.05; E. Welch, \$6; W. Scott, \$5; B. Riley, \$10.05; I. Love, \$3.15; N. Harbor, \$4.05. Sister A. Grady is a new leader, and reported in one quarter, 75 cents; L. Campbell, \$8.05; I. Cullum, \$2.50; E. Clark, \$3; C. Nealy, \$5.20; R. Hull, \$6.25; A. Cole, \$4.50; S. Cole, \$4.10; G. Adams, \$3.20; M. Brown, \$6.70; M. Steel, \$4.60; E. Grant, \$4.20; D. Vance, \$1.60; S. Steel, \$5.35; J. Hull, \$1.60; V. Clark, \$2.35.—Robert Love, Recording Steward.

WILMINGTON, DEL.

We have just closed our third Quarterly Conference with much success. We raised in the third quarter, \$295.75. We are only a few in number, but we are working hard with our pastor, who has been with us four years. We are asking for his return. The Rev. J. T. Ayers, pastor, gave to the church a large clock, and was instrumental in securing a piano for the church. New electric light fixtures have been installed in the church at a cost of \$40. The Rev. Ayers has done a great work at Mt. Carmel since coming here, and we pray God's blessings upon him. The Ladies' Aid Society is working very hard. From November 19 to 23 they gave a harvest home feast and raised \$21.12, which was paid the district superintendent, Rev. T. H. Woody. Mrs. Josephine Sturgis is president of the Ladies' Aid. Mrs. Katie Farrell is president of the Parsonage Committee, which is doing a great work. Pray that we may be faithful to God and our church.—Elizabeth Thompson, Reporter.

District Activities

District Round

HANNIBAL DISTRICT

Fourth Round—Clarksville, January 12, 13; Elsberry, 13 (P. M.); Moberly, 19, 20; Troy, 26, 27; Auburn, 27 (A. M.); Moscow, 28; Montgomery, February 2, 3; New Florence, 3 (afternoon); Louisiana, 9, 10; Wellsville, 16, 17; Jonesburg, 19; Truesdale, 20; Foristelle, 23, 24; Fulton, March 3, 4; New Bloomfield, 6, 7; Columbia, 9, 10; Bowling Green, 16, 17; Curryville, 18; Fayette, 23, 24; New Franklin, 26, 27; Mexico, 30, 31; Fort Madison, Iowa, April 6, 7; Hannibal, 13, 14.

Dear Brethren: We are nearing the end of the Conference year and the end of my administration. Help me to make this the banner year. The Annual Conference will convene at Centennial Methodist Episcopal Church, Kansas City, Mo. Let each one who is concerned in Kingdom building apply himself and do his best to put the program of the local church over the top. Raise your area budget and give it to me at the fourth Quarterly Conference. Bring five new subscriptions for the Southwestern.—Chas. S. Webster, Dist. Supt.

Quarterly Conferences

CLINTON, MO.

The third quarterly meeting was held at St. James Methodist Episcopal Church, November 10, 11. We were proud to have with us our district superintendent, the Rev. E. F. Pate, who preached three powerful sermons. One soul was brought into the fold. Thirty-nine persons partook of the Lord's Supper. All reports were good, and Clinton charge is a 100 per cent church. We raised for the quarter, \$376. Too much praise cannot be given our pastor, the Rev. D. J. Mitchell, for his leadership in helping us to

put over the program.—The Rev. D. J. Mitchell, Pastor; Mary McKay, Reporter.

COAHOMA, MISS.

The fourth and last Quarterly Conference was held in Pleasant Valley Methodist Episcopal Church, November 17, 18, with the Rev. C. W. Butler, district superintendent, in the chair. Mrs. Vera Douglass was elected secretary. At the roll call the majority of the officers answered present and paid one dollar. The reports rendered showed progress along all lines. The district superintendent made some brief remarks touching the progress of the circuit, after which a collection of \$13.15 was taken. Sunday, November 18, was a high day. At 10 A. M. the Sunday-school lesson was reviewed by Bro.

Reports of District Conferences

OPELIKA

The Opelika District Conference, Epworth League, Sunday School, Methodist Brotherhood, and Ladies' Aid Conventions of the Central Alabama Conference convened at Rocky Mountain Methodist Episcopal Church, northwest of Roanoke, Ala., August 8-12. The devotional services were conducted by the Rev. G. W. Brown. The Conference opened at 9.30 A. M., with the district superintendent, Rev. J. C. Chuman, presiding. The Rev. J. R. Houser was elected secretary, with Miss Kattie L. Allen and Miss Sara Ware, assistants; the Rev. P. W. Wofford, statistician, with Misses A. G. Jackson and Maggie G. Wright, assistants. The Rev. A. Calahan was appointed to represent the Southwestern Christian Advocate; the Rev. J. A. Holiday, the Board of Sunday Schools; the Rev. J. P. McNealy, chairman of the Committee on Resolutions.

The Rev. J. W. Patillo brought the morning message from Rom. 8. 1. This was an able sermon, and many points were brought out to the inspiration of all present. The district superintendent made his report at the afternoon session, which showed that he is putting over the program of the church. Each pastor rendered a creditable report. The following persons delivered welcome addresses: In behalf of Rocky Mountain Methodist Episcopal Church, Miss Rosa Poole; Roanoke Methodist Episcopal Church, Prof. J. P. Russell; Friendship Baptist Church, Mr. Jerry Lowe. Response by Dr. L. H. King, editor of the Southwestern Christian Advocate, after which he delivered a stirring address on literature. He emphasized that the silent forces energize the world. Thursday morning session was given to collecting World Service, Episcopal Fund, and Pensions and Relief money, after which Dr.

L. H. King delivered a timely address, "Why you should take the Southwestern Christian Advocate, and what it is doing to work out better relations between the races."

The following persons were elected delegates to the Area Council: Mr. D. G. Marable, lay delegate; Mr. H. A. West, alternate; the Rev. G. W. Brown, ministerial; the Rev. A. Calahan, alternate. The conventions of the Sunday school and Epworth League were held Thursday afternoon, with Mr. Wm. Reese presiding. The papers, duets, and solos were inspiring. Friday afternoon the semi-centennial of the Methodist Episcopal Church in Alabama, and its relation to civilization in the world, was celebrated. The following pastors made fitting and informal addresses: Mr. R. B. Poole, who was present at the organization of the Methodist Episcopal Church in Alabama, gave some valuable information; the Revs. J. A. Holliday and J. P. McNealy spoke on the Board of Education for Negroes; C. R. Perry and F. F. Owens spoke on the Board of Foreign Missions; D. G. Toney and J. R. Houser, Board of Home Missions and Church Extension; P. Y. Wofford, Board of Sunday Schools; W. P. Ward, evangelism; G. W. Brown, the school at Waveland; H. H. Nunn, J. W. Patillo, J. R. Houser, Board of Pensions and Relief.

Saturday morning we were favored with the presence of Judge E. M. Moore, of Randall County. Judge Moore emphasized the progress the Negro has made since the Emancipation; that the future for the Negro is wide open, and there is no cloud to upset his success. Prof. J. P. Phillips, county demonstrator, white, spoke on the farm work. His presence at this meeting was due to the influence of Prof. J. P. McPherson. The following pastors delivered wholesome and inspiring sermons: the Revs. J. W. Knox, A. Calahan, W. P. Ward, G. Tatum. P. Y. Wofford preached the missionary sermon, and J. R. Houser the educational sermon.

The services on Sunday reached the high-water mark, with the outpouring of the Holy Spirit. The Rev. J. C. Chuman preached at 11 A. M. The Revs. W. P. Ward and G. D. Daniels delivered timely addresses at the funeral of Mrs. Lizzie Patterson.—The Rev. J. R. Houser, Reporter.

HOT SPRINGS DISTRICT SUNDAY SCHOOL AND EPWORTH LEAGUE CONVENTION

The Hot Springs District Sunday School and Epworth League Convention convened at Hazel Street Methodist Episcopal Church, Hope, Ark., October 4-7. The convention was called to order by the Rev. W. C. Rivers, district superintendent. Ministers present were as follows: the Revs. M. H. Thompson, A. C. Cabean, W. H. Hanna, Wm. Green, G. T. Sampson, Samuel Cole, Littlejohn, L. Myles, Dorsby, and G. W. Troupe. Each of these ministers served as a live wire in making the convention a success. Visiting ministers included the Revs. Suttles, Carthon, Hearon, Young, and Taylor, of the Colored Methodist Episcopal Church; the Rev. Pipkin, of the African Methodist Episcopal Church, and the Revs. Glover, Scott, and Goodwin, of the Baptist Church. A burning message fell from the lips of these distinguished visitors. The afternoon session was called to order by the president, Prof. J. W. Walker, and much credit is to be given him for the way in which he conducted the meeting. At 7.30 P. M. the convention was highly entertained with a local program conducted by Mrs. B. M. Lewis. Space will not permit us to mention the participants, but the program was considered a treat by all present.

At the second day's session the president delivered his first annual address. His strong plea was for more and better advertisers for the convention of the Hot Springs District. The Rev. W. C. Rivers responded to this able address. We were further entertained with well-prepared papers from the delegates of various charges. At 7.30 P. M. a district musical program was conducted by Prof. R. H. Jacques, after which the Rev. Rivers introduced the following visitors: the Rev. W. S. Sherrill, President G. C. Taylor, and

Bishop M. W. Clair. Dr. Sherrill, district superintendent, made a short talk; Prof. Taylor, president of Philander Smith College, in his short message, urged the parents of the Hot Springs District to educate their children. Then Bishop Clair delivered an address in behalf of Philander Smith College. He made an ironclad statement when he spoke of the place that Philander Smith had taken in the hearts of thinking people. A collection of \$100 was taken for the college. At the third day's session the Junior League superintendent, Mrs. Ethel Smith, made her fourth annual address. She has the work at heart. The program rendered by the Juniors was excellent. The Rev. J. L. Goodwin responded to this excellent program. A model Sunday school was held Sunday morning, conducted by Dr. C. M. Lewis. At 11 A. M. Bishop Clair preached from the text, "We be well able." The junior choir of the Colored Methodist Episcopal Church furnished music for the 11 o'clock service. Mrs. Bessie Crockett and Mrs. Dr. C. M. Lewis spared no pains in entertaining Bishop Clair and the Rev. Rivers in their homes. At 8.30 P. M. the Rev. A. C. Cabean preached a heartfelt sermon; text, "Whosoever putteth his trust in God shall be saved," after which the Committee on Resolution made their report. The Rev. Rivers preached an able sermon at night.

The financial report of district is as follows: World Service, \$700; Philander Smith College, \$234; public collection, \$55; total, \$989. Too many good things cannot be said of the Rev. M. H. Thompson, pastor, and his good people, and the friends of Hope, who left no stone unturned in making the delegates and visitors feel happy and at home while we were there. We are ready to return to Hope when the invitation is given.—Mrs. Sylvia G. Goodwin, Reporter.

Obituaries

BIBBS—Mrs. Mary Jane Bibbs died November 15, 1928, at Glasgow, Mo., aged fifty-nine years. She had been a member of the Methodist Episcopal Church since she was sixteen years of age. She was married to Williams Bibbs thirty-eight years ago. Having no children of her own, yet she was a great mother, for she reared three nieces from little girls to splendid womanhood, namely: Mrs. Lenora Richardson, Kansas City, Mo.; Mrs. Mary Adams, Glasgow; and Miss Verona Savage, assistant principal of the high school, Fayette, Mo. Sister Bibbs was one of the best members of Lewis Chapel, and will be missed because of her usefulness and as a splendid Christian woman. The funeral was held Saturday, November 17, at Lewis Chapel, conducted by the pastor, Rev. H. E. Reeves, assisted by the Rev. E. W. Hannah, district superintendent Kansas City District; and the Rev. U. S. Hickman, of the African Methodist Episcopal Church. She leaves a husband, one brother, one aunt, three nieces, and many other relatives and friends to mourn her demise. The body was interred in the beautiful Lincoln Cemetery of this city.—Mrs. Lucretia Jackson, Secretary.

BLACK—Sister Alice Black, a faithful and well beloved member of Ebenezer Methodist Episcopal Church, Marshall, Texas, departed this life, October 27, 1928. She was the eldest daughter of Rev. Milton and Mrs. Easter Sanford, born 1873. She was converted at an early age, and continued a faithful and active member of the church until death. She filled with credit many offices, and was president of The Woman's Home Missionary Society until her last illness. She was married in 1898 to Mr. C. J. Black, and was a loving, faithful wife. Her deeds of love and charity were many.—Deaconess L. A. Brown, Reporter.

Card of Thanks

I wish to thank the members and friends of Union Methodist Episcopal Church, Pickens, Miss., for a purse of \$10. May heaven's choicest blessings be yours.—Mrs. B. H. Ashford.

We desire to thank the following sisters of Union Chapel Methodist Episcopal Church, Cottonport, La., for the forty-nine pounds

of groceries presented us on Thanksgiving Day: Sisters G. A. Lashington, Octave Williams, Margaret Williams, Miss M. Lashington, and others. Come again. You are always welcome. We have paid on church debt since Conference \$28. Two members added.—J. C. Clark, Pastor.

We take this method to thank the members and friends of St. Paul Methodist Episcopal Church, Camptl, La., for a grand reception given us on my departure for Annual Conference at Lake Charles, La. We also thank the Ladies' Aid for \$8.50; The Woman's Home Missionary Society for \$8.50, and two pairs of silk socks; Mrs. Esther Famon, a broadcloth shirt. We pray God's blessings upon these good people.—S. M. Garner, Pastor.

I take this method to thank the members of the Dickinson circuit, Houston District, Texas Conference, for an overcoat, hat, and shirt, presented shortly after entering into this work for the first year. The movement was led by Brother and Sister John Winfield, of Warren Chapel Methodist Episcopal Church, Dickinson. God bless these good people. They are hard workers in the church and are planning a great year's work.—T. H. Edwards.

I wish to thank the good people of Kynett Methodist Episcopal Church, Boyce, La., for a surprise given me on November 20, after class meeting. A band of members entered singing "God Will Take Care of You," and laid on the table 123 pounds of choice groceries. The party was led by Sister Rose Johnson, Tannie Roberts, L. West, C. Thomas, B. Williams, M. Perkins, C. Roberts, A. Armister. May the Lord bless these good people.—The Rev. and Mrs. A. P. Robinson.

The Rev. H. L. Clark takes this method in thanking the members of Boynton Methodist Episcopal Church, Hubertsville, La., Olivier circuit, for sixty pounds of choice groceries and a cash purse presented him at the close of the services on November 11. The members were led in this noble act by the president of the Ladies' Aid, Mrs. Octavia Smith, and a friend, Mrs. Mary Lovette, who is always working for the uplift of the church. May God ever bless these good people and prosper them. You are always welcome. Come again.

Having finished our second year of pastoral work on the Brownville and Irondale (Ala.) circuit, the members and friends of Brownville, led by a committee selected by both churches, came to the pastor's home, 1711 North 11th Street, Birmingham, Ala., Monday night, Nov. 5, and surprised him with two cars loaded with choice groceries, amounting to \$25. Almost the entire community participated in the surprise. We thank all for your liberality. Our door stands open at any time you wish to enter.—The Rev. and Mrs. J. W. Wright.

The pastor and two little girls of St. John Methodist Episcopal Church, Springfield, Tenn., take this method to thank the good people for the heavy shower that came to the parsonage on the night of November 19. They approached the parsonage, led by Miss Manilla Green, singing "Hark, 'Tis the Shepherd's Voice I Hear." The presentation speech was made by the Rev. W. G. Gordon, which was very timely. The pastor led in a short prayer. He made an impression on the guests when he said, "You would not have been out in this inclement weather had it not been for one word, 'Love.'" The guests left singing, "God Will Take Care of You."—Reporter.

A tidal wave originated in the minds of the following members of Webster Chapel Methodist Episcopal Church: Mesdames F. Lytle, E. J. Rice, D. N. Swann, O. Gilbert, Price, C. Jones, L. Bingham, J. E. Allen, Hamilton, M. Graham, Sidney, Menkins, Avery, J. Turner, Messrs. J. Franklin, T. W. Swanson, G. Turner, and Misses G. Pettus, B. Whittenton, Wheeler, E. Grant. There was not a single destroying agency heard, seen, or felt, but after a thorough mobilization of the best groceries of the city into the larder of the parsonage, they added some money and said good-night. Dr. and Mrs. Jones, Victoria, Texas, desire to thank all concerned, and

assure them that it was the most agreeable wave that ever swept through Webster Chapel. The year's work starts encouragingly, and the future brightens for a prosperous year.

Marriages

BOOTTE—BANG. The marriage of Mr. McKinley Bootte and Miss Roetta Bang was solemnized at the home of the groom's parents, Olivier, La., October 15, 1928. The ceremony was performed by the pastor, Rev. H. L. Clark. The groom is one of the converts of May, 1928; the bride was formerly a resident of Mississippi. God bless this union, that they may have long life and happiness.—Reporter.

BROWN—HOUSE. The Rev. Thos. J. Brown, A.B., B.D., pastor of St. Paul African Methodist Episcopal Church at England, Ark., was married to Miss Mamie House, formerly of Rust College, and whose parents reside at Holly Springs, on November 25, 1928. President A. O. Wilson, of Shorter College, officiated. The Rev. Brown received his degree of Bachelor of Arts from Morris Brown University, Atlanta, Ga., in 1924, and his degree of Bachelor of Divinity from the Turner Theological Seminary of the same city in 1927. In connection with his studying at Morris Brown, he also took the course of lectures at Gammon Theological Seminary. The Rev. Brown, who was formerly professor of sociology at Shorter College, North Little Rock, was recently elected to the principalship of the colored high school of Wabbaseka, Ark., while Mrs. Brown taught in the public school of Marked Tree, Ark., since 1920. They will take their honeymoon in Palm Beach, Fla.—R. M. Mosley, Reporter.

DAVIS—WALKER. The marriage of Miss Mary Walker, daughter of Mrs. Eliza Robinson, of Natchitoches, La., and Mr. Arthur Davis, of New Orleans, was beautifully solemnized at Asbury Methodist Episcopal Church, the Rev. J. O. Brown officiating. A profusion of pink roses and ferns formed a beautiful setting for the occasion. The bridesmaids—Miss Rosine Shepard, sister of the bride, and Miss Marrie Davis, sister of the groom—were attractively gowned in pink and blue crepe. Little Misses Beulah V. Lewis and Dorothy L. Woodard, ring bearer and flower girl, were lovely in white satin and baby blue crepe. The bride was radiant in a gown of white satin, with touches of real lace. A beautiful hand-embroidered veil completed the costume. Mrs. Davis was given in marriage by her uncle, Mr. Bess Robinson. Mr. Jno. Leroy was best man. Following the ceremony a reception was given at the home of Mrs. Edward Izernack, the bride's sister. The wedding gifts were numerous and handsome. Mr. and Mrs. Davis are at home to their many friends at 8418 Willow Street, New Orleans, La.—Emma L. Willoughby, Reporter.

JORDAN—HAROLD. Mr. Charlie Jordan and Mrs. Estella Harold (nee Norwood) took their many friends by surprise when they were united in matrimony Saturday, November 24, 1928, by the pastor, Rev. B. J. Cooper, Crystal Springs, Miss. The bride is a member of Little Rock Methodist Episcopal Church. We wish for them a happy and prosperous journey over life's sea.—Mrs. S. E. Rice, Reporter.

LANE—KIMBALL. On Sunday evening, at 5.30 o'clock, November 25, 1928, at the home of Mr. and Mrs. Timothy Bryan, Miss Annie Clara Kimball and Mr. Alexander Lane, Jr., were united in the bonds of holy wedlock in the presence of relatives and intimate friends. Mrs. Lane, Jr., was the principal of Emmelane School. The bride was lovely in a dress of gray flat crepe, hose to match, and black patent slippers. She carried a bouquet of white roses. The bride entered on the arm of her cousin, Timothy Bryan, and the groom entered with the sister of the bride, Essie L. Kimball, whose dress was of blue flat crepe trimmed with velvet, with shoes to match. She carried a beautiful bouquet of white roses. The Rev. P. R. Debose, pastor of the Methodist Episcopal

DICKS' ANTISEPTIC

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FOR CUTS, WOUNDS, BRUISES.
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NEW ORLEANS, LA.

Church, Millen, officiated. After the ceremony, a grand reception was held. The couple then left for Millen, Ga., where they will make their future home. We wish for them much joy and happiness.—Jolce Bryan, Reporter.

ROMANCE—WILSON. The marriage of Mr. Robert D. Romance and Miss Ethel Mae Wilson was solemnized at the parsonage of Mt. Zion Methodist Episcopal Church, Olivier (La.) circuit, October 18, 1928. The ceremony was performed by the pastor, Rev. H. L. Clark. The bride is an efficient member of the church and Sunday school. The groom is an employee of the United States Experimental Department. We wish for them a safe and happy voyage over life's sea.—Reporter.

WHEELER—THIGPEN. Mr. Joe Wheeler and Miss Gussie Thigpen were united in marriage Sunday, November 18, 1928, in the presence of their many friends. Mr. Wheeler is the son of Mr. and Mrs. Van Wheeler, and the bride is the daughter of Mr. and Mrs. Rome Thigpen, and an active member of St. May Methodist Episcopal Church, Crystal Springs, Miss. They are receiving congratulations from their many friends. We wish for the young people much happiness. The Rev. B. J. Cooper officiated.—Mrs. S. E. Rice, Reporter.

WILLIAMS—BAKER. Mr. Vernon Williams and Mrs. Nancy Baker were quietly married Tuesday evening, November 6, 1928, in the presence of a few friends and relatives. The Rev. E. J. Cox, of Centenary Methodist Episcopal Church, Memphis, Tenn., officiated. Mrs. Williams is a member of Centenary. She formerly resided at Winona, Miss. Mr. Williams is a member of Salem Baptist Church. The marriage was quietly planned, but the gown worn by the bride was very beautiful and appropriate for the occasion. We wish for them a long, happy, and successful life.—Reporter.

Inquiry

I wish to inquire for Peter Hickman, who is my father. When last heard of he was in Chicago, Ill. Any information regarding him will be highly appreciated, and oblige, the Rev. A. L. Hickman, Rome, Miss., Box 35.

Special Notices

The Rev. H. W. Kimball desires all mail sent to him at 309 North Street, Valdosta, Ga.

The Rev. C. C. Sapp's address has been changed from Jacksonville, Texas, to Route 1, Box 75-A, Calvert, Texas.

The Rev. T. B. Blackman desires all mail addressed to him at his new address, Brentwood, Tenn. His former address was Dickson, Tenn.

The President Communicates With Congress

(Continued from page 970)

ten. In this communication he stated that he shared in the "earnest desire for a complete understanding between our two countries," but he indicated that he did not feel

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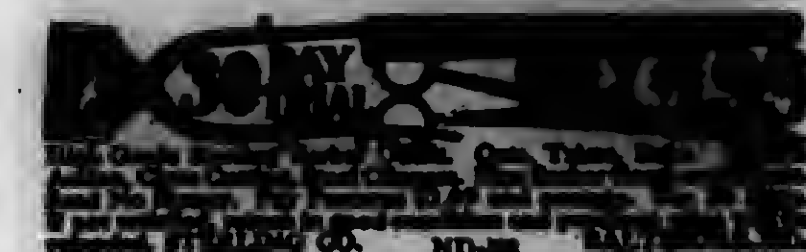


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he could go further out of courtesy to the United States Government.

HOPE FOR EARLY CONFERENCE

While the ardent believers in peaceful understandings as a substitute for war do not agree with Representative Britten in his extreme big navy program, for which he has so often contended, they will hail his present "undiplomatic" step if it will hasten definitive action on the part of the governments concerning so important an issue. That result seems very hopeful, as Premier Baldwin's unofficial reply has put the issue of an early conference directly up to this Government.

This controversy has brought out a reiteration of a belief which is held by the great majority of people in both Great Britain and the United States, and which was recently expressed by Lord Lee, of Fareham, former head of the British Admiralty: "What's the use of quibbling about the relative strength of the two fleets when, in any future contingency, the American and British fleets will almost certainly be found alongside each other?"

In view of the dominant belief on both sides of the water that the British and American navies will never be fighting each other on the seas, why should there be so much verbal discussion and needless expenditure of the people's money for so-called "national defense"? Each of these two countries already has a navy which surpasses that of any other nation; and, combined, they could meet any other possible combination of navies.

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, DECEMBER 20, 1928



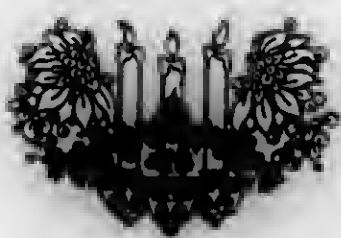
Peace on Earth

Shepherds there were who in the fields by night
Kept watch, not wisting that a chorus bright
Of angels would to them the news convey—
The dawning of the world's most potent day.

Countless the nights of darkness and of fear
The world has watched through, but the message clear
Of prophets, martyrs, saints, and poets brought
The healing word for which it blindly sought.

Visions from God—through men must come the word,
Till the whole earth to action deeply stirred
From war and dread and hatred wins release,
And hails once more as King the Prince of Peace.

—Helen Wieand Cole.



Congress Handicapped by Senate Rules

Nations of World Move Toward Peace

The Rev. Harry Earl Woolever

Editor of The National Methodist Press

THE United States Congress, during the first few days of this session, made relatively slow progress and wasted considerable time. This happened primarily because of the fight being waged among the interests in seven States which claim certain rights to the waters of the Colorado River. The fight centers in the Boulder Dam Bill, which is supported by a group led by Senator Johnson, of California. His State is vitally interested, as southern California, especially Los Angeles and its neighboring cities, must have more water. By damming the Colorado at Boulder Canyon, water in flood time would be stored and later distributed as needed.

For years this subject has been under consideration. In the first session of the present Congress the House passed a bill for the construction of such a dam, and the Senate struggled over it during the closing days of its session. It will be recalled that Senator Ashurst, of Arizona, last May, conducted an all-night filibuster and prevented a vote on the Boulder Dam Bill up to the hour that Congress adjourned. As adjournment approached, there was turmoil in the Upper House when both sides were shouting for consideration and struggling for an advantage of legislative position. So undignified was the closing hour that some feared that Senator Bruce, of Maryland, and his party's floor leader, Senator Robinson, might come to blows. Even the youthful and irregular Senator LaFollette made a protest against the Senate's lack of decorum. However, throughout the struggle Senator Johnson was able so to hold the position of his bill that it maintained a foremost place on the legislative calendar when Congress reconvened.

SENATE TACTICS OF DELAY

At the opening of the present session the House was already ahead of the Senate in grinding out the legislative grist, and therefore has been in no hurry to rush legislation until the Senate has more nearly completed what already had been passed over to it by the lower body. As soon as Congress reassembled, it was apparent that delay was in the air. The opposition, led by Senator Ashurst, commenced its tactics of retarding action. However, it is impossible to conduct a filibuster against a day of adjournment, which is nearly three months off. Filibusters are used principally by minority groups, which seek to prevent a vote upon a measure for fear of defeat. In the present case, the purpose of holding off the vote is to delay the Senate in giving consideration to the appropriations for running the Government so that finally enough senators will agree to sidetrack the Boulder Dam Bill for the sake of taking up legislation which must be enacted for the operation of the governmental departments.

Some of the time, while Senator Ashurst was talking in a slow, drawling manner, seeking to consume time with the least possible expenditure of words and energy, not a half-dozen senators were in their seats. The Senate floor was nearly deserted. With the Senate held back by these tactics, the House held but brief sessions and otherwise let the legislative wheels turn more slowly than is normally the case.

Vice-President Dawes, who, when sworn into office nearly four years ago, condemned the Senate rules which permit such legislative delays, looked on with displeasure. He has fought for a change in rules which would prevent minorities from blocking legislation, but now enters upon the closing weeks of his presidency of the Senate with the rules un-

changed. He has sown, however, and another may reap. In the meantime, hours and days of the time of the people's representatives are wasted.

THE COME AND GO OF UNITED STATES DOLLARS

Nearly every mature individual knows how easily dollars go and with what difficulty they come. Uncle Sam, although he coins the dollars, experiences some difficulties in working out his own budget and in securing through the prescribed methods the dollars necessary to meet it.

Each year Congress has to vote, or rather appropriate, the money which each department of Government is authorized to expend in the fiscal year beginning on the following July 1. This year President Coolidge submitted a budget which totals \$3,672,369,904, in addition to what is received by the Post Office Department from its services. This covers, over and above the current expenses, payment of \$553,067,629 on the public debt, and interest payment on the same, amounting to \$640,000,000. The largest percentage of the operating appropriations goes to the Veterans' Bureau, \$597,375,000. Not so long ago this bureau, which cares for the claims of the veterans of our wars, spent an average of only about a million a day. This has increased now to over \$1,600,000 a day, and President Coolidge says it will go higher. The next largest percentages of the Government's expenditures are as follows: War Department, \$444,835,222; Navy Department, \$349,125,482; Treasury Department, \$329,698,615; Interior, \$310,957,045; Agriculture, \$154,232,131. These mark the largest expenditures for the next year, and, as compared with the cost of the Legislative Department, \$18,919,730, are interesting. There are other appropriations of lesser amounts which make up the grand total. To the direct appropriations should be added \$745,000,000, which it is estimated the Post Office Department will receive for its services, making \$4,417,369,904 the Government will receive and disburse for one year's activities and in paying off a part of the national debt which was incurred for past activities.

WHAT'S A BILLION DOLLARS?

One Government official said: "Neither you nor we can comprehend what a billion means. Why, sir, it has not been a billion hours since Christ was born." That set us to calculating as to what a billion means, and we learned from our figures that even the aforementioned official didn't have a very accurate idea of a billion, for not only have less than a billion hours passed, but up to the opening of this century not even a billion minutes had passed since Christ was born in Bethlehem of Judea. It is easy to see, therefore, that if Uncle Sam had been a nation possessed of a sum such as he will expend in the fiscal year of 1930, and had begun spending on the day of Christ's birth at the rate of \$4 a minute, day and night, he could continue spending at the same rate per minute for the next hundred years and still have enough left to be a multimillionaire. Uncle Sam, as nations go, is comparatively a youngster—only 152 years old—but he is now spending at the rate of over \$8,404 per minute throughout the year to run the governmental establishments and pay off his accumulated debts.

WHERE DOES HE GET THE MONEY?

It is of interest to know where Uncle Sam obtains his money. It comes primarily from

the labors of the people, by the sweat of whose brows and the work of whose brains wealth is accumulated. It is paid into Uncle Sam's coffers through direct and indirect taxes, and thus through the distribution of these taxes in the prices of foods and manufactured products, it is provided in part by all the people. In general terms, the following are expected to be derived for 1930:

Customs	\$ 582,000,000
Income Tax	2,175,000,000
Miscellaneous Internal Revenue	559,000,000
Miscellaneous Receipts	525,295,829
From Postal Service Revenues	745,000,000

A country capable of such expenditures in the normal tide of its life bears a proportionate responsibility among the nations of the earth for the social and spiritual redemption of the world; and the United States bears even a greater relative responsibility than her unprecedented wealth would indicate, for she has those greater blessings which are the product and result of a Christian civilization which is, as yet, unrealized in more than half the world.

THE ADVANCEMENT OF PEACE

Never since the Prince of Peace was found in His manger cradle by the simple shepherds of Palestine have such world significant events marked the advancement of peace. As the Christian peoples of the world prepare for the celebration of the anniversary of Christ's birth, Washington is the center of the most promising efforts for the establishment of peace and the discarding of war in the affairs of nations.

The Pact of Peace which Secretary of State Kellogg carried to Paris has been in the hands of the Senate for some days. The people have been asking early ratification by pouring more than 600 letters a day into the State Department, and over 200 a day into the White House, while many of the senators have been deluged with communications from their constituents.

NATIONS OF THE WORLD CONCUR

As these lines are written, the State Department reports that forty-four nations of the world have either signed the Pact or sent official notification of their intention to do so. It is the most extended and imposing list of nations which ever concertedly sought the abolition of war. The nations are located in every continent and represent every form of political organization. The first week in December, the State Department received the official record of adherence of the Ethiopian government to the "Pact for the Renunciation of War." His Majesty, King Tafari, sealed, signed, and ratified the treaty at Addis Ababa, Ethiopia, and dispatched the document through the American minister resident in that far-away land of eastern (Concluded on page 1004)

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DORA DIEFENDORF, Contributing Editor

December 20, 1928

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Little Rock Annual Conference Proceedings

PROMPTLY at 9 o'clock, Wednesday morning, November 28, 1928, Bishop Matthew W. Clair, D.D., LL.D., opened the fifty-first session of the Little Rock Annual Conference in Scott's Chapel Methodist Episcopal Church, McGehee, Ark.

As a part of the devotion, the fifth chapter of Ephesians was read and commented upon by the bishop to the edification of all present, following which he offered prayer. The communion was administered by the bishop, assisted by the district superintendents. More than two hundred persons partook of the elements. After the calling of the roll the Conference elected the following officers: the Rev. J. M. Smith, secretary; the Revs. K. T. Byrd, W. D. Lester, and B. F. Scott, assistants; the Rev. M. McCroskey, statistician; assistants: the Revs. W. O. Thomas, S. N. Thomas, A. L. Buchanan, and A. C. Cabean; the Rev. J. C. Brower, treasurer; assistants: the Revs. B. F. Neal, A. R. Ray, N. W. Holland, and T. H. Wyatt, D.D. The Rev. W. O. Thomas was named as reporter, both to the daily press and church paper. Dr. L. G. Hodges was appointed the Book Concern collector. Dr. T. H. Wyatt was appointed fraternal messenger to the Central Arkansas African Methodist Episcopal Conference, which was in session at Dumas, Ark. This visit was reciprocated in the person of Dr. A. O. Wilson, president of Shorter College, North Little Rock, Ark. The local program of welcome on Tuesday night, under the direction of the pastor, Rev. W. D. Lester, was on a very high order, and reflected credit upon all concerned. His Honor Mayor P. L. Neville and Dr. J. H. Clayborne, of the Ministerial Alliance, brought greetings on behalf of the white and colored citizenry, respectively. The response was given by Drs. J. C. Brower, B. F. Neal, and L. M. McCoy.

Able reports were made by the district superintendents: Drs. W. S. Sherrill, Little Rock District; W. C. Rivers, Hot Springs District; J. H. Hatchett, Forrest City District, and J. L. Bryant, Fort Smith District. Despite financial depressions, social unrest, and religious depravity, their reports showed that His cause is march-

ing on. With the problem of Bolshevism in politics, modernism in the church, evolution in the school, and socialism in community life, the ministers have proven themselves servants ordained of God. The financial interests of the churches have been safe in their hands. The churches are gaining ground.

The general church was well represented with Drs. A. R. Howard, of the Board of Temperance, Prohibition, and Public Morals; E. M. Jones, of the Board of Pensions and Relief; R. G. Morris, of the Board of Home Missions and Church Extension, and M. J. Holmes, of the Board of Education. Dr. O. B. Chassel was enthusiastically received as the director of the financial campaign for Philander Smith College, when we hope to raise \$125,000 as the first unit of our Greater Philander Smith.

Prof. R. H. McAllister proved his fitness in his appeal for the Southwestern Christian Advocate. The banner was won by the Forrest City District. The momentum begun in this contest will, beyond doubt, be far-reaching.

Dr. Alexander H. Kemp made us both feel and see the gospel as he represented foreign missions.

The Revs. Geo. W. Perry and Robert Yancey were ordained as local deacons. The Rev. Calvin Crawford was ordained as local elder.

Dr. J. H. Wyatt, pastor of Haven Chapel, Hot Springs, Ark., preached a great Thanksgiving sermon on Thursday at 11 o'clock; text, Gen. 12. 3.

After a great love-feast service Sunday morning, the bishop preached a wonderful sermon from Psa. 84. 11, assuring all that with God as our Sun and Shield, we have nothing to fear. We go forth to conquer and meet next year at Fort Smith, Ark.

Drs. J. H. Hatchett, J. S. Stokes, and L. C. Williams were transferred to the Lincoln Conference. The Revs. H. B. Gibson and G. G. Logan were received by transfer.

The Woman's Home Missionary Society and The Woman's Foreign Missionary Society were fittingly represented during the Conference.

The impression for good of McGehee and Scott's Chapel are reciprocal. God bless all.

The World Returns to Bethlehem

THE world will not forget. It has established an annual pilgrimage to which it turns with unabated joy. The impulse seems never to grow old. The instinct appears never to fail in its anticipations. It rises into action before the season has arrived. It casts the glow of its fervor forth until it becomes a passion, burning with the fire of a great enthusiasm.

Bethlehem rises in the heart-world of humanity like a sun delayed in its course, and suddenly appearing through a veil of voile, moving in waves reflecting the light with mauve and delicately tinted purple.

It is Bethlehem among the hills of Judea. Why has it surpassed in historic splendor the glory of ancient Rome, which sat on her seven hills and from her throne of beauty ruled the world? Why has it survived the matchless achievements of Corinth, whose sculptors wrought upon her pillars, whose artists drew upon her canvas, whose poets sang of her argonauts, until all the world hailed her mistress of the seas? Why has it triumphed over Athens, the mother of the most incomparable intelligence humanity has ever released from the depths of its unfathomable mysteries, setting in the imperium of

eternity a galaxy of never-waning splendor for a thousand generations of men?

Why has it endured beyond the claims of Jerusalem, whose holy sanctuary has for centuries held those sacred formulas which unlock the gates of light, revealing the golden pathway to the pavilions of uncreated excellence where God and His people ultimately meet in everlasting fellowship?

Rome was a soldiers' city. There was conquest in the air.

Corinth was an artists' town. There was beauty on the hills.

Athens was a thinkers' habitation. Mystery was hidden behind the curtains of the night.

Jerusalem was a prophets' sanctuary midst the altars of the temple of the living God.

Bethlehem was the town of fulfillment. Toward it the prophets turned their hastening feet; toward it lawgivers looked for the final word of authority; toward it the soldier waved his sword with expectation of the return of peace. From that day the artist and the sculptor, the poet and the dramatist, the philosopher and the musician, the toiler and the sovereign, have all turned with hearty recognition of the pre-eminence of Bethlehem.

That ancient city contains no unusual mystery. What is its secret? It was the birthplace of a Child. All villages have that distinction. Children—great,

beautiful, promising! Surely not great military leaders—Rome had many; not great architects—Corinth had them unexcelled; not great thinkers—Athens had them incomparable; not great kings—Jerusalem had them, matchless and indomitable.

Wherein is Bethlehem's pre-eminence? Within its confines was born a Redeemer, sent from God, anticipated by serious minds among all nations.

For this reason Bethlehem has prevailed over the altars and incense of paganism, and has risen dominant over the whole heathen mythology with all its Jove-born dignity, witnessing its decay and recording its ruin midst the rising grandeur of its own superior excellence.

Bethlehem has become imperishable through the birth of a Child who became to the eyes and to the heart of mankind the incarnation of the living God.

He was a Gift. Man had nothing more sublime than a manger in which to receive Him. He appeared among the lowly, but was rich in power and might. He contained within Himself the almighty, unwasted energies of Deity. He came to make way for the God of all grace to roll the surging tides of life and rapture again into the human heart until it should sing a new song, even that which carries the refrain of "The Lamb of God which taketh away the sins of the world."

Bethlehem cradled the world's Redeemer, even Jesus the Christ.

New Orleans University Notes

—Prof. Joseph Reason has been chosen a delegate to the National Conclave of the Omega Psi Phi Fraternity, representing Rho Phi.

—Dean Hayes will be pleased to hear from any former students concerning the proper appreciation of the long years of Miss Parker's service to the university.

—Prof. S. C. Walker, Prof. W. H. Maclin, Prof. Rudolph Moses, and Dean Hayes are called upon frequently to render some phase of platform service in the city.

—Leonard Tibbs, high-school graduate of New Orleans University, class of 1926, has just passed the State Board of Pharmacy of the State of California, at Los Angeles. He is the fourth Negro pharmacist to pass the board at the first attempt.

—The Alumni Branch of New Orleans University, who are members of the Louisiana State Teachers' Association, at the recent meeting at Baton Rouge, inaugurated a plan to celebrate the twenty-five years of active service of Miss Anna J. Parker with New Orleans University. The recognition will take tangible form and culminate at commencement, 1929.

—The Board of Home Missions and Church Extension has established three scholarships in social service in New Orleans University. The appointees this year are: Mr. Joseph Middleton, Miss Lucille Augustine, and Miss Willie A. Abrams. Miss Abrams was compelled to go home, and Miss Angenetta Thompson has been nominated in her stead. We expect approval of her nomination.

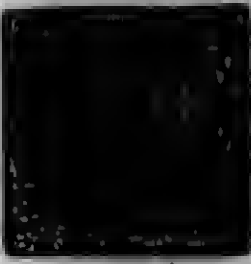
—In 1911-12 there were eighteen students enrolled in the college department and three hundred and fifty-three in the grades; eighty-five in college, and one hundred and

eleven in the grades in 1922-23, and in 1927-28 there were three hundred and eighty-three in college and eighty-five in the grades. A wonderful reversal of form in the right direction. What is needed is backing to prepare for immediate expansion in the same direction.

—Dean Hayes attended the funeral of Dr. J. L. Wilson at Mobile last month. They were friends over many years, beginning at Little Rock, when one headed the Science Department of Philander Smith College, and the other was the successful pastor of Wesley Chapel. Dr. Wilson once taught Biblical literature at New Orleans University. His son, J. L., Jr., a graduate of New Orleans University, is the first colored man to finish from the School of Architecture of Columbia University, New York, the best school of its kind in the country. He is at present working for the Subway Company of New York, planning new subways for the city of New York.

—The Charles M. Melden Dramatic Club of the university, under the direction of Dean Hayes, conducted a mock presidential election. They began at the organization of State Primary and Central Committees, the nomination of candidates for governor, United States senators, and presidential electors for both parties, the selection of delegates to the National Convention, the organization of the same, the nomination of candidates for President and Vice-President, and the election of the electors November 6. Classes were organized as States, with both parties represented. As in the national election, the Republicans broke the "Solid South." The electoral college will meet in January. The reports will be made to congress in February, and the closing session of congress and the inauguration of the candidates March 4. Mr. William Bickman was elected President; Miss Helen Alston, Vice-President.

The Worship of the Child



ON Christmas Day in Bethlehem, in the stable just outside the inn, man bows down in the presence of a little Child and worships him. Never does he kneel before an object worthier of his highest devotion. The Wise Men from the East set before us a pattern of Everyman at his best, offering his homage to a Child.

Worship is the unchanging posture of the human spirit. If man ceased to worship it would signify that he was becoming less than God made him. The spread of education, the progress of science, the broadening sweep of culture all unite to emphasize the primal privilege and necessity of worship if the spirit of man is to master selfishness and soul-destroying worldliness. Until man reaches the conclusion that he is himself the highest object in the universe he will bow before that which instinctively he recognizes as of divinest significance. The star guides mankind to a manger.

We hear again God's message to men as men, not as Americans or Japanese, Quakers or Methodists, financiers or manual laborers, bidding them rediscover in the Child the rightful object of their perpetual adoration.

A vast amount of the trouble in the world today is due to the fact that men and women are not thinking primarily of the boys and girls, but of themselves as they work out their way of living. The adult is really the object of worship of most adults, and the adult is himself. Things are not greatly to improve until the elders follow the example of the ancient Wise Men. The worship of the Child would do more to introduce a larger measure of sanity and vision into the councils of those who in church and state control the centers of power than any other one thing of which we can think. So long as we have the viewpoint of adults we are likely to make a world which is in process of passing away even while we are trying to shape it.

It is only as we try to take the outlook of those who see with the clear eyes of morning that we look far enough into the future to catch the vision of that which is to be, when the child, grown to manhood, accomplishes some little part of that vast design which even today slumbers within his soul.

In education, in religion, in politics, in industry to begin to live for the child because of what we know to be his worth in the sight of God, an insight that we gain from the Manger at Bethlehem as nowhere else, is to infuse and invest these human interests with a new vitality and a living purpose. To offer the gifts of age and experience, the choicest possessions, the fullest powers of manhood and womanhood to the child today is to refuse to succumb to any disillusionment the years may have brought, to deny the contention of a worldly-minded cynicism that tomorrow can do nothing but recapitulate yesterday and repeat today.

We are called to build a world and create a society fit for the child, the sort of child we see when we stand with the men of old before the Manger of Bethlehem. To create a family life in America today that is really fit for the child, to organize a school, to conduct a church is a task just a little different from the day's work as we habitually conceive it. To make a nation and to help bring into being a world order fit for the child is a challenge which must stir us in the depths of our souls.

D. D.

The Divine Nativity

By George Elliott

Editor of The Methodist Review

IN A FEW days we shall change our dates from 1928 to 1929. From that time every friendly epistle, missive of love, business letter or contract, decree of court or paper of state, and every printed or written book or newspaper will bear the new date. And now, in the twentieth century, there is a great growth of this holiday observance. Business, government, and society are all ruled by the Christian year. Courts of justice, schools of youth, and even Congresses and Parliaments have to surrender to the Holy Nativity. There have been other pregnant events in the calendar of mankind, but none so wide and influential as this Advent. Our Christianity is not something abrupt; it is linked with the past and the future. At the cradle of the Son of God, at the manger of Bethlehem, there meet all the dividing streams of human history.

While there is no historic certainty about December 25 as the birthday of Jesus, it was probably based on an accurate tradition in the early church. More than that sacred memory, this divine festival became the sacred substitute for the indecent rites and wild orgies of the Southern Saturnalia and the Northern Yule. From that winter solstice when night seemed to have conquered day, and the golden sun was lowest in the sky, the days began to lengthen, widening the eyes of earth to behold their returning Lord. No wonder that John the Baptist, whose birthday is placed at June 25, that summer solstice six months before, when the days at their longest begin to shorten, did say, "He must increase, but I must decrease." No wonder that in all the civilized world of that age voices began to cry, "The Babe is the Light of the world."

Christmastide has never wholly canceled all the revelry of pagan celebrations. It is still Yuletide among millions of the citizens of Christian nations. Yule etymologically is probably identical with "yaw!" and "yell," and in many of its coarser carols, they cry for drinks: "Wassail, wassail, wassail sing we." Thus New Year's Eve is still to many heathen, who profess to be Christian, an epicurean carousal. Saturnalia is still celebrated by those merchants and luxurious purchasers to whom Christmas is only a time of making extravagant presents.



Heathenism has not wholly vanished from the Christian world.

The Message of Myth and Legend

Many of those older solstice symbols, however, are well transformed into legendary tokens of the birth of Christ. In place of sun worship, we see in Him the rising Sun of Righteousness with healing in His wings. There is beauty in the superstitious Teutonic belief that on that Holy Night the blossoms of Eden rebloomed in all their loveliness. The fir tree, that Norse image of the survival of forest life, because it remained evergreen when all other leaves were dead, became a picture of the Edenic tree of life which could never die, but which had lost all its fruit when Eve ate the apple. On

the night of Jesus' birth, from a woman more holy, they dreamed that it bloomed again as of old, and so it has been made for our families the Christmas tree, decorated with living gifts and beautiful adornment.

As to gifts themselves, better than the Saturnalian indulgence, we love to see the three Wise Men come from the East, bearing gold, frankincense, and myrrh to the newborn King of Israel. Legend has made them to be three Kings, Melchior, Jaspas, and Balthasar, whose alleged skulls are still kept in that most glorious Gothic cathedral in the city of Cologne! There is an Armenian myth which sees in those Magi the three sons of Noah risen from the dead to adore the Babe of Bethlehem. Thus Hawke sings:

"Pale Japheth bows the knee with gold,
Bright Shem sweet incense brings,
And Ham the myrrh his fingers hold;
Lo, the three Orient Kings!"

That myth is not real history, but it is a mighty message that all humanity of every race should face that Star in the East and hear it cry, "Arise, shine, for thy Light is come." This holy festival should last twelve days, from Christmas to Epiphany, which celebrates the world-wide worship of the new-born King.

Genius Brings Gifts to the Child

The Divine Nativity brought new birth to the artistic genius of mankind. In that most ancient hymn,

Te Deum Laudamus, we sing:

"Thou art the King of Glory, O Christ;
Thou art the everlasting Son of the Father.
When Thou tookest upon Thee to deliver man
Thou didst humble Thyself to be born of a Virgin."

Since then more than a thousand Christmas carols have been written in the languages of mankind, probably more in English than any other tongue. Stage plays on the Nativity and other church feasts are of immemorial antiquity. In the fifteenth and sixteenth centuries Britain was alive with these choric songs. Thus John Awdlay, a blind and deaf chaplain, wrote in 1426:

"There is a Flower sprung of a tree,
The root thereof is called Jesse;
A Flower of price,
There is none such in Paradise!"

And about 1650 that mystic poet, Henry Vaughan, sang

"Awake, glad heart! get up and sing,
It is the birthday of thy King!
Awake! Awake!
The sun doth shake
Light from His locks, and all the way
Breathing perfumes, doth spice the day."

These carols are of all sorts, from doggerel ditties to gems of religious inspiration. Among the sweetest are those addressed to *O Jesu parvule*, "O little Jesus," with their lovely lullabies. Not less beautiful is a modern Christmas Lullaby by John Addington Symonds, who begins,

"Sleep, baby, sleep! The mother sings,
Heaven's angels kneel and fold their wings,
Sleep, baby, sleep!"

And in these verses not only does the Mother, but also the seraphs, the shepherds, and the sages sing His praise. Above all other such poems I counsel everybody to read on every Christmas morning John Milton's marvelous ode on the Nativity.

The birth of Jesus began with those canticles of the Incarnation, the *Magnificat* of Mary, the *Benedictus* of Zechariah, the *Gloria in Excelsis* of the angels, and *Nunc Dimittis*, the swan song of Simeon, the aged saint, who greeted the child Jesus at his circumcision. Heaven has given music to earth from the Creation songs of the morning stars and the triumphant song of Moses, to the New Song of the Lamb. Some day it will transform all earthly noise into heavenly harmony.

Not only, as stated at the beginning of this article, are the dates of the Christian calendar found in nearly all modern documents of literature, but inside so many books is recited the story of the Advent of our Lord, that Christmas poems, stories, and messages would fill any library. The same is true of all pictorial art. On frescoed walls and on canvases, mediæval art in lovely form and glorious color portrayed innumerable the Nativity events from the An-



nunciation by Gabriel to the Boy in the Holy Temple at Jerusalem. We could spend worshipful months in Paris gazing upon and studying the hosts of such sacred pictures in the Louvre.

The Ships That Bring Us to Worship Him

Not technically the best, but spiritually the greatest are many of the pre-Raphaelite portrayals of the Holy Birth. One can almost see Fra Angelico on his knees painting portraits of the Holy Virgin and the Divine Babe. Just preceding the Raphael period, Michael Wohlgemuth, the master who trained Albrecht Dürer, whose four hundredth anniversary we are celebrating in 1928, painted on the chancel walls of St. Lorenz in Nuremberg a marvelous picture of the Babe being adored by the shepherds of Bethlehem; nearby we can see approaching the three Wise Men, and more distant the coming twelve apostles, while farther off are probably Pentecostal multitudes, and still beyond are sailing the ships that are bearing us of to-day to worship our coming Lord.

Yet that master of the Renaissance, Raphael Sanzio, did create many magnificent illustrations of the Nativity. Perhaps noblest of all is that *Madonna di S. Sisto*, now in Dresden, and well known to us all in colored copies, photographs, and engravings. Gazing upon the Virgin Mother and her Child are human worshippers and lovely cherubim. But loveliest of all are the Little Lord in the arms of His human mother, and her own wonderful eyes that seem to be ideally discovering the celestial realm from which her Child has come. In that same Dresden picture gallery is another unsurpassed picture of quite equal glory, *La Notte* (the Night), by Corregio. It is a nocturnal scene lit up entirely by the radiance which shines from the Holy Infant. Corregio's gift of *chiaroscuro* helped to express the heartfelt inner grace of his genius.

The Name Above Every Name

This Jesus, born in Bethlehem well-nigh two thousand years ago, is the only Name in the world's history which becomes more bright in every century. All others, even the noblest and the best, keep fading away from human vision and memory. More than the shining splendor of this new-born Light of the World in literature

and art is its growing luster in the lives of men. Peerless as a portrait of this Divinely born and supernaturally Risen Lord is the mirrored reflection of His beauty of holiness in the constant spiritual generation of human character. Its fruitful evolution is well described in those twin slogans of Methodism, the Witness of the Spirit and Holiness to the Lord.

On the Christmas Day of 1624, Lancelot



Andrews, lord bishop of Rochester, preached before King James at Whitehall, England, from that great saying of Jehovah in a Messianic Psalm, "Thou art my Son, this day have I begotten thee." Constantly quoting the Latin Vulgate, he said:

"But *hodie genui* is more than *hodie*, for every day of the year while it lasts is *hodie*, to-day, but every day is not *hodie genui*. There is but one of them in the whole year, and that is this Day."

He was not wholly correct. *Hodie genui*, "this Day I have begotten thee," is much more than one single day in the world's history. Jesus Christ was the Eternal Son of God, begotten of His Father outside of all earthly years. By His human birth from a mother He became

"A King without regalia,
A God without the thunder,
A child without the heart to play;
Aye, a Creator rent asunder
From His first glory, cast away
Upon His own world."
—MRS. BROWNING.

Born as a Babe in Bethlehem on December 25, He was also born again at His baptism, when thirty years of age He began His ministry, inspired by the brooding life of the Holy Spirit. He was also born into a glorified life on Easter, when, as Paul says, "He was determined to be the Son of God with power." Again at Pentecost by the Breath of God was born the Holy Church, which is the present visible Body of Christ. And every conversion is a new birth by the power of the Holy Spirit.

The New Life Born From Above

May every "to-day" of all centuries to come be more than a birthday of boys and girls and become a perpetual Nativity of the new-born Christ in human hearts! Then may all mankind sing with a new meaning that carol of the fifteenth century:

"Nowell, Nowell, Nowell, sing we with mirth,
Christ is come well with us to dwell
By His most holy birth."

For Noël, that French word for Christmas, means "natal." "Born, born, born again," that should be the universal and everlasting song.

This Divine Nativity was also a human birth. Christ is both Son of God and Son of man. As a Divine-Man, Jesus Christ is the last Adam, a life-giving

Spirit to those who trust Him, and the source of a new race in Redemption as genuinely as the first Adam was in Creation. Since that Pentecostal Birth of the Body of Christ, which is the Church of God, a new race of mankind is being born continuously from above. By this perpetuated Divine Nativity, some day (May it come soon!) the whole world will reach that metamorphosis by which all terrestrial persons and things will become celestial, "the new heavens and the new earth wherein dwelleth righteousness."

"When eight days were fulfilled . . . his name was called Jesus." The year ends with the birth and begins with the naming of our Lord. Let His be the one Name of names with which we praise the past and welcome the coming year! He is our Child, the gift of God and the heir of mankind. His Name should be written in every family record as our own.

"Given, not lent,
And not withdrawn once sent,
This Infant of mankind, this One,
Is still the little welcome Son.

"New every year,
Newborn and newly dear,
He comes with tidings and a song
The ages long, the ages long."

Thus the Divine Nativity binds Christmas with the New Year's Day.

There may be more darkness during the winter solstice than at any other time of the year, but the 25th of December ever proclaims to us that Light of Light given to this world more than nineteen hundred and twenty-eight years ago, which shall grow in the widening range of the Holy City of God until it "hath no need of the sun, neither of the moon, to shine upon it; for the glory of God did lighten it, and the lamp thereof is the Lamb."

Such a Nativity Day is not a freezing winter to the saved souls of humanity. For that Divine Sun gives warmth as well as light to all loyal hearts.

"O'er white expanses sparkling pure
The radiant morns unfold;
The solemn splendor of the night
Burns brighter through the cold;
Life mounts in every throbbing vein,
Love deepens through the hearth,
And clearer sounds the angel hymn,
Good will to men on earth."

Hail the heaven-born Prince of Peace!
Hail the Sun of righteousness!
Light and life to all he brings,
Risen with healing in his wings:
Mild he lays his glory by,
Born that man no more may die;
Born to raise the sons of earth;
Born to give them second birth.
Hark! the herald angels sing,
"Glory to the newborn King."



A Christmas Gift

BY ADA MELVILLE SHAW

*The lights shone gaily on the Christmas tree,
The carols they rang out right merrily,
Bells pealed and candles burned
But my harsh spirit spurned
The Christmas.*

*Lonely I walked apart and wondered why
Amid the merriment my heart should sigh.
A child came close to me
And shouted gleefully,
"It's Christmas!"*

*Wish you a Merry Christmas! See the
Star?
It's shining 'way up there where angels are!
Sometimes I hear the rustle of their wings;
I'd love to listen when their choir sings
For Christmas!"*

*The gloom upon my heart was rolled away,
I caught the measure of a carol gay,
The child's sweet words had brought to me
once more
The simple faith and hope I had of yore
In Christmas.*



CHRISTMAS EVE
Putting Up the Holly and Mistletoe

CHRISTMAS DAY is a holiday for all peoples. With each recurring anniversary of the birthday of Christ, all the world falls under its spell, and everywhere there are kindness and generosity, good will and rejoicing. Very different, however, are the ways in which the Christmas spirit expresses itself in the customs which prevail at this season in various parts of the world.

Christmas dawns first in the far-away Fiji Islands, which are crossed by the 180th Meridian and the International Date Line. The brown Fijian and Papuan boys and girls, and the white boys and girls of eastern Australia, enjoy their Christmas picnics and out-of-door games twelve hours earlier than the British boys and girls, and seventeen hours earlier than the boys and girls of New England enjoy their skating and tobogganing.

About this time, too, Japanese Christians are celebrating Christmas in their bamboo homes under the cherry trees. We do not call Japan a Christian nation, but Tokyo has a beautiful Christmas custom which Christian nations might well adopt. For several days, both before and after Christmas, all tickets and transfers used on the trolley lines bear these words:

"Glory to God in the highest,
Peace on earth,
Good will to men."

The day is warm in the Philippines, and after the church services of the morning out-of-door sports are the rule, and fireworks are an essential part of the festivities, as they are in nearly all tropical countries.

From early morning till late at night the people of China are going and coming from their temples, for Christmas there is really the Sun Festival, which occurs about December 23. So eager are the Chinese Christians to attend the 6 o'clock Christmas morning service that some of them come the evening before and sit up all night in the chapel. Over in India the Bara Din, or Great Day, is celebrated not only by Christian Indians, but by Indians of all beliefs. Under the spreading banyan trees of the missionary compounds, gifts are distributed to young people, who greet the giver with, "Salaam—Peace be unto you."

The Birthday of Christ in Bethlehem

When we reach Bethlehem, Judea's little town

Christmas Around the World

By Martha Tarbell

where "the angel hosts came singing down," we are within two hours of Greenwich time. We find its streets lined with gaily decorated booths, at which villagers are selling mementos to a host of pilgrims gathered here from all over the world to celebrate the birthday of Christ in the place where He was born. Services are held continuously for a week in the Church of the Nativity. At midnight on Christmas the most interesting part of the celebration takes place. While the "Gloria in Excelsis" is sung, a curtain is drawn aside, and from above the chancel a little silver manger containing the wax image of a babe is solemnly lowered and then borne at the head of the procession to the chapel of the manger.

This procession consists of bishops and archbishops in their gorgeous ecclesiastical robes, double rows of chanting priests, and as many of the congregation as can crowd in with them, each one carrying a long wax taper alight. It moves slowly, and descends the flight of steps to the grotto of the manger, where in the floor is a large star of brass having the inscription, "Hic de Maria Jesus Natus Est." On the altar above the manger the little image of the infant is laid. Meanwhile in the church above well-trained voices are chanting and shouting their "hallelujahs" in many languages. Not till dawn does the great assembly disperse.

In the Congo, in Angola, and elsewhere in the great continent of Africa where missionaries have established churches among the natives, there are "happy goings-up to the house of God," to use Jean Mackenzie's phrase. From widely scattered and distant villages they come, walking easily and steadily despite the great baskets on their heads in which they carry cornmeal and bran, cooking pots, and hymn books. The groups one after another meet and unite in a long procession winding its way to the mission station to celebrate on Christ-



CAROL SINGING IN THE COUNTRY

mas Day the Holy Communion, or "Lord's Table," as they prefer to call it.

During the Novena, the nine days preceding Christmas Day, Italian children go about reciting Christmas pieces, expecting to receive money from those who stop to listen to them; devout people make the rounds of many churches, saying prayers in each, and wandering bagpipers play before the shrines of the Madonna in palace walls and at street corners. Christmas gifts are exchanged at Epiphany, January 6.

St. Francis and His Brother Monks

Every Italian church and home has its presepio, the special Christmas symbol which takes the place of honor held by our lighted Christmas trees. It represents the Holy Family, the cattle, and the hills about Bethlehem, and is as expensive as the family can afford. After the Christmas season is over it is taken apart and carefully stored for another year. It is interesting to recall that Saint Francis of Assisi was the first one in Italy to picture the Nativity in this way. It was seven hundred years ago, in 1223, that he prepared the scene, having first secured from the pope permission for this innovation. On Christmas Eve, by the light of torches, Saint Francis and his brother monks, followed by a crowd of villagers, climbed up the narrow path that led to the hermitage of Greccio, singing hymns as they went. All were amazed at the realism of the presentation they found, the Infant Jesus lying on straw in a manger amid natural surroundings, near Him an ox and an ass. They fell on their knees and mass was read by Saint Francis. A shrine was erected on the spot sacred to his memory.

Nearly every home in Czecho-Slovakia has its "Bethlehem," a realistic representation of the Nativity corresponding to the presepio of the Italians. The most loved feature of the Christmas celebration in many parts of the country is the "Going with Bethlehem," which is a very ancient custom. The itinerant tinker, or other Bethlehem-carrier, goes from house to house with a box upon his back. The child who sees his approach shouts excitedly, "Bethlehem is coming!" and rushes to throw wide open the door. He enters and, slipping the box from his back, stands with it suspended by a strap from his shoulders, looking much like our organ grinder with his organ. As he removes the cover from the front of the box the children crowd eagerly around, on tiptoe with excitement, and gaze with wonder and awe at the Babe in the manger, Mary and Joseph, the shepherds and the Wise Men, the village and the cattle, and, high above all, the representation of a walled city with its castles and towers. Very

loath are they to part with the wondrous vision, but the man at length receives his Christmas bounty and continues on his way.

The Christmas tree originated in the Rhineland, so the German child claims, and without the tree Christmas (*Weinachten*, Consecrated Night) would not be Christmas for either child or adult in Germany. Families in which there are no children, even bachelors living alone, have their Christmas trees, and there are societies which exist solely to provide trees for those too poor to buy them. Churches are open during the week before Christmas, and are well attended, for with all the excitement of preparation the significance of the celebration is not forgotten. The Christmas holiday lasts for three days. The day after Christmas is known as "Boxing Day," the day

on which boxes of food and other gifts are distributed to the poor, for one of the beautiful features of the German Christmas is the thought that is universally given to the poor and unfortunate.

It was in Holland that the legend of St. Nicholas originated, it is believed, and December 3 is called St. Nicholas Eve. On that day the children scrub their wooden shoes, fill them with oats or barley or carrots, and leave them outside the house, for St. Nicholas comes that night, and his steed is hungry after his long journey. And in return St. Nicholas fills the shoes with gifts.

In their representations of the Nativity the painters of old usually included the ox, the ass, and the sheep. The people of Norway and Sweden likewise think that the dumb animals should not be forgotten when that first glad Christmas Day is recalled. Sheaves of grain by the cartload are brought into the towns to furnish a

Christmas banquet for the birds. Rich and poor alike buy them, and soon the town or village presents a curious sight, for bunches decorate house roofs, hang from trees and hedges, and are suspended by poles erected for the purpose. Horses, cattle, and poultry are given a bountiful supply of whatever they like best on Christmas Day.

Dickens tells how the visitor to Scrooge's keyhole to regale him with the Christmas carol:

"God rest ye, merry gentlemen!
Let nothing you dismay!"

seeing Scrooge seize his ruler with great energy of action fled in terror.

The singing of carols, the pealing of bells—"the happy bells across the snow"—the bringing in of the yule-logs with great ceremony, the family gatherings, and the generous gifts for the poor are essential features of the Christmas celebration in England.



Permission "Junior Red Cross News"
Line Engraving from a Painting by Alfons Mucha

A TINKER WITH "THE BETHLEHEM" APPEARS
IN A SLOVAKIAN HOME

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

REVIEW: PAUL, THE WORLD CHRISTIAN

FOURTH QUARTER. LESSON XIII. DECEMBER 30

What does this subject mean? What kind of a Christian is a world Christian? What other kinds of Christians are there? How does a world Christian differ from other Christians?

We understand the world Christian to be the Christian who is world-wide in his sympathies and religious interests—the Christian for whose interests differences in race or nationality or class and the like make no difference. There are other kinds of Christians, so-called. There is the race Christian; there is the nation Christian; there is the class Christian; and there has sometimes been the denomination Christian—the man whose practical Christianity hardly extends beyond the circle of his race or nation or class or denomination. Now, such a man is not a genuine Christian, even though he may have begun to become one. The Christian is a follower of Jesus. And it is well known that the religious and social interests of Jesus were co-extensive with humanity. For this reason we said in a former lesson on Paul and his friends that the less Christian one is, the smaller is the circle of men to whom he is a friend; the more Christian he becomes, the wider becomes the circle of men to whom he is a friend; and when one becomes a full-fledged Christian, the circle of men to whom he is a friend is congruent with the world. So instead of speaking of Paul as the world Christian, we may with equal propriety speak of him as the true Christian or the perfect Christian with respect to his racial attitudes.

Nowhere has he boasted of having become a perfect Christian. But, instead, only a year or so before his death he wrote the Philippians that he did not consider himself to have attained unto perfection, but that he made such perfection the goal of his endeavors to which he was progressively approaching (Phil. 3. 13, 14). I am sure that statement was due to his modesty and self-depreciation in the face of the very high ideal which he had set for himself. For if he did not become perfect in his interests, motives, and will, never has man and never will man become such. No goody-goodness characterized him. But his became the most strenuous life of active goodness toward all men.

But also in another respect he was a world Christian. He tried harder than any other man of his day to make the whole world Christian. Then the civilized world was included within the Roman Empire, which was considered "the world." And to his initiative and tireless energy was due the spreading of Christianity over the greater part of the civilized world of his day. From Syria on the east to Rome, and maybe to the Atlantic Ocean, to Spain on the west, and from the Euxine Sea and Macedonia on the north to the isles of the Mediterranean on the south, he carried Christianity in person. The only important section of the civilized world where he did not take the gospel was Egypt. And doubtless his chief reason for not going there before planning to go to Rome was the fact that Christianity had already been taken there by an apostle of Christ. One thing he would not do: he would not try to reconvert Christians away from the peculiarly Jewish type of Christianity to which they had already been converted. He did not believe in proselyting, as do some denominational Christians to-day. Otherwise most assuredly would Egypt have been on his schedule. For Alexandria was one of the important metropolises of the world. And to the non-Christian Jews, as well as to the Gentiles, to the ignorant and superstitious Lystrians and Melitans, as well as to the scholarly and cultured Athenians, to the rustics of the small towns as well as to the most up-to-date of the metropolises, and to the slave Onesimus as well as to the governors, king and emperor, he preached the

same gospel to the end that all races, peoples, and classes might be blessed through his life. He was a man who was equally at home among all peoples and classes. Certainly if any man has, Paul fulfilled the prophecy of Jesus that "... he that believeth on me, the works that I do shall he do also; and greater than these shall he do, because I go unto my Father" (John 14. 12).

And he did all of this in spite of the most unyielding opposition, which finally destroyed him. And not only was his work at times embarrassed by external foes, but he was also handicapped by an internal weakness to which he was subject, and which he called a "thorn in the flesh." Whatever else it may have been, for one thing it was eye trouble, which approached total blindness at times. No doubt this is why Luke remained with him from the time that he met him until Paul's death: he was Paul's private physician, who followed him almost as a bodyguard to help him preserve his health as well as he could, so as to be able to put over the great program for Christ that he did put over. We are accustomed to think of Luke as the author of a biography of Jesus and as the probable author of the Acts. But a greater work than either of these he performed in his service to Paul, which made physically possible Paul's tremendous success. This was Luke's real contribution to Christianity—his scientific and professional training dedicated to the service of Christ through his service to Paul, who could thereby and did thereby perform another service for Him which Luke could not perform. Somehow we could wish that Paul did not have to grow old and die as other men, but that he could have lived always in the vigor of manhood to continue his good work. His Christian life covered about thirty years, and his most active life as a missionary covered only about twenty years. But seldom has any man filled so full twenty years of living. Indeed, he did more during these last twenty years of his life than most men do in a lifetime. Blessings be upon his memory forever!

SAMUEL HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, DECEMBER 30, 1928

"For me to live is Christ"

(By D. D. Martin, D.D.)

In this review we will give in succession a missionary thought in each lesson.

1. The unity of the work in Christ by which we attain to oneness in Him; each speaking the truth in love, building all the church in every land into His likeness.

2. The never failing power of love. If we have all other graces, we may fail. Love never faileth until the whole world is reached. It is the greatest of all.

3. The lesson of stewardship in every good work. We must sow bountifully if we would reap bountifully. This is particularly true in the missionary work of the church.

4. This lesson emphasizes humanity and the importance of making friends with the lowly and helping the weak. This every true missionary does.

5. This is Temperance Sunday, in which we renew our declaration of principles, not for ourselves only, but for our neighbors in this and every land.

6. The spirit of good will and support to others is our missionary thought in this lesson, answering to the necessities of the saints and given to hospitality.

7. Speaking the language of the people. Paul knew the language of the people. So should every missionary know the language and customs of the people with whom they labor.

8. The place of prayer in a missionary's life. It relates the Father to us all, and makes us of one family in heaven and earth.

9. Heavenly visions are essential to heavenly service and living. Paul was obedient to such visions. So must we be to make life worth most.

10. Even Paul's own countrymen at Rome did not all believe. Wherever we go with the gospel message, some will believe and some disbelieve.

11. Paul made Philemon's slave a brother beloved. There can be no social caste in missionary endeavor. All belong to one family in Christ.

12. Paul's last message to his son in the gospel was, "Fulfill thy ministry at any cost." This is Christmas Sunday, and for this Christ came into the world.

GAMMON SEMINARY.

Epworth League Topic

DECEMBER 30

By A. H. Beardsley

BACK TO THE HOME CHURCH

A HOME-COMING FOR EPWORTH LEAGUERS

(Luke 4. 16)

Coming home is a meaningful experience for all concerned. Sometimes it is even tragic. Jesus came to His home town only to be cast out with violence.

This topic, coming as it does during the holidays, will find the maximum number of people, old and young, back in the old home town again. A good many of these people, since they have left the home town, have been attending much more elaborate churches than it was ever their privilege to attend while at home. To many the home church, because of this, will seem small and insignificant. Some will have been associated with churches of very progressive leadership, especially college churches. In contrast, many home churches will seem ultra-conservative, and these people will be tempted to feel that the church can mean nothing to them or they to the church. Many of them will be so engrossed with the home-coming experiences that Sunday, with its opportuni-

ties of worship, will not be considered. Because of all these things the very quality of a person's soul is often revealed when he comes back home.

It is interesting to see Jesus as His popularity was increasing going back to Nazareth, His home town. We find Him attending the church, as evidently had been His custom in the years that had passed. We find Him coming back, taking part in the church service. He had not lost the home touch. It is interesting to note that they asked Him to read the Scripture and to make the comments that day. He shared with the church His best understanding of God and His purposes. Just as many a young person will be considered by the home church as being radical when he expresses his ideas of things spiritual as he sees them, so Jesus was considered radical.

Whatever the shortcomings of the church may be, it stands as no other institution can

stand as the expression of the religious life of the community. Our relationship to the home church ought always to be such that the cause of religion is helped, and that men will have no doubt of our vital interest in the things of the Spirit.

Many in the local church have had much to do with what we are religiously—our own parents, our Sunday-school teachers, pastors, and others who have been interested in our religious development. It gives them a great deal of encouragement if they can see some results from what they tried to do. In some of the churches a new voice is seldom heard. Just from the fact that it breaks the monotony of the usual church routine, our presence and interest will be

appreciated. Many of our local religious leaders have been earnestly endeavoring to present a larger vision of truth, which always meets with more or less opposition. Our appreciation of any progress in the local church will be far-reaching in its effect, and will no doubt make the work of the leaders easier.

We need the home church because we need to appreciate the solid, substantial characters that live therein. These people carry the load through sunshine and rain. To renew fellowship and worship with them will be a benefit to any young person. Uniting with these in the home church will help us to realize our responsibility with them for the bringing in of the Kingdom.

Laundesville, L. J. Jackson. Walhalla, S. Jackson. West Anderson, M. B. Eaddy. Williamston, J. H. Gary.

ORANGEBURG DISTRICT

J. B. TAYLOR, *District Superintendent*
Orangeburg, S. C.

Branchville, R. H. Craigham. Denmark, L. C. Gregg. Edisto Fork, J. A. Summers. Harleyville, T. D. Greene. Jamison, M. J. Porter. Macedonia, O. Blassingame. Midway, S. J. Curry. North, J. S. Miller. Orangeburg Station, R. F. Freeman. Orangeburg Ct., L. A. Thomas. Pineville and Bowman, I. C. Wiley. Reevesville, S. C. Cooper. Rowesville, N. E. Franklin. Springfield, A. P. Gilliard. Swansca, J. L. Chestnut.

SPARTANBURG DISTRICT

L. W. WILLIAMS, *District Superintendent*
172 W. Park Street, Spartanburg, S. C.

Bethune, Ed. Harrison. Blacksburg, B. W. McTeer. Chester, P. E. McLaughlin. Clover, J. G. Stokes. Chesnee, R. B. King. Cowpens, E. P. Bruce. Kaffney, G. A. Thomas. Greer, F. L. Lawton. Jefferson, T. H. Fisher. Landrum, Walter Shelton. Long Town, J. W. White. McBee, Geo. K. Gettis. Pacolet, W. H. Peterson. Pageland, C. J. James. Rock Hill, C. F. Ferguson. St. James, F. A. Connelly. St. Mark, J. C. Martin. Spartanburg, L. Y. Gregg. Wellford, R. E. Bethea. York, A. P. Jenkins. Smyrna, J. C. Armstrong. Stopping Pines and McConesville, S. Smith.

SUMTER DISTRICT

B. F. BRADFORD, *District Superintendent*

Antioch, A. L. McGill. Asbury, to be supplied. Bethel Mission, H. Sutton. Camden, S. M. McCollom. Camden Ct., A. H. Hayes. Lamar, P. E. Mungo. Lynchburg, A. J. Pogue. Macedonia, E. S. Charley. Mt. Zion, A. W. Wright. Mayesville, John W. Williams. New Haven, F. F. Fisher. Oswego, W. F. Smith. Rock Hill and St. Philip, L. S. Selmore. Rock Spring, D. F. Tillman. Shiloh, W. M. David. St. James and Stone Hill, P. C. E. Hiddleston. St. Paul, Paul Reddish. St. Matthews, S. F. Moss. Sumter, J. W. Taylor. Wateree, G. B. Tillman. Zion Hill, G. W. Burroughs.

South Carolina Conference Appointments

(Names in Parentheses are supplies)

BEAUFORT DISTRICT

N. T. BOWEN, JR., *District Superintendent*

Aiken, J. F. Peerson. Allendale, J. T. Martin. Appleton, R. L. Lawrence. Bamberg, J. P. Robinson. Bamberg Ct., F. Marcus. Beaufort, E. N. McMillan. Blackville, (W. L. Holmes). Brunson and Fairfax, E. D. Generette. Cottageville, B. C. Brown. Ehrhardt, J. E. Goins. Green Pond, J. W. Gary. Hardeville, J. Mitchell. Lodge, W. H. Norman. Miller and Prospect, S. Mayson. Olar and Ulmer, J. S. Tyler. Olar Mission, S. Bryant. Ruffin, C. B. Brown. St. George, S. E. Watson. Seighing, I. B. Henderson. Springtown, M. O. Stewart. Walterboro, M. L. Greene. Weeks, B. S. Cooper. Yamassee, D. P. Murphy. Young's Island, A. J. Hall. Walterboro, D. R. McTeer. Dillon, W. M. Hanna. Hamer, T. J. E. Curry. Hartsville, N. S. Smith. Hartsville Ct., D. M. Morrison. Hartsville Mission, J. S. Norwood. Level Green and Wesley, A. G. Townsend. Little Rock, E. Gordon. Lydia and Kingville, C. H. Dangerfield. Mt. Hermon, V. V. Richardson. North Marlboro, H. J. Kirk. St. John and Wesley, S. S. Sparks. Syracuse and Providence, D. H. McLain. Tatum and Galilee, K. D. Hough.

BENNETTSVILLE DISTRICT

Alcot, W. J. Smith. Bennettsville, G. W. Cooper. Bethel and Ebenezer, E. M. Washington. Belheim and Spears, A. Mack. Chesterfield, S. Pearson. Cheraw, N. W. Greene. Clio and Dunbar, J. R. Graham. Darlington, S. A. Funches. Darlington Ct., J. W. A. Butler. Darlington Mission, (D. J. Johnson). North Charleston, R. W. Holoway. Pinopolis, L. C. Mahoney. Ridgeville, W. C. Summers. St. Stephen, F. H. Grant. St. Stephen Ct., D. Brown. St. Thomas, C. W. Long. Summerville, J. W. Buddin. South Island, P. White. Washington and Ladson, E. F. Tobin. McClellanville, L. Giles. Lincolnville, Moses C. Allison.

CHARLESTON DISTRICT

C. C. CLARK, *District Superintendent*

377 Ashley Ave., Charleston, S. C.

Brook Green, P. P. Heyward. Charleston, Central, R. L. Hickson; Old Bethel, J. A. Curry; Wesley, J. C. Gibbs; St. James, A. Pinachle; East Mission, W. L. Crawford. Cooper River, A. F. Hines. Dorchester, J. W. Reeder. Georgetown and Andrews, A. S. Newman. Greeleyville, Jas. Edwards. Johns Island, M. M. Mouzon. Jedburg, W. C. McClary. Lanes, C. F. Mack. Marysville, J. C. Williams. Mt. Holly, T. J. Pendergrass.

FLORENCE DISTRICT

R. F. HARRINGTON, *District Superintendent*,
401 N. Coit Street, Florence, S. C.

Asbury and Bethel, (D. J. Hartwell). Cades, Frank Quick. Florence, D. E. Thomas. Hemmingway, J. M. Stokes. Kingstree Station, B. C. Jackson. Kingstree Ct., H. D. Woods. Lake City, H. H. Cooper. Marion, C. C. Reynolds. Latta and Sellers, M. C. Newman. Mars Bluff, W. J. Gupple. Mullins, J. B. Rouse. Nesmith, N. J. Brown.

Salem and Wesley, C. R. Brown. Springer-ville, John W. Jones. St. John, I. H. Richardson. St. Luke, Jackson W. White. St. Mary, Wm. R. Eaddy. St. Paul, T. J. Robinson. Timmons ville, D. S. Curry. John Wesley, (T. E. Taylor). Olanta and Pamplico, (A. L. Wilson). St. Joseph Union, (J. H. Page). Silas Chapel, (Elijah Johnson). Mt. Carmel, (W. E. Thompson).

GREENVILLE DISTRICT

JAMES E. C. JENKINS, *District Superintendent*
Dunbar Street, Greenville, S. C.

Anderson, B. S. Jackson. Belton, W. M. Smith. Easley-Greenville, E. C. Wright. John Wesley, W. S. Thompson. St. Andrews, A. Knox. Minus Chapel, D. M. Minus. Shiloh Mission, M. S. Berry. Greenwood, H. L. Davis. McCormick, J. Wesley Williams. Mt. Zion and Pelham, T. B. Thomas. Newberry, C. L. Lindsay. Ninety Six, R. R. Williams. North Greenville, S. R. Fowler. Pendleton, S. M. Brown. Pickens, I. V. Manning. Rock Mill, G. S. McMillan. Seneca, W. N. Fridie. South Greenville, T. R. Robinson. Starr and

Little Stories of Achievement

What the Churches Are Doing

Lottie, La.—Our pastor, the Rev. John H. Wisc, and family were royally received on their arrival to their new appointment here. The stewardesses spared no pains in preparing for their reception at the parsonage. A nice table was set and a fine dinner enjoyed. Those present were: Sisters R. Rowe, Lue Miller, A. Ventress, Adline Johnson, Dina Jackson, L. B. Tilmon, and Edna Ventress.—Reporter.

Wytheville, Va.—We are now on the upward march since the Rev. Smith has come to us. We feel that he is one of the greatest preachers that has ever come to Wytheville. We raise every Sunday from \$22 to \$26. It is our aim to raise all of our Conference claims this year, under the leadership of the Rev. N. D. Smith. We feel that we can never thank the good bishop and our district superintendent for their kindness in sending to us such a great preacher.—R. B. Williams, Reporter.

Bristol, Va.—John Wesley Methodist Episcopal Church: Dr. A. R. Howard, secretary of Prohibition and Public Morals of the Methodist Episcopal Church and of South Carolina, gave a lecture at the above-named church, and in his lecture he brought out the fundamental rights of the Negro race. He was introduced by the pastor, Rev. E. H. Forrest, after which a silver offering was lifted. Thanksgiving was observed as usual. Sermon at 11 A. M. by the Rev. A. W. Randolph. The Ladies' Aid Society served dinner and a neat sum was realized.—E. B. Brown, Reporter.

St. Louis, Mo.—Sunday, November 25, was a high day at LaSalle Methodist Episcopal Church, with our local preacher, the Rev. W. L. Brewer, in charge. After we lost our pastor, the Rev. R. Woods, on October 5, 1928, the Rev. Brewer was appointed by the district superintendent, Rev. G. D. Hancock, to take charge of the church until the new pastor arrived. With about one month and twenty-five days of good work, we closed out with a trustee rally, raising the sum of \$47.65. Total amount raised during the period, \$155.72.—Mrs. E. Ward, Reporter.

Memphis, Tenn.—Warren Chapel Methodist Episcopal Church: We have with us this year as pastor Dr. J. O. Dixon, who was, last year, our district superintendent. We were indeed glad to be honored with such a God-sent man. He is getting lined up and we expect to do great work this year. There will be a rally on the third Sunday in December for the benefit of the trustees, as we are expecting to build a new parsonage, so that the pastor and family may be comfortably situated. The auxiliary held their memorial services on the second Sunday night in December and a splendid program was rendered.—Lillie Lloyd, Secretary.

Mason, Tenn.—Alexander Chapel Methodist Episcopal Church: Sunday, October 18, was set apart as Trustee Rally Day to lift an indebtedness on trustee property. Ten captains were appointed to solicit aid from members and the public. The members were assessed \$1 each. A total of \$187.25 was raised, which liquidated the debt. Under the leadership of our new district steward, Samuel G. C. Cobb, our church is progressing financially along all lines. Each Sunday a strong plea is made for World

Service by the district steward. By Easter we are striving to have our full quota raised. Pray for our success.—S. G. C. Cobb, Reporter.

Newport, Tenn.—The Woodlawn Methodist Episcopal Church: The Ladies' Aid Society of the Woodlawn Methodist Episcopal Church served its annual Thanksgiving turkey dinner at the church. The dinner was served by the ladies of the society, under the leadership of Mrs. Nora Frazier. At night a splendid program was rendered. Music was furnished by Mr. W. M. Swartz; reading, Miss Catherine Frazier and Miss Elizabeth Thomas; recitation, Mr. William Airy, a graduate of Morristown College. Interesting remarks were made by Mr. J. W. Wise and by the pastor, Rev. H. R. S. Dykes. The amount of \$15 was raised.—Millie Frazier, Reporter.

Glasgow, Mo.—A very successful budget rally was carried out at Lewis Chapel Methodist Episcopal Church, Sunday, December 2, under the leadership of Mrs. Allen Cannon, captain of Club No. 1, and Miss Maude Dibble, captain of Club No. 2. The membership was divided into two clubs, and the amount of \$211.35 was turned over to the church Sunday night. Club No. 1 reported \$105.85, and Club No. 2 reported \$105.50. The Rev. Spencer Ray, of Marshall, was with us in the afternoon and delivered a splendid sermon which was enjoyed by all. He is indeed a wonderful preacher. Quite a few friends from Marshall accompanied the pastor.—H. T. Reeves, Pastor.

Olivier, La.—We are proud of the return of our pastor, the Rev. H. L. Clark, who has so nobly served us in every way. He is a man of no mean ability—a gentleman, and a man that the community looks upon with pride. He served his first year here, leaving no stone unturned, and has come back to us for greater work. Our Quarterly Conference was held November 21, with the district superintendent, Rev. W. J. Hampton, in the chair. After the business session was over, he spoke to the delight of everyone present. He was paid in full. Our Quarterly Conference love feast was conducted by the district superintendent. Everyone went home saying, "It was good to have been there."—E. M. Stevenson, Reporter.

Columbia, Miss.—The loyal members and friends of Columbia Valley Methodist Episcopal Church, under the leadership of Mr. Thirkield Conner, John Bridges, and James Buehannon, pulled off a grand rally for the pastor's salary. The brethren did not have more than a week to get hold of the strings. Seventy-seven dollars were put on the table for the pastor, and an after-collection was taken by Mr. E. W. Warren in the interest of The Woman's Home Missionary Society for Mrs. Mariah House, which amounted to \$6, making a total of \$83 for the day. The members of Columbia Valley Methodist Episcopal Church know how to push and pull things off. Mrs. L. Bridges was instrumental in putting forth this drive. Mrs. Lettie Averett has turned over \$6.50 to the pastor on traveling expenses. Many good things can be said for this people.—J. B. Brooks, Pastor.

Hartsville, Tenn.—We are very much pleased with the return of our pastor, the Rev. J. H. Johnson, and wife. He came back to us expressing himself as an humble servant of God. The program for this year's work has been effectively planned. It seems that our motto for this year is "More work and better work for the Master and His kingdom." On November 22 we were graced with the presence of our district superintendent, the Rev. Patillo, and in his lecture he impressed each of his hearers that we should move up and look forward, for we are living in a progressive age. It seems to be quite a coincidence that the Rev. Patillo and the Rev. J. H. Johnson are to work together in leading the people of Hartsville on to victory, and with our hearty support we welcome them in the name of the Lord.—Mrs. A. J. Wynn, Reporter.

Slater, Mo.—Abbott Chapel Methodist Episcopal Church conducted a class rally

Sunday, December 2. Services were well attended throughout the entire day. At 11 A. M. the Rev. Robert Rich, of Miami, preached a very forceful sermon, and at 2.45 P. M. the speaker was the Rev. John Bradford, pastor of the African Methodist Episcopal Church at Marshall, Mo., who preached a powerful sermon, full of thought. At 7.30 P. M. the pastor filled his pulpit as usual. Splendid services were rendered at each service by the choir. The classes reported as follows: No. 1, Thomas Bausley, \$1.40; No. 2, Thomas Woods, \$5.15; No. 3, Julla Asbury (Prof. F. D. Brown, assistant), \$12.60; No. 4, Henry Kirtley, \$3; No. 5, Ora B. Young (Walter Neff, assistant), \$55; Missionary and Ladies' Aid Societies, \$3.35; total, \$80.50.—Rev. R. H. Young, Pastor; Lula Tow, Secretary.

Waldo, Fla.—Thanksgiving Day was observed on the Waldo and Free Canaan charge, as follows: The pastor, Rev. G. E. Hall, met with the members of Free Canaan church at 9 A. M., and spent the morning beautifying and clearing around the new church. Then at 1 P. M. services were held. Each one present returned thanks to God for the year's harvest. The pastor then returned to Waldo—about four miles' drive—where he found the women waiting to serve an old-folks' dinner. This dinner was enjoyed by all present. At 5.30 P. M. a peanut hunt was given for the children. At 7.30 P. M. a program was rendered, concluding with a nail contest by three boys. We are still on the job, doing all we can to send our pastor to Conference with a round report. Too much praise cannot be given the Rev. Hall for his faithfulness. He has left no stone unturned in the discharge of his duty.—Reporter.

Rio, Miss.—Liberty Methodist Episcopal Church is on a steady march, going forward for Kingdom building, and is experiencing one of the best years in its history under the leadership of Rev. J. A. Williams and his most efficient wife. On November 25 we had a rally, known as Bank Opening Day, with thirteen bank presidents. Philadelphia Bank, Mrs. J. W. Donald, \$8.22; Citizen Bank, Mrs. W. T. Evans, \$21; Commercial Bank, Mrs. C. W. Walker, \$3; First National Bank, Mrs. H. C. Pollock, \$20.52; Meridian Bank, Mrs. J. C. Pollock, \$3.75; Farmers' Bank, Miss Bettie Wilson, \$8.11; U. S. Bank, Mrs. H. H. Donald, \$10.25; Jackson Bank, Mrs. Callie Riley, \$1.55; Decatur Bank, Mrs. J. M. Floyd, \$2.50; Union Trust, Mrs. H. R. White, \$5.50; Union Bank, Mrs. A. J. Pollock, \$5.01; Penny Savings Bank, Mrs. Wm. Brown, \$1.40; Rev. J. A. Williams, \$30; total for the day, \$121.81. We are doing all we can for our good pastor. Pray for us.—Rev. J. A. Williams, Pastor; Miss Velma M. Donald, Reporter.

Marvell, Ark.—The financial campaign of Marvell circuit, held at Central Methodist Episcopal Church, was a success. The morning service was opened by the pastor, Rev. J. W. Winston; afterward the Rev. T. H. King was introduced to the audience as pastor in charge and master of ceremony. The Rev. King then presented the Rev. E. P. Martin, of Trenton, Ark. The Rev. Martin began the service by singing, "My Mission Work." He used for his text, Acts 10. 34, and preached an able sermon. Collection from Thompson Chapel amounted to \$62.55. The Rev. A. S. Miller, our ex-pastor, preached an eloquent sermon, and raised from Central, \$32.02. Davis then reported \$12. A donation of \$2 was raised for each of the visiting ministers. Total collection for the day, \$110.57. The sisters of Central and Thompson Chapel raised \$7.50 for a hat, which was presented to the pastor on the fourth Sunday in November, before he left for Annual Conference, which convened at McGehee, Ark. May God bless our pastor and family.—M. A. Parker, Reporter.

LaGrange, Ga.—Warren Temple's financial drive began with a "Grand Baby Contest," given by Mrs. Nona B. Prothro and Mrs. I. T. Epps, with sixteen babies contesting for a gold piece. All babies appeared nicely with their mothers or representatives, with Mrs. I. T. Epps, mistress of ceremonies. A most befitting program was rendered, with some of the best talent of the city participating, as follows: Audience sang, "Saviour,

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Teach Me Day by Day"; prayer, by Mr. Charlie Davis; lullaby, "Mighty Like a Rose," Miss Dorothy Willoughby; solo, by Mrs. Mazie Wingfield; reading for the babies, Mrs. Anna B. Moore; instrumental duet, Miss Ollie Bridges and Miss Anesley O'Neal; paper, "Encouragement to Mothers," by Mrs. Mattie Blackshear; solo, by Mrs. Sophia Donaldson; instrumental solo, little Wynona Moore. At the conclusion of this program the babies made their respective reports of a sum of \$70.20. The judges announced the winners: B. T. Wood, Jr., received first prize; Samuel Barnhill, second prize, and Virginia Lee, third prize. The presentation was made by Mrs. Lucy Morgan. The rest were given tokens of appreciation for service rendered by mothers or representatives. On November 5 the rally terminated in the form of an "Election for the President of the Union's Executive Chair." The candidates for the respective parties were: Republicans—J. W. Jackson; vice, Abel Rutledge; Democratic—J. F. Harrison; vice, J. W. Moore. Republican party: No. 1, Rachel Rutledge, \$80; No. 2, Mattie Blackshear, \$69; No. 3, Martha Miller, \$38; No. 4, J. W. Wilson, \$39; No. 5, Steward, \$48; total, \$274. Democratic party: Nos. 1 and 2, L. L. Harrison and D. K. Harrison, \$113; No. 3, Moore family, \$60; No. 4, Alice Greenwood, \$29; No. 5, Bertha Rutledge, \$19; Steward, \$105; total, \$338; grand total, \$612.—Wm. B. P. Prothro, Reporter.

Chattanooga, Tenn.—Stanley Chapel Methodist Episcopal Church has just closed one of the most successful year's work in her fifty odd years' history. With the coming to us of the Rev. T. C. Frazier in October, 1927, the church began to take on new life. During the year a new \$2,000 parsonage was bought, all old debts cleared up, the interior of the church renovated, and he was sent to the Conference with a round report and World Service well in advance of last year. A large part of this work was done by the Live and Let Live Club, an auxiliary in the church, under the leadership of Mrs. Emma McCafferty as president; Mrs. E. Wiley, treasurer; and Mrs. P. A. Stephens, secretary. Tears were really shed when the congregation learned that the Rev. Frazier was

transferred to his home Conference, the North Carolina Conference, but the emergency seems to be equally met in the transfer of Dr. Thomas W. Davis from Memphis, Tenn., to us. He has taken hold of the work like a veteran, and is pushing it forward with such Christian energy that we feel that we have not lost in the transfer, as much as the community admired the Rev. Frazier. On Monday night, November 19, a mock Conference was staged by the Live and Let Live Club, re-enacting the East Tennessee Conference just closed. The following ladies acted as the bishop and district superintendents: Mesdames F. Horn, Bishop Clair; Pickett, Mrs. McNorton; Martin, C. C. Calhoun; Johnson, M. Lewis; Davis, P. Sams; pastors represented: A. Williams, Mesdames E. McCafferty; T. Hendricks, S. McCollum; Wright, Miss A. Wilson; Sherrill, Z. Woods, C. K. Brown, C. Ramsey; Hatcher, V. Young; Se-

bastin, L. Hill; Priest, M. Beagle; Hight, A. Davis, Carnegie, B. Murphy; Williams, P. A. Stephens; Smith, A. Combs; Webber, T. Boggus; Frazier, N. Brantley; Greene, L. Smith; Forrest, M. Higginbotham; McGros-sie, M. Clark; Prigmore, A. J. Hughes; Hamblen, E. Copeland; Dr. Judson S. Hill, E. Wiley; Jackson, superannuated, Mother Moriah Jones; Brother "Slap Glizzard," a visiting preacher from Alabama, A. B. Johnson. The whole affair was one of the most amusing that has ever been witnessed at Stanley Chapel. Mrs. A. Rempson impersonated Brother W. Brooks; Brothers M. J. Wynn and R. E. Baugh impersonated Mesdames Walker and Neal as officers of The Woman's Home Missionary Society. A neat sum of \$38 was realized. Our motto is, "Bigger and better things this year."—Dr. P. A. Stephens, Reporter.

churches into working clubs, and then see to these clubs functioning. Let us work as hard at the beginning of the Conference year and all through the Conference year, as we do when the year is about to close. I am sure if we would do this we would get better results. Let us make the every-member canvass at the beginning of the year and line our members up in a more definite way with the whole program of the church. Brethren, I feel that we are the keymen of the church, and the church cannot travel any faster than we as pastors travel. If the church fails in conversion and accession, I somehow feel that we are more responsible than anyone else. And if the church fails in its financial claims, I still feel that we pastors are more responsible than anyone else. The big job of moving the church forward along all lines is the pastor's job. For God has called us up, out from among all the people for this special task. One of our great bishops has said, "If a pastor can do the work and won't do it, he should ask the superintendent to recommend a change; and if a pastor can't do the work in his charge, he should also be willing for a change." Brethren, let us stick to our bush and rally as never before, for God and the church is depending upon us.—W. S. Sherrill, District Superintendent.

District Activities

District Rounds

BLUEFIELD DISTRICT

Second Round—Thorpe, January 12, 13; Gary, 13, 14; Welch, 19, 20; Davy, 20, 21; Amoneate, 26, 27; Pearisburg, February 2, 3; Tiptop, 9, 10; Tazewell, 10, 11; Pocahontas, 16, 17; Anawalt, 23, 24; Bluefield, Bethel, 24, 25; Northfork, March 2, 3; Bluefield, John Stewart, 3, 4; Princeton, 9, 10; Freeman, 10, 11; Coalwood, 16, 17; Williamson, 23, 24.

This round finishes up one half of the Conference year, and just over the hill comes Easter, the blessed season of the year, when the earth will change its garment and put on its gay green color, expressing new life and vigor. Yea, the blessed season of the year in which our Christ arose triumphant over all opposing powers, and set at liberty the captives, giving comfort to saddened hearts, and commanded us to publish it among all nations. So let us arise vigorously on Easter, fully determined to do as He has done, sacrificing for the helpless. Brethren, this is our opportunity and Christian duty. The World Service is the proper agency. It will serve the purpose. I am with you to help.—B. J. Martin, District Superintendent.

FORT SMITH DISTRICT

First Round—Roland and Natural Steps, December 21-23; Maumelle and Mark's Chapel, 20-23; North Little Rock: McCabe Chapel, 28-30; Adams Chapel, 30; Batesville and Sidney, January 8-13; Newport, 13-15; Augusta and Auvergne, 16-21; Cotton Plant, 23-27; Hunter Ct., 25-27; Brinkley, 30 to February 3; Brassfield and Devaul Bluff, 6, 7; Conway, 10, 11; Marche Ct., 8-10; Solgo-hachia Ct., 14-17; Morrilton and Cleveland, 17-20; Bentonville, 21-24; Fayetteville, 24-27; Van Buren, 28 to March 3; Fort Smith, 1-3; Atkins and Russellville Missions, 4, 5.

Group meetings: Group No. 1, Plainview; Group No. 2, McCabe Chapel, February 12, 13; Group No. 3, Cotton Plant, January 15, 16; Group No. 5, Cleveland, February 19, 20; Group No. 6, Fayetteville, February 26, 27; Group No. 7, Fort Smith, February 28 and March 1.

Dear Co-workers: I thank you for your hearty co-operation for the past year. We were able to go to the last Annual Conference with the best report since we have been on the district. It was through your co-operation that we were able to do so. Now then, we are starting on a new year, and we are asking that all shoulders be put to the wheel. Let us pull as never before. First, study your field and plan your work for the year. Give your young people something to do; put them on your official staff with your older officers, and study your program with them, and make them feel that it is their program as well. We must be able to meet the requirements if we are to succeed. The growth of the church depends on how well we are able to interest the laymen. Can we do it? Yes, and the best time to do it is now. Take care of your claims now; do not put them off till the last of the year. Collect your Episcopal Fund, Conference Claimants, General Conference Expense, area budget ex-

pense, and report at least monthly. Plan your Easter drive in a way to make it a high day both spiritually and financially; plan to double your membership. We have the people. Plan to raise fifty per cent of your World Service. We must have every dollar of it in the office by October 31. It can be done; can we depend on you? With our hands in His great big hand who said, "I will not leave you alone," we are ready for the forward march.—J. L. Bryan, District Superintendent, Box 333, Conway, Ark.

HOT SPRINGS DISTRICT

First Round—Little Rock Ct., December 30, 31; Hope and Saratoga, January 13, 14; Clow Station, 19, 20; Center Point, 19, 20; Locksburg, Mt. Carmel, Macedonia, and Holly Springs, 26, 27; Bengin and Murfreesboro, February 2, 3; Texarkana, 8-10; Paroloma, 9, 10; DeQueen and Horatio, 15-17; Stamps and Lewisville, 22-24; Canfield and Shady Grove, 23, 24; Clow Ct., March 2, 3; Caddo Gap, 9, 10; Malvern, 10, 11; Jacinto and Holly Spring, 16, 17; Cartage and Bunn, 23, 24; Warren and Johnsonville, 30, 31; Rlson and Hermitage, April 6, 7; New Edinburg, 13, 14; Hot Springs, 21, 22; White Memorial, 21-23.

My Dear Brothers: We are now at the beginning of a new Conference year's work. Let us lay well our plans, and build into our program a place to take care of every claim of the church: Evangelical, World Service, Philander Smith College, Pension and Relief, Episcopal Fund, General Conference expenses, area budget, the Southwestern Christian Advocate. For after all, the one great need of our group is information. Get your members to reading the Southwestern, and you will have less trouble putting your program over. Begin to-day. Organize your forces, appoint your committees, and make Easter a red-letter day for a great ingathering of men and women for His kingdom, and raising your World Service quotas in full. With best wishes for a merry Christmas and a happy new year, I am your brother.—W. C. Rivers, District Superintendent, 1217 W. 20th Street, Little Rock, Ark.

LITTLE ROCK DISTRICT

First Round—Clarendon, December 29, 30; Marvell and Marvell Mission, January 12, 13; Helena, 14, 15; Mariana and Scott's Valley, 19, 20; Brickies and Kokomo, 26, 27; Hughes, February 2, 3; Crawfordville, 9, 10; Forrest City and Caldwell, 16, 17; Palestine Ct., 23, 24; Mariana Ct., March 2, 3; Brinkley Ct. and Moro, 9, 10; Lonoke and Moses Chapel and St. James, 16, 17; Alzheimer Ct., 23, 24; Pine Bluff—St. James, St. Mark, and Pine Bluff Ct., 30, April 1; Gould and Meroney, 6, 7; McGehee and Dermott Ct., 13-15; Sweet Home and Hensley, 20-22; Wesley Chapel, 28, 29; Duncan Chapel, 28-30.

Dear Brethren: We have just closed a very great year's work, but we did not reach the heights; I am sure that we cannot be very well satisfied with our past year's work, and since this is true, let us begin now and plan for a larger and greater year's work than ever before. Please organize your church or

WAYNESBORO DISTRICT

First Round—Rocky Ford, December 22, 23; Newington and Lee, 29, 30; Millen, January 5, 6; Statesboro, 12, 13; Haven, Asbury, and Gough, 19, 20; Pulaski, 26, 27; Postal and Summit, February 2, 3; Charleston, 9, 10; Herndon and Wadley, 16, 17; Dublin, 22-24; Hiltonia, March 2, 3; Sardis Mission, 4.

Dear Pastors and Coworkers of the District: We begin a new year. Lets start right. First, organize your charge and then work your organization, and success will be yours. Don't forget the Christmas exercises and Lincoln Day. Send in all monies as soon as collected. Remember with emphasis Clark University and the Southwestern. Bring your officials to the District Stewards' and Pastors' Council, January 9, 1929, at Rocky Ford, Ga., at 10 A. M., so that we may put on a district program worth while. Yours for the Kingdom, W. H. Odum, Dist. Supt., Box 284, Millen, Ga.

Quarterly Conferences

ALEXANDRIA, TENN.

Our first Quarterly Conference was a success from every viewpoint. The district superintendent, Rev. J. Patillo, was on hand and preached two splendid sermons on the Sabbath. Our pastor, the Rev. J. A. W. Moore, came from Conference very much enthused over the work done last Conference year. Our assessment for the district superintendent was raised in full, \$20. We always have the money for the superintendent when he comes. Bro. Moore has never failed as yet to raise his assessments if given a chance, for the people will follow him, believing that he is a Christian leader and a God-sent man. The ground has been staked off, and the rocks for the basement of our new church have been gotten out. Our superintendent has encouraged us to build a modern building. It is possible that we will build a stone church with rocks obtained from the premises. We ask the prayers of our many members who are away, and whose names are still on our church roll. We expect to ask you to contribute to the building of our new church. The young people have been given a task from our pastor, and have lined up to put the job over by the help of God. We have just lost two of our prominent members, one at Liberty and one at Alexandria. Both funerals were largely attended by both white and colored friends.—Miss Louisa Johnson, Reporter.

CALVERT, TEXAS

We are indeed proud of our new pastor, whom the good Bishop Jones sent to us. He made his arrival on December 11, and has spared no pains in putting everyone to work. He knows the church and its program. December 1 and 2 was the date of our first Quarterly Conference, held at Chapel Hill Methodist Episcopal Church by our new district superintendent, the Rev. J. F. Brown, who

conducted the Conference splendidly. This was one of the best quarters ever held. Paid the superintendent in full, \$27.50. Our pastor reported a new piano installed in our church since he arrived; amount paid on same, \$50. Total raised for all causes, \$136.71. The superintendent preached two strong sermons on Sunday, and everyone was made to feel glad. One hundred and sixteen persons partook of the Lord's Supper. The choir rendered good music. Our slogan for the years to come is "Over the top."—J. S. Smith, Reporter.

LAFAYETTE, LA.

The first Quarterly Conference was held at the Mallalieu Methodist Episcopal Church, November 26 and 27, with our beloved district superintendent presiding. The Rev. W. J. Hampton was a little indisposed with a severe cold, but was able to dispatch the business in good shape and with much spiritual fervor. He gave a very inspiring address. Bro. L. T. Baptiste was elected secretary. Most of the officers were present with good reports. Dr. Hampton was well pleased with the work of the church, and so expressed himself. One month since the Annual Conference, the new pastor has taken hold of the work, and everything moves on fine. The church is spiritually alive. We thank the district superintendent and the bishop for the appointment of the Rev. B. R. Jackson. He is the man for the place, and in the near future we will have a great church and a trained membership under leadership of this godly man. He is the right man in the right place. Our church bids fair for great success.—L. T. Baptiste, Reporter.

LEWISBURG, TENN.

November 25 was a high day at Galilee Methodist Episcopal Church. We had with us the Rev. W. B. Crenshaw, our district superintendent, who held his first Quarterly Conference on November 24. After the Conference session the ladies gave a reception in honor of the new pastor and district superintendent, which was a grand affair. Sunday morning the Sunday school was conducted at 9.30 o'clock; preaching at 11 by the Rev. Crenshaw, who delivered a wonderful message; 7.30 P. M. found us at Petersburg, another point on the circuit. We were favored with another stirring message. Amount raised throughout the day, \$21.03. We were able to pay out in full. Sunday, December 2, was another successful day with us. We had a rally for the purpose of building a parsonage, and raised \$52.36. We hope to start our building soon.—L. A. Hill, Reporter.

LULING, TEXAS

Our first Quarterly Conference was held December 1 and 2, with our new district superintendent, the Rev. C. E. Whitiker, presiding. After many wholesome remarks by the district superintendent, the business of the Conference was taken up. We were all inspired by the encouraging remarks made by the superintendent to do greater things in the Conference year just beginning to put over the great program of the church. Sunday, at 11 A. M., the Rev. Whitiker preached an able sermon that thrilled our hearts. The Lord's Supper was administered to a large number of persons. Sunday afternoon he preached at Union Hill, and was back to William Taylor Sunday evening with another burning message, which was enjoyed by all present. Amount raised in the session, \$70.16. The district superintendent spoke in high terms of our esteemed pastor, the Rev. R. S. Mosby, stating the fact that Luling circuit enjoys the privilege of having the best preacher in the West Texas Conference. The Rev. Mosby and wife are untiring in their labors, continually looking after the interest of the church and the welfare of the membership of Luling circuit. And we see only victory for this year.—Mrs. Ida North, Reporter.

MOCOOL, MISS.

Our fourth and last Quarterly Conference for 1928 was held November 24 and 25 at Mt. Nebo Methodist Episcopal Church, with our district superintendent, the Rev. C. V. Heffner, presiding. Only a few officers were present. The reports, however, were good.

Amount raised this quarter was \$53. We thank the Conference for such leaders as our district superintendent, the Rev. C. V. Heffner, and our good pastor, Dr. E. D. Cameron. We would be glad for our pastor's return another year, for he is a man that stands for the right.—Reporter.

RIO, MISS.

Our fourth Quarterly Conference was a success. The Conference was held in Liberty Methodist Episcopal Church, December 1 and 2. Paid the district superintendent in full. On December 2, the Rev. J. S. Williams, of the Jackson District, preached an able sermon, which was enjoyed by all present.—Rev. J. S. Williams, Pastor; Miss Velma M. Donald, Reporter.

WEST ENTERPRISE, MISS.

The fourth Quarterly Conference was held November 24 and 25 at Friendship Methodist Episcopal Church. After a delicious dinner was served by the ladies of Friendship, all assembled in the church at 2.30 P. M., with the district superintendent, Dr. E. A. Wilson, in the chair. After a very inspiring message from the superintendent, who always presides in a brotherly way, he proceeded with the business. Most of the officers were present with well-written reports. Sunday was a high day. At 11 A. M. Dr. Wilson was at his best, and preached to the delight of all present. We can say this was indeed one of the best Quarterly Conferences ever held. Sunday, at 3 P. M., our pastor preached a soul-stirring sermon and assisted the superintendent in administering the Lord's Supper. Total amount raised, \$61. Pray for our success.—Rev. C. M. Webb, Pastor; Mrs. D. A. Houston, Reporter.

Crescent City Note

Peck Memorial.—Sunday, December 2, will be long remembered by the members and visitors of Peck Memorial Methodist Episcopal Church. Beginning with the early morning prayer meeting, the services were excellent throughout the day. The Sunday-school board met and organized for the Conference year. The school was put on a model basis, and efficient teachers were secured for every class. The Sunday school is growing so fast that the amount of literature had to be doubled. A teacher training class was organized, to meet twice each month. Mrs. Ethel Patterson is superintendent; Mr. J. R. Patterson, assistant; Mrs. Lillian Jones, superintendent of missions. The pastor and officers are determined to make this Sunday school the best in the city. At 7.30 P. M. almost every seat was taken, and the choir was at its best. Many came forward for prayer, and Mrs. Anna August joined the church. The communion was administered to ninety-five. Seven dollars were raised for the Community Chest, and the collection was increased thirty-five per cent. Sunday, the 9th, was cold and dreary, but the services were great. District Superintendent David paid us a visit and took part in the services; also Bro. Banks, who represented First Street Church. The Rev. T. R. W. Harris and his good people, and the Rev. A. Walmsley, preached at the night service. The collection for the day was \$70.—Rev. Arthur Robinson, Pastor.

Obituaries

BLACKWELL—Mrs. Johnnie F. Blackwell, who departed this life September 28, 1928, was born July 25, 1902. She professed a hope in Christ in the year 1918, and joined Alexander Methodist Episcopal Church, Mason, Tenn. Through her sickness she said she was praying and trusting in the Lord. She leaves a husband, two children, a mother, two sisters, two brothers, and other relatives and friends to mourn their loss. Gone, but not forgotten. Burial in Malone's cemetery.—Myrtis C. Tucker, Reporter.

FIELDS—The Rev. Charles Louis Fields was born August 27, 1851, and died December 1, 1928, aged seventy-seven years. He professed a hope in Christ, joined the Methodist Episcopal Church, and answered the call to the ministry in 1883. For thirty-three years he was an active laborer in the field. No-

vember 15, 1887, he was married to Bettie Plummer; for forty years they lived and toiled together. He leaves to mourn their loss, a wife, three daughters, three grandchildren, two sisters, one brother, and many relatives and friends. He was conscious of his approaching death, and often spoke of not being afraid to die. Funeral was attended by the Rev. A. D. Butler, pastor, Mason, Tenn., the Revs. R. L. Jones, Jesse P. Price, and John Pickett.—Samuel G. C. Cobb, Reporter.

GRAY—Bro. Joe Gray, born in 1872, passed into the great beyond September 26, 1928. He was a faithful member of Wesley Chapel Methodist Episcopal Church at Hickory, Miss., on the Meridian District. He was married to Miss Laura Tate in 1892, and to this union eight children were born. Bro. Gray was converted and joined the church under the administration of Rev. W. H. Smith, was loyal to his church, and his influence will live forever. He was confined to his bed only a short time, and died in the city of Jackson at the hospital. He was a member of the Masonic Order, and was buried with Masonic honors. The funeral was conducted by his pastor, the Rev. S. L. Harrison. He leaves to mourn their loss a loving wife, eight children, three grandchildren, one sister, and a host of relatives and friends. The home, church, community, and friends can but linger here and await their summons to join him.—Mrs. S. L. Harrison, Reporter.

VENABLE—Mrs. Lucy Venable, wife of the Rev. A. B. Venable, pastor of the New Light Methodist Episcopal Church, Benton, La., departed this life Wednesday, October 30, 1928. Mrs. Venable was taken ill March 28, 1927, with a stroke of paralysis while teaching school, and the end came while she was in the Mercy Hospital, Shreveport, La., at the age of fifty-nine years. She leaves a devoted husband; three brothers: Moses, Peter, and Thomas Thomas; and one sister, Mrs. Grace Wemberly, and a host of friends to mourn their loss. Mrs. Venable's life was truly a benediction; she traveled with her husband, working in the various auxiliaries and Sunday schools for forty-three years, having served the following charges: Boyce, two years; Bonchest, three; Asbury, two; Jones and Casper, one; Mt. Nebo, five; St. Peter, three; Sumner, one; Maringouin, five; Eola and Sunflower, two; Boyce and Village, three; Grand Bayou, five; Bayou Lachute, three; Longstreet, two, and New Light, four. She served as president of the Shreveport District Woman's Home Missionary Society six years, and the Alexandria District Woman's Home Missionary Society three years. Mrs. Venable was a loving mother, a faithful wife, devout Christian, and a loyal friend. The funeral services were held at the Fairfield Methodist Episcopal Church, the Rev. T. A. Hampton, pastor. Eulogies were given by Mrs. Susie H. Day, Shreveport District president of The Woman's Home Missionary Society; Mrs. L. A. Owens, district evangelist; Mrs. T. C. Rankins, Shreveport District president Young People's Auxiliaries, and Mr. James Hutchinson. Solo by Mrs. J. C. Calvin. The following ministers took part in the services: the Revs. W. H. Jones, S. C. Williams, L. L. Green, and William Robinson. The beautiful services were conducted by the pastor; the sermon was delivered by the district superintendent, J. C. Calvin. Interment was in the Fairfield Cemetery, Shreveport, La.—J. C. Calvin, Reporter.

WALTON—Mrs. Maggie Walton, who departed this life December 5, 1928, was born in Tennessee, and died at the age of fifty years. She was married to Mr. Jim Walton, of Whitesville, Tenn. There she made her home until seven years ago, when she came to Braden, Tenn. At this place she lived until November 23, 1928, when she was moved to the home of her niece, Mrs. Dora Lacy, where the end came. Sister Walton was a Christian and a member of Whitesville church. She leaves one sister, one brother, and a host of relatives and friends to mourn their loss. Interment took place in Magnolia cemetery. The funeral was attended in Alexander Chapel Methodist Episcopal Church. The pastor, Rev. A. D. Butler, and the Rev. Jackson, pastor of St. Mark Colored Methodist

Episcopal Church, officiated.—Samuel G. C. Cobb, Reporter.

WELLS—Bro. Jack Welis, a loyal member of Zion Chapel Methodist Episcopal Church, Stonewall, Miss., fell asleep in the arms of Jesus, October 15, 1928. His funeral was attended by the Rev. E. W. Rogers, pastor, assisted by the Revs. N. Toole and T. A. Carter, pastor at Waynesboro, Miss., and the Rev. A. Moss.—Bertha Dunlap, Reporter.

WOODS—The Rev. Robert Woods was born December 4, 1883, at Stilmetz Station, Glasgow, Mo., and died October 5, 1928, aged at the time of his death forty-five years. He was married to Miss Bessie Berry, of Warrensburg, Mo., September 9, 1901. To this union were born a boy and a girl. The Rev. Woods was converted in Kansas City in 1910 under the pastorate of Rev. James Harris. In 1915, under the pastorate of Rev. Richard Davis, he was licensed to preach. He has served the following places as pastor: Clarksville, Forstell, St. Charles, Farmington, and LaSalle Street Church, St. Louis, Mo. Out of this church, after three years and seven months of hard, strenuous work, he passed to his reward. He was a wonderful character; a religious, pious, Christian gentleman in every detail. He leaves to mourn his passing, a devoted wife, one son, one daughter, four brothers, a host of relatives, and a mourning church. His funeral was attended by the following pastors: the Revs. G. D. Hancock, district superintendent; A. L. Reynolds, Samaritan Church; B. F. Abbott, Union Memorial. "Sleep on, dear one, and take thy rest. God called thee, for He knew 'twas best."—A Friend.

Cards of Thanks

We take this method to thank Mesdames Pearl Wallace, Rosa Thomas, Laura Franks, and O. V. Lovell for an excellent Thanksgiving dinner. Everything to make one happy was placed on the table. A special table was prepared for Mrs. Harvey, who has been unable to walk for thirteen months, caused by a stroke of paralysis. The pastor offered prayer, and expressed his appreciation for their kind remembrance.—The Rev. and Mrs. O. J. Harvey, Logansport, La.

The pastor and wife of Jordan Chapel Methodist Episcopal Church, Baton Rouge, La., wish to thank the loyal band of members and friends, led by Bro. Willie Henderson, who greatly surprised us on Tuesday night, December 4, with seventy-five pounds of choice groceries and a small cash purse. They came singing "When the Saints Go Marching In." By this token of love and appreciation, and the fine attendance at church services, we predict a great year's work. Come again, good people. God will continue to bless you as long as you bless others.—The Rev. and Mrs. J. S. Dickson.

At a late hour in the night we were aroused and disturbed by a band of the members and friends, laden down with 205 pounds of choice groceries and a small purse. They came in singing, "God will take care of you," led by Sister Agnes Baptiste. The presentation speech was made by Mrs. L. Hyde, and the response by the pastor, who bade them God-speed and asked their return. They did return again on Thursday night, November 29. It was repeated by Mr. and Mrs. Hines. They laid on the table 180 pounds of eatables. God bless these good people.—Rev. and Mrs. B. R. Jackson, Lafayette, La.

The pastor and wife of St. Luke Methodist Episcopal Church, Livingston, Texas, wish to thank the members and friends who caused a still small voice to enclose itself into a mighty storm which struck our beautiful little parsonage with a magnificent supply of choice groceries and other necessities. The party was led by Mrs. C. Sykes, the Ladies' Aid president, with her zealous corps of workers who know how to do big things. The presentation was made by Miss Hazel Banks from a well-prepared paper; response by Mrs. N. N. Sawyer. The ladies soon realized that another link had been added to their chain. Many of the brethren were present; and each one pledged to support the program of the church. Representatives: J.

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BURNS, SCALDS, CRAMPS, COLIC
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NEW ORLEANS, LA.

F. McGown, Swatout, J. Smith, Jno. Slade, J. Holsehouse, W. T. Thomas, J. W. White, Howard Daniels, and others. Prayer by pastor. You are welcome to come again.—The Rev. and Mrs. N. N. Sawyer.

I take this method to thank the members of Ebenezer Church for the fine lot of groceries given me on my return from the Annual Conference. On Tuesday evening, November 13, after class meeting, a host of members and friends filed into the parsonage singing. The band was led by Mesdames E. Brooker, M. Franklin, L. Scott, H. Wilson, M. L. Carrol, A. Taylor, M. J. Murry, Bros. T. L. Patten, M. M. Franklin, the Rev. J. E. Thompson, and many other friends who contributed about thirty pounds of groceries. Too much praise cannot be given the members and friends of Sunset Heights. Everything looks bright for a fine year at Ebenezer Church. We are planning for every dollar of the World Service to be raised; Wiley will be taken care of, as well as the Southwestern Christian Advocate. Bro. T. L. Patten made the presentation speech. The pastor offered prayer and invited the band to come again.—E. Micheaux, Pastor.

The writer was assigned to Asbury Church, Huston, Texas, at the recent session of the Conference. We had occupied the parsonage only four days, then came Tuesday night, with its usual class meeting, which was soon broken up by a storm which swept through the church and made its way to the parsonage. After the storm was over, it was discovered that one hundred pounds of choice groceries of every kind, and a small sum of cash had been left on the table. The party was led by Mr. and Mrs. W. L. Daniels, Mrs. J. Sutton, Mr. Harry Clark, Mrs. Dora A. Gray, Mrs. Brooks, Mrs. Lovist Taylor, Mrs. Hattie Johnson, Mr. M. L. Robinson, Mrs. Cage, Mrs. Kay, Mr. and Mrs. Sam Green, Mr. and Mrs. Garrett Boyd, Mrs. Black, Mother Fennel, and many others that space will not permit us to mention. These good people assure the pastor and family that they shall be happy while in their midst. God bless you, my friends; you are always welcome. Call again.—G. W. Carter, Pastor.

Marriages

FEST—McGINNIS. Mr. Norbert Fest and Mrs. Evelina McGinnis were quietly married at the home of the bride, Franklin, La., Saturday evening, December 1, 1928. The Rev. I. E. Badie officiated. We wish for this couple a smooth sail over life's sea.—Mrs. I. E. Badie, Reporter.

HUSTON—REECE. Mr. Enoch Huston, of Slater, Mo., and Miss Mary Reece were quietly married at the residence of Mr. and Mrs. Pole Jackson, Glasgow, Mo., Sunday evening, November 25, 1928. Both are members of the Methodist Episcopal Church. The ceremony was performed by the Rev. H. T. Reeves, pastor of Lewis Chapel Methodist Episcopal Church of this city.—Reporter.

Special Notice

The address of the Rev. I. E. Badie has been changed from R. F. D. 5, Box 11, Mansfield, La., to Star Route B, Franklin, La. He desires all mail sent to his new address.

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We will send a Remington Edge STERLING razor on 30 day trial. If satisfactory, costs \$2.50. If not, costs nothing. Free Horseshoe Soap FREE. STERLING CO. NR 24 BALTIMORE, MD.

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Congress Handicapped By Senate Rules

(Continued from page 990)

Africa, which the maritime merchants of King Solomon's time visited.

While the nations of the earth seek a means of eliminating war, the republics of the Western Hemisphere are meeting in Washington to perfect a basis of arbitration and conciliation which will provide a means of settling disputes such as in the past have led to war. At the Pan-American Conference, which met in Havana last January and February, it was voted not only that they condemned war, but fervently desired to help "develop pacific settlement of conflicts between States" and, "That the American republics adopt obligatory arbitration as the means which they will employ for the pacific solution of their international differences of a judicial character."

On the tenth of this month the high officials delegated to this conference of conciliation gathered in Washington and have been in constant and earnest deliberation in their efforts to perfect a convention which will be most effective in maintaining peace. Secretary of State Kellogg and his predecessor, the Hon. Charles Evans Hughes, both noted advocates of peace, have been the representatives of the United States at this conference, which was opened by an address by President Coolidge.

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, DECEMBER 27, 1928

THE NEW YEAR

*I am the New Year, and I come to you pure and unstained,
Fresh from the hand of God.*

Each day, a precious pearl to you is given

That you must string upon the silver thread of Life.

Once strung, can never be unthreaded, but stays

An undying record of your faith and skill.

*Each golden, minute link you then must weld into the chain
of hours*

That is no stronger than its weakest link.

Into your hands is given all the wealth and power

To make your life just what you will.

I give to you, free and unstinted, twelve glorious months

Of soothing rain and sunshine golden;

The days for work and rest, the nights for peaceful slumber.

All that I have I give with love unspoken.

All that I ask—you keep the faith unbroken!

—J. D. TEMPLETON.

A Year of Moral Triumphs

The Rev. Harry Earl Woolever

Editor of The National Methodist Press

AMERICANS of thoughtful attitude naturally look back over the year closing to note what has been accomplished by the moral and religious forces of the United States during the past twelve months. From the moral standpoint, the result of the national election will hold its place as the greatest triumph. At no other time in the past two generations has the whole nation been called during a presidential election to participate in a great moral conflict of such far-reaching significance as was the case this year. The forces which would have overthrown the most marked moral advance of the past half century were never more favorably manned nor more abundantly financed. They had as leader one of unusual ability to catch that portion of the populace who are swayed by a passing whim or a clever political phrase. They used the tricks of religious prejudice and allegiance to secure the almost solid backing of the most powerful and bigoted groups in America. The resources of the wets, those who profit by the traffic through the licensed liquor trade, and all the gambling and corrupt elements which are the historic allies of the liquor traffic, were united against the friends of national prohibition.

In the face of such tremendous and determined forces, which were advantaged by the dissatisfaction of certain agricultural and organized labor groups and the lack of that degree of enforcement of the prohibition laws which many expected, the Christian forces of this nation, as represented by the Protestant churches, held the line of the moral advance and saved the Eighteenth Amendment from the destructive program of the nullificationists and the liquor interests. This will be regarded as the most significant event of the year 1928 by those of coming generations. The major moral reform so far registered in the twentieth century was saved from being wrecked in the early period of its application, and at a time before its full benefits could be realized. This saving of a great cause was made possible by the awakened and united activity of the Christian forces.

MOMENTUM OF WORLD PEACE

Whereas, there have been many moral and religious triumphs of marked significance during the year, it is doubtless of universal conviction that next to preventing the overthrow of prohibition, the major accomplishment is that advance which gives promise of international peace and the outlawry of war. That this nation, which was torn by civil strife only two generations ago, should be the outstanding leader in a practical plan for the renunciation of war, is one of the greatest examples in all history as to the potentiality of a virile Christian civilization. Although at this hour there are differences between certain nations, and here and there minor conflicts, the world as a whole has made a most notable advance in developing a mind for peace. This has been indicated, as well as stimulated, by the General Pact for the Renunciation of War presented by the Secretary of State of the United States. To-day, despite the temporary successes of those who would arm and equip this nation to fight, Washington is the recognized center of the most hopeful peace movement of the Christian era, and to the church belongs the credit of nursing the sentiment and basic ideas out of which the hope of peace has grown.

In voicing the most significant accomplishments of the year, it is fitting to recall at this point the work of the church in blocking a great naval building competition among the nations. The enormous program of the big navalists, which called for the building of seventy-one naval vessels by the United States, was so overwhelmingly denounced by the citizens of this land that it was never reported out of committee. The leading statesmen in Washington credit the church, and, very largely, the readers of the Advocate, with the checking of this skillfully laid militaristic program. What that effort on

the part of the church saved in the substance, happiness, and lives of the people of this and other nations can never be measured.

Again the battle is on, and the forces of peace, by their petitions to Congress, hope to stay the present effort of the navalists to build fifteen more fighting ships.

To Our Subscribers

Of course, you find the Southwestern Christian Advocate growing more interesting with each issue. Surely you wish to continue to read it each week. Look just above your name on the front page and observe whether your subscription has expired. If so, make the "SOUTHWESTERN" your New Year's gift. Send in a money order for \$1.50, and we will renew your subscription for another year.

We wish for you a very happy New Year.

AROUND THE SENATE CHAMBER

Considerable relief was evidenced in the Upper House when the Senate, after months of consideration in committee and weeks of debate on the floors of Congress, voted on the Boulder Dam Bill. By a vote of 64 to 11, the bill was favored in the Senate. This meant that the other bills which had been held back by Boulder Dam could be given some consideration, and that this bill, filibustered on twice, was out of the way—unless the Arizona senators should launch another filibuster upon the bill as modified by a Committee on Conference of the two Houses. The House bill and the Senate bill differ in certain respects. The joint committee will have to combine these two bills into one measure for final passage by both Houses and the signature of the President.

The final vote, with a minority of only eleven, shows how it is possible for a few members to block the action of the whole Senate for days and weeks.

WHO WON ALABAMA?

One of the interesting questions being asked in the lobbies of the Senate just before the holiday vacation was, "Did Hoover or Smith carry Alabama in the national elections?" As far as the general result of the election is concerned, it does not matter; however, as a registration of opinion and sentiment, it means a great deal to certain members of Congress and to the future action of the Democratic party.

If the electoral votes of Alabama, numbering twelve, should be cast for Hoover in February instead of for Smith, the total of the former would be 456, and that of the latter would be reduced to seventy-five. The anti-Smith Democrats claim that over 17,000 good Hoover ballots were thrown out. Al Smith's alleged plurality was only 7,071 votes, the counting of the questioned ballots would give Hoover the State by over 10,000. The senior senator from Alabama claims that the difficulty was occasioned by the form of the ballots used. He says that in fifty of the State's sixty-seven counties, the names appearing under the Republican emblem were those of the electors only. When the voter placed his mark in the circle over these, but later put a cross before State and county candidates in the Democratic column, the votes which, according to this marking, were evidently intended for Hoover electors, were thrown out. Under the present law of Alabama, such split ballots should have been counted. If the anti-Smith Democrats succeed in having a recount, they claim another Southern State will have renounced Tammany Hall and added its condemnation to the scheme to make the Democratic party a wet organization.

WASHINGTON IN HOLIDAY SEASON

From the opening of Congress for its short

session and on through the early months of the year, the social life in governmental circles at Washington is at its height. Outstanding in the events are the functions given at the White House. These include receptions in honor of the members of Congress, the judiciary, and the diplomats, and also the New Year's reception. This last-named occasion is the most colorful of the group. All the heads of the Government, the chiefs of all the major subdivisions of the executive departments, the officers of the army and navy in Washington, the diplomatic representatives, and hundreds of private citizens on this occasion pay their respects to the President.

The full-dress uniforms of the army and navy high command, with their heavy decorations of gold braid, are quite outshone by the brilliant and colorful uniforms of some of the foreign diplomats. There are fifty-four nations which have permanent delegations accredited to the United States. As visitors drive through the streets of the federal capital, frequently passing fine residences bearing the national coats of arms which designate this and that building as legation or embassy, they are reminded of the fact that Washington, during recent years, has made remarkable growth in the significance it holds in all international activities.

It is difficult to describe the individual who will be the center of the greatest popular interest among the guests of this New Year's reception. Besides the distinguished officials of this Government, whom the citizens never tire of seeing, the most interest usually centers around those envoys from some of the more remote and less familiar countries. For instance, when the swarthy and highly decorated minister from Siam, Lieutenant-General Phya Vajitavongs, or the ambassador from Japan, the Hon. Katsuji Debuchi, short of stature and with smiling countenance, appears, the eyes of many are turned upon him. Similar is the case when one points out the minister from the Land of the Pharaohs, Mahmoud Samy Pasha, or the ambassador of Turkey, Ahmed Mouhtar Bey.

With all the pomp and elegance which characterize the New Year's reception at the White House, that which most distinguishes it is its democratic character. This is one of the great social events given by the head of the most powerful nation of this day, and any American citizen who can pass the scrutinizing eyes of the secret service operatives is as free to enter the mansion and wish the President a Happy New Year as is the most renowned of the distinguished ambassadors of any empire or kingdom.

WASHINGTON, D. C.

Special Notice

The address of Rev. A. Callahan is changed from 137 Knox Street, Talladega, Ala., to Route 3, Box 71, Marion, Ala.

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Week of Prayer for the Churches

Sunday, January 6, to Saturday, January 12, 1929

To the Churches of Christ in America:

The Federal Council of the Churches of Christ in America joins with the World's Evangelical Alliance of Great Britain in inviting all the churches and followers of Christ to unite in a "Universal Week of Prayer" at the opening of the new year. The devotional program here presented will not only be circulated through all English-speaking lands, but will be translated for use in over fifty countries.

Our scientists are telling us that however great may be the undiscovered forces of nature, the undiscovered power of prayer is even greater. They unite with our Christian poet in saying, "More things are wrought by prayer than this world dreams of," and that "the whole round world is every way bound by gold chains about the feet of God." If these things are so, it is evident that the most important thing in the life of the church is that she should give herself to prayer.

The prophets were surely right when they said the people perish for lack of vision. Israel lost its sense of proportion, secondary things were exalted to a place of primary importance, and God gave them meagerness of soul. Is this not true to-day? "While thy servant was busy here and there" might be said of many Christians, who, while maintaining all the outward activities of a Christian life, have nevertheless lost their vision, lost their first love, and consequently lost the divine fire and power for service. Meagerness of soul shows itself in an activity that crowds out the quiet hour, and in a service that loses the controlling sense of the abiding presence of Christ.

The mountain tops were ever to our Lord the place of vision. In the solitude of the mountains of Galilee He met the Father. He lived there "alone and apart" in that deep communion from which sprang His life of sacrificial service. He never despaired of humanity because His face was ever towards His Father. His vision of the coming Kingdom corrected the influences of a material and critical world.

Nineteen hundred and twenty-nine may begin on the Mount for us if we can at times and seasons withdraw from our activities and come apart to meet with God. The year will open with a new vision if we give God time and wait for the unveiling of His presence in our lives. But our vision is conditioned by our obedience to the heavenly vision; let us therefore wait in "stillness of soul" before Him.

Christ came down from the Mount to meet unbelief and misunderstanding, to face bigoted opposition, and the hatred of evil men. He came into the valley clothed with power. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint."

We are called this New Year to learn afresh the source of power for service. Jesus said, "Ye shall receive power . . . tarry ye." The Holy Spirit is waiting, if we will have it so, to equip us for all the year may hold for us of life and service. His power is adequate to every need we face, and the challenge of the hour is for a Pentecostal blessing that will open the way to a world-wide spiritual revival. We ask you, therefore, to join with us in this great Universal Week of Prayer for a blessing upon ourselves and upon the whole world.

Faithfully and fraternally yours,

William Horace Day, Chairman;
Charles L. Goodell, Executive Secretary,
Commission on Evangelism and Life Service.

Christmas in Imagination and Experience

FROM time immemorial it has been the custom to usher in the Christmas season by carols. Song is in the air everywhere in inspiring consonance with the singing of the angels on that first Christmas morn. Likewise during the season of its anniversary the spirit of Christmas is sustained by the lyric expression of the emotional response of men to this significant event.

Not because Christmas is a product of creative imagination does the idea lend itself thus to poetic expression. Rather is it because of the grandeur of the event as a definite fact in history, and its future promise for human aspiration and hope. Undergirding the world's need and trust is the awareness, afforded by unquestioned historical data, that the Christ of Christmas is He who affords the only satisfactory explanation of the continued chorus of joyous good will and peace that for nineteen centuries has been heard with increasing richness of content and sweetness of tone wherever the human heart has sought that which could lift it from the drab, dull circumstances of a Christless existence. The historic advent of Christ inspires the cluster of emotional reactions that swell and burst forth into the riot of melody and song familiar to every heart and hearthstone. Because He actually came, men everywhere and of every kind can sing, are singing, and will ever sing of peace and good will among their fellows; and their songs, expressing their ideals, will constrain them to the exercise and habitual

practice of the spirit and will to diffuse the Christian sentiment to the farthest reaches of human society.

Christ's advent to the earth as historic fact and basis of Christian sentiment is likewise also a fact corroborated by personal experience. None the less true, though hardly unexplained by logical formula, Christ has come into the world because, as these themselves give assurance, He has come into the personal life of multiplied and numberless thousands. As such he has become definite object of their faith, assurance of their hope, and motif of their lives. For these He is the fulfillment of their loftiest ideal. He is the dynamic that energizes their life processes as well as directs them toward being and achieving whatever is worth while in human conduct and character. More than this, His coming has emboldened the spirit of man to hope and make the adventure for immortality—for the life that lies beyond the grave; for that unwritten chapter in human experience, which will be the grand finale in the total drama of man's relation to his God. Christ's coming to us nineteen centuries ago has awakened in the bosom of man the feverish urge to hope for that rest that remains when the curtain shall have fallen upon his earthly labors; and he now believes with Paul that, through the advent of Him who should save the people from their sins, the spirit of Christ is "useful in every respect, possessing, as it does, the promise of life now and of the life which is soon coming."

Jesus came as a personal Saviour, first. On the basis of personal salvation rests social salvation. Because of personal faith in the Jesus of Christmas, social changes have been brought about in society whose explanation can be referred to no other cause than that Christ, coming into the world, came also into individual hearts, constraining them to will and work for an ideal social order. Accordingly, social ideals are rapidly being elevated and becoming more nearly patterns of truth, justice, honesty, kindness, beauty, and goodness. Pagan ideals are clearly being displaced by those of the present which, though assuredly not perfect, are withal richly colored with the spirit of the Christ. This definite improvement in modern ideals is registered in the social processes and machinery of our times. Wars have practically ceased, and how quickly rumors of wars and martial agitation subside! The saloon has gone forever, and prohibition has become the established faith and practice of scores of millions. Political corruption is in the focus of the white light of enraged public opinion, and it will not be long before Christ's ideal of honesty will sway the considerations of men who possess administrative authority. Industry is striving to restrain its historic greed, and capital is endeavoring to be more considerate of labor. The attitude of nations and races the one toward the other expresses itself more nearly in terms of the spirit of the Christ now than when He first made His advent on the barren Bethlehem plains.

A moral momentum is manifest in society to-day, the accumulation of the thinking and effort of men through the centuries to enthrone the Christ spirit in human relationships and in all aspects of society. As it is said in physics that no energy is lost, it may likewise be claimed in the realm of moral endeavor that no energy is lost. The tides of moral energy released by the coming of Jesus into the world yesteryear have moved on with increasing momentum, accumulating vast reservoirs of moral conviction and potential spiritual energy, by means of which in time He shall transform human hearts and human conduct into the kingdom of love which His coming presaged and initiated.

To this end He came, God-given. Herein is the real joy of Christmas, the real inspiration of our songs and our gifts. We give to others because our Father-God gave to us. Compared to the giving of the Father, our gifts are small and, lacking the motive that prompted Him, we give selfishly and ignobly. If our giving to others at this Christmas time, even though done out of love, does not constrain us out of deeper love to make the supreme gift of ourselves to Him in the adventure for fellowship with Him, this season of carols and of gifts will be for us another season of unheeded moral and spiritual challenge with consequent loss in character building and in an impaired sovereignty of soul. On the wings of the Christmas song let our souls seek the joy of His presence, who came and abides.

The Length and Breadth of Life

By the Rev. C. K. Brown, D.D.
Pastor Wiley Memorial, Chattanooga, Tenn.

SO MUCH more of life, of opportunity, of achievement passed; so much nearer age decline, the mystery of the end. The year is dying, leaving behind it the memory of what has been, and never more will be.

This is the occasion for greetings, good wishes, and gladness, Happy New Year! It is the day of hope and fresh beginnings. Old feuds are forgotten, old friendships revived. To-day shall be better than yesterday. There shall be more patience, more courage, more faith. The cultivation of these and other virtues is, after all, the only occupation that brings full satisfaction to men of to-day. But life is short and the work of man in the direction of self-improvement incomplete.

Achievement never answers to intention. We dream of temples which never get built. The grave is more than the burying place of lifeless bodies; it is the burying place also of many a great ambition and many a noble hope. Such is the complaint of great men of all time. The tragedy and bitterness of human life is its incompleteness.

Length of days alone no more satisfies. To be sure, we all pray for it. The history of civilization is the history of man's attempts at conquest of brute nature, oftentimes unwilling to yield her bounties necessary to the life of man. How to adjust himself to his physical environment in order to live, and live long, has been man's primary concern. Science is gradually unfolding the secrets of longevity. But length of life alone does not satisfy us. We want also *intensity* of life—breadth. The cultural pursuit of mankind is to-day as engaging as that of the material. There is, in spite of the temporary moral backsliding of the world, a steady growth in the appreciation

of cultural values. Fatality, intensity of life, completeness of moral aim and culture, breadth and depth of life is undoubtedly the absorbing desire of civilized man.

Modern methods of estimating time and age lay increasing stress upon the quality of years and have less to say about the mere number of years that go to make up a human life. It is not how many years you have been about it, but what experience you have pressed into it. Men vary in regards to breadth of life as they vary in regards to length of life. Some lives are more intense and complete in character building than are others.

The condition of a life of intensity and depth of the life of the man of real culture is personality. By personality we mean personal worth. When we meet a man of power and personal worth we are face to face with a personality. The experience of life which flows from self-realization, which springs from the source of one's own functioning, thinking spirit, is what gives breadth of culture. The manifestations of a man of real culture are a sympathetic regard for all men and a passionate pursuit of justice. He sees in all human beings something deserving of love, something mysterious, something appealing.

The brotherhood of man idea, now in the air, has sociologically arrived. The conception of God as the Father of all men is the source of the idea of one humanity; it is a doctrine that follows logically from its God-conception. Individual fellowship in Christ is an adequate basis for a universal brotherhood.

That is practically the longest life in which most good is done. Men go, but their work remains.

The Contributing Editor's Page

Where Do We Go From Here?

OUR civilization lacks the sense of direction. We are not going anywhere in particular. We are constantly speeding up the pace, but we have no destination in sight. We jostle and hustle each other in our efforts to gain five minutes, but what do we accomplish after we arrive?

The fact that society has been split up into so many different groups having complex interests, often hostile, is partly responsible for this confused condition of affairs. We do not feel that we belong to each other and have a common stake in things and ideals.

This is the day of the expert, who has been wittily described as "the man who knows more and more about less and less."

Occupations and pursuits have been indefinitely multiplied. Each new interest has produced men whose business it is to give to it their undivided attention to the exclusion of everything else. A unifying ideal or purpose is the greatest deficiency of modern society.

PRESENT-DAY literature does not supply this lack. The person who goes to most of our modern writers seeking moral guidance turns away a sadder, hardly a wiser man. If he wants to know whether spiritual ideals give aim and direction to human life, he is likely to receive the information that his so-called ideals are simply his glands in action, and that what he supposes to be his faith in high purpose is nothing but the reflex of muscular activity.

Modern science does not meet our requirements. A leading scientific thinker deplors this fact. Says Professor WHITEHEAD, "We are a society of specialists and are suffering from a sense of the loss of direction."

Science has little to say to us about the hidden meanings that give splendor to service when carried to the summit of sacrifice. It is all too often blind when it looks in the direction of the values by which the soul of the race lives. It is a short-sighted guide when we ask the question, Where do we go from here?

We may not regard with unmixed approval the social order established by the earliest settlers of our country. Doubtless we should vigorously resist any attempt to set up such a system among us to-day. Bigotry, intolerance, fanaticism there undoubtedly was. The evidence of the witch-burnings is sufficient to establish this. It was a dark period for independence of thought and action. But let us never forget the splendid qualities of the souls of the men who played a great part in affairs. They were guided by a very sure and unerring sense of direction. They did not find their highest goals in material triumphs and possessions. They were trying to build a civilization according to the divinest pattern they had seen.

CAN we not recapture that lost sense of direction? We do not have to take along with it a revolting Pharisaism with its unreal, unwholesome contempt for the common things and the normal experiences of life. We do not even have to believe "in the right of the godly to police society." We can keep clear of prejudice and bigotry without losing sight of the kingdom of God in the earth, the goal of all our effort.

Doctor CADMAN, in his address as retiring president

of the Federal Council of Churches, is reported to have said, "If there is to be a great improvement in the lamentably low standard of international morality and a diminution in the sordid corruption, class bribery, and intrigue of society, a Christ-directed civilization must be achieved." The sense of direction is in those words. That kind of civilization is not the automatic product of the forces of "enlightened selfishness." It is created by men and women who, in spite of every selfish consideration and low-born appeal, hold true to the principles of an ethical gospel that counts personal values supreme, and covers the whole of life with its spiritual mandates and ideals.

Good Will Gaining Ground

THE Twentieth Anniversary Number of the Federal Council Bulletin is a sure cure for religious pessimism. It tells a story of achievement which indisputably indicates the power of a co-operating church to bring things to pass in the world where men live.

It may be a thankless task to single out any one service when so much deserves comment and praise. But perhaps nothing is worth more to us all as we face the future than the work of the council in seeking to remove misunderstanding and prejudice between racial and religious groups. Formerly there was no such means "for focusing church influence against these evils."

"To-day the Federal Council, through its campaign against lynching and its Committee on Good Will between Jews and Christians, is combating prejudice and cultivating good will."

The psychologists can show us where our prejudices come from, and what kind of material they are made of, but only the spirit of the Christ who is Good Will can uproot them. That spirit must be organized and expressed in co-operative action if it is to prevail.

Is the Treaty To Be More Than a Gesture?

WRITING in the December number of Association Men, Mr. P. WHITWELL WILSON says: "Having solemnly forsworn a resort to war, the civilized world is spending \$3,500,000,000 on armies, navies, and offensive aircraft. It is an expenditure equal to the entire budget of a wealthy and populous country like the United States.

"The number of men under arms, not reckoning reserves, is about 5,500,000, and the navies of the world aggregate no less than 5,000,000 tons of warships."

He naturally concludes that the only sure "pathway to peace" is disarmament.

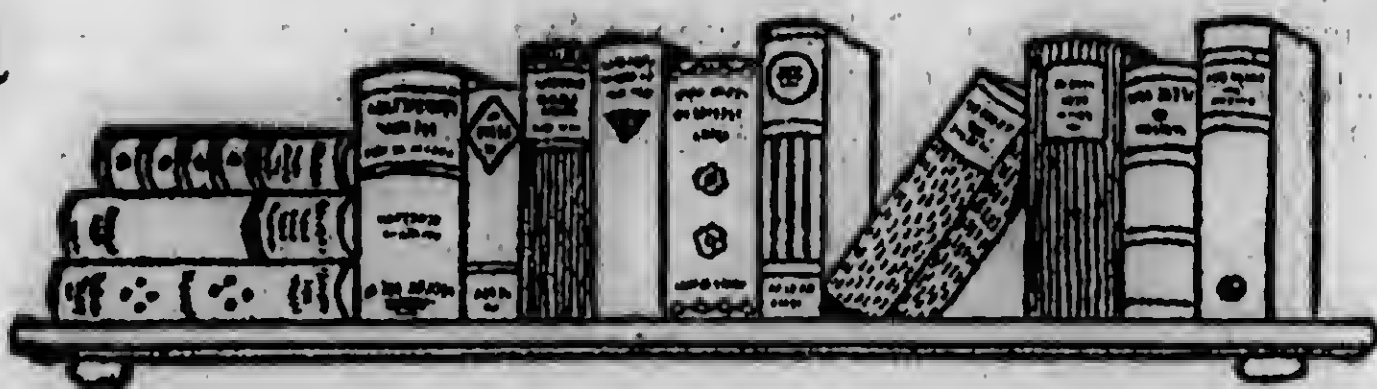
Splendid as is the Kellogg Treaty, we cannot close our eyes to the fact that unless the minds of the people of the various countries that have assented to it are prepared to support a policy of military disarmament the curse of war will not be and cannot be done away.

The danger just now is that we shall all catch up and exploit another phrase, "the renunciation of war as a national policy," without being willing to adopt measures which will make it really effective. Many will cheer for the phrase who will foam at the mouth if it be urged that the United States go in for a policy of disarmament just as rapidly as it can be intelligently worked out and put into practice.

D. D.



If I Were a Pastor Again



IT IS nearly twenty years since I left the pastorate. In the interval I have preached about as much as I did before, often for longer periods to the same congregation and sometimes with full pastoral responsibility. Naturally I have often thought of what I should do if I were a pastor again.

If I were a pastor again I should work harder, especially in my study. I should write much more, and I should write out some sermons regularly in full, for I know that there is nothing like writing to compel thinking, to secure clearness, and to guard against verbosity and superficiality.

I should buy more books and read more books and read more widely. I should get first the great books in religion, but I should read biography (and not simply of the saints), history, science, poetry, novels, and the drama, and I should carry on regularly some one line of systematic study.

I should try each time I preached to have a worthwhile subject which I had studied enough so that I had something worth while to say about it. I should try hard to find out where people lived and what really concerns them, and then to "get them" with that sermon.

I should, in my work as church leader, confer more with the best minds of my people, not only in official gatherings, but personally. I realize now that I might have gained more help and wisdom this way, and that I could better carry my people along with me if we were following our plans instead of my plans.

I should ask God for more of the grace of humility and teachableness, and for the rare ability to receive criticism and suggestion and to profit by them. Then I should invite such suggestion and criticism from those I trusted as regards my preaching and pastoral work. I realize far better now how men who love the church and are loyal to their pastor could often help him greatly by some simple word, but hesitate for fear of wounding or giving offense.

I should do more in the way of a teaching ministry—not prosaically, I trust, and not in dead and dull matters, but with the realization that people lack knowledge and clear conviction about the great themes of life, that these are the questions of supreme interest to them, and that they will listen gladly to one who has earned the right to speak by study, and who can make the great subject clear to others because he has thought it through himself.

I should preach more the religion of comfort and help. I should not wish to abate an iota of the message of moral duty and high social ideal, but I recognize more with each year what is the deepest concern that people have in religion, namely, that it shall make God real and bring comfort and courage and hope and strength for life.

I should give more attention to the aspect of personal devotion and public worship. I should be eager not so much to multiply the forms of worship as to enrich its spirit, to make the church service a place where God should become real and people should be helped to com-

A few of our church leaders filling important administrative and educational positions tell us what they would do.

munion with Him. I should give this matter careful study at the hands of wise teachers, and give each service careful preparation. I should write out my prayers frequently, sometimes read them, and often read the books of prayer in preparation. And I should seek to teach my people the art of private devotion.

I should seek to give my people a wide vision of the kingdom of God in terms of social movements and missionary ideals and efforts, as I tried to do twenty years ago. But I should give less time to abstract ideals and general exhortation, and more to hard study which would make possible informing and inspiring discussion. Without such work I should not expect unselfish service or generous giving.

* * *

THIS question is, for me, hypothetical. I am not likely now to be a pastor again. But I probably would be the kind of pastor I was. I began with youth and inexperience, and would have to begin again with youth and inexperience. There is no way to give an inexperienced young man the ripened experience of an old one. The experience, in other words, is not a thing that can be imparted by one man to another. It can only be acquired by each man for himself. If I were to try, therefore, to answer what I would do, I would be compelled to make a hypothetical reply based upon conditions that will not come again in my life.

There is, however, a much more serious question for me and for all the men past fifty. What will we do with the years that may remain? My great anxiety is over the men no longer young, the men who have settled down and who have all too largely sat down. We have no chance to repair the damages of our youth or correct the imperfections of our early work except by advising other youth to avoid them. For ourselves our chance lies ahead in such years—probably few—as remain. A good deal more practical question, therefore, for me is not what would I do if I were a pastor again, but what I will do in that state of life in which I find myself and at that age that I have reached. Well, here are two or three things:

First: I will read hard, able, great books, God being my helper, and will study, all the time, big subjects. A psychologist once said that there was no more mental wear and tear in studying a big subject than a little one. But I will try to keep my mind elastic by stretching it upon large literature and supreme themes.

Second: By God's grace, I will dream the dreams of a man of my own years and not pretend to be seeing the visions of the men forty years younger. I will not affect to be as young as I once was or to possess a youth that is gone. Age deserves to be treated by the possessor of it with more respect than that.

Third: I will resist the tendency of age to mental hardening and unresponsiveness. It was the fear of that that led Arthur Balfour to retire from the leadership of the House of Commons. He feared that he would not be

appreciative of and responsive to new issues, new points of view, and new men. I have seen a few men in my life who have brought forth the fruit of responsiveness, mental elasticity, spiritual vigor, and a marvelous life even in old age.

Fourth: I will expose myself to the influence of people younger than myself, even to those much younger. Maybe their visions, which are their own under God, may stimulate and keep my dreams alive.

And all the time I hope to keep in living touch with the everlasting Lord who does not grow old, and at work with Him in the endeavors that keep the soul of the world alive.

• • •

WHAT would I do if I were in the pastorate again? Frankly, I do not know what I would do. Conditions have changed so greatly in twenty years, the problems of the pastorate have become so numerous and complex as compared with what they were when I was young, that I would be almost afraid to undertake it again.

To prepare two fresh sermons a week, teach a Sunday-school class, conduct the mid-week service, supervise the organizations and activities of the church—and they are legion—look after the sick and the shut-ins, search after the erring and the stranger, coddle the disgruntled, flatter the officials, and do the thousand and one other things a modern minister must attempt to do, requires a higher order of diplomatic, prophetic, and administrative genius than I possess. I bow my head in “wonder, love, and praise” in the presence of the men who are making a success of the Christian ministry to-day. God bless ‘em! They deserve all they get and a thousandfold more, both in this life and in the life to come.

But if I had to do it, and do it I would, and gladly, if I thought I could succeed at it, I would put my first and major emphasis on my preaching. I would seek to do my level best to enrich and enlarge the minds and lives of my hearers. I would try to make them see and feel that the things of the spirit are the real and worth-while things in the world; that life consisteth not in the goods a man possesseth; that creature comforts and pleasures that come and go with wealth cannot add a cubit to a man’s stature or contribute to his permanent happiness. Life is more than meat and the body more than raiment. What a man is in his soul, what he possesses of peace and joy, of love and hope, of aspiration and trust—these are the great things that make living worth while.

There are disappointed and disillusioned people in every parish, men and women who are discouraged and disheartened, who need a Power higher than themselves to help them. There are others who are beaten and broken—men and women who have trifled with the moral laws of God and have been crushed by them, who need healing and forgiveness. They are homesick for their Father’s house, but they don’t know how to find their way home or what their welcome will be if they arrive. They long for someone to shepherd their souls and lead them home to God.

Men and women need more than a “cosmic force”; they want a God who thinks and feels and wills and loves men; One who can enter into their experiences and can understand and sympathize with them. To all such I would preach the Father whom Jesus revealed. The One who is slow to anger and plenteous in mercy, who forgives and who heals the sins and hurts of His children; who binds up the bruised, imparts His strength to the weak, and comforts the broken hearted. A God who is as real as they themselves; whose dwelling place is not only in the heavens, but on earth among men. A God who is invisible to the eyes of men, but who is sensible to every heart that will receive Him.

To put my message across I would put my emphasis upon expository preaching. The Bible is the most complete and perfect mirror of human nature—its hopes and fears, its strivings and its longings, its successes and its failures. There is no other book so suggestive, so rich, so fascinating, so appealing. It is a fountain of living water flowing full and free to quench the thirsts of men. The preacher who can tap its sources will never lack for hearers.

I hardly dare to say it, yet frequently I think it, we depend for our inspiration too much upon what men like ourselves think and say. We read and study and search to discover what others are thinking and saying. Our sources are human and therefore they are weak—too weak for the work we have to do. The real power in preaching is the Word who became flesh and dwelt among us and whose revealed glory still holds a perennial interest for men.

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WERE I again a pastor I would rely more upon the teaching of Christianity. With simplicity and power Jesus sedulously taught apex-truths to hearers less exposed to questionings than are mine. About God, brotherhood, immortality, and His other vitalities I would preach. I would not dogmatize in abstractions. Beginning with the semi-affirmations and the demi-skepticisms amid which many grope, like a shepherd I would try to feed my flock. My name would be even less often in the newspapers. I would not have sensation-seeking crowds. Worshiping souls I would have, whose earnest attitude and deed would be the robust prayer of Chrysostom—“Grant me in this world knowledge of Thy truth, and in the world to come life everlasting.”

Systematically I would train my people to a sensitive spiritual life. Our flat, self-satisfied faith has insufficient awe, wistfulness, penitence, passion. These cannot be galvanized by exciting sentimentality. They are born in frequent and prolonged meditation upon God as come nigh in Jesus, in the practice of prayer, in adventure and self-sacrifice for the right. Thereby God becomes a compelling, transforming, and often a glowing fellowship. Effectively then can be presented the social gospel, which is emphasized futilely to people unprepared for its recognition and unpelled to obey what they can perceive.

I would be more purposive in my pastoral contacts,



yet not so obviously as to seem official. Day-by-day, home-to-home calling would be a minister's most irksome duty did he not like folks. Without such liking why be in the ministry? Individuals respond to sympathetic understanding with relief-giving confidences. Preachers thus trusted are saved from exploiting artificial problems. In sharing the sins and sorrows of others, they realize the motives of the Saviour. Approbation succeeded amazement as I heard Doctor Fosdick say he measured the value of a sermon by the number of people it brought to him. Because of his universal comprehension, Doctor Cadman is a ubiquitous counsellor. His painstaking pastoral attentions are his most fruitful influence.

I would recognize that the pastorate, despite its disappointments, is the happiest of ministries. To marry exultant young people, to baptize the child of some adoring parent, to stimulate the tempted to displace peril by aspiration, to convey hope's light to the darkened, to receive more affection than is conferred upon any other sort of minister or upon anyone else—these are life's richest opportunities and most enduring delights.

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IF I WERE in the pastorate again I would put special emphasis on some things which I think the demands of the day require.

A strong emphasis on preaching, especially of the expository type. From a wide experience in different parts of the country, in Annual Conferences and other ministerial groups, in summer schools, Bible institutes, and in churches of different denominations, I find more people vitally interested in what the Bible teaches and how those teachings can be related to everyday life than in any other one subject.

If fanatics can draw crowds of people to hear their misinterpretations of the Bible because the people are interested in the Bible, how much more ought that interest to be capitalized for genuine and reverent exposition. Men want to know God, to do right and to be happy, and the Bible is the best one means to that end.

I would have a counsel office at least one night in the

week, and two nights if necessary. I would make Friday evening, from seven to nine, young people's office night, to give them counsel on religious perplexities, Bible difficulties, and personal problems. I would have a small library of strong, up-to-date books on the subjects involved to put at the young people's disposal so that they might meet the new problems in science, philosophy, and psychology without injuring their faith. They are bound to meet them in college, and the average Sunday-school teaching is not adequate to their need.

I would have a quiet visitation evangelistic program going on for eight months in the year in charge of eight carefully selected and trained small groups, each group to give at least one afternoon or evening a week for one month to that task. That would keep the church evangelistically alive and expectant and at the same time give the parish good spiritual oversight.

I would have my mid-week meeting one half hour devotional and the other half hour given over to reports of the religious work done in the parish during the preceding week. The best way to get work done is to assign tasks and require reports. Idlers will then either get busy or get out.

I would have most of the social calling in the parish done by laymen. They could keep the pastor informed on all cases that needed his immediate attention and leave him more time to give to the sick, strangers, and to the unchurched. It would also give him more time for study and for community matters that lay outside his parish. In this way his pastoral efficiency could easily be doubled.

I would have one Sunday evening service instead of two, by combining the Epworth League with the evening preaching service and by giving the young people a large part in that service. That would give the young people the poise and wisdom of maturity and the older people the courage and enthusiasm of youth. Both groups would better understand each other and the present conflict might become a hearty cooperation.

All this I would try to do if I were in the pastorate again.

Things Heard and Seen in Mexico

By Hubert C. Herring

MY ACQUAINTANCE with Mexico extends over four years. I first went to Mexico in 1924, to attend the inauguration of President Plutarco Elias Calles, and I have been there for longer or shorter visits each year since. I have met President Calles three times and have interviewed him for the Advocates. I have met and known the members of his cabinet, some of them intimately. I know scores of the men and women in Mexico who are leading the destinies of business, religion, education, and the arts. I am writing this article to summarize the impressions of the past four years in Mexico.

There is no study more fascinating than the study of a nation in transition; the appraisal of a people roused after centuries of oppression and ignorance, striking out for the possession of its soul. Among such nations, Mexico has its fascination. In a peculiar sense Mexico has claims upon our attention. She is our next neighbor. For good or ill,

our destinies are related. Her health and her wealth rise and fall with ours. Her stability depends largely upon the treatment we accord her. We can make her or break her, for our armies are great and our gold is powerful.

Mexico offers the nearest laboratory for the proving of the genuineness of our protestations of peace. Politically, Mexico is sensitive to the attitude of our State Department. When the winds from Washington blow warm, a Mexican administration is strengthened; when they blow chill, its stability is threatened. This may not be the case forever; it is the case to-day. When harsh notes went to Mexico from Washington, they had the effect produced by malicious gossip upon a bank; but when President Collidge redeemed the record by sending Dwight Morrow as ambassador, the air cleared, the rate of exchange improved, the revolutionists subsided, and Mexico saw the sun.

From Revolution to Order

Mexico must be judged as a nation just passing from the stormy days of revolution. It is unfair to judge a nation in revolution by the standards which apply to nations at peace. It would be interesting to compare the Mexico of 1928 with the United States of the year 1800. We were a more literate people in those days than is Mexico to-day; we had a better equipment in leaders; we had a tradition of orderly government—in spite of all that, our fathers did not find it easy to win financial solvency, political integrity, and an honest handling of national business. There was graft and bitterness and treason in those days, even as there is to-day in Mexico. The marvel is not that Mexico does so poorly, but that she does so well.

I was in Mexico during July and August this past summer. Three Sundays in July are pictures on my memory. On the first Sunday in July, a national election. On the second Sunday, the President-elect, Obregon, reached the capital, and was greeted by thousands who thronged the streets of the Mexican capital. On the third Sunday, the body of Obregon was carried through the streets to the railroad station.

I close my eyes, and see again that funeral procession slowly making its way down Avenida Juarez. President Calles walked with bowed head. Calles is the symbol of a revolutionary movement which has been seething or raging for one hundred and eighteen years. It began with a ragged priest, Hidalgo, who in 1810 took up the gage of battle against the Spaniard. The torch of freedom burned luminously in his hand, but Spain was strong, and Hidalgo fell. The torch was passed on to Morelos and to Iturbide, but Iturbide betrayed his country and dreamt of new empires and new emperors. The century which followed Iturbide has been a century of countless betrayals, recurring hopes, and swiftly following defeats. Santa Ana played fast and loose with his people. Benito Juarez snatched up the torch, and for a few brief years Mexico dreamt again of freedom, of peace, of democracy. And then another betrayal at the hands of Porfirio Diaz, whose

thirty years of dictatorship brought comfort to the powerful and sodden poverty to the poor. In 1910, the spirit of Hidalgo and Juarez was clothed in flesh in the person of Francisco Madero. Madero, valiant knight that he was, was not strong enough, and his work opened the floodgates of civil war, ten years of bloodshed and uncertainty. Then came Obregon and Calles. Obregon pacified the country, and Calles has gone far towards organizing it.

A Country Ready to Go Forward

The four years of President Calles' administration leaves the country prepared and eager for advance along many lines. As I study Mexico, I find several points of promise.

First, Mexico has made progress in winning a measure of honesty in governmental affairs. Mexico has always had graft. President Calles has tightened the lines. Public business is slowly but surely accepting the new standards of personal and public responsibility. A new type of public servant has come into office. A score of young men occupy positions of commanding trust, young men who are well trained and able, and who have great dreams of what Mexico may become. Foreigners who do business in Mexico tell me that it becomes easier every year to do business in Mexico. There is less waste, less corruption in the courts, less bribery of officials.

Second, Mexico has made rapid strides in public education. The outstanding figure in Mexican education is Moises Saenz. He is a twentieth-century apostle, fired by holy zeal, determined to carry the best which Mexico has to offer to the last and to the least.

Mexico is poor. Wars and rumors of war lay a heavy hand upon her national treasury. In spite of this, the federal budget of Mexico assigns twenty-five million pesos to education. It is a meager amount when compared with the sums spent in New York City alone; but it is a stupendous act of faith when one considers the poverty of Mexico.

Under the administration of President Calles, agricultural schools have been built, and the way prepared for



Ewing Galloway

DRY GOODS MERCHANTS IN MEXICO CITY PUT THEIR FABRICS OUT ON PAVED STREET TO DISPLAY THEM

training the Indian for the use of his land. Rural schools have been established in villages which never had a school, villages tucked away in distant valleys among the mountains. Over three thousand such rural schools stand to the credit of the past four years. In the cities open-air schools have been opened, and all manner of experimental schools for the education of the people in the control of life. And they are good schools.

Third, Mexico has made progress in her program of land reform. She has boldly sought to restore the land to the Indian. She has divided great estates, parcelling out the land to villages and to individuals. In this effort, the leaders of Mexico have been dominated by genuine zeal to right ancient wrongs. It has been a difficult task. The efforts of the government to insure justice have been met by the cry of confiscation. There have been abuses in the application of the land laws; there have been public officials whose zeal for wealth has swallowed up the desire for justice. There has been progress against all odds, and there are honest officials who enforce the law with even hand and without graft. Such a one is the new President, Portes Gil, who as governor of his own state won marked distinction for his fearlessness and honesty.

Fourth, Mexico has made progress in her regulation of the oil industry. This has been, and is, the most dangerous issue in Mexico. Foreign capitalists control the oil industry. Such men as Doheny and Sinclair have been large factors in the Mexican oil development, and they have dealt with Mexico no more honorably than they have dealt with the United States. For the present the Mexican government has called a truce on the controversy. The moderate counsels of Ambassador Morrow prevailed, and both sides in the conflict are submitting to peaceable methods of study and mediation.

The Government and the Church

Fifth, Mexico has gained ground in the church controversy. The Roman Church in Mexico was the historic ally of the conqueror; she had been involved as the chaplain of privilege and power; when the last phase of the revolution broke, the wrath of the leaders broke about the church. The church laws of the present administration are harsh; they have stripped the church of every familiar right; her priests cannot vote or hold property or express themselves on public issues; the control of education is taken from the church; church property is nationalized; and the church is required to register priests and property with the state. The government has held fast and has won a partial victory. I have much sympathy with the position of the church. I cannot see how, with her peculiar teachings and honest convictions, she could do other than resist the state's demand. On the other hand, in the light of the long history of the Roman Church in Mexico, I understand the reasons which prompt the government to its action. I hope that the two parties to the conflict may soon find a common meeting ground, and that peace will be restored. The religious future of Mexico rests with the Catholic Church. I wish her well.

Sixth, Mexico has won a large respect for her diplomacy. Mexico is placed in a difficult position, both in relation to the United States and to the other Latin American countries. Mexico is proud. She prides herself upon her national sovereignty, and any threat to that sovereignty is deeply resented. There is no denying the fact that at times she has been threatened by the attitude of Washington. The very happiness of the present situation due to the presence of Ambassador Morrow only serves to emphasize

the exceeding unhappiness of our relations to Mexico during the greater part of the past eighteen years. Mexico's representatives at the Pan-American Conference at Havana won the respect and admiration of all present. Mexico to-day stands with head up before the nations of North and South America.

These achievements—and they are genuine achievements won in the face of well-nigh insuperable odds—tell something of the story of President Calles and the four years which close this month. President Calles has won the respect—in some cases, the grudging respect—of practically all classes in Mexico. Foreign residents in Mexico City, who, two years ago, were denouncing Calles in bitterest fashion, to-day admit the quality of his genius and accomplishment.

On September first, President Calles appeared before the Mexican Congress and made the address which many thoughtful Mexicans view as a high mark in Mexican history. He said that he is out of the race for the presidency, that the day of the military chieftain is gone, and that it is high time that Mexico forsook the era of revolution for the era of constructive and democratic government. I believe that he is honest in this utterance. I believe that he has the support of the ablest leaders, and that, barring any unforeseen accidents, Mexico is in a better position to push on in the ways of freedom and self-respect than at any time in her history.

Educating Ourselves in Right Attitudes

What part shall we play? Well, different parts are assigned to different people. The bankers can serve Mexico, and in a way which will not stifle her pride and self-respect. The educators, through sympathetic interchange, can cooperate in her educational program. The church forces, through the free offering of trained leaders, social workers, and teachers, can render whatever aid the Mexican leaders may welcome. The great Foundations, through their international work for health, can cooperate. But there is something greater that we can do; must do. We must educate ourselves in decent attitudes towards the people of Mexico and Latin America. What are these attitudes which will make for peace and mutual regard?

Some attitudes do *not* make for peace. The attitude of superiority does not make for peace, nevertheless it is probably the dominant element in the attitude of the people of the United States toward Mexico. Born of this attitude of superiority is the desire *to be good* to the Mexican, *to do good* to the Mexican. It is an unhealthy attitude, an attitude which you never assume towards one whom you consider your equal.

The peace-making attitude is that of *appreciation*. We shall never get far with the Mexican or any one else until we discover that the Mexican has a culture rich in beauty and truth, that the Mexican has a sensitiveness to spiritual values which we might well envy, that the Mexican has good things for us as certainly as we have good things for him. Let us be swift to offer Mexico the good things of our civilization, and swift to take of the good things which Mexico has to offer.

Last of all, let us boldly demand of our representatives in Congress and in the White House that Mexico be given a free hand to develop her own national life. Let us demand that the United States keep hands off. Mexico, it is true, may make mistakes. It is the privilege of a sovereign nation. We make a few ourselves. The making of mistakes is the costly school in which peoples learn to make nations.

Sunday School Lesson

INTERNATIONAL SERIES

By the Rev. Edward R. Lewis, A.M.

THE FATHERHOOD OF GOD

FIRST QUARTER. LESSON I. JANUARY 6

General Lesson Title—Our Heavenly Father.

Lesson Material—Exod. 34. 4-7; Psa. 103. 1-5, 10-14; Isa. 40. 27-31; Matt. 6. 24-34; John 8. 8-6; 4. 20-24; 8. 40-47; Rom. 2. 2-11; 8. 14-17; 1 John 4. 7-16.

Golden Text—

Like as a father pitieth his children,
So Jehovah pitleth them that fear him.
Psa. 103. 13.

OUR CHRISTIAN FAITH

The Living God. It is fitting, in a course entitled "Some Great Christian Teachings," that the first lesson should be, "The Fatherhood of God." This teaching, that God is a living God, Father of all mankind, is the grand doctrine of the Bible. The first three blocks of material in our lesson are taken from the Old Testament. By implication at least the Old, as well as the New, Testament proclaims the Fatherhood of God.

In the chapter from Exodus we read, "Jehovah descended in the cloud, and stood with him there." The God of Moses was a real Deity, a majestic Presence, who appeared to him in person. Here was no abstract principle, but a personal God, who proclaimed Himself, "Jehovah, a God merciful and gracious, slow to anger, and abundant in lovingkindness and truth."

"Bless Jehovah, O My Soul!" From another passage selected for our lesson we may echo this joyous exclamation of grateful worship. The psalmist exults in a God so alive, so gracious, so compassionate. Only as we share his adoration can we enjoy like exaltation of spirit.

For our God is God of the living, not of the dead. This forever must be the rock of our hope. If truth and love and righteousness be at the heart of things, then may we, His "true-hearted," hope for eternal fellowship with the Father. All true hope and genuine trust, from childhood's faint stirrings to maturity's faith assured, look to God, of whom our comprehension is the highest principle, the loftiest ideal, of the moral life.

"Seek Ye First His Kingdom." If we put God first, then our lives are thrown into right perspective. When we have received God as our inmost and genuine life, and have made free surrender of our wills to His will, then our individuality has attained its destined dignity of personality, our finiteness has found its universal essence; then we have first truly learned to live.

"He Increaseth Strength." Development will still be necessary, but the strength will be provided. Isaiah exclaimed, "He giveth power to the faint!" After the divine commitment, progress will be within the sphere of conscious determination to live in obedience to God's will.

Progress there must be. If the fight is worth the victory, it must be well fought. In the light of God's purpose, our ideals of duty and service and love will be seen more clearly; their appeal to our faithfulness will be felt more strongly. In the pursuit of our ideals, the requirements are consecration and endeavor. "The only Sinai is a fresh height of man's moral nature." This achievement comes only with whole-hearted devotion to the appointed task and to the God who gave it. When the mountain vision is attained, the entire life is transformed.

Spirit Born. But the believer, even while climbing the weary heights, or crossing (it may be) the shifting sands, has a yet more satisfying relation to the Infinite, in prayer, the joy and strength of communion with God. In the selections from John we learn that we must be born of the Spirit, and that

they who worship Him must worship "in spirit and truth."

To be sure, we may admit that, in accepting God as our Guide, we are communing with Him in a sense; for we are seeking to be loyal to His will. However, in the act of devotion, this conscious relation is made definite and explicit as a thing realized and complete. "We give embodiment to our inward elevation to that unity which lies beyond all difference. We gather up our fragmentary temporal life into its anticipated eternal harmony. We forecast and enjoy, amidst the efforts and struggles of time, the sweetness and rest of the blessed life that is to be."

THE LESSON IN DAILY LIFE

The Practice of Prayer. Faith in God must be translated into the practice of prayer. Only in this way does the doctrine of the Fatherhood of God become a living reality, a vital power in our daily experience. Not only may we look across the valley of our sorrow unto the hill where shines a clearer day; not only may we behold the Rock of Ages through the mists of life's vicissitudes, but ours is the supreme privilege that we may drink of the very fountain of life. We may not only have faith in our God as Judge and Justifier, but may enter into conscious and intimate communion with Him as the Father of our spirits in the peace of devotion, in the contentment of prayer.

Determiners of Salvation. Paul taught that, after all, we determine our own destiny. He had a good deal to say concerning the righteous judgment of God. According to our attitude and works, so shall it be rendered unto us. In the spiritual world, as elsewhere, the law of sowing and reaping obtains.

In the lesson selection from Romans, chapter two, it is significant that Paul saves the phrase, "eternal life," for the end of the clause, "patience in well-doing" comes first; then come "glory and honor and incorruption"; they who seek these shall find "eternal life." The last is determined by that which precedes it in the qualities of faithful and honorable living.

"Children of God." Paul declared that, if we are led by the Spirit, we are the sons of God. How do we know this splendid truth? The Spirit Himself beareth witness, Paul said, "beareth witness with our spirit, that we are children of God." What an astonishing declaration! And yet we know that it is true. Do we have this witness of the Spirit?

If not, or if the experience is not satisfactory, yet us examine with care our conception of the Fatherhood of God, and with prayerful earnestness let us consider our intimate relations with the Father.

GROUP COURSES

Primary—Ruth Is Kind to Her Mother.

Junior—Elijah Condemns the King's Injustice.

Intermediate—What Is Our Local Church Doing?

Senior—First Impressions of Jesus.

Missionary Interpretation

LESSON FOR SUNDAY, JANUARY 6, 1929

"All things shall be added unto you"

(By D. D. Martin, D.D.)

The new year begins with thirteen lessons on the fundamentals of Christian teaching in the New Testament. They start with this lesson on the "Fatherhood of God." It is taken from the Sermon on the Mount. The purpose is to quiet us regarding the future, making it clear that our heavenly Father is interested in everything that is for our good, and that if we are entirely given to His service He will have the eye of His parental love and interest on us. This family compact with the heavenly Father is the basis of assurance that "all things shall be added unto you."

God as a Father is not known in the non-Christian world. There is no light to chase the clouds from their sky. Happiness regarding the future is scarcely known. Most are in poverty in this life, and have no morning star of hope for the life to come. They live where nature is at its best, but no one has interpreted its open book to them as we have it in this lesson. They hear the singing of the birds, but do not know that they are of more value to Him who gave the bird its song. They see the beauty of the flower, but do not understand that they are provided with a fadeless robe of heavenly beauty.

This is a world filled with heartaches and sobs because its children have gone away from the Father's house, and know not the way home. It is the work of the missionary to find them where they are and bring them back. The lost ones can be found in every land and in the islands of every sea, and their condition is most appealing. We fear to go or send to their help lest we come to want of the good things of life, but He who said, "Go ye into all the world," said also, "All things shall be added unto you."

How much and what is included in "all things" we cannot say, but our love and confidence should assure us it does mean all that is for our good. The most of our worry is regarding little things. The Father of our spirits wants our hearts set on the larger things of life, putting first things first. If we are in the King's business, seeking only His interests, in His infinite wealth of grace He will care for us.

GAMMON SEMINARY.

Epworth League Topic

JANUARY 6

By A. H. Beardsley

SOME PROBLEMS OF THE CHANGING ORDER

(Luke 5. 36-39)

Any social order involves a spirit and an organization. The spirit expresses itself through the organization. When we speak of a changing order we think of a change in the spirit living in the order; also a change in the institutions which make up the social life, and through which the spirit expresses itself. Because the change in the social order involves both the spirit of the order and also the organization of it, our problems will be found around these two points.

The most important thing about any or-

ganization, as well as a person, is the spirit. This is all-important. But quite often we forget this and act as if the most important thing were not the spirit, but the organization. Consequently when we want to make changes for the better, we begin to make changes in the organization instead of examining the spirit and seeing if it needs changing. It is easier to change details of organization than it is to change the spirit which lives through the organization. The only way to deal with a bad spirit is to

change it. To do this we must examine the motive, and if it is unwholesome we must admit it, and set about to change it.

The first problem, then, of our changing social order is to recognize the bad spirit that lives in much of it, and realize that we cannot go far in building a better world until we have a better spirit in it. Looking at the social order, we find much of it based on greed, love of power, and desire for pleasure. On these motives no great social order can be built. But instead of recognizing that the trouble with the social order is its spirit, we try to alleviate its evil results by shortening the working day, by strengthening labor organizations, that they may compete with organized wealth, by limiting the size of battleships, etc. These all have to do with the details of organization, but do not challenge the spirit of the organization, which produces the evil results which we want to get rid of. A thief may be dressed like a thug or as a gentleman, but if his desire is to steal, he is a thief, regardless of how he is dressed. A bad spirit can express itself in good clothes as well as poor. In society, just as in persons, we need constantly to examine the motives which underlie its actions,

and not be fooled by a pleasing exterior, or be satisfied with making exteriors good.

On the other hand, there is a tendency to try to put new motives into old exteriors, which were created under the stimulus of other motives. Jesus said if this were done, the old forms would be destroyed; but what is more tragic, the spirit would be so cramped by the form that it would finally be lost. It is the law of life that every spirit must create its own forms to express itself through. The form is always determined by the spirit, and not the spirit by the form. This is illustrated by the way Christianity created new institutions for itself, and could not be contained in the old Hebrew mold. Christianity would have died, had it been forced into the old Hebrew church, with no possibility of change. When the spirit of democracy entered government, it changed the form of government, taking only such parts of the old as it could use and adapt, and creating other forms which were entirely new. Any change in spirit will change the institution into which it is introduced. The sad fact is that we often want a new spirit, but we do not want to change our forms.

Mississippi Conference Appointments

BROOKHAVEN DISTRICT

G. W. COLEMAN, *District Superintendent*
Box 524, Brookhaven, Miss.

Brookhaven Ct., Walter R. Windham. Bridgeville, B. J. Cooper. Crystal Springs Ct., W. M. Emmerson. Brookhaven-Carlos, J. H. Smith. Crystal Springs, H. E. Morgan. Columbia, B. J. Brooks. Florence, R. Berry. Foxwood-St. Paul, N. Scott. Cocomo-N. Bethel, F. L. Alfred. Hub, L. T. Jones. Hazlehurst-St. Morris, B. W. Robinson. Kenolia, J. L. Chrisler. Lampton-Zion Ridge, W. H. Smith. McComb, P. R. Stephens. Riles and Oma, T. M. Jefferson. Summit-Magnolia, N. W. Ross. Tylertown, D. R. Bentley. Wesson, P. R. Stephens. Monticello, A. D. Smith.

GULFSIDE DISTRICT

A. L. HOLLAND, *District Superintendent*
Bay St. Louis, Miss.

Basin, D. D. Armstrong. Bay St. Louis, to be supplied. Biloxi, P. H. Rembert. Bond and Wiggins, James Gaddis. Escatawpa, Frank Smith. Gulfport: St. Mark, M. P. Johnson; Haven, W. H. Nicholson. Handsboro, A. H. Lathan. Lumberton, A. M. Quinn. McHenry, J. C. Gillewiepie. McLain, A. G. Triplett. Merrill-Vernal, J. A. Tatum. Moss Point, G. W. Williams. Ocean Springs, J. B. Campbell. Pass Christian, J. M. ShumPERT. Picayune, A. J. Thompson. Richton, J. J. Ford. Waveland-Pearlington, S. G. Roberts. Keln, M. C. Phillips.

HATTIESBURG DISTRICT

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JACKSON DISTRICT

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tral, J. W. E. Bowen, Jr.; Pratt Chapel, A. B. Keeling. Jackson Ct., E. J. Milsap. Georgetown, R. B. Anderson. Lampkin, to be supplied. Morton, N. E. Goodloe. Lillian, R. L. Carpenter. Pelahatchee, L. A. Patterson. Pelahatchee Ct., to be supplied. Yazoo City, St. Stephen's, J. I. Isabel. Yazoo City Ct., D. H. Tyler.

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2716 12th Street, Meridian, Miss.

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Upper Mississippi Conference Appointments

CLARKSDALE DISTRICT

C. W. BUTLER, *District Superintendent*

Beverly and Oak Grove, W. M. Maxwell. Belen Mission, to be supplied. Clarksdale. M. J. Stalling. Coahoma and Jones Town, L. W. Washington. Clayton Mission, F. P. Thomas. Darling and Sledge, Grant Orange. Gunnison, A. L. Hickman. Lambert-Crowder, I. R. Butler. Minter City, P. A. Lemon. Philipp, J. H. Herron. Ruleville and Drew, P. H. Jackson. Ruleville Ct., Martin McCullough. Shelby and Mound Bayou, J. M. Walton. Shellmound, D. D. Shelley. Webb, C. W. Evans.

DURANT DISTRICT

C. V. HEFFNER, *District Superintendent*

Ackerman, G. W. Weatherly. Durant, B. H. Ashford. Ebenezer, G. H. Boyd. Goodman, L. I. Young. Huckleberry, W. M. Hunt. Kosciusko, J. P. Watson. Kosciusko Ct., W. M. Higgins. Lexington, T. J. Tolbert. Lexington Ct., A. Wilson. Louisville, A. A. Wright. Louisville Ct., E. M. Byrd. McCool, J. H. Everett. Pickens and Sallis, W. C. Hilliard. Pilgrim's Rest, J. F. Weatherly. Sturgis, L. D. Campbell. Sulphur Springs, C. L. Wright. Weir, E.



Yuletide Greetings

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VICKSBURG DISTRICT

J. R. ROSS, *District Superintendent*
915 Pine Street, Natchez, Miss.

Bolton, W. L. Marshall. Bolton Mission, to be supplied. Bude, J. W. James. Clinton, L. W. Price. Centerville, Chas. Nelson. Cary, J. M. Turner. Edwards, W. E. Rucker. Fayette, J. C. Smoot. Harrison, P. S. Olive. Kirby, I. H. Thomas. McNair, A. L. McFall. Meadville, P. W. Baldwin. Natchez, G. C. Ford. Union Church, A. G. Crump. Vicksburg, J. C. Hibbler.

D. Cameron. Conference evangelist, D. M. P. Hazeley.

GREENWOOD DISTRICT

J. H. WESLEY, *District Superintendent*

Avalon-Mooney, W. M. Love. Belzona-Inverness, J. H. Talbert. Carrollton, Wm. Brownridge. Duck Hill, J. H. Gaston. Greenwood, E. R. Miller. Greenville, N. G. Crawford. Morehead, Morgan City, and Sunflower, R. L. Howard. Indianola, F. P. Leonard. Itta Bena, J. H. Byum. Kill-michael, E. H. Homes. Hallandale, to be supplied. North Carrollton, M. L. Ross. Schlater, A. A. Marsh. Shaw Ct., Morning Star, and St. Paul, A. L. Williams. Valden Ct., W. D. Reid. Winona, J. W. Winbush. West Mission, to be supplied.

HOLLY SPRINGS DISTRICT

A. G. COLE, *District Superintendent*

Abbeville, Z. T. Powell. Alesville, P. R. Jenkins. Grenada, G. M. Chisholm. Grenada Ct., W. S. Leake. Hernando, B. L. Lee. Holly Springs, E. F. Scarborough. Holly Springs Ct., W. N. Redmond. New Albany, A. G. Marshall. New Albany Ct., N. O. Griffin. Oxford-Water Valley, S. J. Mack.

Oxford Ct., A. E. Tyler. Pontotoc, J. L. Glenn. Pontotoc Ct., Samuel Miller. Potts Camp, O. W. Crump. Potts Camp Ct., H. F. Bankhead. Ripley, M. C. Pulliam. Ripley Ct., Monroe Hill. Sardis Ct., W. H. Moody. Area evangelist, J. W. Golden. Left without appointment to attend school, Charles A. Talbert.

STARKVILLE DISTRICT

D. GREEN, District Superintendent

Bradley Mission, J. A. Harrel. Brookville, J. W. Byrd. Columbus, St. James, C. H. Pierson. Columbus Ct., R. B. Adams. Crawford, D. E. McNair. Eupora, H. T. Cook. Longview, C. P. Ashford. Macon, B. S. Pegues. Macon Ct., L. V. Kinard. Mashulaville, E. D. Montgomery. Maben, H. G. Montgomery. Rock Hill, J. J. Johnson.

Shuqualak, C. A. George. Shulqualak Ct., J. R. Nevils. Starkville, E. A. Mays. Starkville Ct., D. D. Reld. West Point, Tlbee, J. W. Jones. West Point Ct., E. O. Gilmore.

TUPELO DISTRICT

B. W. WYNN, District Superintendent

Aberdeen, J. L. Kling; Second Church, N. H. Cooperwood. Amory, J. M. Marsh. Amory Ct., S. Houston. Athens, W. F. Burton. Bellefontaine, W. M. McCaskill. Corinth, C. H. Maxwell. Corinth Ct., G. W. Hunt. Houston, W. B. Rogers. Houston Ct., B. J. Marshall. Nettleton, R. D. Gerald. Okolona, R. L. Sweeny. Okolona Ct., J. H. Clay. Pleasant Valley, J. T. Cannon. Pyland Mission, W. A. Wandick. Strong, S. S. Brown. Tupelo, W. H. Golden. Tupelo Ct., L. F. Jones.

before. Mrs. Whitfield served a delicious repast. Wednesday night is church night, and we will continue our discussion on "What It Means to Be a Methodist." Our able teacher, the Rev. M. W. Clair, Jr., is staying hard with the subject and is telling us some interesting facts about our church. The Christmas tree was held on Monday night, December 24. We, the members and pastor of Mason Memorial, wish you all a happy new year.—Miss Ociclee Foster, Reporter.

Hemphill, Texas—Pine Grove Methodist Episcopal Church is grateful to the bishop for returning our pastor for another year. On the first Sunday in December our pastor, the Rev. S. L. Sonler, preached a soul-stirring sermon, and at night the Rev. McGown, the pastor of the white Methodist Episcopal Church for this town, preached a wonderful sermon. The money raised that day was applied on the parsonage—\$44 paid by members; Woman's Home Missionary Society, \$4; Ladies' Aid, \$2; collection for the day, \$50. We have raised under the leadership of this good man and his wife for the building of the parsonage, \$250.20. May God bless them and help us to do more this year for the Kingdom than last year. The Woman's Home Missionary Society members are making beautiful embroidery work to help swell the treasury. The Rev. and Mrs. Sonler have the church at heart and are doing all they can for it. By the help of the Lord we, the members of The Woman's Home Missionary Society, are going to push while He pulls and put the program over.—Nancy Gordon, Reporter.

Nashville, Tenn.—Gordon Memorial: It was our pleasure to rejoice and mingle our voices together on the first Sunday in December. The morning services were grand. General class meeting and love feast were conducted, and at 7.30 P. M. the pastor, Rev. H. P. Gordon, was at his best and gave the Lord's Supper. A great part of the membership joined the Rev. Chas. Carter in the afternoon carrying sacrament to the sick. On December 9 the Rev. Gothan, of Roger Height Baptist Church, was with us at 11 A. M. He preached an able sermon from Dan. 5. 12. At 3 P. M. the Rev. Pitts, from Mt. Zion Baptist Church, was with us in behalf of the Bishop Clair Club, of which Mrs. Nannie Jordan is president. The Rev. Grisham, one of our young preachers, preached at Pleasant Green Baptist Church. All of the various departments are very busy. The reception that was given the pastor was a very grand affair. The tables were beautifully decorated with fall flowers and baskets filled with very choice things. Our district superintendent was also remembered at this affair. Quite a pleasant surprise it was to both. Mrs. M. Dobson was the chairman of this beautifully arranged surprise. We are still working for the upbuilding of the Master's kingdom. Several have come to us for baptism this Conference year.—Mrs. Georgia Williams, Reporter.

Tyler, Texas—Our pastor, the Rev. Wm. Brisby, made a splendid start in his new field of labor, and we are indeed proud of him and his good wife. The church has taken on new life. We gave the pastor \$45 for moving expenses; have put in water works and sewerage for their comfort. Sister Brisby has organized the women, and they are at work like busy bees. The Rev. Brisby is organizing the men, and they are now at work. He has given the program of the church, and we have taken hold of it, and by God's help we are going to put over the program. Our general budget has been set: World Service, \$35; Wiley College, \$15; district superintendent, \$40; pastor, \$500; Conference Claimants, \$25; total, \$615; our local budget, \$350, making a grand total of \$960. With this budget, and the leader we have, we see nothing but victory at the end of this Conference year. With sixteen members we have begun our work. We are thankful to the bishop for sending the Rev. Brisby to lead us, and we are determined to show just how thankful we are. We have pledged ourselves to give sixteen subscribers for the Southwestern Christian Advocate this year and add sixteen converts to the church. Now

Little Stories of Achievement

What the Churches Are Doing

Weir, Miss.—We are grateful to our bishop and district superintendent for the return of our pastor, the Rev. E. D. Cameron, for another Conference year, and pray that we may do all in our power to make him and his family feel welcome.—Reporter.

Jeanerette, La.—On November 17, a surprise was given for our pastor, the Rev. T. A. Bailey, led by Mrs. Amelia Wilson. Seventy-five pounds were brought in, and a cash purse of money. On the 19th, the district superintendent held his first Quarterly Conference, and was well pleased with the reports. The Rev. and Mrs. Bailey, together with the superintendent, were invited to dinner at the home of Mrs. Lilly Stewart. We are proud of our pastor and wife, and are planning a great year's work.—Mrs. Frances Alexander, Reporter.

Athens, Ala.—We, the members of Village View Methodist Episcopal Church, regret the leaving of our former pastor, the Rev. V. D. Outman. We miss him for the great work that he did; but we as Christians pray the blessing of the Lord upon him and family in their new field of labor. We thank the bishop and district superintendent for the man of God sent us in the person of the Rev. R. H. Cox. He has preached two wonderful sermons, and his hearers are inspired with a new vision. We desire the prayers of all the churches for a better success this year, both spiritually and financially.—Mrs. W. D. Harris, Reporter.

Hearne, Texas.—Memorial services were held at Hamilton Chapel Methodist Episcopal Church, Sunday, December 3, for the late Rev. W. R. Robinson, ex-district superintendent of the Palestine District. Scripture reading by the pastor, Rev. M. C. Gillespie; invocation, Bro. Jesse Smith; the Rev. W. R. Robinson as a husband and father, the Rev. M. C. Gillespie; the Rev. W. R. Robinson as I knew him, Bro. W. P. Sledge; the Rev. W. R. Robinson as a friend to the young people, Prof. Jno. Polk; as a minister, Bro. Ike Simpson, T. Simmons, Sister Mary Carter, and others. He has finished his course, he fought a good fight. There remains a rest for the people of God.—I. Polk, Reporter.

Franklinton, La.—Sunday was a great day at Winan Methodist Episcopal Church. The choir from Crystal Springs rendered beautiful music. The pastor, Rev. S. J. Jackson, gave an address on "Thanksgiving." He also spoke of the hospital and Old Folks' Home, and how the pastors and their congregations of New Orleans are working hard to make them the best in this section of the country. After this address, collection was taken. The Rev. Jackson introduced the Rev. Robinson, pastor of the African Methodist Episcopal Church at Crystal Springs, who gave us a soul-stirring sermon. After the sermon the people gave things for the Old Folks' Home. Refreshments were served. May God's blessings rest upon the Rev. and Mrs. Jackson and the church. The work has taken on new life. C. D. C. Bryan, Reporter.

Marion, Ala.—Zion Chapel Methodist Episcopal Church: Sunday, December 2, was District Superintendent's Day. The Rev. F. W. Williams was at his best. We wish to thank Bishop Jones for the return of our pastor, the Rev. I. B. Points, who has proved himself the man for the task. The Ladies' Aid Board met at the church Friday, November 30. They are doing a great work. The Sunday school and Epworth League are alive under the leadership of Mr. Caleb Underwood and Mrs. Anna Nelson Lewis. Mrs. Pollie Smyler is still on the sick list. We are hoping and praying for her speedy recovery. The Rev. I. B. Points preached a wonderful sermon Sunday night; text, "God and I Will Go With You." Mrs. Sawyer rendered a beautiful solo.—Miss Velma Young, Reporter.

Hannibal, Mo.—Scott's Chapel Methodist Episcopal Church is progressing nicely under the leadership of the Rev. J. P. Bishop, who succeeded the Rev. J. C. McGinty. The results of a recent Twelve Tribe Rally were very gratifying, and were reported by the following tribes: No. 1, Judah, the Rev. J. P. Bishop, \$38.51; No. 2, Reuben, M. Porter, \$14.25; No. 3, Gad, T. Buckner, \$3; No. 3, Asher, E. Britt, \$25; No. 5, Naphtali, B. Washington, \$23; No. 6, Manasseh, J. F. Thurston, \$22.50; No. 7, Simeon, K. House, \$12.45; No. 8, Levi, W. Thompson, \$11; No. 9, Issachar, L. Holmes, \$18.50; No. 10, Zebulun, F. Bright, \$18.30; No. 11, Joseph, Nora McAfee, \$25; No. 12, Benjamin, E. Whaley, \$10. The total amount raised through captains, \$231.51. We thank all who contributed. Pray for our success.—The Rev. J. P. Bishop, Pastor; Mary E. Whaley, Reporter.

Goliad, Texas.—One of the most interesting and soul-stirring revivals in the history of the church was conducted at Fannin Street Methodist Episcopal Church for two weeks. Mrs. Ludesta Baskett, the evangelist, conducted the meeting, which was a wonderful success. Prayer meeting was started by the pastor and members before the meeting began in order to get everyone in an attitude of service. During the last week there were held noonday services each day; and in this way a large number of children were brought into the church. On Thanksgiving Day practically the whole day was given to service. Sunday night marked the close of this wonderful revival. A total of sixty-five were added to the various churches. A shower was given Mrs. Baskett by the children, which she appreciated very much. We pray God's blessings on the ever faithful Mrs. Baskett.—Rev. R. W. Allen, Pastor; Earlene Sappenter, Reporter.

Kansas City, Kan.—Mason Memorial Methodist Episcopal Church: The Rev. M. W. Clair, Jr., occupied his pulpit Sunday, December 23, and preached the Christmas sermon from the subject, "Peace." He also addressed the Citizens' Forum at 4 P. M. on the subject, "The Other Wise Man." The Ladies' Aid met with Mrs. Martha Whitfield at 2074 N. 6th Street, Thursday afternoon, December 13. The final report during the past year was read and adopted, and we have begun the ensuing year more determined than ever

this is our program for the First Methodist Episcopal Church at Tyler, and by the grace of God and divine guidance, we are going over the top.—Aaron Taylor, Reporter.

LaFayette, La.—The pastors of the Lake Charles District were called to meet at Mallaleu Methodist Episcopal Church, December 12, at 8 P. M. The meeting was called to order by our honorable district superintendent, the Rev. W. J. Hampton. The Rev. W. S. Roberson conducted the devotional exercise. The roll was called by the Rev. Frank Aldridge, acting secretary. The following pastors were present: J. E. Rolax, B. R. Jackson, J. L. Kirvin, P. M. Jones, W. S. Roberson, Frank Aldridge, Garfield Robinson, J. A. William. The district superintendent outlined the program for the new year. He also stressed that each pastor should do his best to keep the Lake Charles District up to the top. Each charge was given its quota of Christmas offering to raise for Gulfside by a committee appointed by the district superintendent, and it was indorsed by the pastors. The Lake Charles District has decided to hold up its end by carrying out the program of the church. The following brothers were elected as officers of the Lake Charles District Preachers' Meeting: B. R. Jackson, president; Garfield Robinson, vice-president; Frank Aldridge, secretary; J. L. Kirvin, treasurer. At 7.30 P. M. devotional service was conducted by the Rev. J. E. Rolax and J. A. Williams. The district superintendent presented the preacher for the night, the Rev. Garfield Robinson, who brought us a great message from Rom. 1. 14. Collection, \$6.05. Thus closed a very successful meeting.—Frank Aldridge, Reporter.

Sweet Springs, Mo.—The St. Paul Methodist Episcopal Church of Sweet Springs, Mo., closed a successful program beginning November 26, 1928, and closing December 2. The following departments co-operated with one another: Monday night, November 26, the King's Heralds Society and the children of the Foreign Missionary Society rendered a program which was very pleasing to the audience, under the leadership of Mrs. Mat-

tie F. Terrell, the wife of our encouraging and wide-awake pastor, the Rev. J. W. Terrell; money for the night, \$10. Tuesday night, November 27, the young people's department, under the leadership of Miss Lorene Smith, a faithful and never-tiring worker for the Lord's kingdom, had a splendid program. A large congregation witnessed the same; amount taken in, \$7. On Wednesday, the 28th (Trustees' Night), the loyal supporters of the church had as chairman Mrs. Bertha Moorehead, who holds the office as district stewardess, a never-tiring soldier for the advancement of all that's good and uplifting, gave this program, which consisted of spiritual and plantation melodies and readings from Dunbar to a crowded house, members of both races attending. A goose was given to the one holding the lucky number. This was a barber, Mr. Woods, a white patron; amount from this program, \$30.85. Thursday night, the 29th, a wonderful program was rendered by the children of the Sunday school. The never-failing and dutiful superintendent, Mrs. Pearl Walker, who has held this position for six years, presented this program, that would have pleased any congregation anywhere. The rain kept some away, but those present were well pleased. The door fees, only five cents, amounted to \$4.05. Friday night, the 30th, the Ladies' Aid had a sock social, under the leadership of Mrs. Mattie Winstead, a loyal member who has held this office for nearly a year. Those holding socks were asked to put in twice the number of the sock they wore; total raised, \$13.50. Sunday, December 2, was the closing day. At 8 P. M. the Rev. A. Gamble, our pastor at Blackburn, Mo., preached a strong sermon, and at night he preached another strong sermon. We are glad to report that our pastor and wife are talented leaders, and we are proud to have them in our community. Mrs. Terrell, the wife of our pastor, worked faithfully, helping each chairman. By special request, she was asked to render a vocal solo each night. Amount taken in for the week, \$73.46. This was the close of the week of joy.—J. W. Terrell, Pastor; Miss Gladys Shelton, Reporter.

new Conference year's work is begun. I am urging each of you to do your best in the local charge. Let us all work together in marching to the front with the program of our district. Each pastor is requested to launch the Easter program now, and plunge ahead for great victory on that day. We did remarkably well for the Southwestern Christian Advocate last year. Let's do more this year.—C. V. Heffner, District Superintendent.

HATTIESBURG DISTRICT

First Round—Mallaleu, January 2, 3; St. Paul, 5, 6; Sumrall and Purvis, 8, 9; Hattiesburg, Bentley, 10-13; St. Paul, 11-13; Hattiesburg Mission, 12, 13; Ellisville, 16, 17; Heidelberg, 19, 20; Paulding, 22, 23; Bay Springs, 26, 27; Pachuta, 29, 30; West Enterprise, February 2, 3; State Line, 9, 10; Waynesboro, 12, 13; Shubuta, 15-17; Shubuta Ct., 16, 17; Salem and Morgan Hill, 19, 20; DeSoto, 23, 24; Quitman, March 2, 3; Enterprise, 9, 10.—E. A. Wilson, District Superintendent.

SAVANNAH DISTRICT

First Round—St. Marys and Woodbine, December 8, 9; White Oak and Jefferson, 15, 16; Jesup, 22, 23; Everett City, January 6, 7; Brunswick, Grace, 13, 14; Arco Mission (8 P. M.), 13; Waynesville and Sterling, at Waynesville, 19, 20; Nahunta (3 P. M.), 20; Baxley, 26, 27; Reidsville, February 2, 3; Burkes, at Ebenezer (3 P. M.), 2; Vidalia, 9, 10; Hagan, 16, 17; Mt. Vernon, 23, 24; Palen, 25; Asbury, 26; Mt. Zion, 27; Speedwell, 28; Clio, March 2, 3.

Dear Brethren: This begins a new Conference year. Let us begin now, canvass your charge, ask each member to give \$1 as a Christmas gift for World Service to send in at once to Chicago. The District Steward, Pastors' and World Service Council, together with a mass meeting, will be held at Jesup, January 16. The following are expected to be present: Pastors, district stewards, Brotherhood presidents, Ladies' Aid presidents, Sunday-school superintendents, Epworth League presidents, and Woman's Home Missionary Society presidents. Pastors, please urge your officers to be present for the organization of the District Sunday School World Service rally. Yours for His cause.—S. D. Bankston, District Superintendent, 628 W. 39th Street, Savannah, Ga.

VICKSBURG DISTRICT

First Round—Clinton, January 11-13; Harrison and Ruston, 19, 20; Bolton, 26, 27; Bude, February 1-3; Meadville, 2, 3; Vicksburg, 9-11; Edwards, 12, 13; Bolton Mission, 14; Cary, 15-17; Union Church, 23, 24; Natchez, 26, 27; Kirby, March 2, 3; Fayette, 9, 10; McNair, 16, 17; Centerville, 23, 24.

Brethren: We closed one of the best Annual Conferences in the history of Methodism, and we returned to our district work greatly inspired. Our enthusiasm ran high. To make our district hold its place in the Mississippi Conference at the roll call next Easter, let each of us go to work at once, not only to bring up our World Service quota, but put our quota into the church of God. Use each department for the work. See that you have no slackers on the job; make special canvass of each member and constituent, so as to get results. Be sure to get your membership roll and find out who will help you. I shall be glad to have each pastor write me a card naming your unit leaders for World Service.—J. R. Ross, District Superintendent.

Quarterly Conferences

BATON ROUGE, LA.

Sunday, December 9, was a high day at Jordan Chapel. At 11 A. M. the Rev. Charles Anderson, our new district superintendent, preached a soul-stirring sermon from the text, "I am the Bread of Life" (John 6. 35). We had quite a crowd to listen and bear witness to the soul-stirring sermon delivered by our worthy superintendent. Devotional service was led by our beloved pastor, the Rev. J. S. Dickson; prayer by the Rev. F. Brown, of the African Methodist Episcopal Church. The business session of the Quarterly Conference was held at 4 P. M. After many wholesome remarks by the superintendent, we proceeded with the business. Miss

District Activities

District Rounds

ALEXANDRIA DISTRICT

Fourth Round—Lincoln, January 2; Hamilton, 8; Leesburg, 8; Upperville, 9; Falls Church, 11; Halls Hill, 11; Woodlawn, 13; Alexandria, 15; Charlottesville, 21; Lynchburg, 22; Bedford Springs, 23; Bedford, 23; Stewartville, 24; Roanoke, 24; Salem, 25; Buchanan, 26; Pittsville, 28; Leesville, 29; Waynesboro, February 9; West Staunton, 11; Staunton, 11; Grottoes, 12; Highland, 17; Richmond, Leigh Street, 23; Richmond, Asbury, 24; Brownsburg, March 1; Lexington, 1; Bridgewater, 4; Harrisonburg, 4; Woodstock, 5; Strasburg, 6; Winchester, 6.

Dear Brothers: Morgan College claims our immediate attention. We must complete this important task. Send what you can to me by January 1, 1929. Let us make an increase in World Service, contributions, Old Folks' Home, and all other apportionments. Permit no cause to suffer. Bring from three to five subscriptions to the Southwestern Christian Advocate to the Annual Conference besides your own. The Annual Conference will convene in Baltimore, Md., March 20, 1929, with Bishop Robert E. Jones, D.D., presiding. Work and pray for the salvation of souls. This is our supreme task.—J. U. King, District Superintendent, 2920 Georgia Ave., Washington, D. C.

ALEXANDRIA DISTRICT

Second Round—Colfax, January 9; Shady Grove Ct., 10, 11; Trenton and South Mansfield, 18; Zwolle, 14; Pleasant Hill Ct., 20; Pelican (11 A. M.), 20; St. Matthew (7.30 P. M.), 20; Robeline, 21; Powhatan, 22; Bayou Sci (11 A. M.), 27; Pleasant Hill (7.30 P. M.), 27; Marthaville, 28; Rosie, 29; St. Paul, 30; Allen, 31. Mt. Rose, February 3; Bunkie, 7-10; Cottonport (11 A. M.), 10;

Boonville (11 A. M.), 17; Cheneyville (7.30 P. M.), 17; Natchitoches, 20-24; Cane River Ct., St. Matthew, 21; Grande Ecore, 22; Lime Kiln (11 A. M.), 24; Newton (8 P. M.), 24; Boyce and Rapides, March 3; Boyce and Village, 4, 5; Campti Ct., 10; Many Ct., 12-14; Madga (11 A. M.), 17; Lecompte (7.30 P. M.), 17; St. Paul, 19; Wilton, 20-24; Pineville, 21-24; Rigolets, April 7; Newman Memorial, 2-7.

Dear Brother Ministers: Do not wait until Easter to start raising the World Service funds, but organize at once and raise something every week, so when Easter comes we will not be behind. Remember the Greater Flint Goodridge Hospital with \$1 per member. Each of you have your World Service quotas and area expense quotas. Raise all in one, so when we report at the World Service Council on April 4 we will have all claims "over the top." Don't forget to put the dear old Southwestern into every home. The October report on World Service giving was very gratifying in that there was no falling off. Let us not stop until we see to it that the World Service quota shall be paid in at Easter time. I am sure I can depend on each of you to do your full duty. The second meeting of the district will convene at Marthaville, Monday, January 28, 1929. A program will be sent you later. Remember, I am at your service whenever you need me.—S. S. Earles, District Superintendent.

DURANT DISTRICT

First Round—Goodman, January 5, 6; Pickens, 12, 13; Ackerman, 19, 20; Huckleberry, 23; McCool, 26, 27; Ebenezer, February 1; Lexington, 2, 3; Weir, 9, 10; Sturgis, 16, 17; Louisville Ct., 23, 24; Sulphur Springs, 27; Kosciusko, March 1-3; Kosciusko Ct., 2, 3; Pilgrim Rest, 9, 10.

Dear Brother Pastors and Laymen: Our

Rosa Henderson was elected secretary of the Conference. Quite a number of the Quarterly Conference members were present and rendered very favorable reports. We paid the district superintendent in full. The Rev. Beverly White, pastor of Little Zion Baptist Church, and Mrs. Charles Anderson, wife of the superintendent, were present with us. Jordan Chapel has taken a stand for a great work during the year, 1929. Amount raised during the Quarterly Conference, \$50. Miss Rosa Henderson, Reporter.

BOYCE, LA.

On December 12, the Rev. S. S. Earles, district superintendent, held his first Quarterly Conference at Boyce and Village. At 11 A. M. he was at Village, and all officers were present with good reports, with which the district superintendent was well pleased. At night the Rev. Earles was present at Boyce. The officers there were present and rendered good reports. The work moves on with new life. Paid the superintendent in full.—The Rev. A. P. Robinson, Pastor; Mrs. Fanny Roberts, Reporter.

CLARKSVILLE, MO.

Sunday, November 11, was indeed a high day, both spiritually and financially, at our church, the occasion being our third Quarterly Conference. The Rev. C. S. Webster, district superintendent, was present and delivered two soul-stirring sermons. He preached from the subject, "Naaman, the Leper," at the 11 o'clock service. The afternoon service was held at Paynesville, Mo., the other point on the circuit. The business session of the Quarterly Conference was held on Saturday afternoon, at which time approved reports were made from the various auxiliaries of the church. The district superintendent commended the work on this circuit very highly, most especially the extensive repair work being done on our church here in Clarksville. The Ladies' Aid Society, of which Mrs. M. A. Brooker is president, has taken over the interior decoration of the church, and is making wonderful strides of success in the effort. The Sunday school, which was organized last July by our pastor's wife, Mrs. Myrtle Ray, is also progressing very nicely; yet there is a great need of interested workers, with a vision to go forward, as well as trained leadership in our Sunday school here, for truly the harvest is ripe and the laborers are few. We are striving to close a successful year's work, with hopes of sending our pastor, the Rev. Badie Ray, up to the Annual Conference in the spring with a full report. Collection for the day was \$25.85; Ladies' Aid reported \$12, making a total of \$37.85 for the quarter. The district superintendent was paid in full and went on his way rejoicing.—Reporter.

CLIFTON, TENN.

The first Quarterly Conference was held by the Rev. L. A. Armstrong, district superintendent, in St. James Methodist Episcopal Church. This was a very successful Conference. Amount raised was \$68. Thursday night the Rev. Armstrong preached a soul-stirring sermon. We hope to have a greater success this year than in the past.—Miss Naomi McDonald, Reporter.

CROWLEY, LA.

Our first Quarterly Conference of the Crowley circuit was held December 7-9, by our beloved and brotherly district superintendent, the Rev. W. J. Hampton, who presided in his usual gentle way. He gave a very interesting talk on the duty of a Christian to his church. He stated that the church had taken on new life under the leadership of our efficient pastor, the Rev. Frank Aldrige, who is very interested in his work. The district superintendent was paid in full, \$20.—Doris Green, Reporter.

LEONA, TEXAS

The fourth Quarterly Conference was held October 27, 28, at Two Mile Methodist Episcopal Church, on the Leona charge, the Rev. A. L. Gabriel, pastor, who called the Conference to order at 2.30 P. M. The Rev. W. R. Robinson was absent on account of illness. After some timely remarks by the pastor on the general work of the church,

Mr. F. D. McDaniel was elected secretary. The business of the quarter was dispatched with ease. The officers were greatly impressed with the manner in which the work was handled. This quarter was held in our new church, just completed at the cost of \$5,000. This church will grace any city street. The photograph of this building will appear later in the Southwestern. Every cause of the church on this circuit was looked after by the pastor. The Rev. Gabriel served this work six years, together with Mrs. P. E. Gabriel, who is president of the Palestine District Ladies' Aid Society. Mrs. Gabriel is an honor to any Methodist parsonage. We are proud to say that from the fourth Sunday in August up to the fourth Sunday in October this charge raised in cash for all purposes, \$1,045. We were sorry to have the Rev. and Mrs. Gabriel leave us, and do not feel that the church could honor him too much. He was a Christian gentleman. Sunday, October 28, was a high day at Two Mile. The pastor preached at 11.30 A. M. and at 4 P. M. to a full house, and administered the sacrament to more than one hundred people. We paid the district superintendent in full this year, \$160, though he was in bed for eight months. Total collection for Saturday and Sunday, \$265. We pray that the Rev. and Mrs. Gabriel will have success in their new field of labor, and trust that our work will continue to grow.—Mrs. Lemma Washington, Reporter.

MT. OLIVE, MISS.

Our fourth Quarterly Conference was held at St. James Methodist Episcopal Church, November 30, with the district superintendent, the Rev. E. A. Wilson, in the chair. On Thanksgiving night, the Rev. Wilson gave a lecture at the school auditorium on the subject, "I am not so concerned about heaven." On Friday night, after the reports were read and all business completed, the superintendent preached a soul-stirring sermon; subject, "Implicit Faith in God." The superintendent was paid in full. Raised for pastor, \$76.99. Our work is small, but we are doing our best for the kingdom of God.—Lessie Donald, Reporter.

PINEVILLE, FLA.

The fourth Quarterly Conference was held with the Rev. D. S. Selmore, district superintendent, presiding. It was one of the best Conferences we have had in some time. The pastor, Rev. R. S. Tyer, reported first. The church is progressing nicely, and we are having success along all lines. We paid the superintendent in full this year, \$80. All leaders rendered good reports. All reports reached the 100% mark this year under the leadership of our pastor, the Rev. R. S. Tyer, for the first time in five years. We love him, and trust the Conference will send him back. Our district superintendent preached two wonderful sermons. At 11 A. M. his subject was, "Lead me to the Rock that is higher than I." At 7 P. M. song service was conducted by the choir. Mrs. Missouri Matthis, of Jacksonville, sister of the pastor, was present. At 8 P. M. the Rev. D. S. Selmore preached from John 17. 24. One person joined the church.—H. S. Wilkerson, Reporter.

STARKE, FLA.

The Rev. F. E. Welch held his fourth Quarterly Conference at Starke and Pleasant Grove on December 16. Sunday morning all officers were present at Pleasant Grove and made good reports. The district superintendent gave some timely remarks, which were uplifting to us. He was paid in full in the Conference. The Rev. Welch preached from Mark 10. 50 to the delight of all present. This was a great service. We are proud of the Rev. Welch and our pastor, the Rev. R. H. Debose. We pray that they will live long to do the work of the Master, and we also ask for the return of the Rev. Debose. Paid superintendent, \$8; pastor, \$4; total for Pleasant Grove, \$12. At 5 P. M. the district superintendent preached at Mount Moriah and held his fourth Quarterly Conference. The officers there made good reports, and the superintendent saw that we are doing a great work at this church under the leader-

ship of the Rev. Debose. Paid superintendent, \$14. This church also asked for the return of the Rev. Debose. The Rev. Welch preached from Gen. 40. 14. Total collection for Starke, \$19.28; Pleasant Grove, \$12; total, \$31.28.—The Rev. R. H. Debose, Pastor; Damon Dell, Reporter.

WIESS, LA.

Our first Quarterly Conference convened at Andrew Chapel, Stoney Point circuit, December 7, 8. The devotional service was conducted by the Rev. R. A. Taylor, of Dutch-town and Prairieville, La. At 7.30 P. M. our district superintendent, the Rev. Charles Anderson, preached a strong sermon to the delight of all. He took his text from Psa. 23. 1. The Rev. and Mrs. R. A. Taylor were the guests of Mr. and Mrs. G. C. Carter. This was a successful Quarterly Conference.—The Rev. A. W. Johnson, Pastor; Winona Carter, Reporter.

Crescent City Note

Williams Methodist Episcopal Church.—The members are just delighted to have the Rev. J. Wesley Turner returned to them for the sixth year. The outlook is bright for a good year's work. Under the leadership of his dear wife, new bottoms have been put in the pews at the cost of \$102, making them the finest pews in the city. Additional lights are being installed by the Sunday school, under the leadership of Sister Elenor Parker. The furniture in our free clinic has been paid for, at the cost of \$115.—Miss E. C. Charles, Reporter.

Marriages

BANKSTON—ALSTON. On Wednesday evening, December 1, 1928, Mr. George L. Bankston, son of Mrs. Alice White, of Pass Christian, Miss., and Miss Inez L. Alston, daughter of Mr. and Mrs. Green Alston, of New Orleans, La., were united in holy wedlock by the Rev. T. R. Albert, pastor of the Methodist Episcopal Church of Gretna, La. The ceremony was performed in the presence of a number of friends and relatives at the home of the bride's parents, 1920 Delachaise St., New Orleans. Both the bride and groom are faithful members of First Street Methodist Episcopal Church. All wish for them a happy and peaceful sail on the sea of matrimony.—T. R. Albert, Reporter.

WALTON—TAYLOR. The marriage of Miss Frances Taylor, daughter of Mr. and Mrs. John D. Taylor, of Victoria, Miss., and Mr. Robert Walton, son of Mr. and Mrs. Harry Walton, of Holly Springs, Miss., was beautifully solemnized at Taylor Chapel Methodist Episcopal Church, October 14, at 6.30 P. M. Mr. Walton was formerly of M. I. College. The Rev. J. W. Jones officiated. A profusion of sparkling tinsels and baskets of beautiful pink roses formed the setting for the occasion. The bridesmaid, Miss Rosie Lee Rayford, was attractive in white satin; the bride was radiant in a gown of white georgette, with touches of real lace. A beautiful hand-embroidered veil completed the costume, and she carried a bouquet of white roses. Mr. Roosevelt Ford was best man. Mrs. Walton is a loyal member of the Methodist Episcopal Church and Sunday school; Mr. Walton is a member of New Hope Colored Methodist Episcopal Church. The wedding gifts were numerous and handsome. Mr. and Mrs. Walton will make their future home in Holly Springs, Miss. We wish for them a happy and prosperous life.—The Rev. J. W. Jones, Pastor.

Obituaries

COLE—Mrs. Polly Cole was born in Texas, Cass County, December 2, 1854, and died November 17, 1928, in Tulsa, Okla. She was buried in Clarksville cemetery, Clarksville, Texas. The services were in charge of the Rev. J. E. Carraway, pastor of St. Paul Methodist Episcopal Church, assisted by the Rev. J. H. Harris, pastor of Zion Travelers' Baptist Church. Special music was rendered by Zion Travelers' choir. Sister Cole was a member of the church for forty-five years. She

was especially interested in and capable of caring for the sick and needy. She was married to Ed Cole in 1871, and to this union seventeen children were born. She leaves to mourn their loss, five daughters, three sons, one brother, thirty-five grandchildren, five great-grandchildren, and other relatives and friends.—Reporter.

ESTERS—Bro. Andrew Esters, of Union Grove Methodist Episcopal Church, Inverness, Miss., departed this life August, 1928. Bro. Esters was always faithful to his church duties and to his fellow men. He leaves to mourn their loss, one daughter, one grandchild, and many friends.—Fred Coleman, Reporter.

HAURSEY—Bro. Jessie Haursey, a faithful member and one of the founders of Vincent Chapel Methodist Episcopal Church, Vincent, La., departed this life December 1, 1928, at the age of sixty-six years. He was loyal to his church and to his God. His death caused great sadness. He was a member of the Masonic lodge. The funeral service was held at the church, conducted by the Rev. W. H. Harrison, pastor, assisted by the Rev. Andrew Heedly. The Masons also carried out their ceremony. He leaves to mourn his death thirteen children.—Tom Brown, Reporter.

JEFFERSON—Sister Lula Jefferson departed this life December 3, 1928. She had been a faithful member of Shady Grove Methodist Episcopal Church, Mansfield, La., for thirty-nine years. She was ill for some time, but bore her suffering with patience. She leaves five daughters, one son, a husband, two brothers, and one sister to mourn her passing.—Wm. Jarrell, Pastor.

NERO—The death angel visited the home of Mr. and Mrs. David Nero, Greenwood, Miss., on December 10, 1928, and claimed their sweet baby girl, Myrtle Renette, born August 3, 1920. She will be greatly missed by parents and friends. We may not know why death should come to take the dear ones from our home, but the Lord knows why. His will be done.—A Friend.

SIMON—Bro. Aaron Simon departed this life November 22, 1928, at Mansfield, La. He had been afflicted for several years. Bro. Simon had been a member of Shady Grove Methodist Episcopal Church for about fifty years, and was faithful to the end. He leaves a wife, two sisters, three sons, and two daughters to mourn his passing.—Wm. Jarrell, Pastor.

Cards of Thanks

The Rev. and Mrs. E. W. Rogers wish to thank the good people of Zion Chapel Methodist Episcopal Church and friends of Stonewall, Miss., for a storm party given at the home of Mr. and Mrs. John Toole. This party was led by the Y. M. L. Social Club. The Rev. Rogers bids them come again.

I take this method of thanking the members of St. John's Methodist Episcopal Church for a basket of choice groceries. Those who participated were as follows: Mrs. M. E. Everette, Mrs. J. D. Harriston, Mrs. Phillis Faison, Mrs. Daisy Brown, Mrs. D. Everette, Mrs. Ester Simmons, and others.—The Rev. and Mrs. J. L. Alford.

The pastor and wife of St. James Methodist Episcopal Church, Clifton, Tenn., desire to thank the following members for the storm which came to the parsonage on December 1, leaving fifty-five pounds of choice groceries on the table, led by Miss Bell Mayberry, Mrs. Ora Churchwell, Mr. Mark Mayberry, and others. We invite them to come again. May God bless these good people.—The Rev. and Mrs. S. P. McDonald.

The Rev. and Mrs. Catherine take this method to thank the members for a Thanksgiving basket on Thanksgiving morning, as a token of appreciation. The basket contained everything that was needed to make a sumptuous dinner of the modern type. The project was led by Mrs. C. Ford, M. Verret, W. Renty, C. Walker, and J. Beo. The following members also contributed to the project: B. C. Clay, B. Ford, Z. Benoit, J. Benoit,

S. Hays, E. Evans, J. J. Clement, G. Alexandra, A. Jack, J. Clark, V. M. Porche, M. Cross, E. Mitchell, L. Murry, M. Wardner, and Sisters Lukerison and L. Colla. We also want to thank the members and friends for the storm that struck the parsonage on Tuesday night, December 4, bringing with it many pounds of select groceries and a silver offering. This storm was led by Sisters V. M. Porche, Clarence Brown, and C. Walker, and the following members and friends: Bros. W. Renty, L. Singlinton, J. Clark, S. M. Lashely, Blanch Diness, R. Chatman, C. Ford, M. Verret, B. Ford, E. Evans, R. Scott, J. Beo, and J. Williams. We pray God's choicest blessings upon these good people. Come again, for you are always welcome.—I. H. Catherine, 509 Canal Street, Houma, La.

Woman's Column

Baton Rouge District.—The Woman's Foreign Missionary Society was organized at St. Peter Methodist Episcopal Church, the Rev. Sanders, pastor, by the district president, Mrs. E. Braxton, on September 30, 1928. The missionary spirit was shown in the highest degree. We are hoping and praying for a splendid year's success on the Baton Rouge District. The reorganization of the Foreign Missionary Society took place in Rylander charge on December 2, the Rev. Clint Green, pastor, with Mrs. E. Braxton, president, presiding. The good people of this church have pledged their loyal support in this worthy cause. The organizing of The Woman's Foreign Missionary Society took place in Wesley Methodist Episcopal Church, Monday night, October 15, with Mrs. E. Braxton, district president, presiding, the Rev. J. A. Williams, pastor, assisting. The tide of the missionary spirit ran high. The good sisters of Wesley have pledged to stand loyally by this work and put the program over. We have our hands in God's hand, and He is leading us to victory.—Mrs. E. Braxton, District President.

Jefferson, Texas.—We have all returned from the Annual Conference, making the reports of the last year's work. Let me thank you, dear sisters and brother pastors, for your support, for you did well, but not enough. We want to make this year, 1929, surpass all the years of our labor. It is very painful to me to be assigned to another district from my work, but I have not given it up. I shall ever labor with you, with the help of the vice-president, until I call my next convention. I hope you will feel the care of the work more because of my absence. Presidents and pastors, you shall hear from me soon. Now let me say a word about the annual meeting at Marshall. We had a splendid Conference. Owing to the illness of the president's husband, she was absent. Being the first vice-president, I had to care for the meeting with the help of Mrs. Speed, second vice-president. The reports on all work surpassed the previous year. We raised in this collection over \$900. The election of officers was as follows: Mrs. M. D. Robinson, president; Mrs. J. R. Hants, first vice; Mrs. Speed, second vice; Mrs. Sailey, secretary; Mrs. J. O. Williams, corresponding secretary; Mrs. M. A. Lodgens, treasurer; Mrs. Harley, children's secretary; Mrs. Lewis, young people's secretary; Deaconess Simpson, Conference organizer; Mrs. Blue, mite box secretary; Mrs. Baker, birthday secre-

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tary. We have other officers whose names have not been mentioned, but all offices have been filled. Now let me conclude by asking the presidents, pastors, and district superintendents of the Marshall District, will you stand by me and help make this work a success?—Mrs. J. Reese Hants, 1310 14th Street, Huntsville, Texas.

Inquiries

I desire to inquire for my son, who left Unecodus, La., about nine years ago. He was the only child, and his mother's name was Ida Washington. His stepmother, who raised him, is named Mary Washington, and his father is Henry Washington. Pastors please read this notice from your pulpits, and any information concerning his whereabouts will be greatly appreciated. Please notify Mrs. Mary Washington, Route 7, Box 102, Tylertown, Miss.

I am inquiring for my daughter, whose name was Lucy Pole when she left Foxworth, Miss., some years ago. She is one of five children; the others are called Sis and Bertha, Lucius and Son. Their father's name is Kirk Fortenberry. My daughter Lucy left the above named place, and I have failed to hear from her. Pastors please read this inquiry from your pulpits, and send any information to Mrs. Mary Fortenberry, Route 7, Box 102, Tylertown, Miss.

